

PART III
A SCHOOL IN SOCIETY
1914—1952
“Another Struggle Necessary”

Having given up the ideal of an enclosed community, the School was shaken by the impact of new values and fierce events. In the Great War the school buildings were taken over for a while, and some Old Scholars lost their lives. By sharing in such a society the School might give to the world more fully than ever before.

The obvious problem was money. At Clerkenwell the children had been paid for not by their parents, but by the religious group of which all were members. Walden was no longer a School for poor children of the Society of Friends. Expenses were rising; great amounts would have to be spent on equipment and staffing, if Walden was to equal the provision of other schools. Such an extra burden could no longer depend on the subscriptions of wealthy Friends. Two answers were possible: either to raise the fees or to seek aid from a public authority. Both ways held dangers. To raise the fees would lay the School open to becoming a privileged community—undesirable not so much because “privilege” cut across contemporary social opinion, as because it opened up a subtle danger of losing touch with the full stream of society. To accept money from a public authority seemed to threaten the freedom of a Quaker School to make its distinctive contribution to society. Whether

“ANOTHER STRUGGLE NECESSARY”

this fear has proved real or not, behind it lay the deeper problem of Christian action. The real problem for the Society of Friends was not the preservation of Quaker distinctiveness, but the common problem of the Christian Church and its action in the twentieth century.

At least three features of the modern world were to influence the life of the School. First, England was slowly developing into a planned welfare state, concerned to educate its children. How was the School to co-operate with the public system, to the gain of all? Secondly, England was an industrial country, with the greater part of its large population living in urban areas. Were boys and girls to undertake the tasks of a machine age? How were they to learn responsibility for a complex society? How could the School, as a resident community in a rural area, sustain close links with the larger world? Thirdly, the world was to experience vast international conflicts, economic depression and the totalitarian state. How could children learn to live through the horror, and respond to the demands, of a world which perplexed the minds of even the most penetrating and mature?

At bottom, the issue was man's faith. What were the truths on which to build life in an age when beliefs were breaking down? Men, then and now, are fundamentally divided as to the nature and purpose of Man. Those who most closely guided the affairs of the School shared a religious faith. This faith was seriously challenged by new knowledge, and seemed increasingly insufficient for a world which saw the naked evil and power of man. The teacher could no longer speak with a traditional confidence, but only as a perplexed human being.

These were and are great issues, and no one could avoid their entering the classroom. The world presses

in, asking what the children will do when they are in the thick of events. Fundamental beliefs, by their very nature, touch the discipline of a school equally with the order of a state. Even in a quiet market-town in a corner of Essex, one cannot escape the pain and confusion of the world. As children how were they to bear, as men and women how were they to serve, the condition of the human family?

Modern Family Portraits

FATHER GIVES A HAND

Just after the First World War, a young man burst into the story as a history teacher. Having spent several years of the war in prison for his Christian pacifism, Stanley King-Beer brought a passionate caring for human beings into every detail of school life. He was himself one of those loving spirits which set the world on fire, and history lessons quickly became alive with the struggles of great men.

The bridge between the world of the children and the world outside was so often to be the lives and enthusiasms of their teachers, though not always in a way one would expect. The next moment King-Beer might be found with some of his colleagues, getting up a mock opera, later to be the most hilarious item of an evening concert. These years have seen one Headmaster going off in the Easter holiday to cover the route of the tramp he would lead in the summer; or another taking a part in Gilbert and Sullivan. They have found a Headmistress with a party of girls in Paris, another feeding her chickens or busy in the kitchen during difficult years of war, a third with her room sprawling with small girls listening to the wireless. And all day long, every day, teachers whether on duty or off, are being stopped by children, who want to tell some small trouble or piece of news. The recent photos in the family album, as it were, have gained an informality. "Father"—if one may so personify authority—has lost his sternness: no longer the Victorian father of

family prayers, he has become the father who helps to wash up.

Does this mean that the School has become an experiment in "free discipline"? No. The School has insisted on good order which makes possible co-operation between teachers and children. Authority has not disappeared, but is now shared by a wide group of people.

The "fear of the Lord" has gone. Has the School become casual about Quaker beliefs, no longer feeling a mission to teach them? No, but the present position is difficult to define. At first sight, Quaker teaching may seem to have been left to one or two concerned individuals, not least, because many of the staff have not been Friends. What is clear is that the strength of the School community lies in the fact that Friend and non-Friend have shared a common ideal, part of which is that viewpoints should be freely expressed. So children have learnt of Quaker ways, beliefs and worship at the same time as they learnt those of others.

Something of this can be seen in the School's response to two world wars. The international emphasis of school life and the Quaker witness against war did not mean that all boys and girls became pacifists. Probably few school communities can have been more aware that here was a decision of life importance, and yet one on which equally sincere and alive men and women might have opposed convictions. The record of the service of Old Scholars shows this sharp division: those who gave their lives in battle keep company with those who tried to help to heal the ravages of war by ambulance or relief work.

Much of the School's idealism has been implicit in the lives of individuals rather than actively taught. This has often been recognised, as in a joint letter from two old

scholars, who were spending their leave together in Germany in the autumn of 1945; one was in the army, the other in the Friends' Relief Service. "In spite of the apparently irreconcilable contrasts," they wrote, "between the harmonious microcosm of School and the nightmarish chaos of devastated Europe, one clings to the belief that the same spirit which brought F. D. P. (Headmistress) down to a mump-ridden Sanatorium, bearing sticky-buds and catkins, may, even unconsciously and incognisant of its source, do something to ameliorate the sickness of a stricken continent."

The influence of friendly people has everywhere been more potent than statements and discussions. That is why we can regard the changes in family life as of central importance. In a family "Snap-shot," there is a group of 13-year-old boys, busy with long stretches of knitting—later to be sewn together to make blankets for the refugees of the Spanish Civil War. Almost every boy and girl could think of some incident which typified for them some of the features of these years: children in the centre, doing a job prompted but not led by a teacher; the chance for much humour between boys and girls; and an idealism of which the children are part but of which they are largely unaware.

A careful statement of the aims of Friends' Schools can be found in *The Society of Friends and its Schools*, obtainable from Friends' Education Council, Friends' House, Euston Road, London, N.W.1.

