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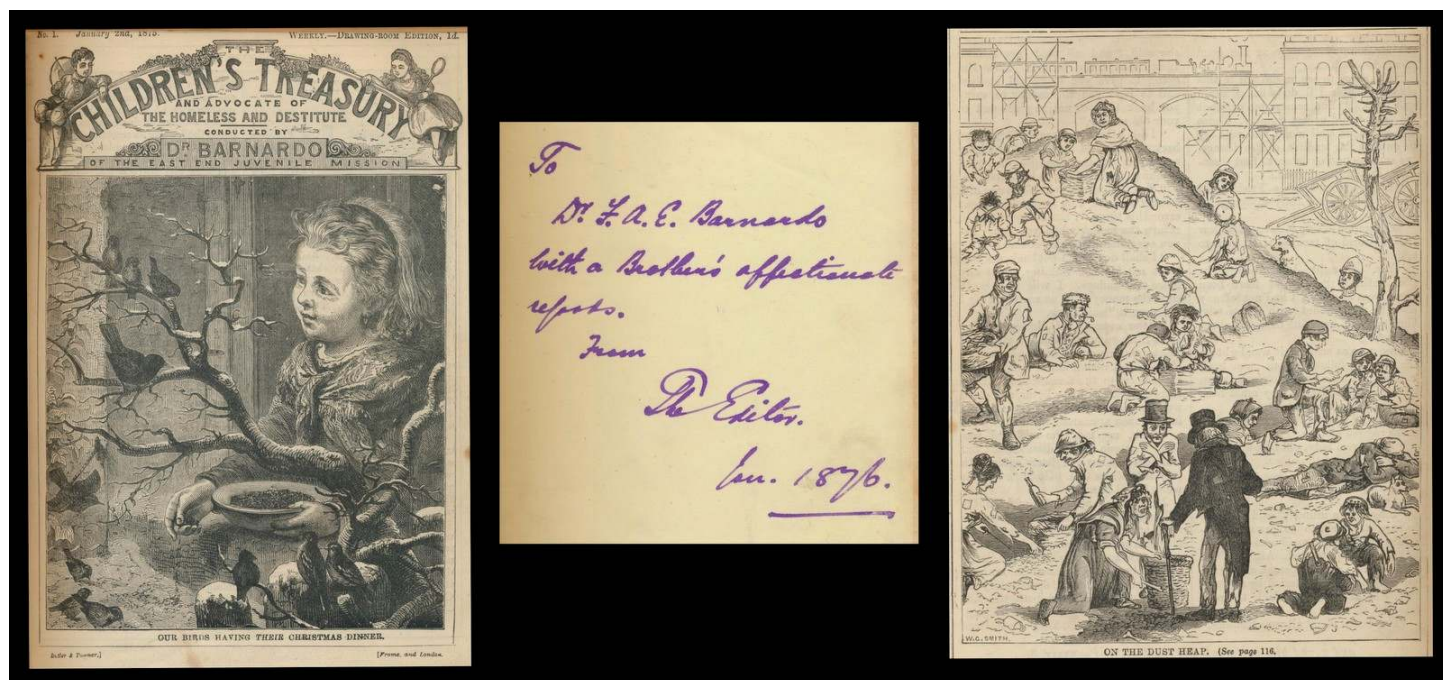
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DECEMBER, 2019

LIST 72

WAIFS & STRAYS



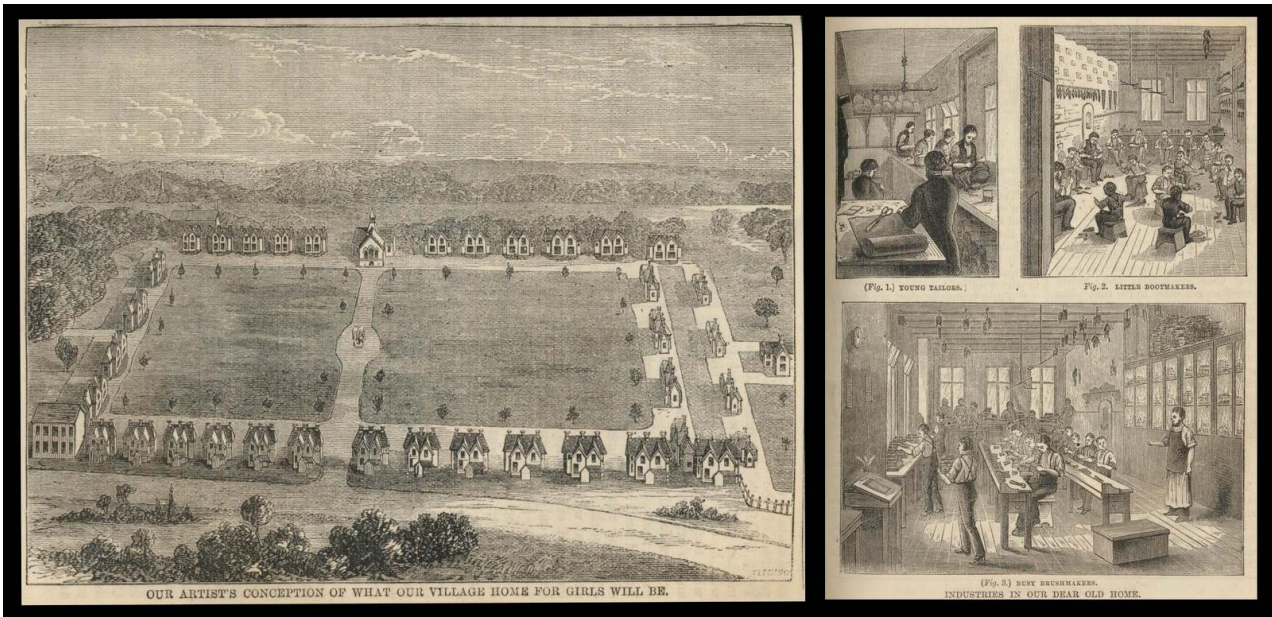
INSCRIBED TO HIS BROTHER

1. **BARNARDO, Thomas John, editor.** THE CHILDREN'S TREASURY and Advocate of the Homeless and Destitute. An illustrated magazine for boys and girls. London: Houghton & Co., 10 Paternoster Row. The Book Society, 28, Paternoster Row. [1875]. £ 850

Small 4to [19.5 × 14 cm], pp. xvi, 312; 322 (pages for issues 49 and 50 reversed); profusely illustrated with wood-engraved illustrations; original brown morocco, spine and front cover lettered and blocked in gilt and black, a few leaves slightly sprung; inscribed 'Dr F.A.E. Barnardo with a brother's affectionate regards, From The Editor, Jan 1876.'

In 1874 Thomas Barnardo purchased the periodical *Father Williams Stories* and re-named it *The Children's Treasury*, both to reach a wider audience, but also to promote his ideas of philanthropy to a younger audience.

Employing full page wood-engraving on the first and last leaves to make the periodical both attractive and eye-catching, Barnardo clearly reused several suitable woodblocks from other works but resized to fit the format of his weekly. Invariable one of the illustrations he selected included a child, either as a beggar, street sweeper, working in the circus or on the fields; and contrasted this with illustrations of rosy-cheeked and well-kempt middle-class children, or plump



playful looking animals. The prose tended toward good works, several uplifting stories in serial form interspersed with poetry together with the Barnardos' work and other similar edifying information.

This particular copy collected from issues printed on 'toned-paper' and cited on the title as the 'Drawing-Room Edition' was sold for one penny each - the hoi polloi were seemingly content with the halfpenny issue on inferior paper. The run of 1875 could also be bought as a single volume made up from parts as in our copy and for presentation to his brother Dr Frederick Adolphus Ernest Barnardo (1844-1925) the rather grand morocco bound version was understandably proffered rather than the common cloth issue.

Thomas John Barnardo (1845-1905) was an Irish philanthropist and founder and director of homes for poor children. From the foundation of the first Barnardo's home in 1867 to the date of Barnardo's death, nearly 60,000 children were taken in. His brother Frederick does appear to have helped Thomas as a doctor to a number of the homes although he was also a general practitioner too. On Thomas's death in 1905 Frederick acted as his executor.



DETAILED ACCOUNT OF BARNARDO HOMES

2. **BARNARDO, Thomas.** SOMETHING ATTEMPTED, SOMETHING DONE! By T.J. Barnardo. One Hundred and Twentieth Thousand. Offices of the Institutions: London: 18 to 26, Stepney Causeway, E. and John F. Shaw & Co., 48, Paternoster Row. London: Printed by William Clowes and Sons, Limited. 1889.

£ 650

FIRST EDITION. 8vo, pp. vi, [ii], 280, [2]; wood-engraved text illustrations; with pink paper tear-off slip for donations still intact; original red morocco, upper cover decorated in gilt, spine lettered in title, gilt edges.

Probably the most substantial work produced by the philanthropist Thomas Barnardo.

The work, published twenty-two years after the first child was 'saved' by Barnardo Homes, includes detailed summaries of their work, descriptions of each of the Barnardo Homes - many including illustrations and accounts of selected children - the emigration policy and care in far flung parts of Empire, also accounts of the good work done in the East End of London by a rather alarming group of evangelical deaconesses, medical missions to the poor, and a final chapter on financial concerns, this section ending with a handy pink donation slip ready to be detached.

The perplexing statement on the title 'One Hundred and Twentieth Thousand' refers not to the number of copies of the work printed - the destruction rate would have prodigious - but to the number of children that Barnardo estimated were still in need of his help.

Thomas John Barnardo (1845-1905) was an Irish philanthropist and founder and director of homes for poor children. From the foundation of the first Barnardo home in 1867 to the date of Barnardo's death, nearly 60,000 children were taken into care.

OCLC records three copies in North America, at Illinois, Toronto and Moody Bible Institute.

ISSUED TO RAISE FUNDS FOR DR. BARNARDO'S HOMES FOR DESTITUTE BOYS & GIRLS

3. **BARNARDO, Thomas.** A PUIR SCOTCH LADDIE. By T.J. Barnardo... [London]. J.F. Shaw & Co., 48, Paternoster Row, E.C. [n.d., c. 1892]. £ 225

FIRST EDITION. 12mo, pp. 16; stapled as issued in the original printed wraps.

Barnardo relates the life of an orphaned 'Scotch Laddie' using his own words. Not being altogether adept at the Scots language the tale rather resembles a form of 'Kailyard' as Barnardo attempts to transcribe the boys mother tongue. Still the lads life is traumatic, both parent dead, drink and fever and also the boys leg is amputated above the knee through a cart wheel going over him. At thirteen and a half he was given a lift on a cart to Liverpool and afterwards begged his way to London where he was rescued by Dr Barnardo. Full use is made of the boys story in the booklet by using illustrations of the accident, begging on the street, an incident in the Home that attracted Barnardo's attention, and the boy learning to sew at the home.

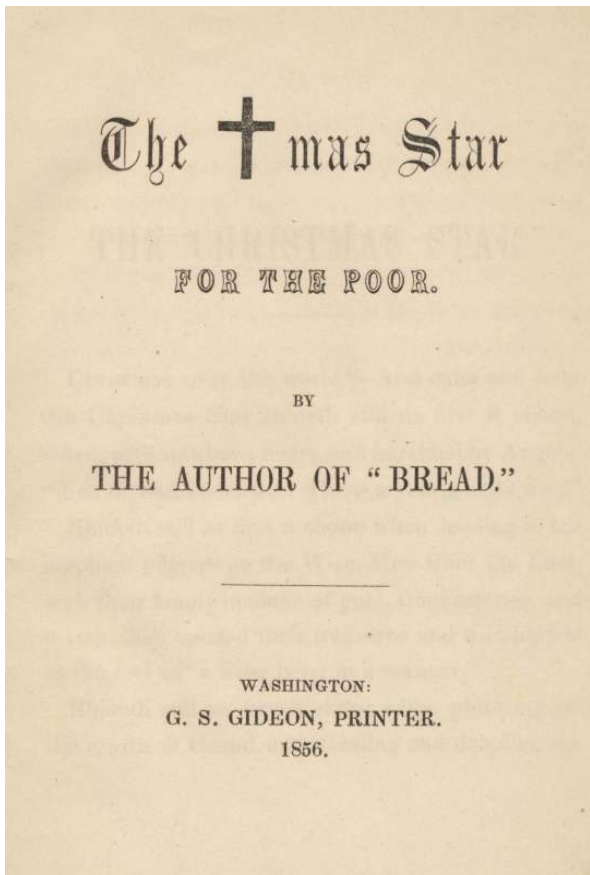
'In scripting child poverty according to the narrative demands of domestic melodrama, evoking the paradigms of rescue and salvation, welfare reformers produced cultural fictions that almost invariably rendered parents as either absent (dead, unknown, irresponsible) or actively abusive. Intriguingly, Barnardo's own sensationalist accounts such as *Worse Than Orphans: How I Stole Two Girls and Fought for a Boy* (ca. 1885) or *A City Waif: How I Fished For Her* (ca. 1886) already played with the indeterminacy of 'orphanhood' as well as touched upon a problematic closeness to criminality in his 'rescue' work: his admitted theft and often violent snatching of children' (see <http://www.avsa.unimelb.edu.au/AVSA%20Reviews.htm>).

It is clear that the main purpose of the publication was to raise funds for Barnardo's organisation: 'In the aggregate, a total of 18,836 young children have been during the last twenty-six years saved ... During the last two years alone Waif Children have been admitted from almost every county in England, Scotland, Wales, and Ireland, but also from localities so remote as Australia, Barbadoes, Bombay, Boston, New York, Kentucky, Oregon, and Texas (USA), British Honduras, Copenhagen, Brussels...'

Thomas John Barnardo (1845-1905) was an Irish philanthropist and founder and director of homes for poor children. From the foundation of the first Barnardo's home in 1867 to the date of Barnardo's death, nearly 60,000 children were taken in.

OCLC records three copies in the UK, at the BL, NLS, Glasgow and Cambridge, and one in North America, at the University of Waterloo.





FOR THE POOR AT CHRISTMAS

4. [BLUNT, Ellen Lloyd Key]. THE CHRISTMAS STAR FOR THE POOR. Washington: G.S. Gideon. 1856. £ 185

FIRST EDITION, PRESENTATION COPY. 8vo, pp. 37, [1]; short tear to front free endpaper, and corner torn away from rear blank endpaper, otherwise apart from slight marking in places, a clean copy throughout; in contemporary blue limp linen cloth, light surface wear; inscribed on the front free endpaper "For Dr. Palmer, with the love of the writer and wishes for a Merry Xmas."

