

ORIGIN AND HISTORY
OF THE
BRADFORD
GRAMMAR SCHOOL
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OF THE
BRADFORD GRAMMAR SCHOOL,

FROM ITS FORMATION TO CHRISTMAS, 1882,

BY

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Bradford:
J. GREEN, 311, MANCHESTER ROAD.
1882.

TO
THE GOVERNORS
OF THE
BRADFORD GRAMMAR SCHOOL
THIS
HISTORICAL SKETCH
IS
RESPECTFULLY DEDICATED
BY
THE AUTHOR.

PREFACE.

By way of apology for the style in which this little sketch is written, I can only say, it has been composed under circumstances of much difficulty in the scanty intervals of leisure in a busy term. As regards the source of the information, of course I am greatly indebted to James's excellent History of Bradford. For information regarding early Schools, the main authorities have been Carlile's Endowed Grammar School, and some excellent articles in Fraser's Magazine in 1879. I desire to express my warmest thanks to the Governors and to Mr. Mumford, Solicitor to the Governors, for the facilities they have recently placed in my hands, to Mr. W. Cowgill, formerly the Agent of the Governors, for access to much valuable information, to our local antiquarians generally, but especially to Mr. T. E. Emsall and Mr. W. Scruton. Nearly all the illustrations are due to the zeal and generosity of the latter gentleman, and I am betraying no secret when I say that these illustrations form but a small fraction of the grand collection which he is making with a view to publishing (at no distant date, it is to be hoped) a larger and more ambitious work on local history. The chapter on the Girls' Grammar School is due to the pen of Miss M. A. Byles, one of the senior pupils of the girls' school. For the list of Pupils and Governors of the Girls' School, thanks are due to the diligence of Miss J. E. Sharpe, 2nd Mistress of the School. Of course, many errors will have unavoidably crept in, and some omissions have probably been inadvertently made, but further information as to the career of past scholars will be thankfully acknowledged by the author, or by the Secretaries of either school.

W. CLARIDGE.

December, 1882.



CHAPTER I.

INTRODUCTORY.

A FEW words, by way of introduction, will perhaps serve to make the plan and scope of this little book clear to the reader. Not many months ago we proposed to publish in the *Bradfordian*, our School Magazine, a few sketches of the rise and progress of the Bradford Grammar School. As a matter of course, attention was first paid to the old Charter of Charles II. This Charter dates from 1662, and states how the gay monarch Charles of his own "especial grace, certain knowledge, and mere motion" gave to the inhabitants of Bradford a free School "for the better teaching, instructing and bringing up of children and youth in Grammar and other good learning and literature." Fortunately, however, the Charter goes on to speak of the "lands, tenements, rents, stocks, reversions and revenues" already belonging to the foundation, and the suspicion at once arose that the Charter was simply a ratification of some previous document, and the suspicion was soon confirmed by reference to the researches of local antiquarians. The fact became evident that the Charter of Charles II. was to a great extent a sham, that Charles did nothing at all of his own "especial grace, certain knowledge, and mere motion," and that all that can be claimed for him is that in accordance with a petition of the inhabitants, he renewed a previous decree or charter which may have been lost or may have become obsolete from various causes. It is well known that Bradford suffered not a little from the civil war in 1642-44, and it is possible that some confusion had arisen in regard to the School Estates, and it is not difficult to believe that a charter which had been suited to the tastes of the staunch Puritans of Bradford, would require a good deal of amendment to reconcile it with the new ecclesiastical legislation which marks the date of the present Charter. For we must remember that the *Corporation Act* was the work of the year 1661, and that the *Act of Uniformity* preceded the date of the Charter by less than twenty

weeks. The spirit of the age, too, is shown by the *Conventicle Act*, the *Five Mile Act* and the *Test Act*, all of which passed into law before the Charter of Charles II. had reached its "teens." A little investigation, however, soon made it apparent that, whatever the cause or the object of the new charter may have been, the Bradford Grammar School had already long been famous—famous too in an age when there was a passion for learning which puts us to shame to-day—and already had acquired property of its own, had already had a long list of masters and had already imparted the first germs of knowledge to many a boy who was destined to be an ornament to his borough, his church and his nation.

The questions immediately arose: When was the Grammar School founded? and Who were the probable founders?—questions easy enough to ask but not so easy to answer. To aid us in a reply to the first of these questions, three main historical facts are forthcoming, three distinct records of the School, separated from each other by intervals of about 50 years. One of these is in the time of the Commonwealth, and from it we gather that the School was vigorous and comparatively wealthy at that period; the next is in the reign of Elizabeth, when the heart of England was being roused to a sense of its might by the memories of the Invincible Armada, as the intellect of England had already been roused by the sudden and magnificent light of the Renaissance. The earliest record of all is in 1553 when we come across a law suit tried in the Duchy Courts respecting the Grammar School property.

These historical landmarks serve us for two chief ends; first, they show us that the School was indeed of great antiquity, and secondly they show us that in the minds of many, the Church and the School were one and the same.

We do not purpose in the introduction to go fully into these facts, but, it will be useful to state, that in 1655 Commissioners who had been appointed to investigate the condition of public charities, made an enquiry into the property of the Grammar School, and as a result of their enquiry, they have left us a Schedule of that property. One interesting feature of the Schedule is a reference to a previous enquiry in 1601. This enquiry had been made at Elland, and it established the fact that the School Estates had been "employed to the use of a Schoolmaster teaching Grammar in the town of Bradford, and *had been so employed time whereof the memory of man was not to the contrary.*" Whether we take this phrase literally or regard it in its legal use, as establishing a claim of as early a date as Richard II., we are forced to admit the antiquity of our School foundation, and the issue of the law

suit of 1553 still further supports us in our surmises as to the probable antiquity of the institution. For we find that at this early date the Grammar School Estates were to some extent the same as they were 100 years later, and that they "*anciently* belonged to the living and sustentation of a School-master teaching Grammar within the town of Bradford."

As this is all the strictly historical evidence which throws light on the date of the foundation of the Grammar School, we may safely leave the question for a time and see what light is thrown on the second question: Who were the probable founders? In the first place the law suit of 1553 was apparently ecclesiastical, and, as we shall see later on, the King probably claimed the School estates on the ground that they were part of some chantry lands belonging to the Newark College at Leicester, and as such fell to the Crown on the dissolution of the lesser monasteries. But even apart from this evidence, there are many interesting facts which show the connection of the School with the Bradford Parish Church. First, the School was in the closest proximity to the Church; secondly, the Vicar had, by virtue of his office, most important rights over the School; next, the Vicar used the schoolroom as the place where he collected and received his tithes; next, the boys of the School were recognized as choristers in the Church, and were in the habit of attending the church, not merely on Sundays, but even on Wednesdays and Fridays; next, there belonged to the School, by right, a number of pews and sittings, in the Parish Church, and these were maintained as late as 1842, and, lastly, the Head Master sometimes laid claim to the post of Lecturer at the Church, by virtue of his office, and sometimes even combined the posts of Vicar and Head Master at the same time. These facts point conclusively to a clear connection with the Parish Church. The question is: How did the connection spring up? To answer this question it will be necessary to enter at some length into the history of the Bradford Parish Church, and it will appear that the Bradford Grammar School had its beginning in very remote times, though we shall probably never be able, strictly, to fix any date for the foundation, or to name the original founders of the School.



CHAPTER II.

FANCIES.

THERE in this Bradford of ours, where the tiny beck trickles down in the narrow valley leading to Shipley, there lived long ago a semi-civilized tribe of men, who called their little Kingdom Elmet—the land of the Elm trees. The fact that such a kingdom existed here is now generally admitted. We know even the name of one of its kings, but this primitive people is chiefly interesting to us now, from the fact that we are informed that the light of the Gospel glimmered—faint and dim no doubt, but still glimmered—among the hardy moorland race that built their huts here, and left their traces in the names of many of our neighbouring localities. This fact becomes the more interesting when we couple it with the story of the landing of Augustine and his monks on the shores of Kent in A.D. 597. We all know the story of Gregory and the Saxon slaves, how he said he would transform them from Angles to Angels, and from De-ira to the Grace of God, and now we see the fabled wish carried out. We see Augustine's solemn monks walking on the sands of the Kentish coast and chanting their sacred songs as they walk. The story is too long to tell how Edwin, the mighty king of Northumbria, wooed and won the christian daughter of the Kentish king, how the bride came to the barbarian court of her royal husband in the north, how the heart of Edwin was softened, and how he permitted the missionary Paulinus to preach in his kingdom. And now we leave the pretty legend and fall back on the more prosaic grounds of history. The kingdom of Elmet, at least so traditions say, had kept its early knowledge of Christianity, all through the dark and troubled days when heathenism reasserted its sway over England. James, the historian of Bradford, tells us that Elmet stood through those dismal ages "like a christian oasis, surrounded by the desert of Saxon paganism." In the year 411 the inroads of the Goths into Italy had made it necessary for the Romans to recall their legions from Britain, and from this time, for

more than two centuries, did the "inhabitants, the religion and the manners" of the little kingdom remain unchanged. But about the year 617, Cereticus, the king of Elmet, fell vanquished by the power of Edwin, whose kingdom now stretched from the Firth of Forth, where it was guarded by Edinburgh (the burgh of Edwin) to the confines of Kent. It was under Edwin's protection that the dark-haired Paulinus travelled into different parts of Northumbria, and introduced the custom of singing the Roman chants into the northern churches. We are told by the Venerable Bede, who lived from 673 to 735, that the custom was afterwards continued, and that one James of York became a great master of the art of church singing, and that he taught it in as many places as he could. Yorkshire has always had the character of being musical, and we are not surprised to find other famous teachers of singing in Northumbria, as early as the 7th century. "Indeed," says Bede, "from this time men began to learn throughout all the churches of England the sounds of singing or the notes of music, which before that time were known only in Kent." We find moreover that "John, the arch-chanter, that lived in the year of our Lord 680, taught the clerks of England to pronounce the Latin tongue." We have now to see what connection all this has with our subject. Augustine cemented the growing church in Kent by founding a school. Tradition, and something a great deal more than tradition, tells us that Paulinus, his missionary, came to Dewsbury—Deus-burgh—God's borough—and also into the kingdom of Elmet, and there preached to the people in the way that Bede has said. Some men tell us, and there is a great deal to be said on their side, that the Bradford Parish Church was an offspring of the Dewsbury Church; others, more patriotic, say that Bradford was always independent of this church, and was co-existent with it. It does not concern us which of the two is true. What concerns us is that the Bradford Parish Church has a history in remote antiquity, and that in its neighbourhood, we find traces of the men who travelled from end to end of the diocese teaching the people to sing the notes of the Gregorian Chant. Can anyone then call us rash in supposing that some of these "arch-singers" came to the old Saxon Church at Bradford, and there in the simple chant of the old Christian Church laid the foundation of the Bradford Grammar School? The beautiful old legend of Orpheus raising the walls of Thebes by his music has its analogue in this dull, prosaic, wool-weaving town of Bradford, where the monotonous music of the Roman litany—unmelodious and unscientific though it may have been—yet succeeded in spreading the charm of its influence over these thirteen hundred years.

At any rate, we have ample grounds for believing, that, whenever the first church at Bradford may have been built, the services, or part of them, were chanted, and that they were in Latin. We should naturally suppose that in connection with the churches there would spring up schools for training choristers to sing, and to learn to some extent the meaning of the Latin words of their chant; as a matter of fact, we find records of boys under fourteen years of age taking part in the services of the church as readers, and in processions on Palm Sunday, bands of choristers chanted hymns and religious songs, at an early period. We have, too, instances of "hired men" attached to the churches for the purpose of leading the singing in the public services. Further, we have evidence that the early bishops of the English Church exhorted the faithful to send their children to school to learn the rudiments of religion and of good manners.