ELDER BROTHERS AND SISTERS IN CHARGE

Most families complain of their house: this family complains of the length of theirs. Excellent for dividing boys from girls, the buildings proved very awkward when boys and girls wanted to work and play together. The good humour of the last 20 years has largely found ways round this difficulty. No visitor would doubt it if he watched the boys and girls stream along the corridor to their next classes; saw them at meal times, at a choir practice or society meeting, or joined in the gay stream of life on the Avenue before "prep" or a dance. Dances are one of the many things which the older boys and girls arrange for themselves.

There has been a marked tendency for girls and boys to stay at school to a later age. What is more significant is that increasingly over the last 20 years, their main reason for staying on has been to do advanced academic work. There has thus grown up a nucleus of boys and girls who through both age and ability, can exert a great influence on school life.

Already the value of these older children to the School is great. To have boys and girls leaving school to go straight on to universities, taking with them at times the public honours of scholarship, or to enter on a training for a wide variety of careers, has been a stimulus to the whole life of the School, both for staff and scholars. Added interest has been given to school work, new scope to leisure-time activities, especially to those such as plays or choral work, which depend on team-work and a range

of skills. In many ways, too, it is the seniors who have been able to make the best use of the buildings and equipment which have been added since the First World War—an art-room, enlarged workshop and craft facilities, a biology laboratory, geography room, domestic science block, school hall and stage, and a library.

In a community whose idealism is implicit rather than paraded, it has been of great value to have boys and girls, who were critical and aware of some of the underlying aims. In study circles, as well as in chance conversations, they have discussed what the School is trying to do, Christian belief, or Quaker worship, to say nothing of a confused array of other problems, small and great. Where juniors may only have been aware of the peculiarities, seniors have often come to value the diversity of denominations and backgrounds from which their fellows and their teachers have come.

Such critics can be lordly in their censure, so it is well that some have been drawn to help to run the School—one of the most promising ways in which authority has become shared. Few boys or girls are busier than the prefects. To describe their many tasks would not convey the fact that they feel they have a part of the responsibility for running the School, and that their fellows—not without genial criticism—look up to them for it. To compare these boys and girls with the unenviable 16-year-old apprentices of Croydon days is to be astounded at the opportunity which lies in their hands.

In many a big family, exasperated parents have used older brothers and sisters to mother and control the youngsters; but this does not mean that the youngsters had no ideas of their own, or were badly treated. Much thought has been given to helping the younger boys and

girls to feel at home. From 1930 until 1948, the experiment was tried of a separate "Junior School" for children from seven to ten years old. Valuable work was done, but it has been found better to raise the entrance age to 11, and to concentrate on building up the general facilities of the School for the benefit of pupils of the normal Grammar School age. Juniors make their mark with their orchestra, their plays and their own societies. One can often find a Sixth-form room filled up with small boys listening to the wireless. The fears which troubled new boys during their first term have gone: before a new girl comes to the School, she will have had a letter from the girl who will welcome her and show her round her new home.

To talk separately of seniors and juniors is to forget how the life of boys and girls, young and old, links together, and how wide a range of children have responsibilities in the school life. Many of the plays have expressed this family mix-up, making use of all manner of talent, both young and old, in front of or behind the scenes. Hobby-rooms and the Library are not under immediate staff direction. Several children do a quiet piece of service as curators of labs. or workshop. Juniors are well able to arrange activities for themselves—to get up a game or to draw in some kindly senior as referee. "The last and most pleasant impression," wrote two girl essayists, "is made by the extremely friendly feeling among the boys and girls. Everyone tries to welcome new people and is continually asking them their names. There are never any quarrels, except among the brats on the boys' side."

SOMETHING YOU CAN KICK AT

"One of the great things I think the School provides, especially when you are younger, is something you can kick at, without anyone worrying over much . . . eventually you get fed-up and try to be helpful."

(Letter from prefect—soon after leaving.)

Of course there were quarrels. Teachers and children have again and again misunderstood one another. Boys and girls have criticised everything. Throughout, there have been cases of boredom, rudeness and slackness. Several promising schemes have failed through lack of support. No one need be deceived by family portraits; one always touches them up to make them appear attractive.

One might plead that ours was a very mixed and difficult family! At least, a great deal of effort has been given to fit in the exceptional child. For many years the School held children with an unusually wide range of academic ability, presenting problems both with the less able and the more highly gifted child. An attempt to answer this was to introduce a modified Dalton Plan, enabling each child to complete a monthly assignment at his own pace. At the same time, children were divided into seven stages for class-work, and into three larger groups for all other activities; so that a child out-of-step with his lessons, could share with children of his own age in everything else.*

Often the exceptional child was fitted in more informally through the tact of a teacher. "At the Friends' School I went full out to get my meed of recognition," wrote

* The general raising of the academic standard throughout the school has since made this unnecessary. The issues are carefully discussed in "The Future of Friends' Schools" (Report of Commission, 1951), obtainable from Friends' Education Council. The policy of any one school cannot be understood by itself.

UNBROKEN COMMUNITY

Edward Bawden, the artist. "I did unkind caricatures of the staff; wore a silk handkerchief for tie and would have sported a beard if I could have grown it—for I was a budding juvenile exhibitionist. The Headmaster—who had a taste for pictorial recording—scotched the trouble that was brewing by persuading my parents when I was fifteen to allow me to be sent for one day a week to Cambridge Art School. This weekly jaunt diverted my attention from working for mischievous ends, and I fully expressed my horrid little nature in designing large elaborately enamelled plates."

The School was mixed in other ways. A welcome has been given to children who came as refugees from Europe, and to a few boys and girls who failed to fit in at other schools. The main challenge, however, has always come from the individuality of particular boys and girls in the group. In response, the community has slowly gone on learning how to make its members feel at home, and how to give them a chance to work out their own answers. "I remember," wrote an old scholar, a rebel in his day, "lying by a dying bonfire, on the edge of a ploughed field . . . and how in the distance I heard the cheer that told of a football match just finished. That was a strange experience, because I was glad to be alone, and yet suddenly so glad too that I *belonged* to something and that the distant cheer could still reach me." The attitude of other children has also been part of the remedy; for it has often enabled a boy or girl to be laughed at and yet feel accepted. And because authority was real but informal, a child could let the rebel in him have its kick, without being heavily checked or yet feeling people were indifferent to his behaviour.