Rare first edition of this selection of fiction, poems and songs for the poor at Christmas.

Ellen Lloyd Key Blunt (1821-1884) was the granddaughter of Francis Scott Key (author of "The Star-Spangled Banner") and wife of Simon Fraser Blunt, member of the Wilkes Expedition, Cartographer of San Francisco Bay and Captain of the SS Winfield Scott when it shipwrecked off Anacapa Island in 1853. She wrote both fiction and poetry, besides the present collection publishing *Bread to my Children* (1856) and *Poetical Readings* (1859). She relocated to Paris in 1861 to give dramatic readings. As an interesting aside Joseph Conrad used Simon and Ellen's names "Captain Blunt" and "Mrs. Blunt" in his book *The Arrow of Gold*.

OCLC records only microform copies.

THE WORKSHOUSE, THAT 'COMFORTABLE ASYLUM'

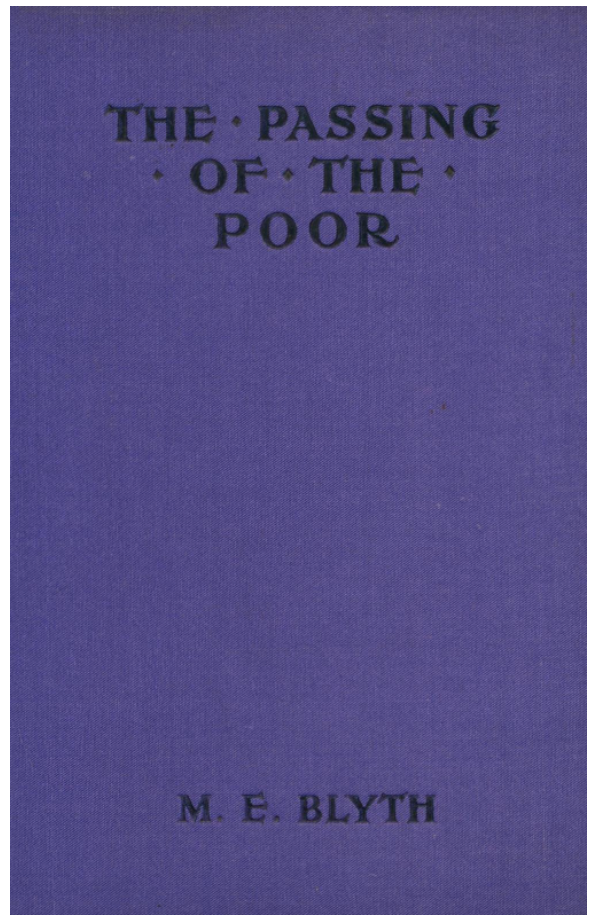
5. BLYTH, M.E. THE PASSING OF THE POOR... London: Society for Promoting Christian Knowledge. 1920. £ 55

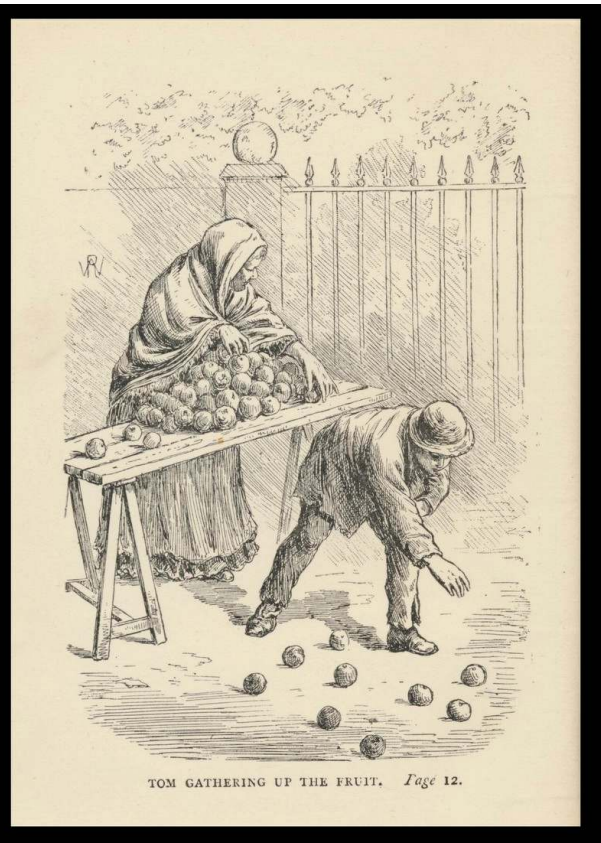
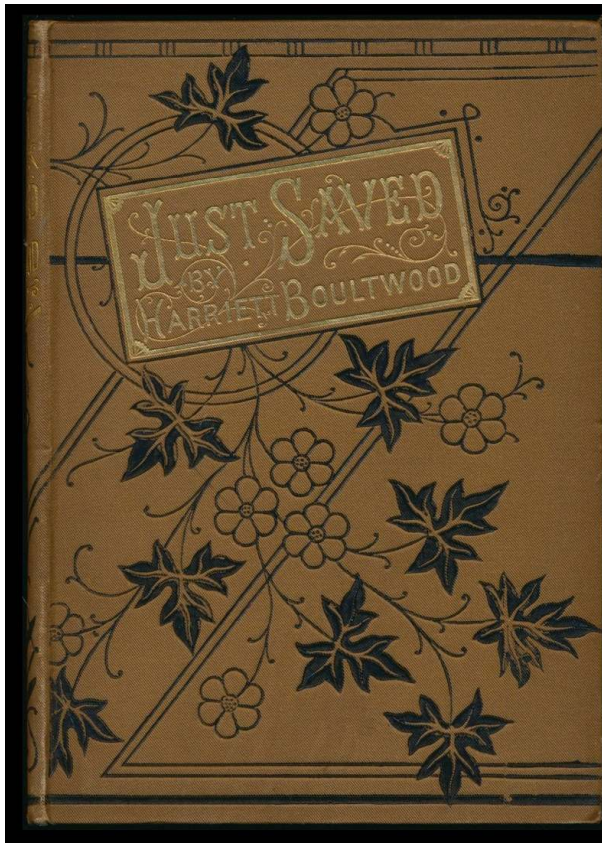
FIRST EDITION. 8vo, pp. 126, [2]; in the original purple publisher's cloth, upper board lettered in black, lightly rubbed, but still a very good copy.

An interesting comment on the condition of the poor after the reforms, and continuing adaptation a once fairly hostile regime into a something more caring.

The Common Cause, the newspaper in support of the National Union of Women's Suffrage Societies [NUWSS] gave a fairly enthusiastic review of the work: 'Miss Blyth, who came to her work as a country Poor Law Guardian fortified by experience of the wards of a London hospital, a Scottish maternity hospital, and a life-long friendship with the poor of a country district, admits that the existing Poor Law needs amendment, but gives a very pleasant picture of the inmates and officials of at least one union workhouse and infirmary. She says, and one is glad to believe it is so, that the self-respecting poor no longer look upon the workhouse as a refuge for their old age with dislike and distrust, but as a comfortable asylum which they have the right to take advantage of. She deprecates the meagre allowances so often thought sufficient for widows and mothers of young families, mentioning a case where a young woman unable to obtain work received 4s. 6d. in cash and six loaves for herself and five young children, though her only other source of income was half-a-crown a week from her husband's club. The husband himself was in the county asylum. Miss Blyth illustrates her thesis with many stories of poor men and women who have been her friends, and whose "wisdom," she advises us to ponder over and, if possible, pass on for the benefit of future generations. She has a very human touch, and draws upon writers from S. Chrysostom to Stephen Reynolds to support her contentions.'

OCLC: 11694577.





AUSTRALIA AND BACK

6. **BOULTWOOD, Harriett.** JUST SAVED: The Story of Tom's Troubles. London: Jarrold and Sons, 3, Paternoster Buildings. [c. 1890]. £ 85

FOURTH EDITION. 8vo, pp. 75, [1] imprint, [4] advertisements; original decorated brown cloth, gilt.

Like many other stories of this genre, the 'hero' Tom Jarvis is an orphan, his mother, who made a scanty living at sewing in Whitechapel 'that neighbourhood, where the inhabitants for the most part lived by plunder' was now dead from consumption.

Tom helps Maggie, an old woman vending apple when her apple cart is upset from a nearby brawl. Tom fetches and carries for Maggie, the local minister buy a lot of oranges and takes an interest in the boy condition. Tom however is falsely arrested and Maggie's asks the minister to help, Tom meanwhile is in a cell with drunks and thieves but in time is rescued by the minister who then tries, and fails, to find the boy some employment. Some of the thieves Tom was in prison pressure him into doing some work for them but he escapes them and meeting again with the kindly minister a proposal is made that Tom can go to Australia. The rest of the story on how Tom saves his master from an alligator, becomes moderately successful and returns to England to buy a small farm, sends money the old Maggie and carries out various good for others less fortunate than himself concludes the tale.

Unusual that having made a success in a far distant land Tom decides to return to England - he of course helps others less fortunate than himself to make a new start in life too.

OCLC records one copy only of the 1888 first edition, at Florida.

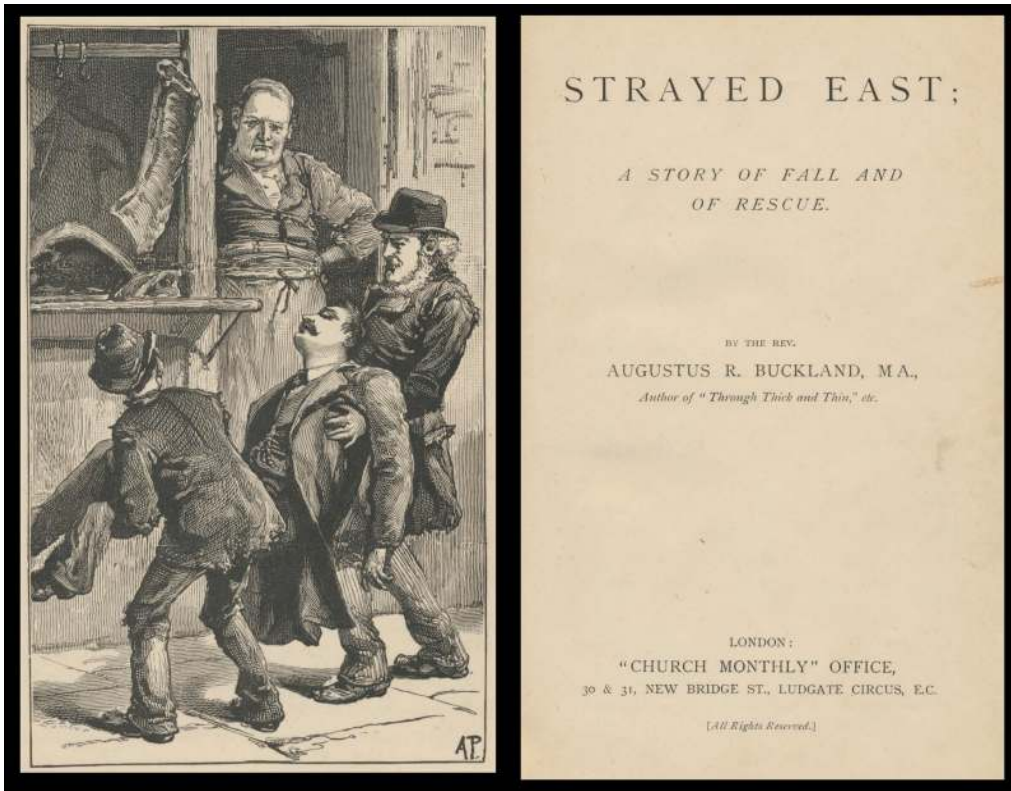
SAVED FROM THE EAST END

7. **BUCKLAND, Augustus R.** STRAYED EAST. A Story of Fall and Rescue. London: "Church Monthly" Office, 30 & 31, New Bridge St., Ludgate Circus, E.C. [1889]. £ 125

FIRST EDITION. 8vo, pp. [8], 151, [1], [4]; wood-engraved plates and text illustrations; original decorated blue cloth, gilt, front free-endpaper detached.

A warning to the middle-classes that their proud sons could fall into bad company and ways.

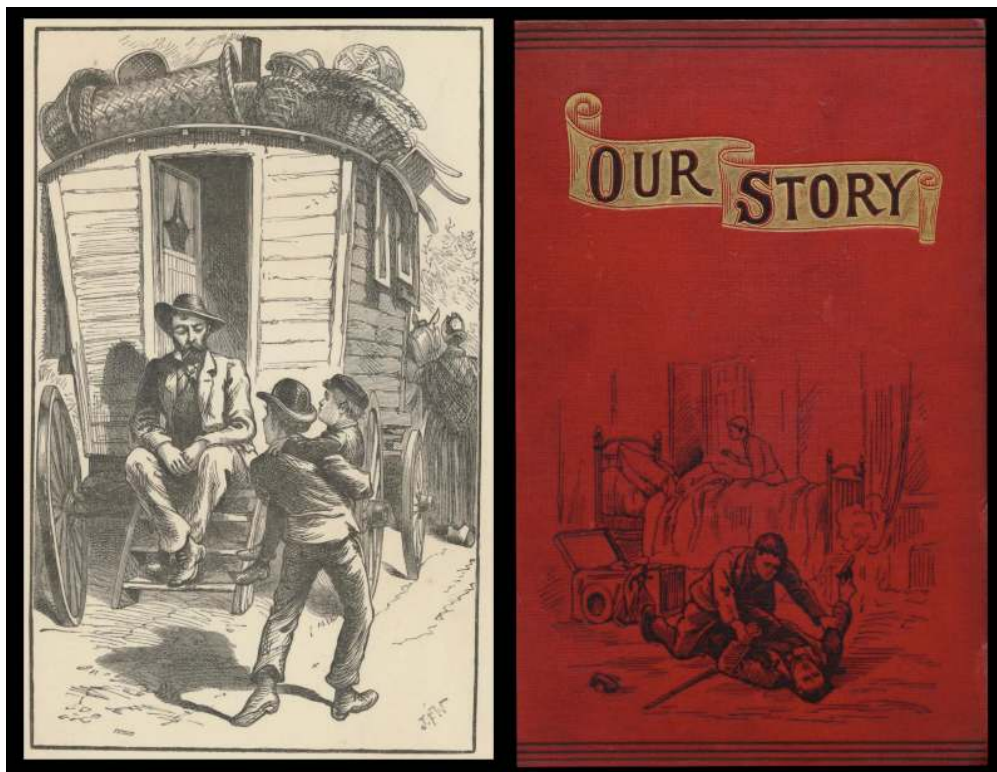
The tale is William Clough the son of respectable grocers who feeling ashamed of his lot in life becomes dissolute through drink, hangs out with the wrong sort of people and then escapes to the bright lights of London. When he arrives 'he felt quite grateful to a stranger of genial manners, who obligingly volunteered to find him comfortable lodgings. He took the young traveller from the Midland Station to a coffee-house, where the two shared a double-bedded room. Walter slept soundly, and was surprised beyond measure when rising in the morning, he found his acquaintance gone, and, what was more important still, that he had emptied Walter's pocket's, and carried off his handbag.'