We must now turn back to the history of the Parish Church. In Domesday Book we find that in the days of Edward the Confessor the manor of Bradford was valued at £4, which James considers equivalent to £400 of our money. But this record concerns us mainly because, by comparing this value with the value of other manors, we see that Bradford had already risen to be a place of some importance. It is improbable that a place of such importance should have been without its Saxon Church, especially when we remember the connection with the old church at Dewsbury, and the long established christian character of the kingdom of Elmet. James conjectures that such a structure probably stood on the wooded slopes of Church Bank on the site of the present building. After the Conqueror's ruthless devastation of the land north of the Humber, the church disappeared, and the manor is described in Domesday Book as "wasta," waste. Waste as the manor was, it became still more devastated by the constant inroads of the Scots, and for many years the fortunes of Bradford continued to wane. William the Conqueror had granted the manor of Bradford to Iibert de Lacy, who had fought under his banner at the battle of Hastings, and it is probable that the Lacies, "according to the feeling of the age, would build here a new church or renovate the old one." Whatever the actual date of the building may have been, there can be no doubt that a church did exist in 1281, as a record exists of it in that year. The value of the living at that time was not very great, as the first 10 vicars are reported to have resigned the living through poverty, but from the year 1293 "there has been a regular succession of vicars."

As years rolled on, Bradford continued to grow, and though it was eclipsed by Leeds and Wakefield, it was larger than Halifax,

was already a seat of trade in woollen cloth, and was one of the most important towns of the district. The manor by this time had passed by marriage from the Lacies to Thomas Plantagenet, Earl of Lancaster, who was afterwards beheaded at Pontefract in 1321. The Earl had been lavish in his gifts to the church and religious-houses, and though there seems to be no actual record of his gifts to Bradford, there can be no doubt that Bradford lost nothing under his regime. At the death of the Earl, Edward II. seized his possessions, including those at Bradford, but in 1342 we find them in the hands of Henry, Duke of Lancaster, and the value of the Bradford manor, as one might expect, is very considerable, (£100) in spite of the terrible devastation in this district by the Scots after the battle of Bannockburn. Hence the possessions descended to John of Gaunt—"Old John of Gaunt, time honoured Lancaster"—at whose death they were seized by Richard II., only again to be taken by Henry IV. Being now in the hands of the Crown, the advowson of the church descended to Henry VI., who gave it in 1416 to the College of the Blessed Virgin at Leicester, the Newark College as it was called. In the reign of Henry VI., the population had increased so much that the church was not large enough for the parish. Accordingly a new church, the present Parish Church of St. Peter's, was erected on the site of the old one, and was finished in 1458, though the steeple was not completed till 1508. Probably the Deans and Canons of Newark College assisted the inhabitants to rebuild the church, and perhaps also to build an additional way-side chapel for saying aves and for celebrating masses, for we find such a chapel was erected on the south side of the Beck near the Ave-bridge or Prayer-bridge, and to the fact of the existence of this chapel it is not unlikely that the name of Ivegate is due.

We have now traced the history of the church till it came into the hands of one of the monasteries, and it will now be well to trace the growth of schools in the same period.



CHAPTER III.

EARLY SCHOOLS.

LEAVING the region of fancy, and coming back to plain matter-of-fact, we find Bradford sufficiently prosperous to have a settled vicar of its own from the year 1293. In 1294 the prosperity of the town is further marked by the grant of a public market, and we have now to investigate the probability that a town rich enough to have resident clergy and a regular market, should also possess a regular school.

That schools already existed there can be no doubt. Beda was a famous school-master. Alcuin tells us of the great schools existing in his time at York. In fact, throughout England, schools were already opened at all the great monasteries and cathedrals, and in them lessons were given in reading, writing, Latin and church music. Some few pupils were taught arithmetic in order to be able to manage the secular affairs of the church. Alfred the Great introduced considerable improvements and threw the schools open to the laity. He made a law that all freeholders who possessed two hides of land should send their children to school. On Alfred's death, the work of education was rudely interrupted by the inroads of the Danes, but between the years 1166 and 1216 there was a great revival of scholastic energy. Some of the foundations of this date are due to the benevolences of the rich, some are the offspring of monasteries and church establishments. Others again are due to the action of primitive municipal corporations and trade guilds, others had an origin in Jewish educational movements, and some, as we have seen, came into being in connection with the institution of chantries. In the earliest days the bishop was the chief teacher in the Cathedral Schools; afterwards special teachers were appointed, called the Scholastics of the Diocese. In 1179 in the 3rd General Council of Lateran it was decreed that such scholastics should be settled in all cathedrals, with sufficient revenues for their support, and that they should have authority to superintend all the schoolmasters of the diocese. The subjects taught in these cathedral schools were grammar, rhetoric, logic, theology and

church music. In 1215, in the fourth General Council of Lateran, a similar ordinance was issued. That the means of carrying out these ordinances were not altogether inadequate is seen from the fact that between the Conquest and 1215 no less than 557 religious houses were established in England, and in connection with many of them schools sprang up. In all these schools, writing was regarded as a most important accomplishment. In towns, too, schools were opened for the teaching of reading, writing, grammar, rhetoric, logic and theology. One authority speaks of three such schools in London as early as the reign of Henry II., and Roger Bacon (1214-1292) tells us that in his time, schools were erected in every city, town and burgh. We have then at least some general grounds for thinking that Bradford, with its market and its vicar, would not be far behind the times. A period of general decay of educational work followed, and we find evidence, that the rich and powerful were using their influence to prevent the sons of poor men from entering schools, and the reason of this is not difficult to discover. The churches and monasteries were the best (and indeed often the only) means of rising from a lower to a higher grade of society. No matter how poor a boy might be, when once he was introduced into the ranks of the church, he was freed from his serfdom or villenage, and owned no master save the church. Sons of poor men took advantage of this law to such an extent, that a proposal was made to Richard II. to forbid villeins to send their sons to school to learn "clergie," but, fortunately, Richard rejected the proposal. Again a striking confirmation of the use of schools by the poor, is found in the Statute of Artificers, passed in 1406:—"every man or woman of what state or condition that he be, shall be free to set their son or daughter to take learning at any school that pleaseth them within the realm." We thus see that schools were within the reach of the laboring classes at that time. Only a few years later, in 1447, four parish priests of London petitioned Parliament "to consider the great number of Grammar Schools that sometime were in diverse parts of the realm, and how few there be in these days." Education in such a Grammar School conferred enormous privileges. Lord Bacon tells us that in early times, if any man who could read as a clerk was condemned to death, the bishop of the diocese might claim him as a clerk, on bringing a book into court and asking the prisoner to read at a certain place. This privilege of "clergie," as it was called, applied to all offences except treason and robbing of churches. Later on, it was taken away for murder, burglary, robbery, purse-cutting, horse-stealing and other felonies. Even as late as the 18th year of Elizabeth, judges could allow "right of clergie" to all who could read (except as above), and

could see them burned in the hand, and discharged, but without giving them over to the bishop.

It is now time that all these scattered threads of evidence were blended together. We have seen that Grammar Schools were numerous throughout the realm, and that Bradford was a town of such importance that it was very unlikely to be without its school. The foundation for such a school was possible at any time after the singing schools of the "arch-chanters" of York had been instituted, and though it is in the highest degree improbable that a permanent school existed before the vicarage was built, it is equally beyond all doubt that efforts had long been made to teach church music to the people, so as to get at their hearts through the medium of the senses. It is not improbable that the old Saxon Church itself was the school; that the same humble building was used alike for purposes of religious worship and for teaching men and boys to sing the old Roman hymns and canticles to the Gregorian Chants. We can picture to ourselves the gradual growth round the Parish Church of a sort of Choristers' School where stately processions and swelling anthems, and may be, an elaborate system of handwriting, were the main studies, and where, in course of time, efforts were made to teach the meaning of the words of the Latin songs. On a modified scale such schools still exist in connection with our English Universities and Cathedrals, and with some schools on the Continent. As a matter of course the School was not far from the church, and when the Vicarage was first built, probably the first steps would be taken to transform the irregular meetings of the choir for "practice" into a regular School. It was in 1374 that William Cotes, vicar of Bradford, received a licence from King Edward III. for a residence in Bradford for himself and his successors for ever. The rector at this time was William de Mirfield, who "appears to have been a liberal man and possessed of large possessions in the neighbourhood." In the absence of other evidence, we may fairly expect that William de Mirfield and William Cotes had something to do with the building and endowment of the first Bradford Grammar School as a separate building. From 1374 to 1432 we may likewise expect that the Grammar School received considerable accessions of property, for we find that the living was seldom long retained by any vicar previous to that date,—indeed nearly all the vicars resigned the living prior to 1432—but after that date the living was generally retained till death and was sometimes even vacated in favour of a relative. It may therefore be safely assumed that the value of the living had by that time much increased, and from the same liberal hands the singing

school would be endowed. We shall not be far from the truth if we imagine that one of the chaplains of the Church—for there were two besides the vicar—had, as one of his duties, the charge of the little school. If this were the case, the vicar would be the chief manager of the school. Repeating in this connection what we have already said in the first chapter, we shall see this conjecture is supported by fact in a remarkable manner. The school, until the present century, was actually close to the Parish Church; the Vicar is and always has been, by virtue of his office, Governor of the School,—even in 1655, *before* the charter of Charles II. and while the Commonwealth existed, Jonas Waterhouse was appointed *ex-officio* Trustee of the Grammar School by virtue of his position as minister of the Parish Church; sometimes the Head Master and the Vicar have been one and the same person; the Vicar used to sit to receive his tithes at the Grammar School, as though the school were part of his possession; and finally, from early times the School *was* a Choristers' School and until 1842 several of the pews in the Parish Church were the property of the Governors.

Thus the Grammar School sprang up, half a National School, and half a Choristers' School. In the present state of our knowledge we cannot trace its varying fortune, but it is safe to conclude that as the chaplain was zealous and painstaking, or the reverse, so the School prospered or decayed. From time to time,—*when*, we cannot tell beyond the surmises we have already made—grants of money or land were made for the support of the Choristers and Chaplain, and for the spread of Education in the district. These grants naturally came into the possession of the Abbey at Leicester in 1416, and when in the reign of Henry VIII. the Monasteries were suppressed, the Abbey and all its belongings fell into the hands of the king. In the year 1539 an Act of Parliament had been passed for the suppression of the Greater Monasteries; this was followed in 1545, by another Act which gave up to the king, *for his life only*, all the remaining Ecclesiastical and semi-ecclesiastical lands and funds, that they might “receive such alterations as the change of the times required.” In 1547, however, Henry died, and in the next reign, the Duke of Somerset, as Lord Protector, applied for and obtained a renewal of this great trust. The new Act stated that the funds thus obtained “might be converted to good and godly uses; additional almshouses, Grammar Schools and hospitals might be founded, the number of clergy increased, and money might be applied for the repair of harbours, piers, embankments and public works. Details of the funds could not conveniently be made public and so the Council requested uncontrolled confidence

in themselves," and with certain limitations, the whole of the vast property was unconditionally made over to them. It was probably by this Act of Parliament that the funds of the Bradford Grammar School, through its connection with Newark College, came into the power of the Crown. The Council soon set to work to investigate its new possessions. But the Bradford men were not disposed to let the Grammar School Trust lapse to the Crown or any other claimant without a struggle. They maintained that in ancient times certain estates had been left by pious founders "for the living and sustentation of a Schoolmaster teaching grammar within the town of Bradford," and it would appear that they maintained that these estates were for Educational and not for ecclesiastical purposes and therefore could not lapse to the crown under the recent Act of Parliament. The case was tried in the Duchy Court in 1553 just before Edward's death. The townsmen were successful in maintaining their rights, and on May 20th of that year, letters patent decreed that the property should remain to the same use for ever. It is quite possible that the accession of Mary was the only cause which prevented a charter from being forthwith issued (if indeed such were not the case). A few years later, however, still clearer evidence was produced in proof of the antiquity of the Bradford Grammar School. In the year 1601 an Enquiry or Inquisition was made at Elland, which brought to light the fact that considerable Estates belonged to the Bradford Grammar School, and had so belonged "time whereof the memory of men was not to the contrary." We thus have distinct proof, not only that the School existed in 1553, but that it had possessed valuable estates for an indefinite period, and the fact is thereby established that the Bradford Grammar School is one of the oldest foundations in the kingdom.

We have no evidence that the school received any endowments from either Edward VI, or later on from Charles II. The endowments were proved to be ancient in the time of Edward VI, and seemed rather to lose than to profit from the action of the reputed founder of the School, Charles II.

As we are now approaching the time when the glory of the School was at its highest, we may turn aside from our main subject to enquire into the state of Bradford at this period of prosperity, and to this subject we shall devote the next chapter.



CHAPTER IV.

BRADFORD UNDER CHARLES I.