Grumbles were not casually passed by, for children's

SOMETHING YOU CAN KICK AT

criticisms have played a part in school affairs. One experiment was the House Council, which lived for nearly 20 years until 1944, a body composed of representatives of both children and teachers. Boys and girls took an active part in its affairs—helping on sub-committees, serving as secretaries and (for its last year) one boy acting as chairman. The Council did valuable work in arranging the House Competition and in devising new forms of contests, such as concerts and craft exhibitions. From the middle 'thirties its scope was widened to include many school topics:—the use of the library, common rooms, and the wireless set; complaints about meals, and conduct; improvements of the School grounds. Nevertheless, the Council had not established itself as an essential part of School life, and finally lapsed.

Its absence was little missed, because something had quietly grown up which both carried out its work, and avoided some of the inherent weaknesses of any attempt at the self-government of a school—this was the meeting of the prefects with the Headmaster and Headmistress. These meetings have all the advantages of frequency—indeed the happy relations between prefects and Heads make contact easy for any sudden need, whereas the School Council had to give due warning with the agenda posted. The smaller numbers make discussion more direct and fruitful; while the informality of these meetings makes it easier to tread into the precarious territory of the "Headmaster's authority." The prefects are in the closest touch with the opinions of their school-fellows, and a young boy or girl finds it easier to chatter in complaint to a prefect than to burst out a few words at a formal meeting. Again the prefects have the maturity to bring forward constructive ideas and to press them hard.

This community ideal has not been easy. There have been inevitable failures, for human relations are a delicate balance. Yet have they always been failures? Sometimes when a boy and girl are spending much time together, authority begins to question whether this is helpful to themselves or to their fellows. Advice may be regarded as interference, and yet from out of this clash, a truer understanding can grow. Again, the rebellious moods of individuals or of a crowd of children shouting for some improvement have partly been the unconscious impact of a turbulent and distressed society. These outbursts have also revealed the quality of community life. Unlike the unhealthy anger which embittered Croydon days, they are signs of young people trying out their strength in a community which quietly gives them freedom to do so. At no moment has the School's answer to the modern world been more real.

THE RETURN OF THE PARENTS

All this seems to put the teachers into the background of the family picture. If so, it is a photographic illusion. Teachers have gained in importance. The give and take of community life makes great demands on their tact, imagination, and capacity to be themselves.

It is not easy to lead without appearing to do so, or to lead and give everybody else a sense that they have a share in it. Many activities have succeeded because teachers achieved such a balance: productions of plays, such as "Abraham Lincoln," "Murder in the Cathedral," or "Midsummer Night's Dream"; school tramps and matches where teachers and pupils have shared in the game; a great deal of natural history work ranging from local studies to bird-watching. All these events—and many others—have been a happy meeting ground for teachers and children.

The opportunity of informal contacts is one of the gains for a teacher in such a school. Many have also valued working on a staff which includes so great a range of individuals and of ideas how a school should be run; a staff, too, where teachers call in the advice of matrons and nurses, and help to share some of their domestic duties. Perhaps it is also easier for a teacher to make a false step in a community where he is not a god; where children know his faults, and criticise him as freely as they do their own parents.

Probably the most important way in which the community has grown over these years has been by drawing in other people to help. Parents come first. At least, it was realised they should come first, which they had never

UNBROKEN COMMUNITY

done during the first 200 years. Back in Croydon days, parents had slowly begun to matter; both longer holidays and greater freedom to visit helped. It was gradually realised that parents and teachers needed to co-operate more closely in the care of the children. A move in this direction was made in 1936 when a form was sent to each parent, along with his child's termly report, inviting comments on progress and development as observed at home during the holidays. The large number of these forms returned made it clear that the move towards co-operation was warmly welcomed, and the practice is now firmly established as an essential part of this co-operation. Steps towards the foundation of a Parent-Teacher Association, taken in 1938, were interrupted by the outbreak of the war, but in 1946 such an association was formed. It meets for a week-end each term—a chance for parents to get to know one another and to discuss issues of common interest. The work is still new, and it is one of the features of school life, the importance of which lies in the future. The greatest value may prove to be in a critical discussion of the aims of the School and its place in an organised and perplexed society.

Parents' week-ends have the flavour of being Old Scholars' week-ends, for many people are both. Old Scholars almost give the impression that they have taken over the School when they visit it. Two main gatherings are held at the School in term-time: one at Whitsun, especially for sports and social contacts, the other in March in the form of a Lecture School. Beginning in 1913, the Lecture Week-end has proved a most valuable feature of school life; subjects have ranged from Greek drama to world food, journalism, peace and war, and the appreciation of music.

COUNTRY COUSINS

In such ways Old Scholars and parents have joined with teachers in forming a bridge between the School and the wider world. This is another way, too, in which authority has become shared and informal. If one looks at the large amount of work undertaken by the Workhouse Committee of Clerkenwell, one sees that this work (and very much else) is now undertaken by a circle of people, which includes, not only members of the Committee, but teachers, parents, visitors, children. Many Old Scholars and parents, indeed, now serve on the School Committee.

The School is not an enclosed family. Perhaps this is simply because there are so many cross-links uniting the community, that it can welcome new streams of life.

COUNTRY COUSINS

To cherish family life was not enough. There must be a welcome to the outside world and an attempt to be part of it. First of all the family needed to get to know its neighbours and to find its place in the life of the district.

Sporting contests and attendance at outside lectures had long been small links with local life. A former link, which became of greater significance, was the study of the locality. Under the able guidance of George Morris and others, very thorough studies of local history and ecology were undertaken—a leisure-time work which was related closely to the history, geography and science of the classroom. More recently, on several occasions the assistance of senior boys and girls has been sought, and gladly given, in connection with local surveys for the Regional Planning

Officer, for the Footpath Preservation scheme and for a study of village facilities.

For the most part, links with the town have been in small and unnoticed ways—the loan perhaps of the gymnasium or swimming bath for the local Youth Club, of the School Hall for a County Drama Festival, the cricket field for a match with the Essex County Cricket Club. An unexpected link has been through music. From 1935 music has come to play a steadily increasing part in School life, as a class subject, in School worship and in public performances. The School has enjoyed entering for local musical festivals, and in recent years local congregations have greatly appreciated the recitals which the School choir have given in their churches.