Through a series of mishaps William sinks ever lower into the East End of London, takes work in a warehouse but is then accused of theft and arrested. The hero of the story, the Rev. Crabb, arrives on the scene, searches for evidence, a penny here and there seems to do the trick, and William is cleared of wrongdoing in court and returns to his family having learned his lesson. As any true prodigal story his father forgives him and at the end of the tale he is happy to work with his father and also during his free time take a Sunday School.

Augustus Buckland (1857-1942) was curate of Spitalfields in London between 1880 and 1884 and had direct experience of the problems in the East End. From 1887 to 1908 he became editor of *The Record*, during a period of lessening evangelicalism as forthright 'enthusiasm' began to wane. Buckland also became a morning preacher to the Foundling Hospital in 1890 and was subsequently engaged in journalistic writings leading him to be appointed as secretary of the Religious Tract Society from 1902 to 1917.

OCLC records two copies, at Cambridge and the NLS.



COUNTERING THE APPEAL OF SHERLOCK HOLMES

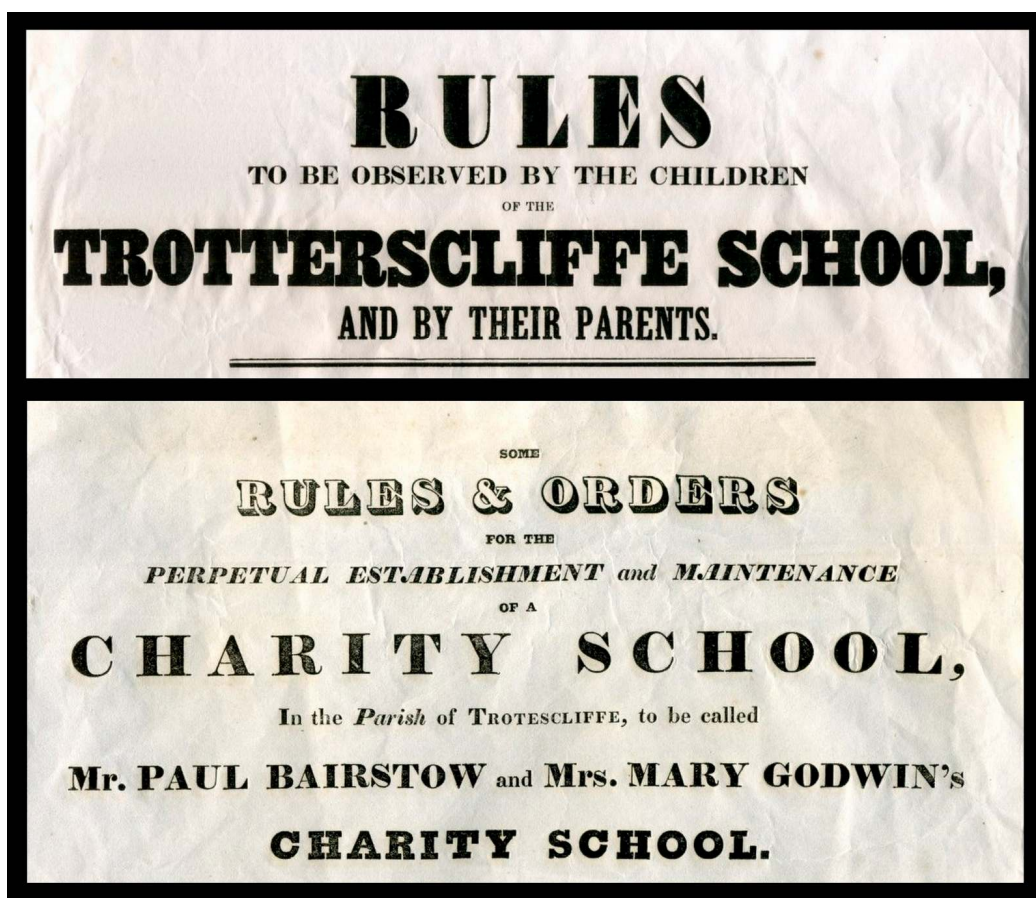
8. [BURNABY, C. A.] OUR STORY. London: The Religious Tract Society, 56 Paternoster Row; 65, St. Paul's Churchyard; and 164 Piccadilly. [1888]. £ 75

FIRST EDITION. 8vo, pp. 160, 32 advertisements; wood-engraved frontispiece and illustrations; original decorated red cloth, gilt, slightly rubbed in places but a good copy.

The work is written in the form of a recollection by the elder of two brothers who ran away to London. At first they had lived in poverty but by dint of hard work and a good employer were themselves successors to his business. One interesting scene is of a burglary, the breaking in of a door, and the apprehension of the culprit after he had discharged his revolver - was it introduced to counter the likes of Sherlock Holmes and other such serials then making headway as Sunday reading in respectable drawing rooms?

How often this type of rags to riches adventure had any bearing on real life is quite debatable, there was certainly a willing belief that being good and godly was a sure way to both success and entry into middle-class life. Written mainly for those already comfortably secure the chief purpose was to bolster the idea that those less well off could also succeed in lifting themselves out of poverty.

OCLC records two copies in the UK, at Cambridge and the BL, and one in the US, at Pittsburgh.



‘MRS. MARY GODWIN’S CHARITY SCHOOL’

9. [CHARITY SCHOOL]. SOME RULES & ORDERS FOR THE PERPETUAL ESTABLISHMENT AND MAINTENANCE OF A CHARITY SCHOOL. In the Parish of Trottescliffe, to be called Mr. Paul Bairstow and Mrs. Mary Godwin’s Charity School. Maidstone, A. Austen, [c. 1825].

[Together with:] RULES TO BE OBSERVED BY THE CHILDREN OF THE TROTTERSCLIFFE SCHOOL, and by their Parents. Maidstone, Hall and Son, [c. 1826]. £ 285

BROADSIDES. Folio (42.8 x 30.2 cm & 43 x 34 cm); a few folds, otherwise clean and fresh.

Two unrecorded broadsides relating to the Trottescliffe Charity School, which had been set up for teaching fifteen girls and boys English and religion.

‘The Master or Mistress [are] to have the Yearly Salary of Eight Pounds; and when it is a school mistress that is appointed, the Girls are to be taught the Use of the Needle’ Mr. Bairstow and Mrs. Godwin had decided. Further regulations are given on school visitations, dismissal of pupils for such things as truancy exceeding twenty days in a quarter of a year.

Trottiscliffe is a small village near Maidstone in Kent and has a variety of spellings; it is sometimes even called Trosley. Similarly, Paul Bairstow is called in one government paper Barristow, and in the village graveyard there is a 19th-century tombstone for one Mr. Bristow - probably of the same family.

Not in OCLC, and as far as we are aware, unrecorded.

THE TRAGIC LIFE OF A STRAW BONNET MAKER

10. [CHEAP, Eliza]. THE BREAD OF DECEIT. Published by L. B. Seeley and W. Burnside: and sold by L. B. Seeley and Sons, Fleet Street, London. 1832. £ 250

SECOND EDITION. 12mo, pp. [4], 166, [2] *Lately published*; wood-engraved frontispiece; original roan backed printed paper boards, small stain on upper cover, spine lettered in gilt.

A neat copy of this work by a much overlooked author.

The work relates the life of Ellen, a straw bonnet maker who marries too young a carpenter named Mark Chalmers. The first part of the work shows Ellen as devout, tidy and calm, alas her husband Mark is rather hot tempered and also rather sly in business. They have twins Maurice and Hester and although Ellen wants to bring both children up on the precepts of the Bible the lad is soon following the ways of his father. After a great number of little incidences, peppered with suitable Biblical text on good against evil, we find that Ellen, who was of always an 'enfeebled constitution' dead by the end of part one.

Much of part two describes the twins life trying to make the best of things, Hester the moral standard-bearer eventually rediscovers an early benefactor and is happily settled in life. Maurice being her opposite gets further into bad company and ends up in Newgate under sentence of death. This sentence is transmuted into transportation for life and from his prison cell Maurice writes a letter to his sister in the realisation that he must now follow God and try to be good - this letter falls into their fathers hands who is also now full of repentance at his foolishness. The moral of the story is clear, the sentimentality unrestrained, and the zeal of Eliza Cheap's own convictions plain to see.

Eliza Cheap was born Elizabeth Fisher at Pontefract in 1777, she married in 1809 to the Rev. Andrew Cheap who was vicar of Knaresborough from 1804 until his death in 1851. He was an evangelical with great social concerns and also a champion of the poor. Eliza's sister Maria was of the same mould and after her marriage to Laurence William Stevens she became a noted extempore preacher and prodigious evangelical writer. The Cheaps' and Stevens' were clearly popular and prolific in their work for the poor, education and proselytising.

OCLC locates one copy at the National Art Library V&A and no copies of a first edition.



RAISING FUNDS FOR A DUBLIN REFUGE

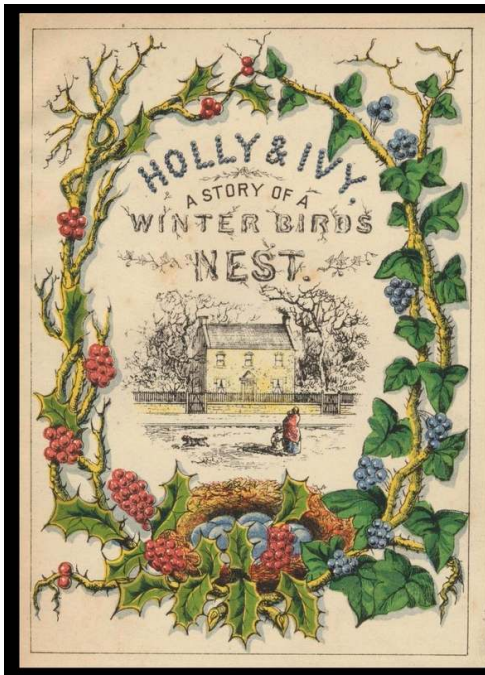
11. DAVIS, Sarah HOLLY AND IVY: The Story of A Winter "Birds' Nest"... Dublin: George Herbert, 117 Gratin Street... 1871. £ 285

THIRD EDITION. 12mo, pp. viii, 191, [1] advertisements; coloured additional title and six lithograph plates; original green cloth decorated in black white and gilt, gilt edges, a very good copy.

Sarah Davis (1828-1889) wrote several works to encourage her philanthropic work and more importantly to raise funds towards the upkeep of the refuge named *Bird's Nest* in Dublin.

Born at Oswestry Sarah was of Welsh parentage but actually spent the greater part of her life in Dublin where she took an active part in religious and philanthropic work. Together with Miss Whitely, a daughter of Archbishop Whitely and other well meaning Dubliners she was closely involved with the 'Bird's Nest' and it's care for poor and neglected children.

The work is interesting for its depiction of the ignorant Roman Catholic poor and the help given by the Established Church of Ireland in alleviating their suffering. Somehow one can't help feeling that for all the good work being provided by Sarah and her friends, the whole enterprise was a means of indoctrination with charity more a necessary adjunct to the enterprise. Other later works from her pen entertain a similar purpose, including *St. Patrick's Armour*, and *Other Cities Also*.



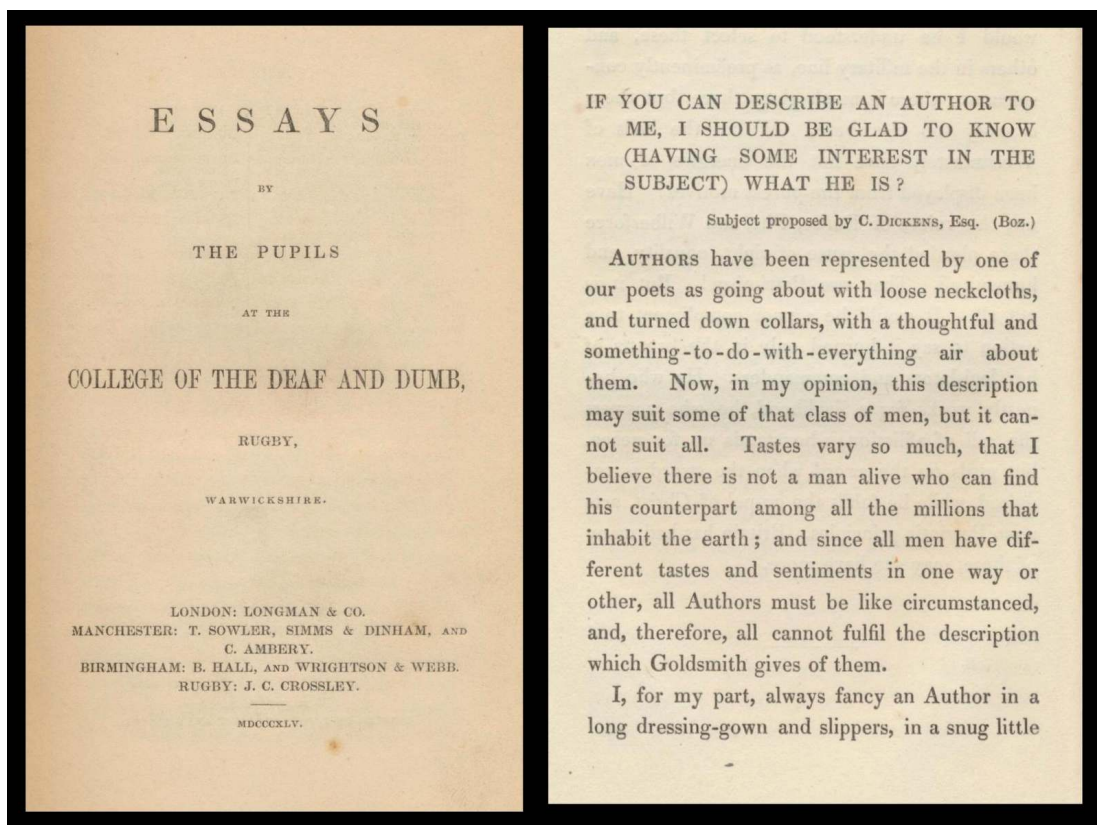
The illustrations, some clearly derived from photographs, show a few rather contrived tableau's of children together with 'before' and 'after' effects of the charity work.