IT is the fashion of the day to represent Bradford as an upstart town, a creation of the present century. Bradford can claim no such mushroom growth; it is true that within the last 80 years the town has grown with remarkable rapidity, but is not the less true that Bradford, though it has sometimes sunk low on the waves of fortune, has sometimes been one of the most prominent towns in Yorkshire. One of these times of prosperity we have now to describe. We will imagine ourselves standing at the Grammar School with our backs to the Parish Church. We are just at the foot of the hill now known as Church Bank (but then known as Leeds Road); immediately before us is the play-ground of the School; it is a triangular piece of ground, known as the "Isle of Man," and is bounded on our right by Broad Stones (so named from the stepping-stones across the Bradford Beck) and on our left by Well-street. At the side of the play-ground where Well-street now stands, is the School Well (from which the Street takes its name,) lying in a little hollow and approached by three or four steps. The Beck is a broad shallow stream with willows here and there along its banks, and in its waters trout may be seen leaping and frisking about merrily. Immediately in front of us, across the Beck, is the Kirkgate hill; on our left we see the Sun Bridge over the Beck, and here a rookery may be spied among the trees; close by stands the new town prison, and beyond are the Tyrrels or Tur Les, "the meadows by the brook," devoted to the noble sports of cock-fighting, bowls and fives. Beyond the prison is the steep slope of Ivegat, and where Kirkgate and Ivegat meet we may see the remains of the old Bradford Prison. Between the two streets are gardens and paddocks, belonging to the houses which cluster in the main roads. Still higher up the hill we see Westgate with its Market, its Butter Cross, and its Pillory. On the right of Westgate we see on the site of Darley Street a stately

avenue of Elms and Sycamores, with kitchen and flower gardens on either side. Still more to the right, just opposite where the New Grammar School now stands, is the Piper's Grave, so called, tradition says, because it was here that a piper who committed suicide was buried. Following the Beck we notice on the extreme right the "Tumbril" or "Ducking Stool," for scolds or unruly women. Turning round and walking up the hill, through the Church Yard we come to Barkerend-road with its old-fashioned "Cock and Bottle" Inn.

Such is a picture of Bradford in the time of Charles I. The inhabitants were well-to-do and the houses substantial, but the prosperity of the town was to receive a terrible blow. The Reformation had done its work in Bradford as elsewhere. The power of the pulpit had been revived, and popular Sermons,—prophesyings, or exercises as they were called,—which had been begun at Northampton, had become the fashion at Bradford. The Vicar, John Okell, was a Puritan, and under his influence "prophesyings" were frequent at the Parish Church in the afternoons. The tyrannical government of Charles feared these prophesyings as it feared the freedom of the press, and attempts were made by Laud in his Court of High Commission to put down the Bradford Puritans, among whom was the Head Master of the Grammar School. It is not clear whether at this juncture the Head Master resigned, or died, or was expelled, but, whatever may have happened, Laud interfered in the School affairs to the extent of appointing a new Head Master, one Gervase Worrall, on his own responsibility. This naturally gave rise to much irritation in Bradford, and one of our most assiduous local antiquarians, T. E. Empsall, Esq., has discovered amongst the Historical Manuscripts of the House of Lords, a petition which gives a graphic account of this irritation. The petition was signed by Ezekiel Taylor, on behalf of the inhabitants of Bradford, and it is dated February 4th, 1641. It sets forth that certain lands had been left to the parish for the maintenance of a Schoolmaster *to be elected by the parishioners*, and that these lands *had been so enjoyed for many years*. "But about four years ago, one Gervas Worrall was appointed Schoolmaster by the Archbishop of York without the consent of the parishioners, and the petitioner and others who opposed the nomination were questioned in the High Court of Commission at York, and put to much expense, and pray that the right of election of a Schoolmaster may be declared to belong to the Parish." What became of the petition is not known, but we may be sure that the civil war which broke out in 1642 put an end to all hope of a peaceful restitution of rights. This petition is especially interesting to us, because it is the only known



COPY OF AN OLD PRINT.

document which throws light on the ancient constitution of the school. It is plain that Bradford claimed the right to elect its own Head Master; what the clause "to be elected by the parishioners" strictly meant, it is not easy to see. It is hardly probable that the appointment rested entirely in the hands of the parishioners as a body; it is more probable that the Governors of the School had been, from ancient times, chosen out of the body of the parishioners, and if this is so, Charles II.'s charter would be particularly acceptable as being a restoration of the old rights. But the petition clearly points to some body of electors, and this body of electors must have had a code of rules by which it was regulated. The continuity of the succession of Governors and Head Master must have rested on some legal document, and taking these facts into consideration in conjunction with the facts already named, and especially with the fact that in Edward the Sixth's time, the school estates were regarded as *ancient*, we see even fuller grounds for believing that a written charter must have been in existence for many generations, probably since the building of the Vicarage in 1374 in Edward the Third's reign.

It was not only in school matters that the men of Bradford were irritated. Popular resentment, which had been increased by the issue of Charles's "Book of Sports" and by the order to read it from the Church pulpits, was still further increased by the action of Laud, and a detachment of Royal troops was quartered in the town to suppress the expected riots. The violence of the Cavaliers in Ireland had exasperated the people still more; news came that the Catholics in Ireland had massacred the Protestants, that Charles favoured the Irish and that similar slaughter was to be expected here. The Civil War was now close at hand, and Charles withdrew his troops to Nottingham where he set up his standard, bearing the motto "Render to Cæsar the things that be Cæsar's" (August 1642). A graphic account of the consternation prevailing in Bradford has been handed down to us by an old Grammar School boy, Joseph Lister, himself an eye witness of what he relates. The inhabitants immediately blocked up every avenue, and fortified the town as best they could; it was not long before their courage was put to the test. Early in December, about seven or eight hundred Royalists, apparently under the command of Sir Thomas Glemham, with several cannon approached the town from the direction of Undercliffe; the men of Bradford, 300 in number, came out to meet them, and a general engagement seemed about to begin, when a violent snowstorm came on, one of the cannon burst, and the Cavaliers fled to Leeds in confusion. Soon afterwards, on Sunday, the 18th of December, the Royalists renewed

the attack in two bodies, composed of Cavalry, Infantry and Artillery. The greater part of the Bradford men were absent as they had been at the time of the previous attack, with the army of Fairfax, who was a native of Wharfedale, and was warmly supported in the district. The few townsmen, remaining, possessed about 40 muskets, 30 fowling pieces, and about as many clubs. They arranged themselves under a Captain from Halifax, who placed 10 or 12 of the best marksmen on the steeple of the Church, some in the Church, and the rest at various posts in the town. The siege soon began in real earnest; the Royalists played their cannon at the Church steeple at a distance of 300 paces, "and hardly ever hit it." This attack was from Barkerend, the hill above the Church; meantime cavalry were sent down to cut off communication between the steeple and the town. It was now that reinforcements arrived from Bingley, and the cavalry had to retreat to the scene of the main attack. Here the enemy had approached within 30 yards of the church, and had seized two houses, from which a fierce fusillade was kept up. The marksmen of the steeple aimed at every officer, and as soon as an officer appeared "two or three guns were at once pointed at him." It was now noon, and fresh reinforcements arrived for the Roundheads from Halifax. The men in the church and the adjoining lanes thereupon furiously attacked the Cavaliers, burst open the doors of the occupied houses, killed the occupants, and pursued the rest of the enemy for a mile and a half, as far as Bradford Moor. Thus, after eight hours fighting, ended the First Siege of Bradford. With the Grammar School actually adjoining the Church, and the Playground close by the scene of the hottest conflict, it does not require much imagination to picture the inhabitants, and amongst them perhaps not a few old Grammar School boys, standing on the walls of the School and fighting for their lives in defence of their liberties. From the direction of the attack and the known position of the batteries it is almost certain that the Grammar School building fell in for a large share of the cannon balls. The siege, so interesting to all Grammar School boys, is made more interesting by the fact that it appears to have been the *first* conflict in the Civil War in the North. Fairfax says of it—"The first action we had was at Bradford."

Hearing of the exposed position of Bradford after the Siege, Sir Thomas Fairfax—the Rider of the White Horse, as he was called—came to the relief of the town, late in December, 1642. As regards the quality of the men under Fairfax, we are told that Bradford was at this time inhabited by "thriving cloth-workers and red-hot Puritans"—whatever the latter elegant phrase may mean. Zealous indeed the men must have been, for we find they frequently walked as



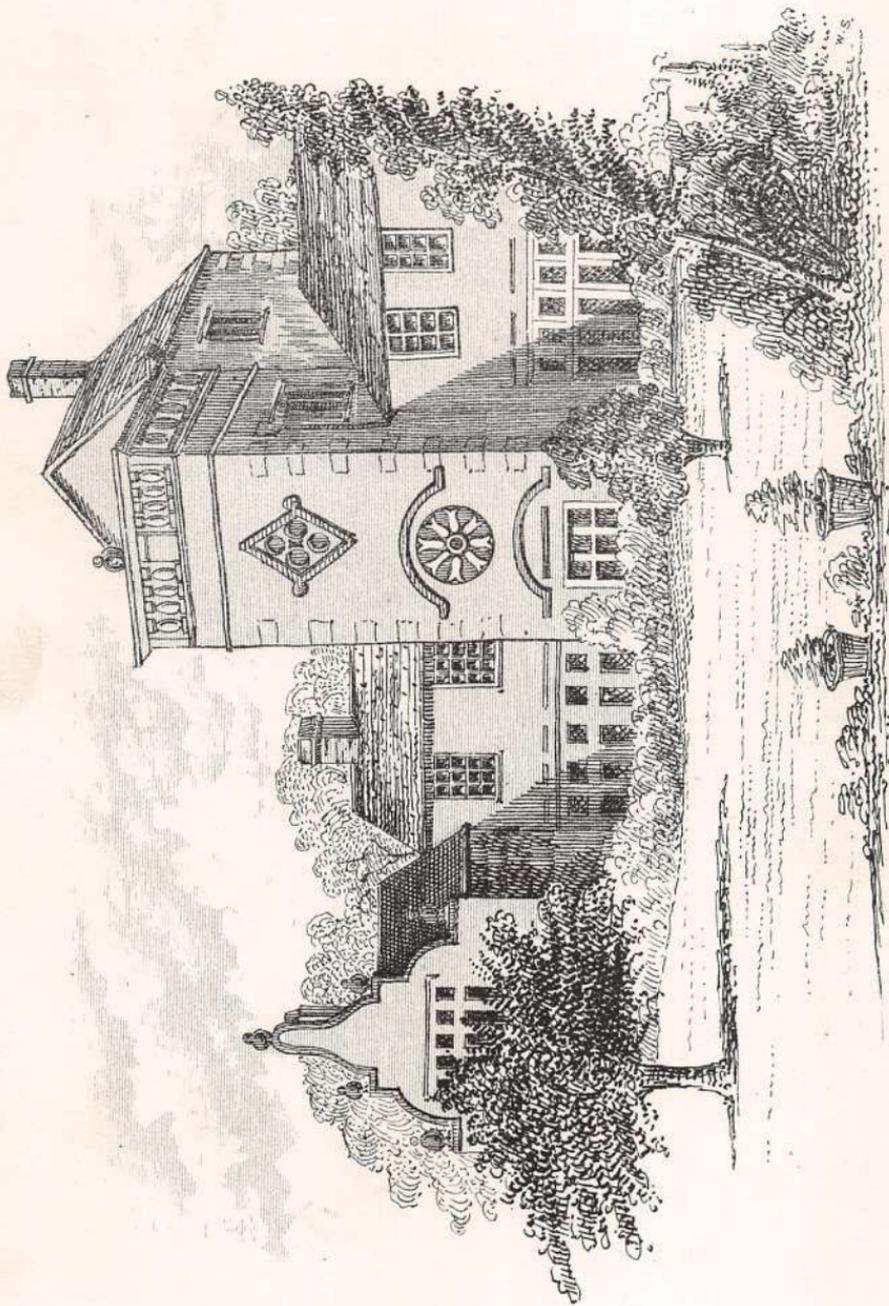
THE PARISH CHURCH TOWER HUNG WITH WOOL PACKS DURING THE SIEGE (1642)
(FAC SIMILE OF A SCARCE OLD PRINT.)

far as Pudsey to listen to sermons of three hours' duration. With such men at his back, Sir Thomas Fairfax soon rallied his forces, and boldly attacked the Royalists at Leeds, and after a smart engagement, succeeded in capturing the town, whereupon the Royalists abandoned Wakefield, and the Commander-in-Chief, the Earl of Newcastle, retreated to York. But the retreat was only temporary. On June 29th, 1643, the opposing armies met at Adwalton Moor near Birkenshaw, and the Parliamentary forces fell back on Bradford which was again closely besieged. Once more the Church was the centre of attack; the Puritan defenders protected the tower against the cannon balls by means of bags of wool, suspended by ropes from the top. We can well imagine the huzzas of the Royalists as their shot pierced the ropes by which the bags were suspended, and we can hardly suppress our indignation at the ferocity of the besiegers, who suddenly opened a hot fire from their cannon on the beleagured men, while a parley was going on with a view to surrender. Early next morning, Fairfax saw that he must capitulate or cut his way through the troops. Choosing the latter alternative, with 50 horsemen and his wife, he attempted to make a passage through the enemy to Leeds. Daring as the attempt was, it was successful, though Lady Fairfax and most of the men were taken prisoners near the Cock and Bottle Inn. It would be alien to our subject to recount how Bradford was given up to pillage, how the soldiers seized everything they could lay their hands on, and how the Earl of Newcastle's orders to give "Bradford quarter"—i.e. to kill every man, woman and child—were revoked, because of the fabled ghost, who clutched at the noble Earl's bed clothes and cried "Pity poor Bradford." Sufficient has been said to show how sadly Bradford must have suffered during these repeated disasters, but a further experience of warfare was in store. Early in 1644, Colonel Lambert (the famous Cromwellian general) occupied Bradford and successfully defended it against a fourth attack made by the Royalists under Lord Bellasis.