Teachers, especially those who live in the town, have helped to draw the School closer to it. Some have taken part in town activities as varied as tennis-championships, the Inter-Church Council and the Youth clubs. An outstanding example of such co-operation has been in the life and work of C. Brightwen Rowntree. During his 33 years of service, both as Senior and Head Master of the school, he encouraged an interest in local history and geography and helped boys and girls to gain a closer knowledge of civic affairs through talks and visits. In his 18 years of "retirement" he has strenuously served the town on its Council, and the respect in which people held him was expressed in his two years as Mayor. With the help of the Town Clerk, he published in 1951 a detailed history of Saffron Walden—the fruit of many years patient work. Both town and School are grateful for his life of service.

One of the most important events in the whole history of the School has been the inrush of day-scholars. Their numbers increased very rapidly from the late 'thirties,

and they now form nearly a third of the community. Chattering of their fathers' work or Walden news, they have brought into school all the vigour and interest of local life. How can they share in as real a way in the School community as the children who live there?

In meeting this difficulty, the community will be changed and enriched. Already day-scholars are taking a full part in out-of-school life, joining in teams, plays and societies, even though home may be at a considerable distance. Many come back to lectures and concerts (often bringing their parents with them), and also to Sunday evening meeting. Some invite boarders to their homes. There is usually at least one day-scholar among the prefects. Not least, the boarders have ceased to think of day-scholars as "country cousins" with strange ways. The good work has begun. One looks forward with great interest and hope to the years ahead.

This problem is more than personal and local; it leads to the place of the School in the welfare state. Rather than discussing grand theories, those who guide "Walden" have turned quietly to building up links with the people whom they meet in the task of running a school. It is in this smaller field that the problems of finance and of relations with the public system of education, are being faced. One of the most important results has been the close relations with Essex Education Committee, of which the first real sign was the acceptance in 1936 of children awarded "special places" by the Essex Authority. This link has been appreciated by both sides and the number of children involved each year has greatly increased. The Friends' School is one of the few schools in north-west Essex able to provide grammar school education—especially for girls, and in the new situation created by

the 1944 Education Act, the Essex Education Committee was glad to give to it a formal place in their "development scheme" for this part of the County. An increasing number of local people, as well as those from other parts of Essex, are expressing a preference for their children to go there, having been attracted by the congenial community life of the school.

It is the School, however, which has probably received most benefit; its membership has been enriched and its bonds with society made more real. Altogether a third of the children in the School, coming from many different parts of Essex, receive help from the County, even if necessary to the extent of full boarding fees. Two people are appointed by the Essex Education Committee to serve on the School Committee. In practice they have been local people, so once more the links have been strengthened.

One of the severest criticisms levelled against Independent Schools is that they are for the privileged only. The experience of Walden to-day is that it draws its children from a more comprehensive sweep of social backgrounds, rich and poor, than ever before in its history. On the other hand many have expressed grave fears that if Friends' Schools became too closely involved in the public educational system, they would lose their Quaker distinctiveness. For Walden the friendly relations with the Local Authority have been helpful in many ways without affecting in the least the freedom to carry on the School in the way that seems right to its Quaker leaders.

And so the story can end in the thick of such affairs, for they are one of the most fundamental ways in which the School is fulfilling its membership of a greater society.

The World is Within the Classroom

We proudly mistake the present for the best. Whenever sincere men and women have met children's needs, or a boy or girl has won a sudden understanding of another, then perhaps for a moment the true community has been alive. This has been true whether at Clerkenwell, Islington, Croydon or Walden—though such human meetings leave no record behind. We may feel none the less that the present is the most important.

To enter the class-room is to run into the world. Children from Europe sit beside those who have just cycled in from nearby villages. If some of their fathers work with tractors and binders, others are busy amid telephones and office files, keep a small shop, or manage a large business concern. A few boys and girls come from homes graced with every modern comfort; a few from homes where luxuries are absent in order that the children may come to this School. Some of the homes are centres of wide interests, open-eyed to the world: the homes of others are more typical than distinguished, caught up in the life of Suburbia or East Anglia. Many a boy and girl can look back on a family tradition of Quaker ways and worship; some are more familiar with an indifference to religion; others bring with them close loyalties to other Christian groups. If home for some children means a rich experience of brothers and sisters and kindness, for others it is a bewildering problem of misunderstandings. No longer are all children the sons and daughters of the poor in a Society sharing common beliefs and morally vigilant: the classroom now holds

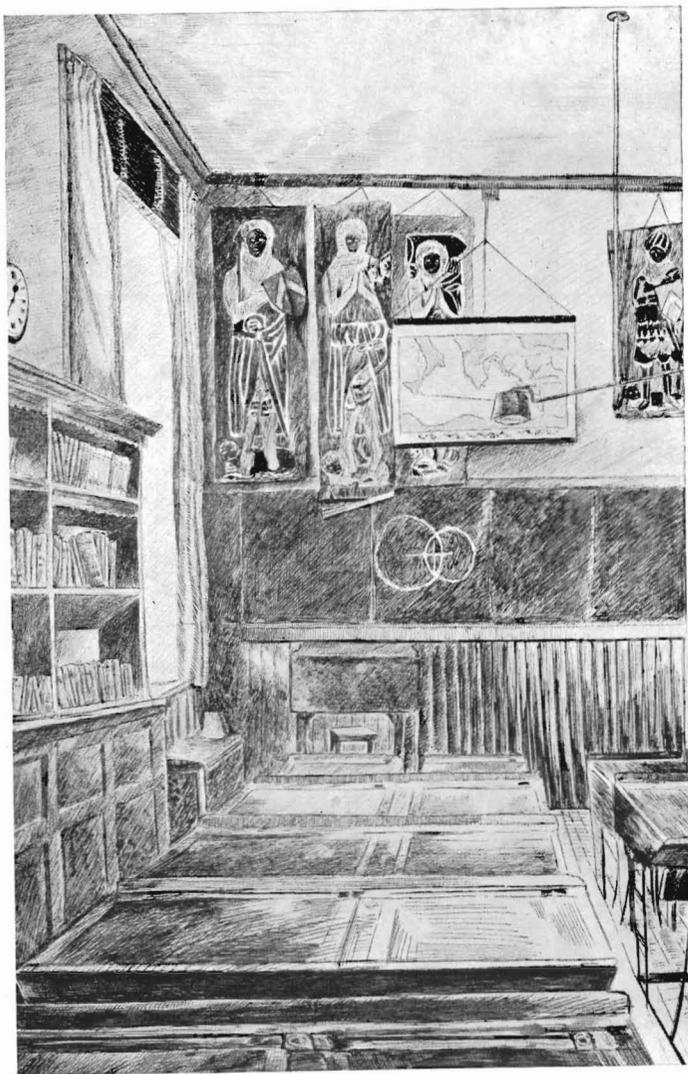
children from many walks of modern society. The children carry with them the stamp of their diverse backgrounds, in their mannerisms, their attitudes, and even in their personal problems. Present in their lives are all the conflicting beliefs of our times—a reflection perhaps of a father's words, a cinema hero, or their own wild human nature. The world is within the classroom.