OCLC records three copies in North America, at Florida, and two in Toronto.

**ESSAYS BY DEAF AND DUMB PUPILS,
ONE PROPOSED BY DICKENS ON A VISIT**

12. [DICKENS, Charles]. BINGHAM, Henry Brothers. ESSAYS BY THE PUPILS AT THE COLLEGE OF THE DEAF AND DUMB, Rugby, Warwickshire. London: Longman & Co., Manchester: T. Sowler, Simms & Dinham, and C. Ambery. Birmingham: B. Hall, and Wrightson & Webb. Rugby: J.C. Crossley. 1845. £ 375

FIRST EDITION. 12mo, pp. xii, 156; apart from a few minor marks in places, a clean copy throughout; in the original green blind-stamped publisher's cloth, upper board lettered in gilt, light marking to spine and lower board, otherwise a very good copy.



First edition of this fascinating collection of *Essays by the pupils at the College of the Deaf and Dumb*, which had been opened in Castle Street, Rugby, Warwickshire, by Henry Brothers Bingham (1801-75) in 1841.

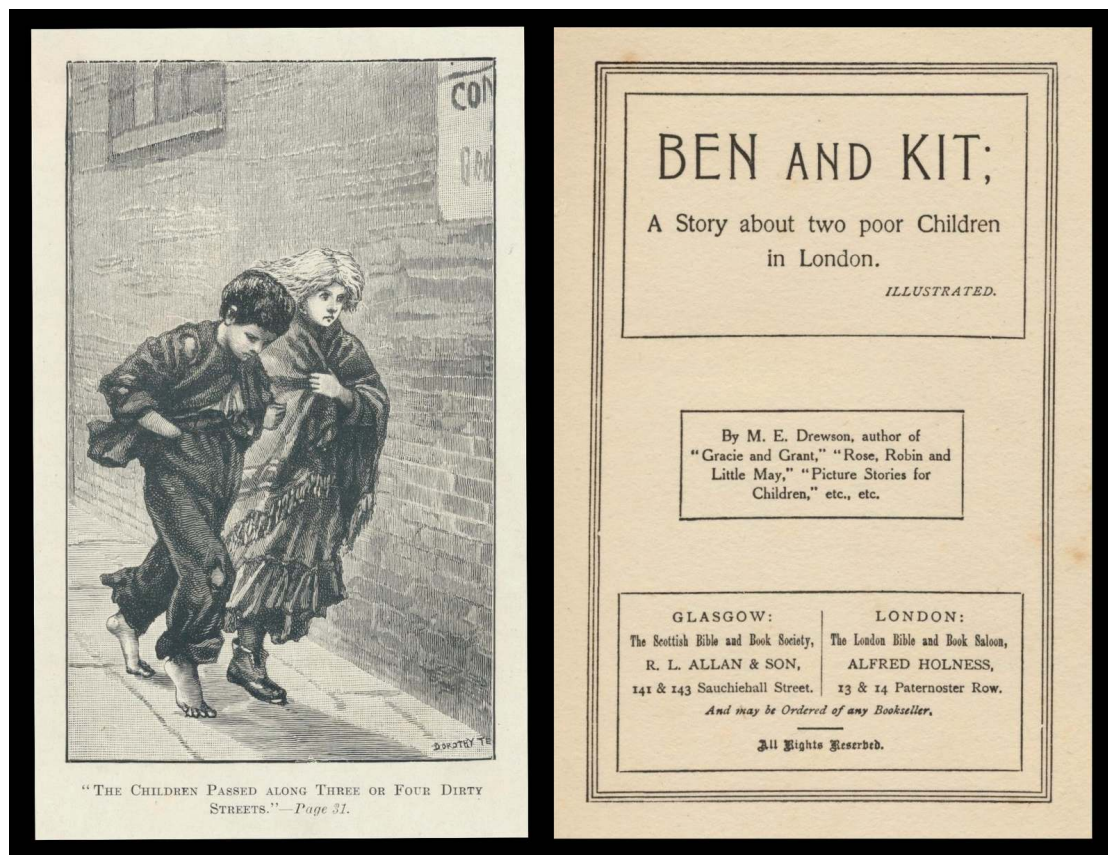
The work is really something of a prospectus, and indeed begins with the terms on which pupils were admitted to the school: 'Education, board, washing, &c. &c., from sixty to one hundred guineas per annum, according to age and circumstances', before an introduction in which Bingham provides a short history on the teaching of the deaf and dumb interlaced with statistical information. He concludes by stating that he has 'consented to publish the following little essays, written off hand by my pupils, (not exceeding fifteen years of age,) in the presence of the parties who proposed the subjects, and whose names and residences are attached' (pp. xii). The work is particularly noteworthy as one of those visiting parties was Charles Dickens, who suggested the essay topic to a student: 'If you can describe an author to me, I should be glad to know (having some interest in the subject) what he is?'. The rather amusing answer is worth partly quoting:

'I say the world would be one-half quieter than it is at present, if all the bad books, spurious libels, and inflammatory speeches were withdrawn from the libraries of the world, half, or more than half, of which they fill. Booksellers might quarrel, Printers raise an uproar, Publishers petition Parliament, and poor Authors starve, but these would be small evils when compared to the good which might ensue; as small as the mouse is compared to the elephant, under whose foot it squeaks; and if bad books are productive of such a number of disagreeables in the world, how much more so must that man be who is the cause of them all, but who still gets the reputation of being an Author?' (pp. 8-9).

Dickens spoke at the seventh Anniversary festival of the Charitable and Provident Society for the Deaf and Dumb, in London on the 23rd of May 1843 and by donating £5 became a governor for life, probably in connection with this event he had contact with Bingham.

A further 52 essays are included, covering topics such as 'Revolution' (proposed by Miss Linwood), 'On the Progress of Civilization' (proposed by Arthur Hopper), 'Slavery' (proposed by W.R. Beck), 'Beauties of Shakespeare' (Proposed by E. Dickenson) and 'Railway versus Coach Travelling' (Proposed by John Lowe), which rather amusingly concludes: 'A murderer escaped by a power going a mile a minute, but was apprehended by another going at a rate of ninety seven thousand miles a second. May not our progeny one day make that power their means of locomotion? and would not they laugh at us if we boasted of our one mile a minute travelling?' (p. 78).

OCLC records two copies in the UK, at Cambridge and the BL, and five in North America at UCLA, Gallaudet, Rochester, Chicago, and Trinity College, Connecticut.



SENTIMENTAL IN THE EXTREME

13. **DREWSEN, Mary Emma.** BEN AND KIT. A Story about two poor Children in London. Glasgow: The Scottish Bible and Book Society, R.L. Allan & Son, 141 & 143 Sauchiehall Street... [Circa, 1900].

£ 85

FIRST EDITION? 8vo, pp. 120; [6] advertisements; original decorated green cloth, gilt.

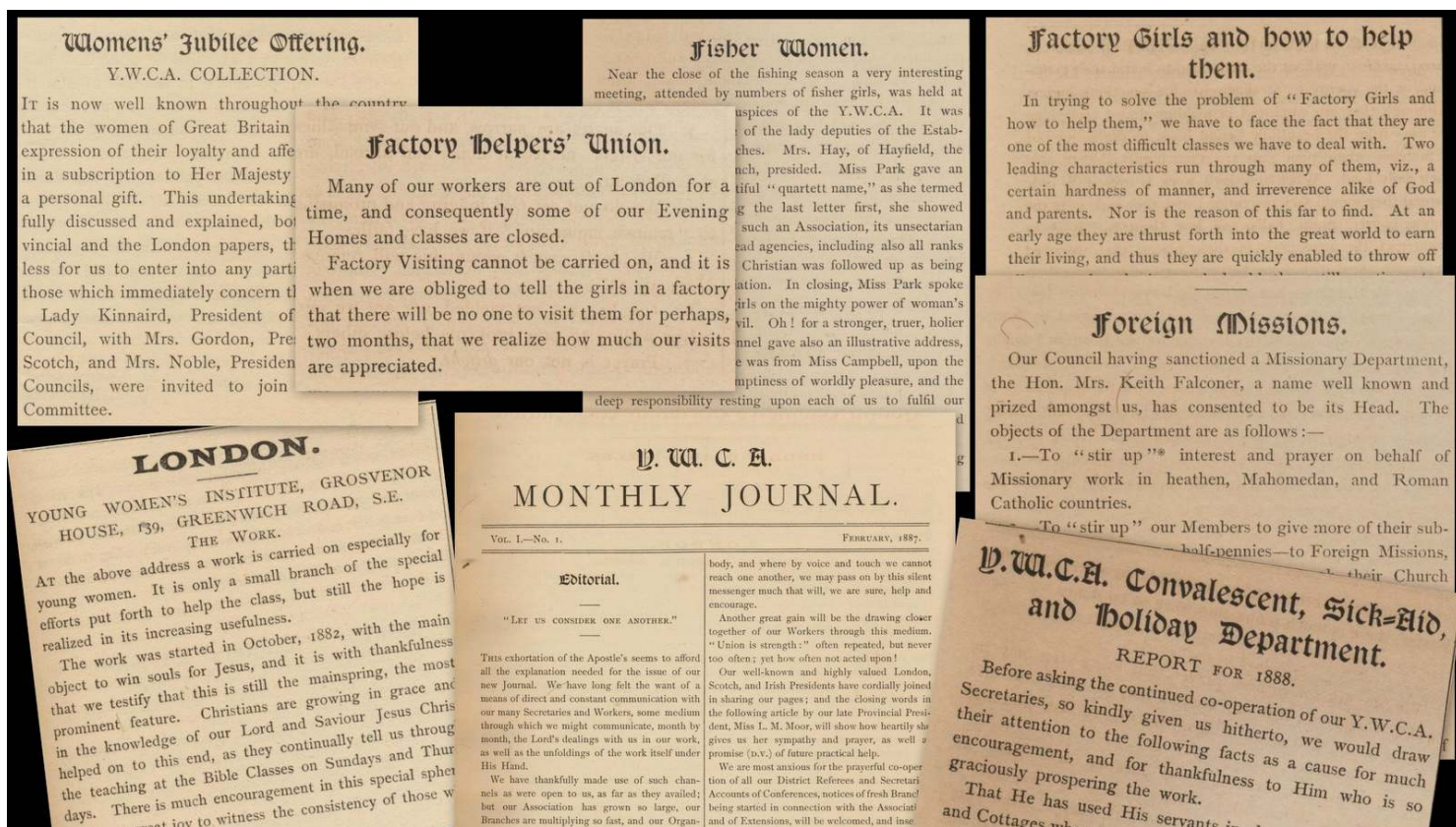
The story begins with Mrs Rogers, a bitter ill woman living in poverty with two children, Ben and Kit.

Ben is her son and Kit is Mrs Rogers niece who she had promised to look after on being paid some money by her sister-in-law. Mrs Rogers is been deserted by her husband, the money has been squandered and she has moved away to another district to avoid being confronted by her sister-in-law. Mrs Rogers contracts smallpox and in the course of the second chapter is committed to hospital where she is transfixed by two biblical texts on the wall. Just before her death she is badly troubled and is heard muttering to herself the texts - "The wicked shall be turned to hell" and "The blood of Jesus Christ, His Son, cleanseth us from all Sin."

The children are of course left to fend for themselves and the rest of the work heightens the tension by telling of their sufferings and if they will they be good children and overcome their trouble or turn bad. Ben sells newspapers and matches, his father Dick Rogers is converted, goes to sea and is drowned, Kit and her mother are re-united finds her, and they together with Ben move through the kindness of another to Hornsey with its open fields and fresh air.

Sentimental in the extreme the work does accurately capture the hope in the breasts in evangelical circles that the submerged tenth could save themselves - that this could be done by simply being honest, good, godly and clean was of course a very comforting delusion very tenaciously repeated in such publications.

Recorded on OCLC, but without any citing a location.



WITH MUCH ON THE PLIGHT OF THE "FACTORY GIRLS"

14. [FACTORY GIRLS]. Y.W.C.A. [YOUNG WOMEN'S CHRISTIAN ASSOCIATION]. Monthly Journal for Secretaries and Workers. Edited by B.A. Bannister. Vol. I. No. 1, February 1887 [-Vol. IV. No. 47, December 1890] Printed for the Y.W.C.A. by Rose and Harris, Broadmead, Bristol. [1887-1890]. £ 850

FIRST EDITION. Forty seven parts in four volumes, bound in two, 8vo, pp. 308, [6], 4, [6], 258; [ü], 296; [ü], 304, [2]; some spotting and dust-soiling in places, but generally clean throughout; bound in contemporary green cloth, spines lettered and numbered in gilt, joints and extremities lightly rubbed.