It has been necessary, briefly, to relate these facts, in order to understand how the fortunes of the Grammar School fluctuated during these trying times. The school, as has been said, adjoined the church, and must have taken its share in all the attacks that had been made. Remnants of the old building remained as late as the summer of 1882, and the new Church Bank entrance to the Parish Church now passes entirely over the site of the original Grammar School. The distress, consequent upon the various attacks, was very great, so great, indeed, that a petition was presented to Parliament, on September 10th, 1645, in the name of Robert Blease, clerk,

William Aked, and Samuel Holmes, on behalf of themselves and other inhabitants of Bradford. In response to the petition, the House of Commons appointed a "Committee to consider of an expedient for the relief of the town," and the Lord Fairfax and Sir Thomas Widdrington were desired to attend the Committee. The Vicarage likewise suffered, and we find an order in the Commons' Journals "that the Vicarage of the town of Bradford, being not worth above £50 per annum, the yearly rent of £120, issuing out of certain lands in Oatley (Otley?) belonging to the Dean and Chapter of York, shall be now paid as an increase of maintenance to Mr. Robert Blee, Vicar there, and for maintaining of another godly divine to be his assistant, who are to preach and to keep a weekly lecture in the same town, and the payment of £120 per annum is to be continued during the pleasure of parliament." Such is a picture of Bradford after its four attacks. We know that the Vicarage suffered, and it is impossible to believe that the School did not share a similar fate. Can we wonder, then, that the Grammar School was in a wretched condition, and that the inhabitants considered it necessary, a few years afterwards, to petition Charles II. to re-organize, and all-but re-found the Bradford Grammar School? After such continued trials there can be no surprise that all trace seems to be lost of the old charter of Edward III. But in spite of these drawbacks, the Grammar School flourished as an institution under the Commonwealth, as we shall see in the next chapter.





ABRAHAM SHARP'S OBSERVATORY, - HORTON HALL.



CHAPTER V.

UNDER THE COMMONWEALTH.

IN order to understand the position of the School under the Commonwealth we must call back to mind the condition of education in earlier times. It is proved beyond all doubt that Grammar Schools were numerous in England before the time of Henry VIII, though for various reasons nearly all of them had fallen into decay. But the intellect of England was soon to be roused by the sudden light of the Renaissance just as, later on, the heart of England was to be stirred by the glories of the days of the Invincible Armada. The great enthusiasm for education at the Revival of Learning made itself felt in an attempt to breathe new life into the old Scholastic Establishments of the land. Bishops began to vie with each other in sweeping enquiries into the various schools existing in their dioceses; prelate after prelate issued commands that every clergyman should found at a Grammar School one free Scholarship for every £100 of annual income that he possessed. At Bradford we have already seen that at this period the Vicar's income was less than £100, so that free scholarships from that source were not numerous. Indeed there would be little difficulty in proving that at no period of its history were there so many free Scholars at the Bradford School as there are now; and at no time did it so completely bear out its old title as a Free Grammar School as it does to-day. There is undoubtedly room for further improvement, and we hope the day is not far distant when the School Board will see its way to founding a free Scholarship at our School for every 30 (or so) boys who successfully pass the highest standard. In this way a sure foundation will be laid for those successive steps in Education that form the ideal of every enthusiast for learning.

In the enthusiastic demand for the restoration (or as it has long been thought the foundation) of Grammar Schools, the great leaders of the Reformation took a prominent part. Sermons preached

before Royalty and the nobility abound in exhortation to the powerful hearers to apply themselves to the new work. The impetus that religious fervour could give, was added to the demand, and the agitation was so far in advance of the age as to include Schools for girls—women-children as they were called—as well as for boys. In the reign of Edward VI we find Becon, the Chaplain to the Archbishop of Canterbury, declaring “it is expedient that by public authority Schools for women-children be erected and set up in every Christian commonweal, and honest, sage, wise, discreet, sober, grave and learned matrons made rulers and mistresses of the same; and that honest and liberal stipends be appointed for the said School-mistresses that shall travail on the bringing up of young maids.” Becon goes further than this and adds: “verily in my judgment they do no less deserve well of the Christian Commonweal that found and establish schools with honest stipends for the education and bringing up of women-children in godliness and virtue than they which erect and set up schools for the institution of men-children in good letters and godly manners.” Liberal minded and enthusiastic as men were in those days no wonder that the cause of Education prospered. Treatise after treatise appeared in the press on the art and principles of teaching, and the growing earnestness in the work made itself felt in all the Protestant countries of Europe. Men began to think of the *methods* of Education, and Comenius brought out a great work which set men thinking everywhere in England. Comenius had no greater admirer than John Milton, who wrote, in 1644, a vigorous tractate on Education. Himself a school-master, Milton felt very keenly the waste of energy and time in the schools of his age; he complained bitterly that scholars “do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek as might be learned otherwise easily and delightfully in one year.” It was not that Milton objected to the study of Latin and Greek; far from it; he only objected to the methods employed in teaching those languages. He builds up an ideal state of education and recommends the study not merely of Latin and Greek but also of agriculture, arithmetic, geometry, the use of globes, geography, trigonometry, fortification, architecture, engineering, navigation, natural philosophy (including anatomy), physic, politics, and finally logic. Sundays and evenings he would have spent in theology and church history. But with all this learning, Milton strongly impresses the necessity of bodily exercise. Scholars should learn to use weapons, to fence, to wrestle, etc., and in moments of rest “to recreate and compose their travailed spirits” with music. That Milton was not a mere idealist we know, for some of his

pupils have left lists of books which he taught, and he himself has written a new Latin Grammar in which he puts into practice his theories as regards the teaching of Latin.

Seeing then the enthusiasm which Milton had for education, and remembering that Milton's influence was highest when our School was in its prime, and that the Commissioners who enquired into the Grammar School Estates in 1655, acted at a time when Milton was *the* educated man in the Government of England, we may perhaps be pardoned for venturing to hope that may be the author of the "Paradise Lost," had his hand in the moulding of the course of studies pursued by the old Bradfordians.

Fortunately we are not left altogether in the dark as to what the course of study was. Two books (*The Ludus Litorarius or Grammar Schole* published by John Brinsley, 1612, and *A New Discovery of the Old Art of Teaching Schole* by Charles Hoole, written 1636, published 1659,) are extant, both written by Schoolmasters, and one by a Yorkshireman, whom we may almost claim as a neighbour, coming as he does from Wakefield. From these books and from the charters of ancient schools we gain a complete insight into the working of the best Schools of the day, and amongst them the Bradford School undoubtedly then was. Latin, of course, was the foundation of all studies, and indeed almost the sole study. We are now able to draw a tolerably correct picture of what one of our little forefathers endured in the name of education. In addition to the main School, there existed the Petty School or English side, which boys entered at the age of five. In a year or two they entered the Grammar School and began at once to learn Latin Accidence. The first printed Grammar in English is said to have been written by John Holt of Magdalen College, Oxford, in 1497, and was called *Lae Puerorum*,—Milk for Boys. This book was in much repute, and was followed by the Grammars of Linacre, Stainbridge, Whittington, etc. But the great Latin Grammar on which the education of generations of Englishmen was built was the famous *Lily's Grammar* which was directed to be used in all public Schools by Cardinal Wolsey, and again, later on, by Edward VI. The Syntax of the Grammar was written by Erasmus and the examples are said to have been pointed at the state of public affairs. In our own century Cobbett gave as examples of nouns of multitude, mob, Parliament, Rabble, House of Commons, Regiment, Court of King's Bench, Den of Thieves. His predecessor in the art of teaching politics through the medium of Grammar referred to the prosecution of Empson and Dudley in the sentence—*Regum est tueri leges ; refert omnium animadverti in malos.* The same public

authority prescribed the use of the Catechism and especially of Nowell's Catechism in Latin, and the latter continued in use in some of our Grammar Schools until very recently. Our little forefather first learnt his A B C in English, and was next set to work at the Catechism in English and at the new Testament; then he began his Latin Accidence in which he had four lessons a day being required to learn his rules by heart and to parse them. This was the work of the first form. Escaping from such work in his second year, in the afternoons he had to learn by heart and parse easy Latin phrases to be used hereafter in ordinary school work, and these phrases were known as *Sententiae Pueriles*; in the morning he learnt the elements of grammar, especially the rules beginning *Propria quae maribus, Quae genus, and As in praesenti*. In his third form we can trace the little martyr still hard at work at his accidence and his conjugations; in the forenoon he laboured at Syntax and learnt the rules by heart and then parsed them. We can fancy ourselves listening to his juvenile attempts at translating *Æsop's Fables* two mornings a week, and *Cato's Maxims* two other mornings; on Fridays, the youthful scholar had the task of re-translating his week's work back into Latin from English. We have now got to his fourth year, and by the time our imaginary forefather is eleven or twelve we find him still grinding at *Æsop's Fables*, but extending his reading to Terence for two afternoons a week, and to Mantuanus for two other afternoons, still devoting his Fridays to the task of re-translating his own translations. At the same time we find him reading portions of Ovid and of Cicero's Epistles. In the next year he may be seen pondering over Ovid's *Metamorphoses* and beginning the study of Greek. We also find him beginning the scansion of verses, and thumbing the pages of the *Flores Poetarum*, and spending much time in learning Butler's Rhetoric by heart. As a sixth form boy, he continues his Greek Grammar, and reads the Greek Testament every morning, translating it into Latin. The rest of the day he spends in Virgil and in Cicero's Orations, translating them into English. Later on we find him still working at the Greek, translating Isocrates into Latin in the mornings, but rendering Horace and Seneca into English in the afternoons. Still later, when he comes to be captain of the school, Hesiod occupies his morning's labours, and Juvenal and Persius provide him sufficient work for the afternoon.

Such was the school routine at the Rotherham Grammar School about the year 1630, and that it was much the same in most country Grammar Schools there is direct evidence to show. Some interesting facts, too, are known about school hours. Generally work began in

English Schools at six in the morning and continued till nine; then came fifteen minutes' interval followed by work till eleven; then an interval of two hours elapsed; school began again at one and continued till half-past five, with only fifteen minutes' recreation. At different schools the divisions of the hours varied, but the nine hours were never relaxed. So much for a schoolboy's life in the 17th century.

No wonder that bitter complaints were made; but it must not be considered that the above list of school-books is complete, for our authority expressly names at least a score of other works: the Colloquies of Erasmus, Buchanan's Psalms, etc., but as regards Lucan, Seneca, Martial and others, his advice is that boys shall only have "a taste of each." The Puritan tendency of the day forbade the reading of some authors, and Martialis, Catullus, Tibullus, Propertius, Cornelius, Gallus, and Lucianus are especially proscribed by name.