The School has returned by strange ways to Bellers' community that was to be "an Epitomy of the World," but in a sense very different from that of Bellers. The demands of the classroom are more real, because their stubbornness and significance come from beyond the class-room. A child struggles to be a member of the small world of the School, but finds himself drawn to the larger world in which one day his life must find meaning. A teacher meets the raw life of the world in his children, and tries to interpret the world to his children. Conflict is unavoidable, even if concealed amid the gay and varied flow of everyday life and work. Over the last 250 years, the community has known many conflicts—conflicts which have slowed down its growth and confused its vision, but the community has experienced them without disruption.

In a world nigh to breaking, the School lies exposed to the world more than ever before; to open the door to all was to let the problems of all come inside. All day long, in the busy life of teachers and children, the community is being shaped for new and urgent needs. Perhaps the whole answer, however, does not lie in the School alone, for its community stretches beyond the School gate, bringing in parents and Old Scholars, local men and women, public administrators, Quakers and all whose concern for children has given them an interest in this

School. Engaged in the life of our times, these men and women share in the struggles of belief, which rend modern man apart, and help the School to meet the future with more than the relics of a faith which cannot face the light of day. The details of school life may seem too small to be related to such great issues. The issues may seem too great for a small group of people to grapple with. One can return to details and plans, however, with a confidence that the visionary and the practical can be joined as they were in the busy idealism of Bellers: "a work of great humanity we owe to those of our nature as we are men, and that as well becomes a Christian as any."

THE END



THE SENIOR BOYS' CLASSROOM, 1920
 [Drawn by Edward Bawden for "The Avenue" while
 at school, 1918-1920]

APPENDIX

APPENDIX

1. LIST OF STEWARDS, MASTERS, SUPERINTENDENTS AND HEAD TEACHERS

CLERKENWELL, 1702-1786

The earliest Heads of the Institution were known as STEWARDS. From 1737 the Committee made joint appointments of Steward and Stewardess.

1702-1704	GEORGE BARR.
1704-1709	JOHN POWELL.
1709	JOHN DAVIS.
1709-1711	SAMUEL TRAFFORD.
1711-1737	RICHARD HUTTON.
1737-1742	GEORGE REYNOLDS "and his wife."
1742-1753	NICHOLAS DAVIS "and his sister ELIZABETH."
1753-1760	LEONARD SNOWDEN "and wife."
1760-1778	ROBERT LETCHWORTH "and wife."
1778-1783	SCRIVENOR and MARY ALSOP.
1783-1786	JOSIAH (died 1784) and ELIZABETH COLLIER.

ISLINGTON, 1786-1825

In 1786 the "ancient Friends" were removed to Plaistow in the care of John and Ann Withers; Elizabeth Collier was Stewardess until they were brought to Islington. In 1808 the offices of Steward and Schoolmaster were combined in one person to be called MASTER. The Master's wife usually acted as Housekeeper and Mistress of the Family.

1786-1792	ELIZABETH COLLIER.
1792-1808	JOHN and ANN WITHERS.
1808-1809	THOMAS SALTER.
1809-1816	EDMUND GOWER (at times assisted by MARY, his wife).
1816-1818	WILLIAM and MARY BAKER.
1818-1825	ABIGAIL BINNS.

APPENDIX

CROYDON, 1825-1879

From 1825 the Head of the School was known as the SUPERINTENDENT. In joint appointments the wife continued to act as "Mistress of the Family."

1825-1833	HENRY and EDITH DYMOND.
1833-1838	EDWARD and ELIZABETH BRADY.
1838-1842	ELIZABETH BRADY.
1842-1853	JOHN and HANNAH SHARP.
1853-1854	CHARLES and SARAH FRYER.
1854-1860	SARAH FRYER (assisted after 1856 by WILLIAM ROBINSON as Principal Officer and General Superintendent on the boys' side).
1860-1869	WILLIAM and MARY ANN ROBINSON.
1869-1879	GEORGE F. and LUCY LINNEY.

SAFFRON WALDEN, 1879-1952

The title HEAD MASTER replaced that of Superintendent in 1891.

1879-1890	GEORGE F. and LUCY LINNEY.
1890-1922	JOHN EDWARD and ANNA PHILLIS WALKER.
1922-1934	C. BRIGHTWEN ROWNTREE, B.A.
1934-	GERALD LITTLEBOY, M.A.

Shortly after the introduction of co-education in 1910 the Senior Mistress became known as HEAD MISTRESS. Her status was recognised by the Association of Head Mistresses in 1931.

1894-1920	LUCY FAIRBROTHER.
1920-1937	FLORENCE D. PRIESTMAN, B.A.
1937-1944	M. SYLVIA CLARK, B.A.
1944-	JENNIE ELLINOR, M.A.

APPENDIX

2. THE TRADES OF THE CHILDREN (1702-1811)

Boys

Shoes and Leather Work (74).

Shoemaker (62); Pattenmaker (8); Fellmonger, leather-dresser, etc. (4).

Provisions and Household Goods (68).

Baker and pastry cook, miller, etc. (28); Grocer, cheesemonger, poulterer, etc. (14); Cooper (11); Tallow-chandler, coal-dealer, etc. (7); Shopkeeper (6); Brewer, vintner (2).

Weaving and Cloth-making (58).

Weavers (including silk, stocking, linen and ribbon) (45); Dyer (10); Woolcomber, worsted-maker, calenderer (3).

Clothing (51).

Tailor (29); Glover, hatter, haberdasher, perruque maker (14); Staymaker (8).

Metal Work (49).

Founder, cutler, brazier, tinplate worker, pewterer, etc. (26); Tinman, ironmonger, smith (23).

Manufacture (36).