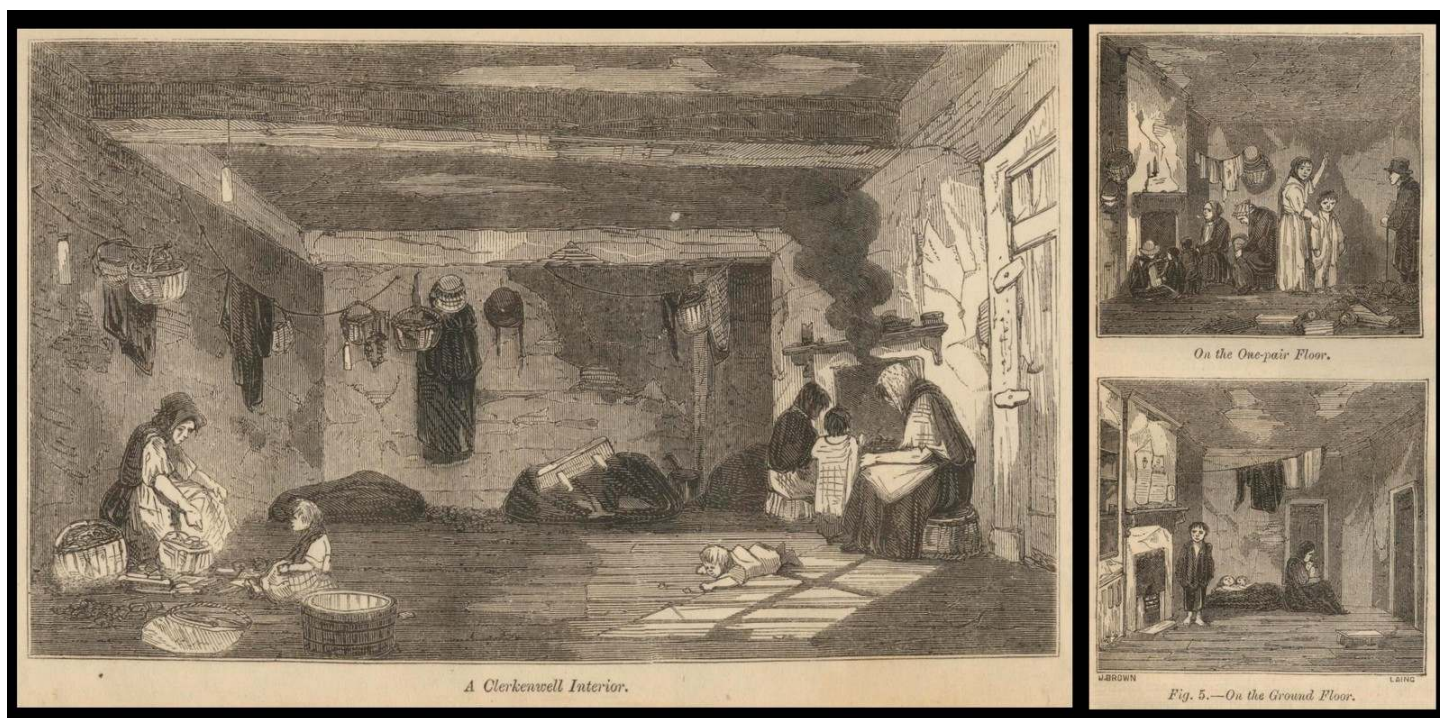
Rare run for the first three years of the 'Y.W.C.A.', the monthly periodical of the Young Women's Christian Association. Each part contains a wealth of information from home and abroad, including news of conferences, charitable work, foreign missions, the Y.W.C.A. libraries and recreation, as well as numerous reports of various unions and societies, such as the Factory helper's Union, which sort to alleviate the suffering of factory girls. Indeed a number of essays are included focusing on 'Factory Girls' and how to help them.

Let us first of all glance at the girls as they are. From 150,000 to 200,000 are employed in London alone. These girls spend a dreary, joyless existence. Working day after day, and year after year, at the same monotonous labour from dawn to dark, they become, in many instances, mere machines, without the inclination to better their condition, or the

energy to fit themselves for something higher. Although they are employed in making almost everything we use - from the beautifully bound book to the penny box of matches - these poor girls are often hardly able to earn their daily food. When the day's work is over, it is only natural they should seek recreation; and they seek it in the public houses, music halls, and low theatres. It is to counteract the attractions of these places, that we need to provide them with some better means of spending their evenings' ("Factory Girls" by Miss Skirrow, vol. II, No. 17, p. 97).

The history of the YWCA can be traced back to 1855 'when the philanthropist Lady Mary Jane Kinnaird founded the North London Home for nurses travelling to or from the Crimean War. They addressed the needs of single women arriving from rural areas to join the industrial workforce in London, by offering housing, education and support with a "warm Christian atmosphere". Kinnaird's organisation merged with the Prayer Union started by evangelist Emma Robarts in 1877. In 1884 the YWCA was restructured. Until then London had had almost a separate organisation, but there was now one YWCA organisation. Beneath this there were separate staffs and Presidents for London, England and Wales, Scotland, Ireland, "Foreign" and Colonial & Missionary. This organisation distributed Christian texts and literature, but it also interviewed young women in an effort to improve living conditions. In 1884 they were working amongst Scottish fisherwomen, publishing their own magazine and operating a ladies' restaurant in London. This work was launched at a time when women were said to kidnapped into prostitution (White Slavery). In 1886 the British government raised the age of consent from 13 to 16. The World YWCA was founded in 1894, with USA, Great Britain, Norway and Sweden as its founding mothers. The first world conference of the YWCA was held in 1898 in London, with 326 participants from seventeen countries from around the world. It was a pivotal point in the founding of the World YWCA, cementing the principles of unity based on service and faith on a global scale' (Wikipedia).

OCLC records two copies in North America, at Texas and the College of Physicians of Philadelphia, with one further copy recorded at the BL (of the complete set, to no. 255, April 1908).



'NOT FIT FOR DOGS'

15. **GODWIN, George.** LONDON SHADOWS; A glance at the "Homes" of the thousands... London: George Routledge & Co., Farringdon Street. 1854. £ 285

FIRST EDITION. 8vo, pp. viii, 79, [1] imprint; with numerous wood-engraved text illustrations by John Brown; lightly browned throughout due to paper stock; in the original turquoise publisher's printed wraps, spine strengthened with cloth tape, rubbed, with some losses to the printed surface; with the bookplate of Anne and F.G. Renier on front pastedown.

First edition, dedicated to 'His Royal Highness Prince Albert in respectful testimony of his efforts to improve the dwellings of the poor', of this work which was to inspire a number of other books about the poor in London.

'I have visited places during the last fortnight not fit for dogs, and yet which hold in every room two or three families, - holes, ill-drained, ill-ventilated, and altogether unsuited for use. In the occupants of such places - men and women with bodies to suffer and souls to be lost - the feelings are blunted, the moral perceptions distorted; decency is out of the question, and degradation nearly certain' (p. viii).

George Godwin (1813-1888) was an influential architect, journalist and editor of The Builder magazine. He trained at his father's architectural practice in Kensington where he set up a practice with his brother. Encouraged by his friend the antiquary John Britton, he pursued an interest in architectural history. He was also interested in new materials and wrote

on the use of concrete (1836). He soon joined the Institute of British Architects, the Society of Antiquaries, and became a Fellow of the Royal Society. In 1844, Godwin became editor of *The Builder* and immediately expanded its scope and coverage beyond new works and architectural issues to include history, archaeology, arts, sanitation and social issues. He took a campaigning stance to improve the circumstances of the working classes, wrote on slums and republished edited collections of his articles as reforming books, and in addition to self-improvement, promoted the use of public baths, wash-houses, charitable housing trusts and pavilion-styled hospitals.

OCLC: 16949938.



SUPPORTING THE LOCAL ASYLUMS

16. [GROVE, Eliza]. A LITTLE BOOK. By the Author of "Adventures of a Sunbeam," &c. [London, Dean & Son?] [n.d., c. 1861?]. £ 225

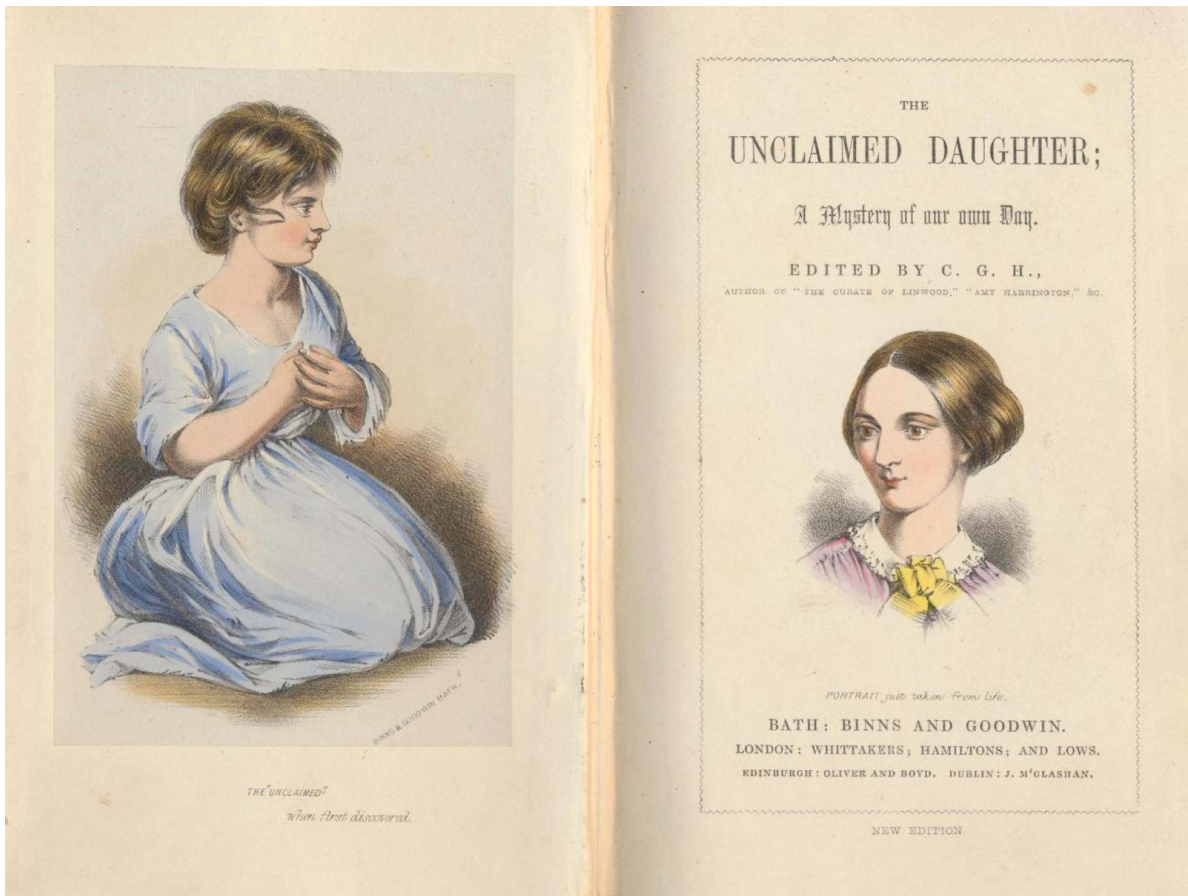
FIRST EDITION? 12mo, pp. viii, 9-112; with tipped in errata leaf at rear; with engraved frontispiece, title within ornate border, and several engravings throughout the text; bound in the original blue blindstamped publisher's cloth, upper board and spine lettered and tooled in gilt, lightly rubbed, but still a very good copy.

Scarce and charming group of tales and poems, in part brought together in order to help raise funds for two asylums in Surrey, as the author explains in her preface:

'A few years passed, and a poor little idiot girl in the village came under our notice. Her mother was hopelessly ill, and we wished to place the poor child in an Asylum. To do this, a great many kind people helped us, some gave votes, and others money; even children did much in collecting pence by a little paper called a Penny Plea, and the little girl went to the Asylum, where she was as kindly treated as she would have been by her own poor mother. And what, you will ask, has all this to do with the "Little Book?" I will tell you: more years passed, and the kind children who began by helping their afflicted little fellow creature, did not like to leave off doing good, and wished to assist in keeping the Asylums, (there are two, now, Essex-Hall and Earlswood)... And so the lady who wrote the first Plea, wrote another, on which she promised to give a book to every one who collected the small sum named on the paper. To meet these promises, she took the longest stories from the book first mentioned, and added some new ones to them, to which the publisher gave some beautiful pictures and a handsome cover, bearing the title of "Adventures of a Sunbeam, and other stories." And being kindly unwilling to cast aside the rhymes for younger readers, he put them together, with a few fresh ones, and made "A Little Book" (pp. vi-viii).

The tales include 'Blind Robert and his dog Bono', 'Cross Madame Pounce and Master Teazer', 'The Turkey War' and 'The Elephant Ride', amongst others. The work is attributed to Eliza Grove, 'the Author of "Adventures of a Sunbeam"'. She published several other books for children, including *Little Harry's book of poetry: short poems for the nursery* (1854); *The Hive, or, Mental gatherings* (1857); *A basket of fruit & flowers, consisting of tales for young Christians* (1859) and *A beam for mental darkness: for the benefit of the idiot and his institution* (1862).

OCLC records two copies, at the BL and NLS, with a further, perhaps later, copy at Florida (stating 'Dean & Son').



THEN AND NOW CHARITY

17. [HAMILTON, Janie i.e 'Mrs. Charles Gillingham Hamilton]. THE UNCLAIMED DAUGHTER; a mystery of our own day. Edited by C. G. H. Bath: Binns and Goodwin. London: Whittakers; Hamiltons; and Lows... [1853]. £ 385

'NEW' EDITION. 8vo, pp. xv, [i] blank, 175, [1], [16] advertisements; with hand coloured engraved frontispiece and separate title with hand coloured vignette; original decorated red cloth the upper cover in gilt and blind with a design by John Leighton; recased.

A sensational work when first published causing a minor stir over the identity of the 'Unclaimed Daughter' something that still unresolved.

'The volume bearing this title is a narration of facts so startling and extraordinary that, were it not for the testimony of well known and trustworthy persons, the public might well be excused for casting it aside as a tale too improbable to excite the interest which the apparent reality of fiction alone can create.

'A child, bearing the marks of high birth and careful nurture, cast upon the world without a single link to any known residence or locality, —a lady, by various indications supposed to be the mother or near relative of the child, murdered before the infant's eyes,—a house in flames, and unknown mourners forming a funeral procession carrying the dead no one knows whither,—and this child, year after year unsought for and unclaimed,—are facts that appear rather to belong to the dark ages of history than to an age of peace and civilization; yet, this is a mystery of the present day, and it is in the hope of unravelling its intricacies, of answering the question, "Who is she?" and of restoring the long lost child to her home, that her story is now made public.