That the course of study describe above was substantially carried out at Bradford is proved by remnants of the old School Library, and some of these relics bear inscriptions of dates anterior to Charles the Second's Charter.

It will not be out of place to make, at this point, a few references to the *Orbis Sensualium Pictus* of John Comenius, as it was introduced into English Schools by Charles Hoole, to whom we are mainly indebted for what we know of early school work. The book, as its name implies, is illustrated; it opens, appropriately enough, with the Alphabet; the first picture is a crow, which is inscribed *Cornix cornicator a*, à the crow crieth à à: next comes a lamb, thus described, *Agnus balat. b è è è*, the lamb bleateth b b, and so on through the Alphabet. The book is dated 1658, and treats of animals, plants, agriculture, trades, sports, schools, geography, religion, and indeed is a very encyclopædia of knowledge. Pictures are given of every object referred to in the book, and the Latin and English names are given side by side. From the book we learn many curious facts; geography was very little known: in the map of Europe, Switzerland was placed in the Black Sea; we find that boys were punished with a ferula and with a rod, pictures of both of which are given. We learn too that boys' chief sports in those days were marbles, bowls, nine pins, striking a ball through a hoop fixed in the ground, by means of a bat or "bandy"—something like a simplified game of croquet,—whip tops, pea shooters, stilts, bow and arrows, swings, or "merry totters." Older boys fenced, played tennis, or played at dice or chess. Boys also ran races, skated or slid on ice in winter or had sledges, or played at quintain or tilting. It is not without a meaning too that in this book the School is placed in the immediate neighbourhood of the Church, as we have seen was the case at Bradford.



CHAPTER VI.

MASTERS AND PUPILS TILL 1700.

THE names of the earliest masters of the Bradford Grammar School have not yet been discovered. In the Burials Register of the Parish Church the name of "William Halstead ye Scholemaister" occurs in 1621, and again in 1635, a similar entry is made concerning William Wilcocke. It is to be presumed that these were masters of the Grammar School, but the first authenticated name that occurs is Gervas Worrall the nominee of Archbishop Laud, and from what we know of him, it does not seem likely that Gervas Worrall remained in Bradford after the civil war had broken out. The next name that occurs is Mr. Watkin, who was "chief" master at the time of the enquiry under the commission of 1655. Differences had arisen between Mr. Watkin and the usher, Thomas Holmes, as early as January of that year, and the Commissioners appointed a Committee to arrange the matter in dispute. The differences, however, continued to grow, and in May, 1656, the committee decreed that "Mr. Thomas Holmes be desired to quit the school, and forthwith have notice, that he may the better look out for himself in another place (if he please), and likewise that Mr. Watkin have notice that he may choose out another usher." On December 3rd, 1657, Mr. Watkin, the "chief" master died, and within a few days, the Commissioners passed the following peculiar resolution: "Ordered that application be made to Mr. Coates, he being formerly appointed for a School Master here, the place being now vacant, and if he please to accept thereof, he is this day (December 24th, 1657,) elected School Master of Bradford aforesaid, and the said Committee at their next meeting will consider of the terms." Mr. Anthony Coates accepted this flattering invitation, and was in a position to dictate his own terms, which were that "he should have liberty to place another in his stead for the space of one quarter of a year or such longer time as the Principal and Committee

shall think fit, within which time he intendeth to remove himself and his family." The salary was to be £30 for the first year, and afterwards £35 a year, and all surplus revenue after expenses and debts should be paid. At the same meeting, Mr. William Hudson was appointed Usher, at a salary of £12, "as long as he doth behave himself." The latter clause was probably due to the bitter recollections of the proceedings of Mr. Thomas Holmes.

At the next meeting of the Committee, January 22nd, 1658, the Governors agreed to send a petition to parliament from the inhabitants of the Parish of Bradford, "expressing these heads following :

1.—That whereas by desire of the Commissioners for Charitable Uses, a Committee of 21 persons was nominated within the said parish for the ordering of the affairs of the School and Poor within the said parish ;

2.—And whereas the said power is shott in the ordering of these particular things, and whereas if the Church Reparations and ordering of the Burials there were taken care of and well managed, it would tend much to the peace and quietness of the inhabitants ;

3.—They desire that an act of Incorporation may be assented unto to the effect following :—

(a.) That the said Committee be reduced to the number of eleven.

(b.) That the said Committee shall have full power and authority, upon some days' public notice given in the Church of Bradford, to order the affairs of the Church, School, and Poor according to such instructions as shall be appointed for them and signed by the clerk of the Parliament ;

(c.) That they have likewise power at any such meeting to make Bye-laws and Ordinances for the well ordering of the matters concerning the Church, School, and Poor above mentioned, and the revenues of them ;

(d.) That the said Committee to be elected according to the instructions aforesaid, shall be a perpetual body politique and corporate, capable of purchasing or disposing of any lands or revenues that may appertain to any of the uses above mentioned."

This petition proves that the charter of Charles the Second did not proceed from that monarch's "mere motion," and that in all probability a charter was actually drawn up by the Commonwealth officials, and Charles adopted the charter and made "such alterations as the change of the times required." The fact that the charter was issued so soon after the exiled king's return, gives special force to this

surmise, and is an additional reason for thinking that Milton had something to do towards the re-establishment of our Grammar School on a firmer basis.

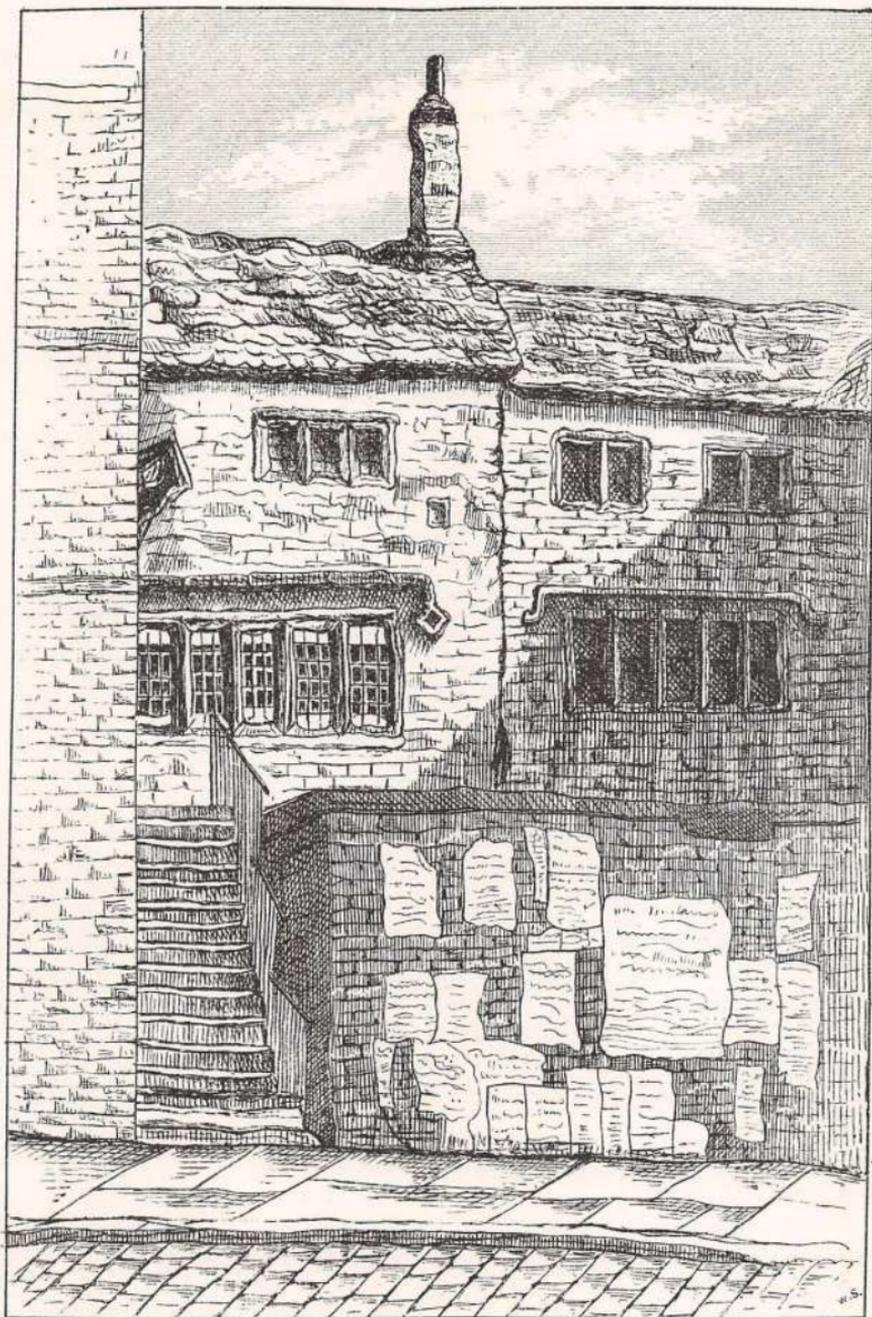
A few words of explanation as to the origin of this Committee may well be added. The Commissioners for Charitable Uses, appointed by Cromwell, had in 1654 decreed that 21 persons in the Parish of Bradford should sit, vote, and make orders according to the decree of the Commissioners, and that eleven (one of whom must be a *minister*) should form a quorum.

The names of the 21 persons so appointed were :

Henry Savile, Esq.	*William Field
William Rookes, junr., Gentleman	*Thomas Sharp
*Jonas Waterhouse, Minister	*John Sharp
*Peter Sunderland	Samuel Holmes
*Robert Frank	John Raynor
Richard Richardson	*John Crabtree
Richard Stanhope	*William Dixon
*Thomas Lister	*Thomas Wilkinson
William Rawson	James Sagar
*Hugh Curre	*Thomas Ledgard
William Swaine	

This Committee soon set to work vigorously and examined in detail a large number of leases held in trust for various purposes, apparently with the object of settling claims which had been disturbed in the Civil War. Naturally the action of the Committee stirred up bad blood, as is evident from the petition presented in 1658. On the 1st of January, every year, a Principal or Chairman was appointed to preside over all meetings; the Principal in 1658 was Peter Sunderland, and the members of the Committee present are denoted in the above list by an asterisk. The importance of the meeting is marked by the fact that the list of those absent is solemnly recorded. Sunderland "freely and charitably" offered £5 towards the expenses of procuring a charter of incorporation, and twelve of the other trustees agreed to subscribe for the same purpose. The Committee meetings were held frequently, and much business was done, though affairs at times did not go smoothly. Notices of meetings were given one week beforehand, in the Parish Church "in silent time before the Sermon." Such was the true origin of the charter of Charles II.

Nothing further is known of the School till 1662, when the new Charter of Incorporation was granted and six of the old Committee, viz., H. Savile, P. Sunderland, T. Lister, J. Sharp, W. Field, and T. Ledgard, were included in the new governing body. Suddenly, with-



GRAMMAR SCHOOL OF CHARLES II .

AS SKETCHED . BY W. SCRUTON , 1882 .

out any explanation, the name of John Sturdy, M.A., appears as the Head Master in the place of Anthony Coates. One of the first resolutions of the new Governors was to the effect that "not any child or children shall be taught at the Grammar School without paying as foreigners, except his or their parents have lived for the space of three years before, or shall purchase land or tenements, or take a lease of tenements for seven years at least, or the said child or children were born in the parish;" this was dated Sept. 29th, 1665. The next event of interest was the appointment of the Usher Henry Hopper. At his appointment in 1670, it was ordered that "in the performance of any duty for the Vicar, he shall not go to any funeral dinners and drinkings without the consent of the Master of the School." It is interesting to know that the Vicar was present at this Governors' meeting. Hopper was an interesting character. In addition to his work at School, he copied out for 30 years the accounts of the Parish Church. In the Warders' Accounts of the Church the following entry occurs: "Paid Mr. Hopper for writing the reports and lists of moneys gathered for redemption of Christian Slaves." He appears to have been a popular man, and his house, the White House at the foot of the Church Steps, was known as Hoppy's House, and the bridge close by was known as Hoppy's Bridge. He resigned on account of infirmities in 1707, after 37 years' service, and the Governors with a curious sense of gratitude voted to him a gratuity of £5 "for his services since the feast of St. Bartholomew last, and a testimony of his having acquitted and behaved himself very well in his said place of Usher for many years past." The Head Master, John Sturdy, appears to have leaned to Roman Catholicism and accordingly resigned the post in 1671; on the same day the Governors appointed Henry Gill, M.A., in his place. Mr. Gill remained less than a year and was succeeded by Thomas Wood, M.A., who retained the post for no less than 26 years. At the end of that time certain disputes, the cause of which is now unknown, arose between the Head Master and Governors, and Wood was summoned to shew cause why he should not resign. The result was that he signed a document announcing his "free and voluntary resignation." At the same meeting as that at which his "resignation" was received, (Sept. 29th, 1698), his successor, Thomas Clapham, M.A., was appointed. The oath which Wood swore on the acceptance of office is still extant, and ran as follows: "You shall swear to be faithful and careful for the good of the Grammar School of Bradford in all things appertaining to your office and charge, according to the trust reposed in you."