Makers of baskets, brushes, "pumps and blocks," ivory goods, scales, ink-horns, shovels, pins and needles, etc. (19); Watches and clocks (11); Hour-glass makers (3); Wheelwright (3).

Building (32).

Carpenter, joiner, etc. (22); Glazier, bricklayer, painter, etc. (10).

Sea (11).*Printing* (10).

(Including print-cutter, book-binder, writing.)

River (10).

(Including fishermen, lightermen, oar-makers, boat-builders.)

Abroad (9).

All to America.

APPENDIX

Miscellaneous.

Went on to another school (14); Remained as servant in house (5); Coachman, slop-seller, gardener, etc. (4).

To Relatives.

(Trade not given, probably helped small family business), father, or mother (31), (106); Other relatives (20).

Name only given.

To "Friend in the country" (42); To individual Friend (London Friends; sometimes member of Committee; boy may have become household servant) (73).

Left early.

Expelled (3); Taken away or ill (e.g. discharged at father's request, being poorly) (6); Ran away (5).

GIRLS

Between 1702 and 1811, 426 girls passed through the School, less than two-thirds of the number of boys. Unfortunately their records are less complete, and less detailed. For the first 25 years some girls undertook needlework (glovers, cloak and hat-makers, seamstresses, button-makers, velvet-hood and mantua-makers). Afterwards only the name of master or mistress is given: "To the service of." It is likely, however, that even as household servants, they may also have given a hand with a small family business or shop.

APPENDIX

3. CAREERS OF BOYS AND GIRLS (1867-1884)

Boys

A detailed record exists, drawn up by the School Committee for years 1867-1884 only.

Mechanical and Handicraft trades	..	..	..	..	..	..	..	96
Retail trades (shops)	..	..	..	..	..	..	..	81
Clerks and Accountants	..	..	..	..	..	..	..	39
Teachers	..	..	..	..	..	..	..	15
Emigrated	..	..	..	..	..	..	..	11
Auctioneers, etc.	..	..	..	..	..	..	..	8
Professions	..	..	..	..	..	..	..	6
Farmers	..	..	..	..	..	..	..	5
Sailors	..	..	..	..	..	..	..	5

GIRLS

Remained at home ("of whom a considerable number may be fairly included under the heads of domestic service and teaching")

Teachers	..	..	..	..	..	..	..	48
Retail trade (shops)	..	..	..	..	..	..	..	27
Domestic Service	..	..	..	..	..	..	..	13
Post Office	..	..	..	..	..	..	..	5
Nurses	..	..	..	..	..	..	..	3

[This list does not include 12 boys and 25 girls who went on to other schools.]

APPENDIX

4. CAREERS OF LEAVERS (1941-1951)

(This summary excludes those recent leavers whose careers are not yet decided.)

	Boys		GIRLS		Total
	Boarder.	Day.	Boarder.	Day.	
Agriculture and care animals	23	10	8	1	42
Teaching :					
Graduate	12		7	1	} 41
Non-graduate	4		12	5	
Medical and allied :					
Medicine	4	1	2		} 40
Dentistry	2				
Occupational, speech and physio-therapy			10	3	} 40
Nursing			12	6	
Secretarial :					
Trained secretarial			14	5	} 40
Clerical			5	16	
Business	7	7	3	7	24
Art, dancing, drama, music (excluding teaching)	3		13		16
Skilled trades	7	5			12
Engineering	8	2			10
Architecture, town planning, ordnance survey	5		1		6
Institutional management, etc.			4	1	5
Post-graduate academic	2		2		4
Librarianship	1		1		2
Law	2				2
Journalism	1				1

APPENDIX

5. GIRLS' FIRST CLASS (1871) DAILY TIMETABLE

	2nd day (Mon.)	3rd	4th	5th	6th	7th
6½ to 6¾	Scripture	Scripture	Scripture	Scripture	Scripture	Scripture
6¾ to 7¼	Shoes and Geography	History	Geography	Stockings	Spelling	Frocks
9 to 9½	Geography	Arithmetic	—	History	—	—
9½ to 10½	Arithmetic	Definitions	Knitting	Arithmetic	Printing, Spelling	Writing and
10½ to 11	Spelling	Mental Calculations	Meeting	Mental Calculations	Geography	Tables
11½ to 12	Reading	Reading	Reading	Reading	Grammar Parsing	Mental Calculation and Grammar Geography
2½ to 3¼	Work	French	3 to 4 Scripture	Work	Work	—
4 to 5	Writing	Drawing	Dictation	Writing	Reading	—
5 to 5½	History	Geography	History	Spelling	Tables	—

6. EXAMINATION QUESTIONS—TAKEN FROM HEADMASTER'S NOTE-BOOK, 1872

GIRLS' FIRST CLASS (AGES 13-14)

SCRIPTURE HISTORY

1. Name the Prophetical Books, and Paul's Epistles.
2. Say what took place on each day of the Creation.
3. Name the 12 sons of Jacob, with their wives.
4. State the chief circumstances connected with the division of the Kingdom.
5. Give an account of the Battle on Mount Gilboa.
6. Give a list of the Kings of Israel to Joram.
7. Name 6 important events in the life of Elijah.
8. Give an account of the reign of Hosea, with an account of the Captivity of the Ten Tribes.
9. Describe the Feasts and say how each originated.
10. Give 10 chief events in the life of Christ in the order of time.
11. Give 10 Miracles with the places.

7. TABLE OF EVENTS, 1695-1902

FRIENDS' SCHOOL.

QUAKER EDUCATION.

OTHER EVENTS.

176

CLERKENWELL :

- 1702, Workhouse opened at Clerkenwell.
- 1706, First Schoolmaster appointed.
- 1716, First Schoolmistress appointed.
- 1718, Proposal to develop "boarding-school" and change name to "College" made in Bellers' "Epistle to London and Middlesex Quarterly Meeting."
- 1746, "Account of the Rise, Progress and Present State of the School and Workhouse," by T. Bevan.
- 1758, Dr. John Fothergill's new scheme of work.

1695, Yearly Meeting Epistle stressed need for schools.

1697, Bellers' "Epistle to Friends concerning the Education of Children." Support of Meeting for Sufferings for his "Proposals."

1695, Bellers' "Proposals for Raising a College of Industry."

1698, Beginning of Charity Schools under the S.P.C.K.

1760, Fothergill's report on Quaker Education to Yearly Meeting.