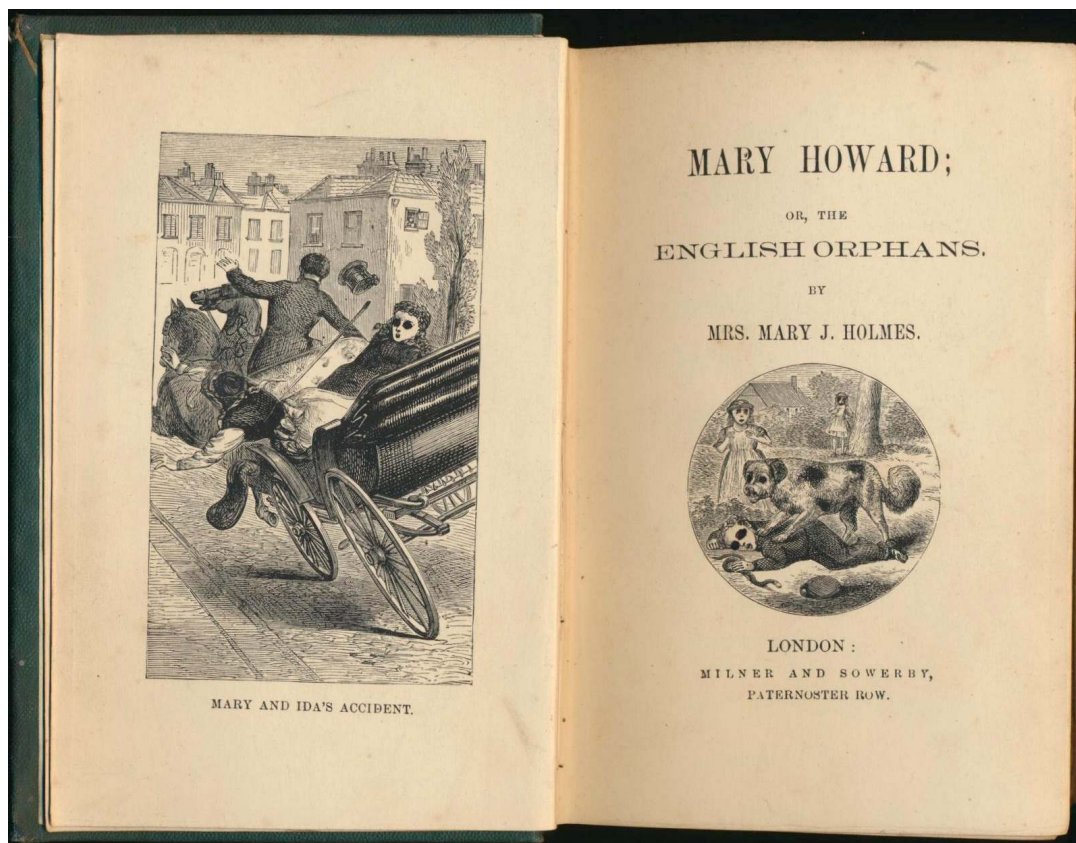
'The subject of the memoir is now about 19 years of age. Two portraits from life have been given,—the one representing the young lady when first discovered as a child, the other as she appears now.'

The author Janie Hamilton was the wife of the Rev. Charles Gillingham Hamilton, M.A., Trinity College, Dublin, Vicar of Handforth, Cheshire, and sometime headmaster of Stockport Grammar School and latterly chaplain of the Manchester Royal Lunatic Hospital at Cheadle. Janie was born Janie Foot at Littleworth just south of Belfast in Ireland in 1833 and married in Dublin in 1854 before becoming a her other known title *The Curate of Linwood*.

OCLC records copies at UCLA, Chicago, Notre Dame, Florida, Indiana and Williams College

UPWARD FEMININE MOBILITY

18. HOLMES, Mary J. MARY HOWARD; or, the English Orphans... London: Milner and Sowerby, Paternoster Row. [n.d., c. 1869]. £ 150



FIRST BRITISH EDITION. 12mo, pp. 348, 32; [2] advertisements; additional wood-engraved frontispiece and title; original green cloth decorated in gilt, somewhat worn and shaken.

A tale of two orphan sisters of an English immigrant family who we meet first on board ship approaching America. Mary is an unusually ugly little girl with a thin face, a sallow complexion, and two extra protruding teeth but also a strong and thoughtful girls while Ella, a doll faced beauty, is both selfish and shallow.

'*The English Orphans* has unique historical matter because it contains several chapters describing life in a country poorhouse, and The Howard family fares poorly in America and within a few years only Ella and Mary are left alive. The beautiful Ella is adopted by a wealthy widow while Mary is sent to the poorhouse. But she survives, even thrives there; in time she too is adopted and educated, becomes a schoolteacher, and ultimately goes on to Boston and a wealthy husband. Basically *The English Orphans* is a picaresque fiction of upward feminine mobility. The orphan begins at the lowest possible point, the poorhouse, and moves steadily up to wealth and high social position. She has a tough, easygoing relation to life, lacking both the paranoia and the egomania of those who fantasize a special destiny for themselves; she goes about the business of climbing the ladder one step at a time, without scorn for those below her or undue admiration for those above her. Holmes's special achievement here is to have made a heroine who has so few pretensions and is so apparently ordinary into someone clearly extraordinary. Mary is a true democratic heroine.' [Baym]

OCLC records one copy at British Columbia; Nina Baym: *Woman's Fiction: A Guide to Novels by and about Women in America, 1820-70*, 1993 p. 191.

THE BENEFITS OF EMIGRATION

19. **HOWITT, Mary.** JOHN ORIEL'S START IN LIFE by Mary Howitt. [London]: S.W. Partridge & Co., 8 & 9, Paternoster Row. [circa 1880]. £ 30

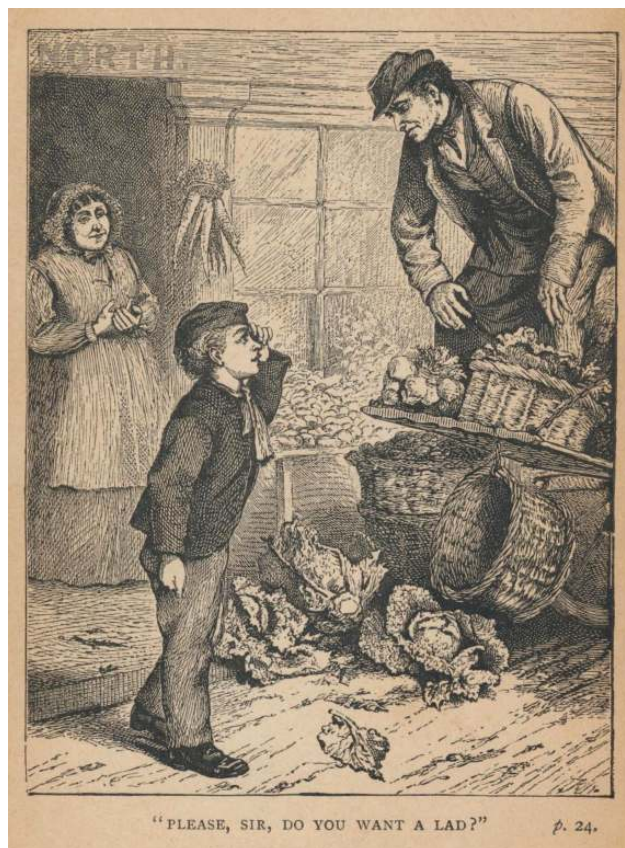
FOURTEENTH THOUSAND. 8vo, pp. 96; 24 advertisements; wood-engraved frontispiece and three plates; somewhat browned due to paper quality original decorated blue cloth, gilt, somewhat rubbed and a little loose.

First published in 1868 Howitt's tale of a young lad's fall and rise had an enduring quality that kept it in print as an edifying text.

John Oriel loses his place due to a grumpy greengrocer who paid him with a bad sixpence, of course he was an orphan and very poor and through a few scrapes he becomes a crossing sweeper, is taken up by a friend and learns the trade of a printer. His name being so unusual he discovers that his father is alive and emigrated to Canada thinking his boy had drowned with his mother at sea. John eventually also had emigrates to join his father.

The idea of emigration as a solution for the ills of the poor was strongly encouraged throughout most of the nineteenth century and beyond. That it was often used as a neat wholesome ending to such stories helped to reaffirm emigration as a productive way to save souls and lift people from the scourge of poverty.

Mary Howitt (1799-1888), author, translator, poet (author of the famous poem *The Spider and the Fly*), woman of letters and friend of the Brownings, Dickens and Elizabeth Gaskell. She was the first translator of Andersen's Fairy Tales, the work by which she is chiefly known to the English speaking world. She met and married another Quaker, William Howitt (1792-1879), settling in Nottingham and, from 1843, in London. Together they embarked on a long collaboration in writing (over 180 books) and social activism, and published numerous volumes of poetry. The family moved away from the Quakers to join the Unitarians, and eventually the Spiritualists - and late in life Mary converted to Roman Catholicism. Throughout their lives she and William were advocates of social reform: the Anti-Corn Law League, anti-enclosure movements, the Married Women's Property Committee, women's emancipation, and the extension of the franchise.



PROPAGANDA AFTER THE FAMINE

20. **[IRELAND]. ERIN'S HOPE:** The Irish Church Missions' Juvenile Magazine. 1853. London: Wertheim & Macintosh. 24 Paternoster Row. 1853. **£ 350**

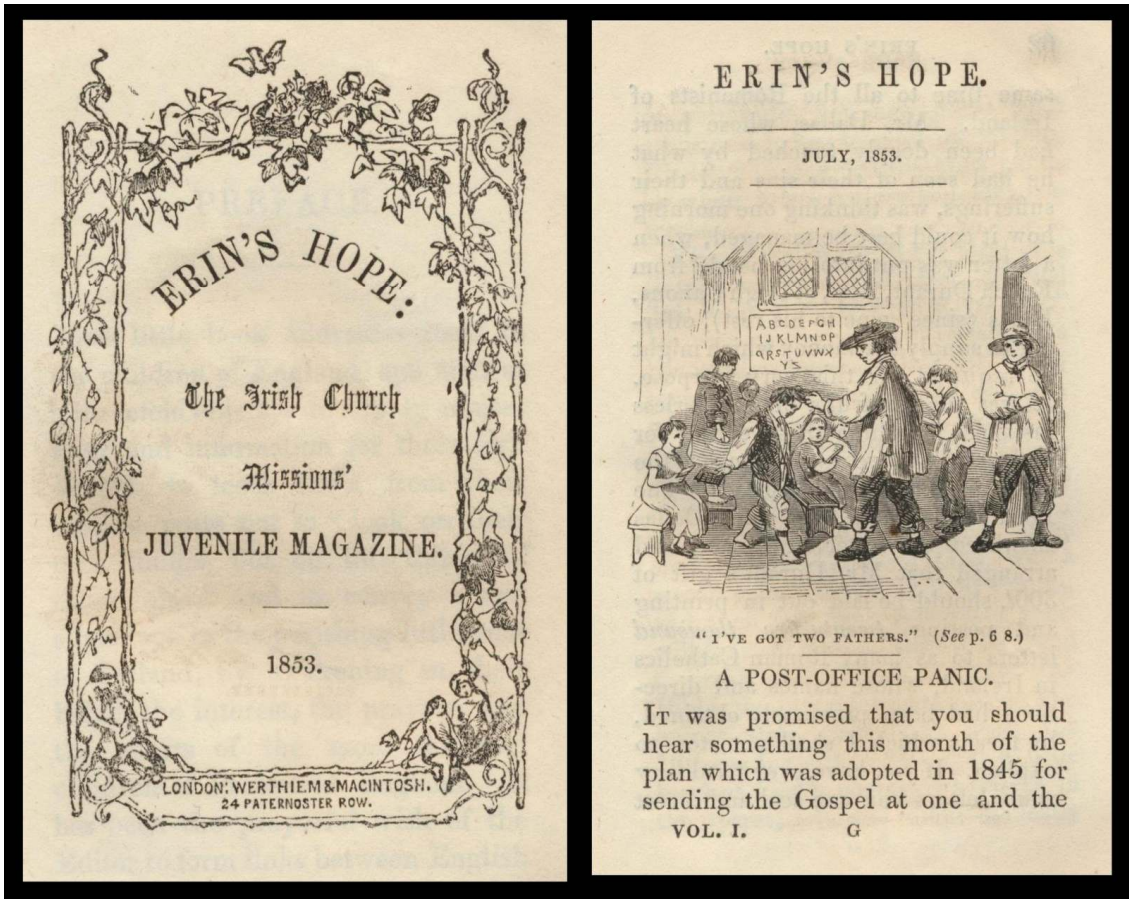
12mo, pp. 8, 140, wood-engraved text illustrations; original green cloth, upper cover decorated in blind and gilt, spine lightly sunned.

The magazine was issued as part of a propaganda effort by some English Protestants to convert Irish Catholics after the famine years.

'The Irish Church Missions was established by Revd. Alexander Dallas, the Church of England rector of Wonston in Hampshire and had been active at Castlekerke, near Oughterard since 1846. Its ambition was to convert the Roman Catholic population of Ireland to scriptural Protestantism and it was handsomely funded by the Protestant population of Great Britain. The Irish poor who attended the Irish Church Missions schools and churches or received clothes and food in addition to educational and religious services and, with the west of Ireland in the midst of a dreadful famine, it is unsurprising that the poor of Connemara eagerly flocked to the Protestant Irish Church Missions. Within a short time the mission could correctly claim a very large number of converts or 'jumpers' as they were known.' [Moffitt]

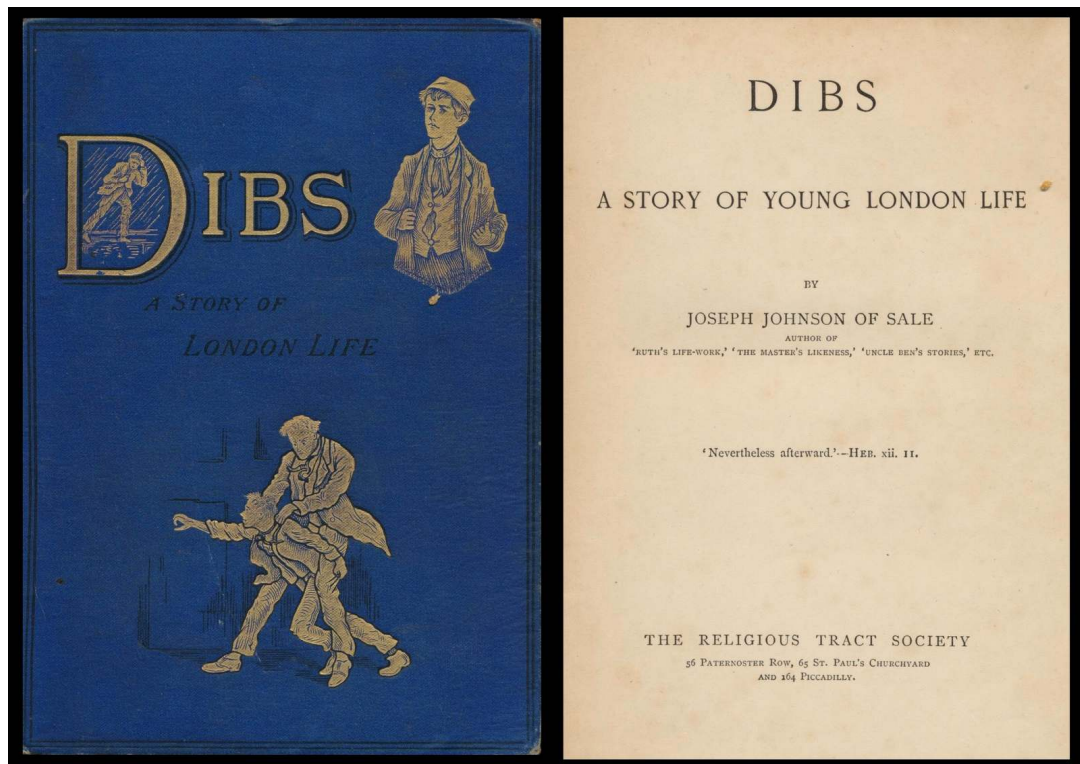
The conversions, feigned or otherwise, was prodigious and the Catholic church became alarmed and was itself forced to provide food and education to the poor and although successful in re-conversion the general outcome was that a sizeable Protestant community was established but also terrible bitterness and sectarianism. This small format work was issued to inform a younger audience of the plight of the Irish and hopefully build a solid group of young believers to continue the work of conversion in Ireland. The first number for February 1853 opens in explaining what missions and missionaries were for: 'many of the Roman Catholics know nothing of Jesus. I heard a Protestant clergyman questioning an Irish Roman Catholic girl not long since. He asked her, Who made her? She did not know. "Have you never heard of God?" "No never." Have you never heard o Jesus Christ?" "No, never." "Have you ever heard of the Virgin Mary?" "Oh yes;" she knew all about the Virgin Mary.'" Such suggestive interrogation would hardly hold up very well in a court of law, and indeed much of the magazine has this fairly overt bias to it.