Of the early pupils of the School, in the 17th Century, several names

are well known. The first of these is Joseph Lister, the historian of the Siege of Bradford, who was born in 1627. Joseph sent his son to School, "but greatly to his disadvantage for some years, being under bad masters." At last a better master was found. This was apparently John Sturdy, for it is stated that "in a little time his master left the School and became a Popish Priest." A more distinguished, though perhaps less known, pupil was Thomas Sharp of Horton Hall, who was born in 1633. In his days our Grammar School is described as "a notable nursery of learning." Leaving Bradford he entered Clare College, Cambridge, and became an accomplished classical Scholar and mathematician. In 1660 he entered into holy orders, but was soon ejected, like so many other worthy men, for nonconformity. The next pupil of merit was John Sharp, probably a relative of the last named. He was born in 1644, near the Unicorn Inn in Ivegate. His father was a Strict Puritan, but his mother, at heart a Royalist, secretly instructed him in the book of Common Prayer. In course of time he entered the Grammar School, and made such progress, and his classical learning was so extensive that at the age of fifteen he was sent to Christ's College, Cambridge, having been at no other School than the Bradford School. While still at School, he learned a system of shorthand and took notes of all the "preachments" that he attended; and every Sunday Evening he had to read his short-hand notes of the morning's Sermon to the family. His reading in the College Chapel at Cambridge, seems to have been remarkable, for it attracted the attention of Sir Henry More, who brought young Sharp under the notice of the Solicitor General. From this moment his promotion was rapid, and he received several preferments. Bishop Burnet tells us that "he was both a very pious man and one of the most popular preachers of the age." In 1691, in the forty-seventh year of his age, he was appointed Archbishop of York. His opinions on Grammar Schools, since the Bradford Grammar School was the only school he had ever attended, are specially interesting to us. He says little good ever came of *free* Grammar Schools when the endowment was mean; if they turned to any account it was owing to a number of "foreign scholars, who, not being entitled to the privilege, paid well for their learning. If the salary be not enough for a master it ought to be a rule that *none* should be received into the School, but those whose parents and friends should pay something towards their teaching, provided such fee be consistent with the charter." Where it could be done, he judged, "three pence a week or 3s. 6d. per quarter was as little as ought to be paid; nor should more than that be paid by any that are free of the School, when they come to learn Greek. Some of

the poorest people should be exempted from this payment and have their children taught gratis, though not above a fixed number, and those put in from time to time by the Governors. It ought likewise to be a rule that none should be received into a free Grammar School but such as can read English perfectly and are fit to go into their Accidence. If such be taught, they should pay an imposition. School hours should be the same both in Summer and in Winter—eight hours a day. Inconvenience follows from beginning as early as six, *unless an hour be allowed between 6 and 11 for breakfast and recreation.*” The Archbishop adds that the “capacity of a useful School-master lies more in his temper than in his parts.” Sharp continued to take an active interest in his native place. Previous to 1705, the Sittings in the Parish Church were mere stalls of irregular shape, but in that year Archbishop Sharp introduced the pew system and allotted certain Seats to the Governors of the Grammar School. It is said of the Rev. David Clarksom, D.D., (born 1622, died 1683), “that it is not unlikely he received his learning at the Grammar School in Bradford, which was so famous in his time.” The next distinguished pupil was Abraham Sharp, a younger brother of Thomas Sharp. It may be stated here that it is to this family of Sharps that F. Sharp Powell, Esq., one of the present Governors of the School, owes his name of Sharp. Abraham Sharp was born in 1651 at Little Horton. After what has been said of the hours spent in learning Latin in the old School, it seems remarkable that boys should find time for other studies; yet it is a fact that they found time for Mathematics, for Sharp became a distinguished Mathematician. But even to learn Mathematics Latin was necessary, for the text books were in Latin. Sharp’s career was a chequered one; born at Bradford, he lived now at Manchester, now at Liverpool, and again at London. Having formed a friendship with Flamsteed, the great astronomer, he received an appointment at Greenwich Observatory, when he distinguished himself by the accuracy and fineness of his astronomical instruments. The constant strain on his delicate constitution, occasioned by his laborious night work, soon told upon his health, and he removed to his native place, Little Horton, there to remain till his death. There he built an observatory, in which he shut himself up and was rarely seen except by one or two friends. When one of those friends wished to see him, a curious mode of telegraphy was employed. The would-be visitor rubbed a stone against a certain part of the outer wall of the house, and the sound was communicated to the student within, who, if inclined for a little society, opened the door, but if not, calmly disregarded the rubbing noise, and continued his studies. In

order to prevent interruption of his study by meals, he had a square hole cut in the wainscoting of his room, so that dinner, when ready, could be slipped into the room without any noise or interruption. He used to work at an old oak table in which he wore cavities by incessantly rubbing the table with his elbows when writing. Sharp was a Dissenter and attended the Chapel in Chapel Lane, behind the present Town Hall. He was generous and charitable, but his charity took a peculiar form. Coming from Chapel he "walked abstractedly with his hands behind him, filled with half-pence, which people took from him as he walked." As in other things so in Mathematics Sharp was eccentric. He tried to "square the circle," and found the value of the ratio of the circumference of a circle to its diameter to 72 places of decimals; he also composed the logarithms of all prime numbers from 1 to 1100 to 61 places of decimals. His researches in Trigonometry, Geometry, Astronomy, and Meteorology were alike extraordinary. In 1741, at the age of 91, he passed away, the most eccentric of the pupils of the Grammar School, the friend of Newton, Halley, and of all the great mathematicians of his day.

There still remains the name of one more illustrious pupil in the 17th century, namely, Richard Richardson, M.D. Richardson was born at Bierley Hall in 1663, and attended the Grammar School as soon as he was of a suitable age. From School he proceeded to University College, Oxford, where he took his degree in medicine. Afterwards he attended the University of Leyden, and acquired a high reputation for his knowledge of Botany. Returning to Bierley, he lived a quiet life, and used his medical knowledge only as a medium of charity, for he was in possession of an ample estate. His name has been perpetuated at Bierley by the cedar tree which he planted.

We will close this chapter by a table of Masters and Ushers, till the close of the 17th century.

HEAD MASTER.			USHER.	
Date of appointment.	NAME.	How the Post was vacated.	Date of appointment.	NAME.
—	William Halstead?	died 1621		
—	William Wilcock?	died 1635		
1641	Gervase Worrall	probably resigned		
before 1655	Mr. Watkin	died	before 1655	Thomas Holmes
1658	Anthony Coates	unknown	1658	William Hudson
1663	John Sturdy, M.A.	resigned	1670	Henry Hopper
1671	Henry Gill, M.A.	resigned		
1672	Thomas Wood, M.A.	resigned		
1698	Rev. T. Clapham, M.A.	died		



CHAPTER VII.

MASTERS AND PUPILS FROM 1700 TO 1800.

THE new century dawned with the familiar names of Thomas Clapham and Henry Hopper as Head Master and Usher respectively. It has been said that the country is happy which has no history, and if the same rule applies to Schools too, the Bradford Grammar School enjoyed a long period of uninterrupted felicity. When Mr. Clapham had been Master for twelve years, i. e. in 1710, he was appointed to fill the vacant Vicarage. He thereby became ex-officio Governor of the School, and attended the meetings as a Governor; he likewise constantly acted as Treasurer of the School funds. At Easter, 1700, a curious entry occurs in the Governors' Minute Book: "it is ordered that the collector do pay Mr. Clapham, present Schoolmaster, the sum of four guineas for his extraordinary charges at his breaking up this present Easter, the School boys then acting a comedy." It would be interesting to know what were the comedies chosen, but all record seems lost. From remnants of the old School library we gather that Clapham was methodical; he had his books numbered and inscribed and he appears to have been a ripe Scholar. Dr. Chartlett, "an eminent Classical Scholar," writing to Dr. Richardson in 1713, says "Give any services to the careful master of Bradford School." Again in 1718 he writes, "I hope your neighbouring renowned School of Bradford continues to flourish. I do not forget my debt to their library," Again he says, "It is long since I contracted a debt to the famous School of Bradford" and he states that he sent a present of books by the Bradford carrier. James, who is the authority for these letters, conjectured that Chartlett was an old pupil of the School.

By this time death had carried off the famous Hopper, who was succeeded in 1707 by Thos. Preston. The Governors passed a resolution to the following effect: "It is also voted and ordered that Thos. Preston shall (as a probationer only and no otherwise) officiate

and serve as Usher in the said School till Easter next, when the Governors intend to elect him to be Usher thereof in case his conduct in the interim answers their expectation." The appointment was confirmed at the next meeting and Preston retained the post for 30 years. In 1718, the many-handed Clapham died, and was succeeded in the Head Mastership by the Rev. Thos. Hall, M.A., who was likewise Lecturer at the Parish Church. No events of interest occurred under Mr. Hill's regime, except that he and his usher turned farmers in 1721 to prevent the School lands from going out of tillage. In 1728 the Rev. Benjamin Butler was appointed Head Master on the death of Mr. Hill. He likewise was Lecturer at the Parish Church, and he continued his double duties till 1784. One of his pupils, Thomas Wright, has left us an interesting account of the School under Mr. Butler. Wright joined the School when Thomas Northorp (who had succeeded Thos. Preston in 1737) acted as Usher. He tells us that he went through all the Latin forms under the Usher; Mr. Butler taught Greek and Hebrew. The hours of school attendance had already been altered in accordance with the spirit of Archbishop Sharp's suggestions. School began every morning at 7, and "loosed" every evening at 5, "except on Wednesdays and Saturdays, the afternoons of which were devoted to writing and we lay by at 3 o'clock." The hours were the same summer and winter. After School-hours poor Wright used to attend the house of Mrs. Betty Ward in Broadstones for lessons in writing and arithmetic. Northorp was succeeded by Wm. Shaw, as a probationer, in 1770. His time of probation was lengthened by one year, till in 1772 Mr. Matthew Sedgwick was appointed Usher "as a probationer only." Sedgwick, however, seemed to give satisfaction, and he was confirmed in his appointment, which he held till 1796. He was of the family "from whom sprang the celebrated Geologist, Professor Sedgwick of Cambridge." In Sedgwick's time, the Head Master was getting old and infirm, and a good story is told of the tricks the schoolboys played on him. Butler lived in a house at Barkerend, which is still known as Butler House. On the wall in front of his house there still exists an old weathercock. Butler was afraid to sally out when the wind was easterly, and the senior boys were ordered to go from the school to his house. On the way they enjoyed the fun and frolic so much that they wished the wind was always in the east. If they could not control the wind, they could control the weathercock, and accordingly they tied it due east. How long the trick succeeded we are not informed, but when the plot *was* laid bare, the result is best left to the imagination.