1767, Act regulating apprenticeship of parish poor.

APPENDIX

FRIENDS' SCHOOL.

QUAKER EDUCATION.

OTHER EVENTS.

1774, Period of reform began.

1780, First Printed Rules : first Committee examination of children's school work.

ISLINGTON :

1786, School moved to Islington Road—separation of School and Workhouse.

1795, 1d. a week pocket-money given.

1779, Ackworth School founded.

1795, Lindley Murray's Grammar published.

1780, Raikes began Sunday Schools.

1798, Lancaster began teaching at Southwark.

1799, First systematic School time-table for boys.

1805-1810, Elizabeth Fry one of the women visitors.

1808, "Steward" became "Master."

1808, Sidcot School founded.

1810, British and Foreign School Society founded.
1811, National Society founded.

1811, Admission of children from Southern Quarterly Meetings.

1815, Boys' Juvenile Literary Society began.

1815, Wigton School founded.

1816, Robert Owen's school opened at Lanark.
1818, Bellers' "Proposals" republished by R. Owen.

1823, Lawrence Street (later Bootham) School, York, founded.

177

APPENDIX

TABLE OF EVENTS, 1695-1902—continued.

	FRIENDS' SCHOOL.	QUAKER EDUCATION.	OTHER EVENTS.
	CROYDON :		
	1825, School removed to Croydon.		1828, First London College known as "University of London," founded.
	1830, <i>Monthly Packet</i> published (first known School magazine).	1831, The Mount School (for girls), York, founded.	1833, First State grant for education.
178	1837, Girls' Society for the Improvement of the Mind.	1837, Friends' Education Society began. 1841, Ayton School founded. 1842, Sibford School founded.	1846, Pupil-teacher system introduced.
	1848, Regular annual holiday of one month decided upon.	1848, The Flounders teacher-training scheme began.	1850, North London Collegiate Girls' School founded.
	1855, <i>Monthly Gleaner</i> magazine published.		1858, London Matriculation examination founded.
	1863, First external inspection of school—by British and Foreign School Society.		1870, Forster's Education Act.
	1869, Old Scholars' Association founded.		
	1873, First non-Friend Children admitted.		
	1875, Drawing first taught.		

APPENDIX

	FRIENDS' SCHOOL.	QUAKER EDUCATION.	OTHER EVENTS.
	SAFFRON WALDEN :		
	1879, School removed to Saffron Walden.		
	1880, Teaching of music introduced (voluntary subject for girls).		
	1881, College of Preceptors' examinations first taken.	1881, Friends' Central Education Board established. 1890, Leighton Park School founded.	
	1892, Chemistry Laboratory opened.	1894, Friends' Guild of Teachers founded.	
	1894, First Whitsuntide gathering of Old Scholars.	1896, Women take a joint share in sessions of London Yearly Meeting.	
179	1896, Cookery classes introduced.		1899, Board of Education established.
	1898, Music rooms opened.		
	1900, New classrooms and workshop on girls' side.		
	1901, Teachers' studies provided on girls' side.		
	1902, Half-years gave place to three terms. Men's and Women's Committees united.		1902, Education Act opened way for Secondary education.
	1902, Bicentenary. Swimming Bath and Gymnasium opened.		

APPENDIX

TABLE OF EVENTS, 1903-1952

- 1903, Block of masters' studies completed.
 1906, First "School Tramp" for boys.
 1910, Boys and girls taught together throughout. Beginning of co-education.
 1911, School Sanatorium opened.
 1913, First Old Scholars' Lecture Week-end.
 1913, First scholar passed London Matriculation examination.
 1914, School requisitioned (returned 1915).
 1917, House competitions began.
 1920, Burnham scale of salaries adopted.
 1921, School recognised by Board of Education. More boys' class rooms added.
 1923, Modified Dalton plan adopted.
 1930, Junior School opened.
 1931, Post-matriculation course began.
 1936, First children admitted on recommendation of Essex Education Committee. Biology and Geography rooms built.
 1937, Assembly Hall and New Library opened.
 1940, Girls evacuated from Tottenham High School.
 1945, Parent-teacher Association founded.
 1948, Junior School closed. "Croydon House" opened for domestic science teaching.
 1949, Yearly Meeting reaffirmed support for Friends' Schools.
 1949, First State scholarship won by pupil at Walden. Age of entry became 11.
 1950, New class rooms added.
 1951, "The Future of Friends' Schools" (Commission Report).

APPENDIX

APPENDIX

8. ANALYSIS OF SCHOLARS (1900-1951)

(The commencement of the Autumn Term in each year has been taken as the date for calculations.)

Average for the years	Number of Scholars.	Number of Friends.	Number of Day Scholars.	Number of Scholars of Sixth Form standing.
1900-1904	140	71	0	0
1905-1909	146	66	8	0
1910-1914	164	74	18	0
1915-1919	160	73	11	0
1920-1929	163	62	19	0
1925-1929	169	72	28	0
1930-1934	170	63	28	4
1935-1939	201	102	46	6
1940-1944	198	67	69	10
1945-1949	271	85	87	25
Year 1950	292	89	94	36
1951	302	81	97	36