The November 1853 issue begins with a short essay titled 'The Famine, one of God's medicines for Ireland' where 'some of the little readers of "Erin's Hope" will not have forgotten the time when they ate dry bread at breakfast and tea, that they might earn sixpence a-week for the starving little ones across the Channel; or the busy days which they spent in running up stout frocks and coats, for the naked creatures who had given their last rags for a dinner.' Apparently the famine was all due to people living on potatoes rather than bread and the foolish peasants hoped that the priests sprinkling holy water on the failed crop would 'do away with God's Curse.' Other content includes accounts of complete families converting, first hand information on lives, outcomes, schools and 'priestcraft' pepper the text.



The funds raised by this magazine and other work did have some slight success with orphan boys joining the Navy, training schools, or taking occupations including shoemaker and weaver; girls often went into service with a few emigrating. The Nursery continued until the 1870's but on the whole the mission had ended by the 1880's and had already begun to decline in 1855 the year after this account was published, thousands of converts also could not make ends meet and many if not most were forced to migrate in the face of sectarian pressure.

OCLC records four copies in Europe at the British Library, Oxford, Cambridge, and at the BNF; see <http://clifdenheritage.org/the-protestant-missions-in-connemara-miriam-moffitt/> for a full account of the Connemara Mission.



'EQUAL TO THE BEST THINGS IN DICKENS'

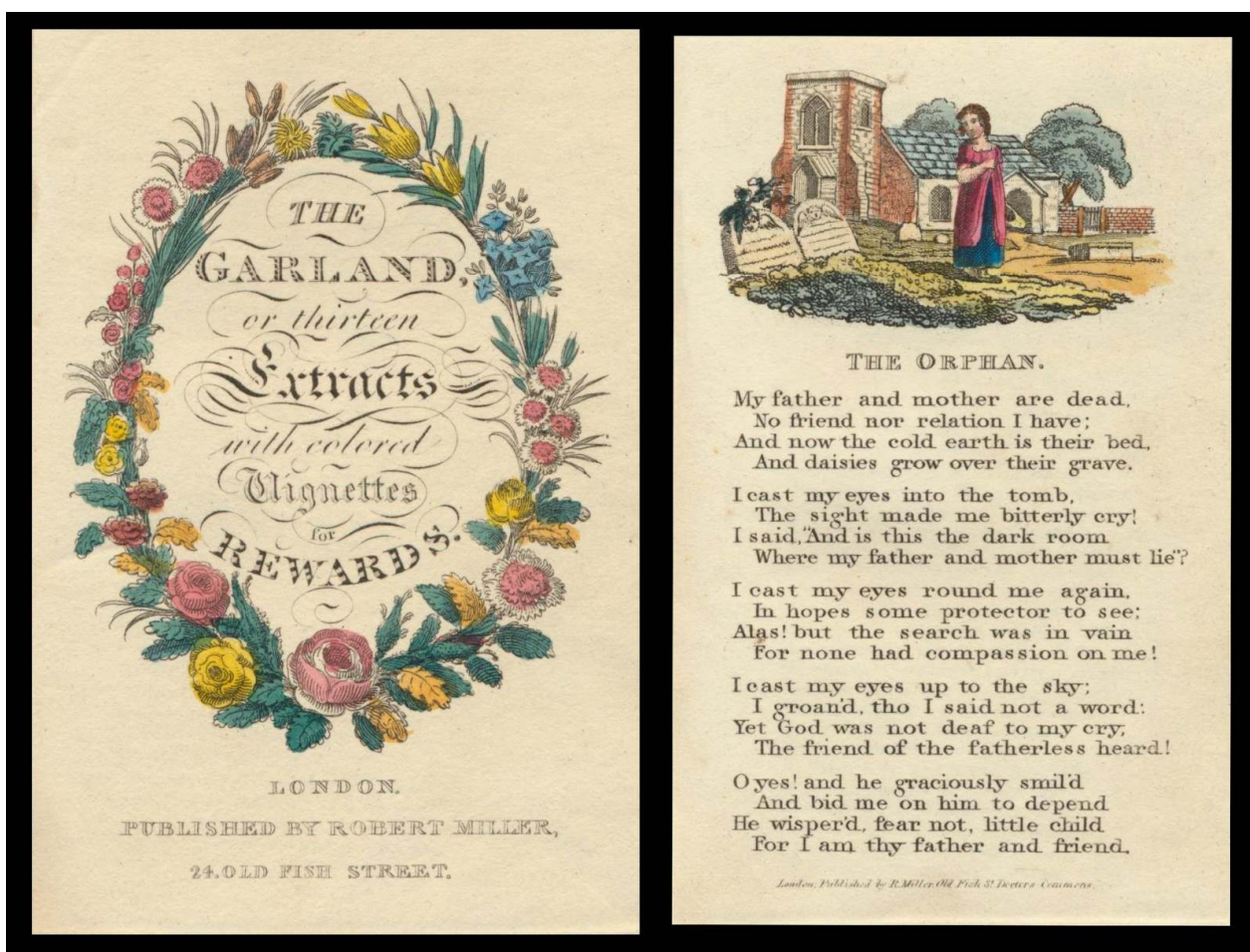
21. **JOHNSON, Rev. Joseph, of Sale.** DIBS. A Story of Young London Life. London: The Religious Tract Society, 56 Paternoster Row; 65, St. Paul's Churchyard; and 164 Piccadilly. [1887]. **£ 75**

FIRST EDITION. 8vo, pp. 159, [1] blank; frontispiece and text illustrations; original decorated blue cloth, gilt slightly rubbed and shaken.

Well written work of an urchin mucking about in London, climbing trees to watch 'the old gal' open parliament; a Sunday school; street fights; choir practice; the paraphernalia of a funeral; watching the Band of Hope etc. are all quite cleverly captured. Of course he has a crisis and is brought low by an illness and is saved before he enters 'the morning that has no end.'

The Greenock Telegraph thought much of the work 'From the mere literary point of view some portions of the book are quite equal to the best things in Dickens, while the pathos is untainted with the falsetto, and the humorous touches are free from the exaggeration which so often made Dickens descend to caricature.'

OCLC: 35693912.



'MY FATHER AND MOTHER ARE DEAD'

22. **[JUVENILE REWARD CARDS].** THE GARLAND, or thirteen extracts with colored vignettes for rewards. London. Published by Robert Miller, 24, Old Fish Street. [c. 1820-1830]. **£ 450**

FIRST EDITION. 12mo (136 x 85mm); engraved title within hand-coloured ornamental border and 13 engraved cards, each with hand-coloured illustration and poem beneath, concluding with an 11 page publisher's catalogue; bound contemporary quarter morocco over marbled boards, spine lettered and ruled in gilt, boards and corners lightly rubbed, but still a very desirable item.

Charming group of juvenile reward cards, comprising : The rose -- The child's morning hymn -- The child's evening hymn -- The Bible -- Public worship -- To my mother -- On Spring -- A dialogue -- The shepherd boy -- The orphan -- The bee -- Youthful dedication -- and The lily of the valley.

The 'Catalogue of books & fancy articles' bound in at end makes reference to the deaths of George III and Edward, Duke of Kent, also the Cato Street Conspiracy of 1820, that plot to murder the Prime Minister and British cabinet members that was maybe ahead of its time. We have also located another set issued by Robert Miller in 1817, to coincide with the passing of Princess Charlotte.

OCLC records three copies in North America, at UCLA, Florida, and Princeton.

TWO ORPHANS

23. **KEARY, Mary, 'Mrs Henry Keary'**. BEN FROGGATT; or, Little Lonesome. London: The Religious Tract Society, 56 Paternoster Row; 65, St. Paul's Churchyard; and 164 Piccadilly. [1883]. £ 85

FIRST EDITION. 8vo, pp. 151 [1] blank, [8] advertisements; wood-engraved illustrations initialled 'W.L.J.' original decorated blue cloth, gilt.

The narrative is set in the London with Ben Froggatt and his brother Dan left orphans with a father who left them and thus were brought up by 'granny' to prevent them going to the workhouse. Dan is want to get into the bad company of Dick and the story becomes a tussle over how Ben can keep Dan from going off the rails. Luckily Etta a poor girl with a heart of gold who makes a living by singing at Wapping comes into Ben's life. Dan suddenly disappears and Ben is told 'that if he had been knocked backwards by some foul play into the Thames he would be sure to float ... so the very first thing he did when he left his lodgings for good and all, was to go to the nearest bridge, to satisfy himself whether or not anything could be seen of his brother Dan.'

Ben's life becomes poorer and poorer and such characters as 'Old-Duffy the Scissor-Grinder' enter the narrative. Although poor himself he actually give Ben a trade and in time he is able to marry Etta. Although poor the couple are of course happy and content with the station in life that God has allotted them. Dan does turn up but he is now a broken man as 'sin and its punishment had left their mark on his brow, and a hollow cough seemed to foretell a shortened life.'

OCLC: 56237265.



YOUNG & SILLY

24. **[LONDON]. JEM'S WIFE.** A Story of Life in London. By the Author of "Granny," "Great Englishmen," "Great Englishwomen," &c. London: Thomas Nelson and Sons. 1894. £ 75

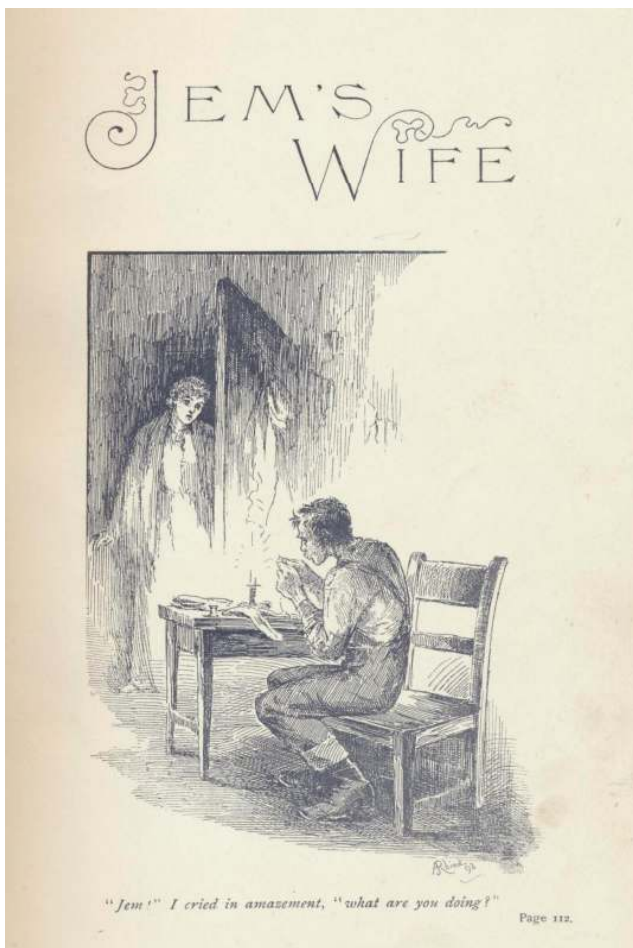
FIRST EDITION. 8vo, pp. 128, illustrated title and frontispiece; original decorated blue cloth, somewhat worn at extremities.

A morality tale in which Sally, a young kitchen-maid to a country house and comfortably placed, feels she is overworked and grumbles about her life in service. She fails to peel the potatoes and deliberately leaves a juicy slug in the cabbage hoping the cook will eat it. She of course loses her position, reluctantly marries Jem and moves to London to make a better life. Instead they slowly descend into poverty and ill health with Jem becoming a drunkard thrown out of work. The couple separate and life get worse for Sally but in time they both realise how stupid they have been are happily reconciled and return to the country. Once home they take up their old positions - she as a kitchen-maid in the Hall and he working on Slog's Farm.

Reminiscing of her time in the capital city 'I did not know what work was in those days; but a husband and three children to wash for, cook for, mend for, alone and single-handed, that has taught me what work is - what it is to get up early and go to bed late; to go to bed tired and get up yet more tired. Yes indeed I was young and - and silly then.'

The generally enforces the general belief that moving to the city is a poor exchange for accepting ones station in life.

OCLC records three copies in the UK, at Reading, NLS and the BL, and one in the US, at Colorado.