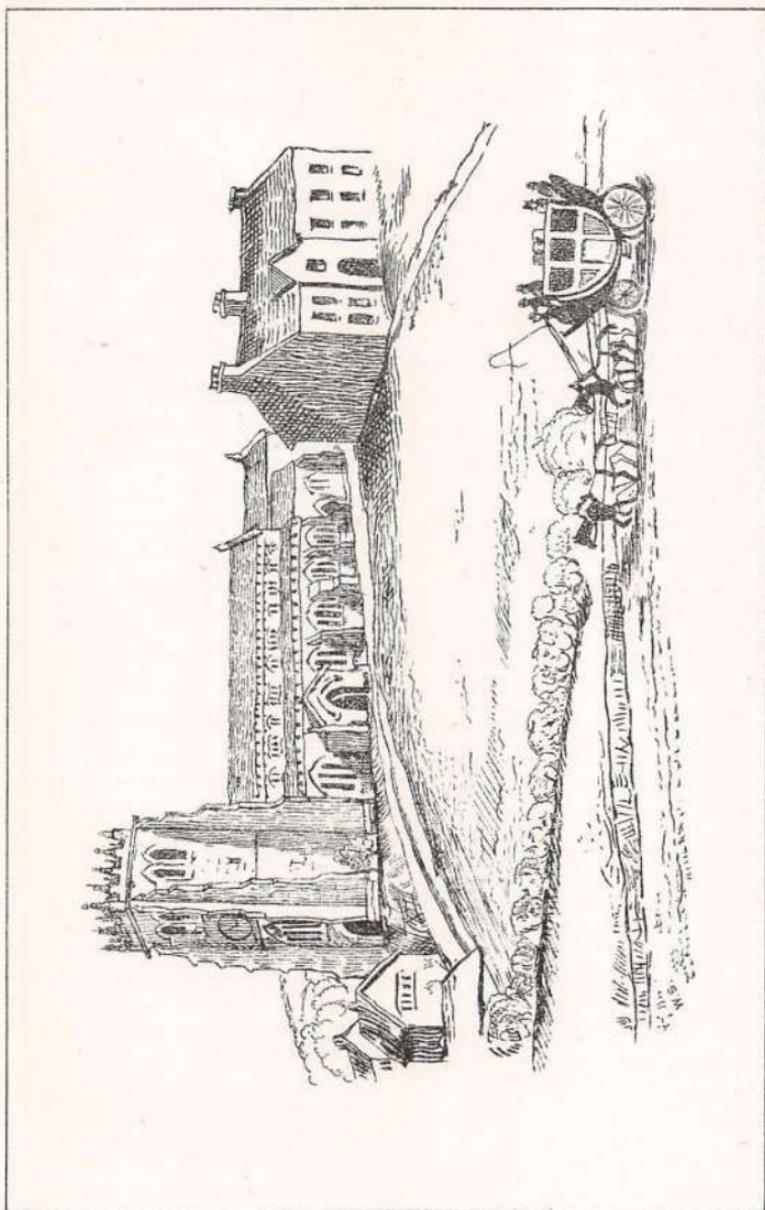
A noteworthy incident happened at the appointment of Butler. The Governors neglected to present him to the Archbishop of York within the time required by the charter. The appointment was therefore void, but the Archbishop re-elected him, and the Governors confirmed the election. In 1784, the genial Benjamin Butler resigned, and was succeeded by the Rev. Edward Baldwyn, a man of a very different turn of mind. The respect in which Butler was held is shown by the fact that the Governors voted him a gratuity of £70 at his resignation, and his old pupils presented him with a silver cup, weighing 112 ounces. Before Mr. Butler's resignation, the Governors took the unusual step of voting "that the sum of 13 pounds should be paid annually to Thomas Sedgwick, junior, for the space of four years, during his residence at the University." This is the first known instance of a scholarship given from the School to the University. The year 1784 was a memorable year for Bradford. The next presentation to the living of Bradford had been bought by a London gentleman named Crosse, who, this year, presented his son to the living. It appears that young Crosse had been a candidate for the vacant Head Mastership, and the fact that his defeated rival had, by means of money, become Vicar of Bradford, and a Governor of the Grammar School, was too much for the quick temper of Baldwyn to bear. A violent feud broke out between the Vicar and Head Master, and the enmity was still further increased, when in the same year, the Rev. W. Atkinson, a relative of one of the Governors, was appointed Lecturer at the Parish Church, in spite of the application of Baldwyn, who regarded the appointment as the perquisite of the Grammar School. Very bitter and personal were the disputes which disgraced the town for a dozen years or more. Baldwyn published pamphlet after pamphlet, exposing the supposed wickedness of the "Parson in Trowsers," the "Vicar of Bray"—Mr. Crosse; next he vented his spleen on Mr. Atkinson the Lecturer, who had published a volume of poems.—

" His verse is sweet as sugar-candy,
His love as hot as peppered brandy."

Next Mr. Baldwyn furiously attacked Mr. Johnson Atkinson Busfield, one of the Governors. Baldwyn's tracts were wonderfully able; though bitter as gall, their sting was effectual and few dared to attack their author single-handed. It was not long before the Head Master's pugnacity brought fruit. Mr. Busfield brought certain charges against Baldwyn to the notice of the Governors. The Head Master at once took up the challenge and demanded a copy of the charges—Mr. Busfield wrote promising a copy within a week. The week passed, and no copy came. Baldwyn thereupon called upon the Governors to

investigate the charges, especially as Mr. Busfield wished "to postpone his intention of substantiating the charges, on account of the absence of two very material evidences." The Governors thereupon decided that "the charges be discharged as ill-founded unless substantiated in two months," and then the matter dropped, as a complete victory to Baldwyn.

It appears that the Governors were anxious to erect a new School-House, and many meetings were held on the subject, but the insufficiency of the funds proved a fatal obstacle. In 1784, however, a great change was introduced into the School by the admission of a third Master to teach Writing and Arithmetic; at the same time, in order to prevent a sudden rush of boys to the new "modern side," it was decreed that no Scholar should have the benefit of the third Master unless he were likewise a pupil in the English or Latin Grammar School," and that each Scholar should pay 2s. 6d. a quarter for the benefit of the instruction of the third Master. The Governors finding they could not build a new school, made a few alterations to remove "the inconveniences arising from the introduction of the Commercial School, which is found extremely useful to the town and neighbourhood." Although the School was so "extremely useful," the number of the scholars did not continue to increase, and Baldwyn's many enemies took advantage of the fact to return to the attack upon him. A host of vague charges were made, neglect of work, dismissing a boy who had not been formally admitted, leaving school in school-hours, being in Wales after holidays were over, cruelly ill-treating boys, neglecting to attend church, being a liar, using profane and obscene language in school, etc. Baldwyn's reply was a master-piece. He was as successful against a host as he had been in the single-handed combat with Mr. Busfield. He not only succeeded in refuting every charge in detail, or at times dexterously admitting it and shewing that good came from it, but also in heaping confusion on his enemies, against whom he succeeded in lodging counter-charges, which they would not easily forget. This was late in December, 1797. The Minutes of the Governors are silent on the matter, but that the Head Master was again successful is seen from the fact that he retained his post for five years, and no charges were ever made against him afterwards. A few words as to the more prominent pupils of the School must close this chapter. Representatives of the Richardson family continued to attend the School, one of whom closely followed in his father's steps by proceeding to Oxford and to Leyden Universities. He afterwards became Rector of Thornton. Of Mr. Butler's many pupils, the following became best known:—the Rev. S. Disney,



THE PARISH CHURCH, (70 YEARS A GO.)

LL.B., Vicar of Halstead; Joshua Walker, M.D., who became a distinguished Physician and Scholar, and shewed a strong natural talent for poetry; John Fawcett, D.D., who, though perhaps not a regular pupil of the Grammar School, was instructed by Mr. Butler, and became a distinguished author and commentator; and James Scott, D.D., afterwards Fellow of St. John's College, Cambridge. In the days of the political excitement respecting John Wilkes, Scott, under the signature of Anti-Sejanus, wrote letters in the Public Advertiser, against Wilkes. In return for this political service, Lord Sandwich, First Lord of the Admiralty "obtained his presentation to the Rectory of Simonburn in Northumberland." Of Mr. Baldwyn's pupils, the most famous was Colonel William Sykes, M.P. In 1804, he joined the Bombay Army and did good service in several battlefields. Eventually he became a director of the East India Company (1840). In 1854, he was Lord Rector of Aberdeen; in 1856, Chairman of the East India Company; in 1857, M.P. for Aberdeen; in 1858, President of the Royal Asiatic Company.

The list of Masters during the 18th century is as follows :

HEAD MASTER.			USHER.	
Date of appointment.	NAME.	How the Post was vacated.	Date of appointment.	NAME.
1698	Rev. T. Clapham, M.A.	died	1670 1707	Henry Hopper Thomas Preston
1718	Rev. T. Hill, M.A.	died		
1728	Rev. B. Butler, M.A.	resigned	1737 1770 1772	Thomas Northorp William Shaw Rev. M. Sedgwick
1784	Rev. E. Baldwyn, M.A.		1796	Rev. J. Hutchinson

During the regime of Mr. Clapham, a dispute arose about the meaning of the Charter of 1662. A contemporary copy of the charter exists in manuscript and has the following note attached :

This Patent says that the Governors of Bradford School shall be a body corporate and as such may sue and be sued, etc. And all the members of that body are enjoined, before they act, to take an oath to be faithful and careful for the good of the school, and also the oaths of allegiance and supremacy. But whether this be such a place or office of trust under the crown as necessarily requires the receiving the Sacrament and taking the oaths ordered by the Statutes 13 and 14 Car. and 25 Car., and being members thereof, come under the penalties of a late

Act of Parliament, against Occasional Conformity, in case they shall happen to be present at a Meeting of Protestant Dissenters, is the question. The Act referred to was passed in 1711, and repealed in 1718, and these dates fix the date of the dispute.





CHAPTER VIII.

MASTERS AND PUPILS FROM 1800 TO 1871.

WHOUGH, when the nineteenth century dawned Mr. Baldwyn still held the reins of power, he seems to have felt the difficulties of his situation and accepted a living in Shropshire in 1802. The Governors appointed the Rev. J. L. Crane to fill up the vacancy thus created, but he only retained office a few months and was succeeded in 1803 by the Rev. James Barmby, who succeeded in making himself popular in the town and was fortunate enough to marry the daughter of W. Pollard, Esq., of Scarr Hill. He resigned in 1818, on being appointed Rector of Melsonby, and was succeeded by the Rev. Samuel Slack. Under Mr. Barmby's regime nothing of great importance happened, except that in 1808 the Governors drew up a scheme of management which may be of some interest. It was resolved—

- 1.—That the School be opened every morning at eight o'clock and that the Masters and Scholars have notice to attend at that hour.
- 2.—That $1\frac{1}{2}$ hours be allowed for dinner, i. e., from 12 to half-past one.
- 3.—That from April 5th to Sept. 30th, School hours shall end at 5 o'clock, and from Oct. 1st to April 4th, at half-past four.
- 4.—That the holidays shall be one month at Midsummer, one month at Christmas, and on Saints' Days and Red Letter days, and on every Thursday and Saturday afternoons.
- 5.—That upon holidays, on which there shall be divine service performed at the Parish Church, one or more of the Masters as well as the Scholars, living in the town of Bradford, shall meet at the School a quarter before eleven and go from thence to attend the Service, and that the Scholars resident in Bradford who shall neglect to attend on those days shall be punished at the discretion of the Master under whose immediate care they may be.

- 6.—That the number of pupils under the care of the Usher shall not be less than 40, if there be application for admission equal to that number.
- 7.—That the Head Master be requested to give all the assistance in his power to the Usher.
- 8.—That Prayers be read in the School every morning by such *boy* as the Master shall appoint.
- 9.—That Mr. Ayres (the Writing Master) be directed not to instruct in the School any other than the Free Scholars regularly admitted as such.

Within a few months, Rule 2 was amended, two hours being substituted for $1\frac{1}{2}$.

The question of building a new School continued to be agitated, until in 1817 when it was resolved to apply to Parliament for increased powers, and this was done in the following year. The complete document will be found in the appendix, from which it will be found that classical learning had become so exclusively the subject of tuition, that it was considered necessary to get an Act of Parliament to include instruction in "modern languages, writing, arithmetic, mathematics, geography, and other branches of literature and education." Accordingly this Act of Parliament was passed in the 58th year of His Gracious Majesty King George the Third, and permission was also solemnly given to the Governors, to make such changes, hereafter, in the subjects of the school work, as they think fit.