INDEX

- Ackworth School, 43, 53, 62, 69, 70, 74, 94, 102.
 "Advice to Leavers," 53, 58.
 Allen, William, 29.
 Ancients and old people, 12, 21, 51.
 Apprenticeship, 38, 40, 45, 46, 52, 53, 54, 136.
 Apprentice teachers, 74, 75, 76, 82, 96, 97, 98, 108, 109, 111, 115, 153.
 Armfield, John, 120.
 Art, 125.
 Ball, T. F., 96, 97, 114, 121, 130, 131.
 Barr, G., 6, 11.
 Barclay's "Catechism," 14.
 Barrett, Richard, 89.
 Bawden, Edward, 156.
 Beck, William, 97.
 Bedford, Peter, 77, 78, 83, 89, 103-107, 111, 112.
 Bellers, John, 1-6, 12, 14, 24-26, 34, 35, 37, 42-44, 46-48, 51, 166, 167.
 Bevan, J. Gurney, 59, 60, 63.
 Bevan, Timothy, 45, 46, 48, 53.
 Bowley, D., 46.
 Brady, E. F., 74.
 Brady, Edward, 81, 82.
 Bristol Workhouse, 28.
 Brown, Ann Groom, 118.
 Charity Schools, 3, 14, 39, 61.
 Clerkenwell, 4-51, 58, 70, 93, 120, 135, 136, 146, 161, 165.
 Clothes, 10, 17, 42, 68, 74, 110.
 Co-education, 119, 129, 141.
 Committees, 5, 8, 12, 18, 27-30, 33, 35, 38, 45-52, 54, 74, 88, 90, 110, 116-118, 123, 141, 164.
 Corbyn, Thomas, 48, 57, 58.
 Croydon, 56, 70-116, 119, 127, 135, 153, 158, 160, 165.
 Curriculum, 61, 64, 115, 122, 127, 134, 144, 153.
 Dalton Plan, 155.
 Day scholars, 142, 162, 163.
 Dell, Barton, 78, 79.
 Discipline, 48, 86, 102-108, 150.
 Domestic work, 68, 73, 74, 80, 98, 109, 117, 135, 159.
 Dunlop, Ronald, 142.
 Dymond, Henry and Edith, 72.
 Essex Education Committee, 163, 164.
 Examinations, 54, 56, 64, 65, 123, 126, 133, 134.
 Fairbrother, Lucy, 126.
 Fairman, Robert, 5.
 Flounders Institute, 116.
 Food and meals, 9, 21, 52, 56, 72, 100, 104.
 Ford, John, 114.
 Foreign children, 10, 20, 132, 156, 165.
 Fothergill, Dr. John, 33, 43-46, 48, 51, 53, 54.
 Foundling Hospital, 10.
 Fox, George, 3, 36, 61, 93.
 "Foxes," 129.
 Freame, John, 4, 5, 15, 24, 30.
 Friends' Guild of Teachers, 116.
 Fry, Elizabeth, 56, 59.
 Gibson, George Stacey, 116.
 Girls' Dorcas work, 99, 132.
 Girls' Society for the Improvement of the Mind, 86, 87, 99, 107.
 Gordon, John, 21-23, 26, 28, 36.
 Gower, Edmund, 70.
 Grellett, Stephen, 90.
 Grubb, Sarah, 57.
 Gurney, J. J., 89.
 Hagen, Jacob, 29.
 Hargrave, Hayward, 103.
 Headmaster, 117.
 Health, 9, 10-13, 20, 36, 56, 83, 109, 116.

INDEX

- Heywood, John, 6, 28.
 Hogarth, 18, 22, 23, 35, 37.
 Holidays and Excursions, 16, 79, 80, 91, 92, 131, 142, 160.
 Horniman, F. J., 136.
 Howard, Robert, 59-61.
 Hutton, Richard, 9, 12, 13, 16, 19, 21, 22, 41, 44, 50.
 Inspections and Inspectors, 84, 88, 126-128, 133, 134, 139, 145.
 Islington, 51-71, 72, 74, 77, 78, 85, 93, 103-105, 165.
 Jansen, Edward, 59, 60.
 Jeffrey, J. F., 136.
 Junior School, 154.
 King-Beer, Stanley, 149.
 Lammin, J., 40.
 Leavers, 53, 58, 59, 111, 120, 140.
 Leisure time activities, 85, 86, 93, 97, 114, 118, 122, 128, 141, 149, 151, 154, 159, 161.
 Lemere, Bedford, 135.
 Library and Librarians, 86, 87, 94, 122.
 Literary Societies, 76-78, 85, 94, 98, 119, 123, 125, 126, 140, 143.
 London and Middlesex Q.M., 4.
 Lucas, E. V., 126.
 Malcolm, tribute to Friends, 55.
 Marsh, Hannah, 90.
 Masters and Mistresses, 52, 54, 57, 68, 75, 98, 114, 139, 141.
 Maude, Aylmer, 142.
 Meeting for Sufferings, 4.
 Morris, George, 161.
 Mount School, York, 118.
 Murray, Lindley, 84.
 Music, 125, 126, 162.
 Newport Grammar School, 133.
 Non-Friends, entry of, 73, 132.
 Numbers used instead of names, 76, 115.
 Occupations, 9, 12-17, 27, 30, 34-36.
 Old Scholars, occupations of, 136, 137.
 Old Scholars' Association, 120, 121, 135-138, 146, 150, 160, 161, 166.
 Parent-Teacher Association, 160.
 Peel Meeting, 31, 32, 64, 89.
 Penn, William, 2, 4, 12.
 Physical activities, 97, 128, 133, 140.
 Pierce, Bedford, 138.
 Plaistow, 55.
 Plumsted, Hannah, 56.
 Pollard, William, 103.
 Prefects, 115, 140, 153, 157, 163.
 Punishment, 24-26, 86, 95, 98, 104-108, 115, 139.
 Quare, Daniel, 5, 30, 35.
 Quarterly Meetings, Associated, 69.
 Radley, Joseph, 96, 114, 121, 124, 130.
 Rand, Elizabeth, 21, 22.
 Ratcliff, 10, 22, 29.
 Reports, 114, 160.
 Rewards, 65, 68, 77, 121, 125, 142.
 Reynolds, George, 49.
 Rickman, William, 39, 40.
 Robinson, William, 104, 107, 110, 113, 122.
 Rowntree, C. Brightwen, 162.
 Rules, 15, 16, 24, 48, 50, 53, 76, 86, 89.
 Saffron Walden, 29, 116, 127, 135, 139-167.
 School Council, 157.
 School Magazines, 85, 92, 95-99, 103, 107, 123, 126, 130, 131.
 Scipio, 10.
 Sidcot School, 70, 104.
 Skelton, Henry, 142.
 Sharp, John, 74, 81-83, 89, 90, 102, 114.

INDEX

- Smith, Frederick, 59-61.
Smith, H. B., 102, 103, 109, 111.
Stewards, 8-10, 16, 21, 22, 24, 25,
49-52, 55, 66, 68.
Story, Thomas, 31.
Superintendents, 70, 72, 74-76, 81-
84, 89, 104-107, 109, 110, 117,
118, 119.
"Tramps," 143, 149, 159.
"Uncle Shillitoe," 89.
Wagstaff, Thomas, 29, 35.
Walker, John Edward, 126, 128.
Wesley, John, 17.
Wigton School, 70.
Women Friends, 30, 35, 52, 56.
Woolman, John, 36.
Worship, 16, 32, 83, 112, 125, 162,
165.