Soon after the appointment of Mr. Slack, the rules of 1808 were revised, the chief alterations being as follows: The holidays were to be; (1) the afternoons of Wednesday and Saturday in each week, and an additional half day might be given every month at the discretion of the master; (2) three weeks at Christmas; (3) five weeks at Midsummer; (4) four days, including Good Friday, at Easter; (5) two days at Whitsuntide and (6) on the following special occasions, 30th of January (Martyrdom of King Charles the First), 29th of May (Restoration of Charles the Second), 5th of November (Gunpowder Treason), the King's Accession, both the days of Bradford Fair and on Ash Wednesday, and each remaining Wednesday in Lent there was to be holiday after one lesson, the boys being required to attend Divine Service at the Church. One of the *Masters* was now to read some portion of the Book of Common Prayer every morning. To neither master was permission to be given to strike boys over the hands or head with cane, ruler, or like improper instrument, and lenient punishments (except in bad cases) were strongly recommended. Neither of the masters henceforth should accept any ecclesiastical pre-



JOHN SHARP, D.D.
ARCHBISHOP OF YORK.

ferment during their continuance in office. Boys playing truant should for a second offence, be expelled from the school. Mr. Slack accepted these rules on his appointment, but before he had been many days in office, he reported to the Governors that he *found many boys at present in the school* were inadmissible according to the rule that none shall be admitted who were not able to read English and to write legibly. The Governors authorized the Head Master to request the parents to remove their boys until they were properly qualified. In the same year (1818) on December 4th, the Governors' Minutes record that "the foundation stone of a new School having been this day laid in the Upper Piper Grave Close, and the Rev. Mr. Slack having made an excellent and classical speech on the occasion, *Resolved* that the thanks of the Governors be presented to him for the same and that he be requested to furnish them with a copy thereof." It appears that preparations had been previously made for building a School, but the site was abandoned because a valuable bed of stone had been discovered while sinking a well. The Site of this abortive Grammar School is now known as Westgrove Street, off Westgate. In 1820 the new building which seems to have been nearly a copy of the old Back Lane Schools in Carlisle Road were formally opened. Very soon the old story of quarrels between the Governors and the Head Master was resumed. The funds were low; Mr. Slack's salary was in arrears, and the Governors not only point-blank refused to pay the deficiency, but gave notice of a reduction of salary. At the same meeting they gave notice that a special meeting would be called to investigate Mr. Slack's charge against the Usher, the Rev. W. Cooper. Mr. Slack replied refusing to lay his charges before such meeting "as he was too much aggravated by the conduct of the Governors themselves calmly to discuss any complaint, and unless the Governors rescinded their resolution he would consider it his duty to lodge a complaint against them before the Court of Chancery." At this the Governors resolved "to urge their agent to use his utmost exertions to obtain money from the funds of the School, now in the hands of the Accountant General." Afterwards the Governors paid up arrears and investigated the charges against the Usher, which amounted to neglect to correct exercises, irregularity in attendance at School, and incompetency to discharge his duties. Owing to some unknown reasons, the Governors passed over these serious charges merely reprimanding the Usher and cautioning him as to the future. At this time the hour of the opening of the School was changed to nine o'clock. In 1835 the School arrangements were completely overhauled and the following resolutions were passed:—That to the Classics, Mathematics, Arithmetic, and Writing, at present

taught in the School there be added Geography, the use of the Globes, History, Book-keeping, and a greater attention to English composition ;

That the Head Master take the whole of the classical department into his own hands with the exception of such boys as are only in their Latin Grammar, or in the first Latin Book, namely, Valpy's Delectus, and that he instruct the boys under his immediate care, in Geography, the use of the Globes, History, and English composition ;

That regular portions of time in each week be devoted by the Junior Classes to English Reading and a *very useful exercise called dictates* ;

That the quarterages of 5s. now paid as an acknowledgment by the *free* boys for tuition in writing, arithmetic and mathematics be advanced to 10s. 6d.

In the same year Mr. Cooper was dismissed for incompetency. This cause of discord being removed, the masters so far rose in the favour of the Governors, that it was solemnly recorded in 1837, that "the Masters be invited to dine with the Governors at their Annual Meeting instead of dining with the tenants at the Rent Day."

In 1840, the Governors resolved to rearrange the school, if lawful to do so, by the admission of boys under certain stipulations, for a simply commercial education, and to ask Mr. Slack's opinion. Mr. Slack's opinion was very decidedly opposed to the alteration. He "felt himself bound by the charter to put the Latin Grammar into the hands of every boy admitted within the walls of the School ;" he felt "it was impossible with his well known sentiments on classical discipline to accede to the proposal" ; but he offered to resign if the Governors would "award him such compensation as would enable him with comfort and satisfaction, to withdraw from the station which he occupied, into the retirement of private life." But Mr. Slack wished to have a retiring pension of £150 a year, and this the Governors would not and could not grant. After a wrangle of three years' duration, a pension of £50 was offered but was declined. There were constant squabbles about the "quarterages," which masters seemed inclined to detain in payment of salary, but in 1846, the Governors made a determined effort to get free of the Head Master. They charged him with neglect of duty—"taking no part, whatever, in the tuition of the School, further than occasionally, and not oftener than once in every two months, examining some of the boys and sometimes making enquiries respecting their progress"—with simply looking into the school-room for a few minutes each day and enquiring occasionally about a boy's progress, and with being absent without cause

at Blackpool for a fortnight in term time. In 1847, the Governors resolved that the Rev. Samuel Slack "had not been, and was not then, diligent and faithful in his office of Schoolmaster, and that in consequence thereof, Mr. Slack be removed and displaced upon one quarter's warning." But Mr. Slack calmly refused to abide by the resolution and he applied to the Archbishop of York, the Visitor of the School, who recommended the Governors to grant a pension of £75 a year. This the Governors agreed to do; but a dispute arose regarding the terms of the pension and when this was amicably settled by the lawyers Mr. Slack *resigned* and was succeeded by the Rev. J. Richards, M.A., second Master of King Edward VI's School, Birmingham. The new Master apparently worked hard to restore the School from the deplorable state into which it had fallen; arrangements were made for annual examinations and "for introducing religious instruction into the School." In 1849, our well known friend Mr. S. Batty makes his appearance on the scene as Writing Master in succession to Mr. Corveth. At the same time Mr. George Voigt, B.A., of Clare College, Cambridge, became Usher, Mr. H. Lewis, B.A., of Emmanuel College, Cambridge, became second Master, and Mr. Borissow, the grandfather of three of the present boys, was appointed to teach French and German, "at such times as shall not interfere with the regular business of the School." Mr. Lewis soon proved to be unsatisfactory and was removed and Mr. Gear was appointed in his place and retained it till 1851. In the same year Mr. Voigt was appointed Assistant Master at Birmingham, the Rev. G. Bayldon Rogerson, M.A., of St. John's College, Cambridge, being elected in his stead. At this period some curious facts occur in connection with the School Estate. The Chartist movement in Bradford gave rise to much anxiety to the authorities; the distress of the people was great and attempts were made to alleviate the distress by opening soup-kitchens. These however were soon abused, and a Committee was formed to attempt to use the surplus labour on farm lands. The Vicar, (Dr. Burnett,) Mr. W. E. Forster, and Mr. W. Byles formed the Committee which was called the Reproductive Labour Committee. They took a farm which formed part of the Grammar School Estate, and they endeavoured not only to employ the farm as a kind of test-labour, but also apparently to introduce new principles of agriculture. The land was originally pasture land, but the Reproductive Labour Men tried to convert it into arable, and failed so signally, that when the land was surrendered, a fine of £100 had to be paid to the Grammar School Agent, for deterioration. During these days of distress, the name of Mr. Batty constantly occurs in the Governors' books with marks of growing

favour, till the new scheme of management put an end to one phase of the life of the old Free Grammar School of Charles II. As proposed by the new scheme, Bradford was to become the head school of a centre, and the instruction in it was not to be mainly of a classical type. All endowed schools in the district were to be affiliated to it. The Head School was not only to be self-supporting, but its endowment was in part to be applied to the assistance of the affiliated schools, and also to the establishment of 2nd and 3rd grade schools in connection with it. Ten per cent. of the boys were to be admitted free and ten per cent half free. A vigorous opposition was offered to this draft of the scheme, and many amendments were made, with the result that the present scheme passed into law in 1871. As regards famous pupils of the school in this century, it is natural to expect that in the chaotic state of affairs under Mr. Slack, few boys would be able to distinguish themselves. Under the preceding master two names are known, that of Dr. Outhwaite, born in 1792, afterwards a Governor of the School, and that of the Rev. Thomas Rawson Taylor, late classical tutor of Airedale College. The latter attended the School in 1814, and again after an interval, in 1821. He was one of the chief promoters of the Bradford Philosophical Society. Among the pupils under Mr. Richards there occur many names now prominent in Bradford. Mr. Richards was anxious to introduce French and German into the School, and even wished to make French compulsory.

Below is a list of Head Masters and Ushers, within the limits of this chapter :

HEAD MASTER.			USHER.	
Date of appointment.	NAME.	How the post was vacated.	Date of appointment.	NAME.
1784	Rev. E. Baldwyn, M.A.	resigned	1796	Rev. J. Hutchinson
1802	Rev. J. L. Crane, M.A.	resigned	1801	Rev. J. Wilson
1803	Rev. J. Barmby, M.A.	resigned	1805	Rev. S. Redhead
			1808	Rev. — Gill
			1811	Rev. — Wayman
1818	Rev. S. Slack, M.A.	resigned	1818	Rev. Edward Parkin
			1819	Mr. Bowman
			1821	Mr. Joseph Wharton
			1824	Rev. W. Cooper
			1836	Mr. Joseph Watson
			1844	Mr. Jackson
1847	Rev. J. Richards, M.A.	pensioned in 1871	1849	George Voigt, B.A.
			1851	Rev. G. Bayldon Rogerson, M.A. pensioned, in 1871
1871	Rev. W. H. Keeling, M.A.		1871	Office abolished



ABRAHAM SHARP.

Before entering on the new order of things in the following chapters a few notes will not be out of place on the old Governing body. In 1673, the following resolution occurs: "Whereas Mr. Edward Bolling, being formerly a Governor of the Free School is become incapable of continuing any longer in regard that, it doth not appear that he has of late received the Sacrament of the Lord's Supper and taken the oath contained in the Act of Parliament lately made and intituled an act to prevent damages by popish Recusants, therefore it is this day voted and ordered that Mr. Thomas Sharp of Little Horton, shall be Governor of the said School instead of the said Mr. Bolling." In 1675 it "was voted and ordered that hearty thanks be returned unto Peter Sunderland, Esq., President here at this time, for his free gift of one Silver Seal by him this day conferred as an additional kindness to all former good acts done on the behalf of the said School."

In 1666 the following entry occurs: "Voted and ordered that whereas Mr. Thomas Ledgard, one of the Governors of the said School, hath lately absented himself from several meetings, therefore Mr. Francis Pemberton and Mr. John Richardson, two of the present Governors, shall before the next General Meeting take the positive answer of the said Thos. Ledgard under his hand, whether he will for the future act according to his said trust or sacrifice the same." Below is the following entry: "Whereas Thomas Ledgard of Bradford, hath been one of the Governors of the Free Grammar School of Bradford aforesaid for above 20 years past, but for divers causes and reasons, to me best known, I have absented myself for above two years and a-half from any General or particular meeting.....considering the affairs of the said School, I do not again intend to meet the Governors any more, but do hereby freely and willingly resign and relinquish my trust unto any one my brethren may elect in my place."

Several similar instances occur where the Governors have called upon a delinquent brother to resign his post on account of neglect of duties and hitherto these calls have always been promptly obeyed.

On looking over the list of Governors, containing as it does the most honoured names in Bradford history, one cannot help being struck with the fact that under the old scheme the Governorship ran for generations in the same family and came to be regarded almost as a family perquisite, just as the Parish Church Lectureship which had been founded by one of the Governors, Peter Sunderland, came to be regarded as the perquisite of the Head Master of the Grammar School.

One other general reflection is unavoidable on looking over the list of Governors. Whenever the Governing body has taken an active

interest in the affairs of the School and has loyally supported the Master the School has prospered, but time after time it has occurred, that the School has been abandoned till the numbers and finances were low ; the Master, not being supported, has become disaffected ; the Governors have listened unworthily to complaints against the staff, and a crisis has frequently been brought about in this way. Only two Masters have died at their posts since Charles II gave us his famous charter. Nearly every Master has resigned the appointment in disgust and anger. It is impossible to believe that the entire race of School-masters for centuries has been corrupt. It has been the same story over and over again. Neglected assistance on the part of the Governors has been followed by indifference and despair on the part of the Masters till the utility of the School to the neighbourhood has been seriously damaged. However the old days are over ; we live now under a new system ; may we be able to say with Virgil

Tempora mutantur nos et mutamur in illis.