**ENCOURAGING A SCHEME 'FOR THE RELIEF OF
WIDOWS, FATHERLESS CHILDREN, OR ORPHANS'**

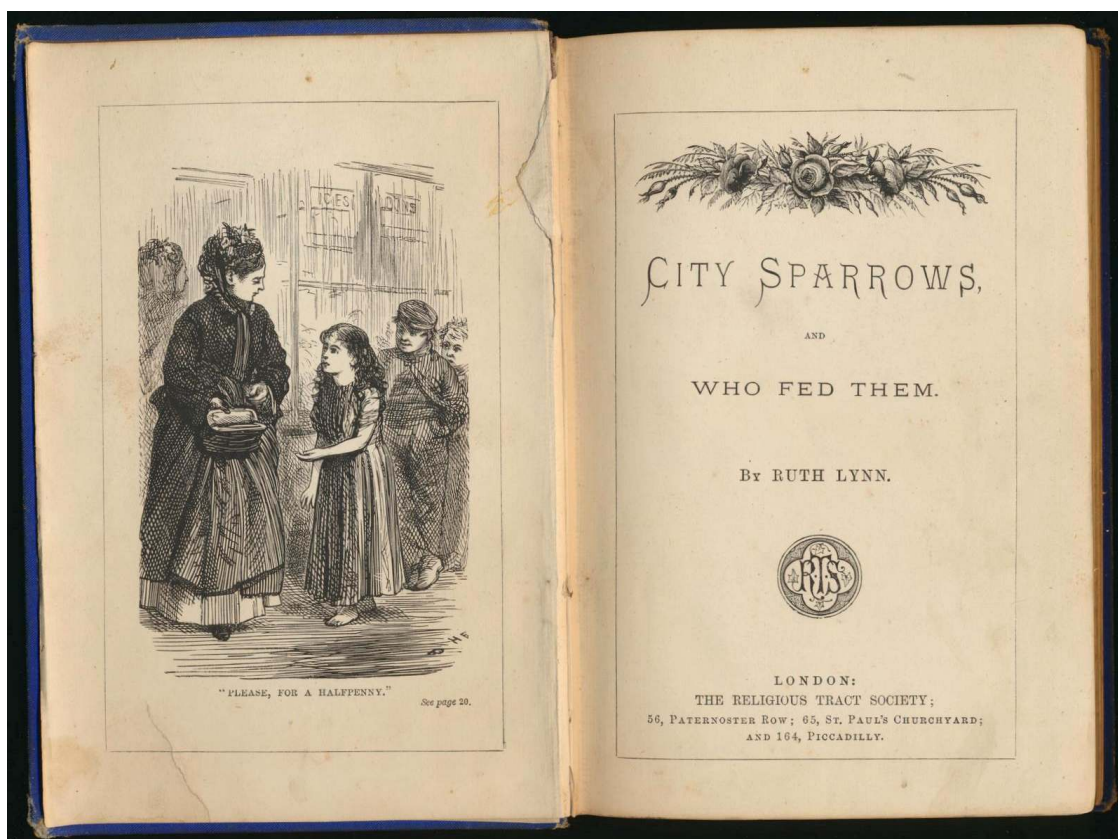
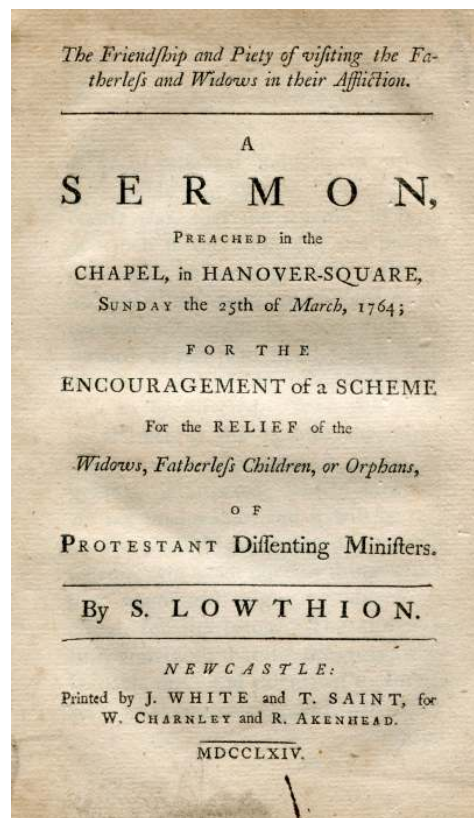
25. **LOWTHION, Samuel.** THE FRIENDSHIP AND PIETY OF VISITING THE FATHERLESS AND WIDOWS IN THEIR AFFLICTION. A Sermon, Preached at the Chapel, Hanover Square, for the encouragement of a scheme for the relief of the widows, fatherless children, or orphans of Protestant Dissenting Ministers... Newcastle: Printed by J. White and T. Saint, for W. Charnley and R. Akenhead. 1764. **£ 300**

FIRST EDITION. 8vo, pp. iv, 5-43, [1] blank; apart from a few minor marks, a clean copy throughout; in recent wraps.

First edition of this rare work, the first part constituting a sermon encouraging a scheme 'for the relief of Widows, Fatherless Children, or Orphans of Protestant dissenting ministers', the second half setting out the rules and regulations of the scheme over four chapters: I: The Form and Rules of Admission into this Association; II: The Method for raising and supporting this fund; III: The Purposes to which this Fund is to be applied; IV: Regulations to be observed in the Management of this Fund.

The Rev. Samuel Lowthian, came from Penrith, Cumbria and was educated at the academy of Dr. Caleb Rotheram, of Kendal. He was appointed as the assistant minister at Hanover Square and was remarkable for his fervent eloquence and fearless deductions and his flock freely allowed their minister the right of individual judgement, which they claimed for themselves. This liberal conduct he strongly recommended to other societies, that found an outlet in a sermon he preached (August 26, 1756) at the ordination of the Rev. Caleb Rotheram, his tutor's son and successor, at Kendal and also in the present sermon.

OCLC records just two copies in North America, at Yale and Missouri.



SUFFERING THROUGH INTEMPERANCE

26. **LYNN, Ruth.** CITY SPARROWS, and who fed them. London: The Religious Tract Society, 56 Paternoster Row; 65, St. Paul's Churchyard; and 164 Piccadilly. [1880]. **£ 95**

8vo, pp. 160, wood-engraved frontispiece, four plates and several text illustrations; original decorated blue cloth, somewhat worn at extremities, lacking front free endpaper.

The subject of this London based tale is the fall of a woman through intemperance and the suffering inflicted on her innocent children are.

The children are of course rescued and return to the country to become healthy and prosperous, Zetta to become a saintly nurse and Harry a good worker on an estate. Interesting with its codification of the female characters as either embodied as an 'angel' or as something akin a 'monster.' The writing is impressive for its ability to combine so many trigger words and phrases to stir the readers conscience and bring a tear to the eye. The following rather long extract is but a slight sample of the overwrought prose:

'The bad smell that pervaded the air in this quarter seemed as if it must be the breath of fever and pestilence. In vain the cleansing rain ran 'down the steep roofs ; it was stemmed at every turn by accumulations of refuse, which it never succeeded in quite washing away. But Zetta heeded nothing of all this, she did not think about the evil odours, for she had breathed them from her infancy, and as water was scarce in Court B, none of the children living there knew really what it was to be clean.

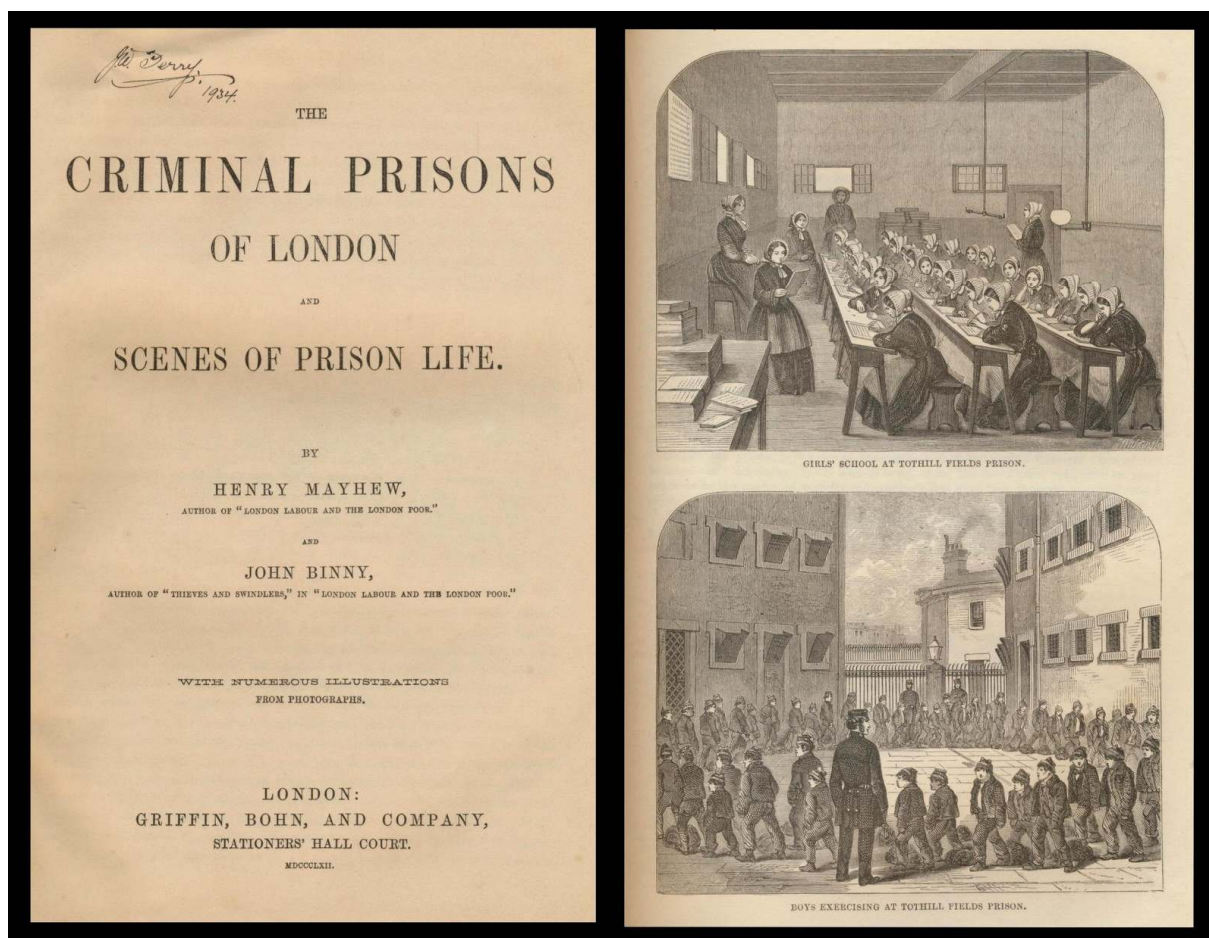
'Zetta had clothed herself in the same rags every morning for months. She had had a better frock once, and tidy pinafores, but they had all been swallowed up long ago in that terrible vortex, the pawn-shop, and were now past redeeming. She could not help wishing for them now, as the pitiless rain penetrated through her threadbare garments, and a piercing wind found its way through numerous rents, flapping the tatters to and fro as she walked.

'The end of the court is reached at last, and she mounts a flight of uneven stone steps, having a rusty iron bar by way of a balustrade. A dirty, broken door creaks on its hinges, and the child ascending a set of very rickety, worm-eaten stairs, passes the two small rooms on the first landing each of which contains a family and finally reaches a garret in the roof, by means of a rough ladder, such as is often seen in hen-houses for the fowls to go up and down to their roosting perches. A narrow skylight, almost totally darkened by its broken panes being stuffed with old rags and paper, formed the only inlet for air and light in this loathsome den.

'The little girl looked up with a face of anxiety and disappointment to find that her last barricade against the storm had failed, and large raindrops were falling with a steady drip upon the wretched bed of straw she had sought to shield. On it lay the emaciated form of a boy. Fever burned on his sunken cheeks, and lighted up his grey eye with an unnatural fire, as if to mock the poor shivering limbs which the skeleton fingers in vain tried to envelope more closely in a heap of tattered rags that served as bed-clothes.'

The first edition appeared in 1873.

OCLC records two copies in North America, at Cornell and Alberta.



PRIMARY SOURCE ON THE OUTCAST IN LONDON

27. **MAYHEW, Henry.** THE CRIMINAL PRISONS OF LONDON AND SCENES OF CRIMINAL LIFE, London: Charles Griffin & Company, [1862]. £ 300

8vo, pp. xii, 498; 111 wood-engravings including 47 wood-engraved plates, with two folding; in later buckram, spine lettered in gilt.

An important source for information on the outcast in London by Henry Mayhew (1812-87), journalist, editor, playwright, actor, author, social investigator and latterly bankrupt too.

‘The most important of the texts ignored by historiography is the *Great World of London*, alias *The Criminal Prisons of London* (Mayhew and Binny, 1862). This began as a new part-work which appeared in 1856. Like the earlier part-works, it was abandoned unfinished. The completed section deals almost exclusively with criminal London, one sub-division of the ‘great world’. Mayhew’s publishers then reprinted the part numbers in book form under the title *The Criminal Prisons of London*. Mayhew’s collaborator Binny was commissioned to bring the part-work material to some kind of conclusion and simply added 150 pages of his own to finish off the treatment of criminal prisons. This text is excluded from the historiographic canon, but contemporaries made no such division. Thus, Mayhew’s publishers in their catalogue, bound with the 1861-2 four-volume edition of *London Labour*, described the *Criminal Prisons* book as the Companion volume to the preceding’. *The Criminal Prisons* book could be a missing fifth volume of *London Labour*.’ (Karel Williams *From Pauperism to Poverty* London 1981 p. 238)



AN EDUCATION IN INDIA ON THE CHEAP

28. **[NASH, Frederic].** ARCHIVE OF OVER FIFTY ITEMS, relating to Frederic Nash, and his educational work, mostly in India at Vepery (Madras) and Ootacamund. [England & India] 1847 - c. 1861. £ 1,250

ORIGINAL ARCHIVE. Including mss. lectures, autograph letters, flyers, tickets and newspaper clippings, a full list of which can be provided on request; housed together in a mid Victorian scrapbook, upper wrapper titled in ink, rather dust-soiled and chipped to extremities.

An archive tabulating the life and work of a the teacher Frederick Nash in India, documenting the establishment of his own school during the middle years of the nineteenth century.

From the archive we can give a fairly accurate idea of Nash’s work, as the documents would appear to have been gathered together as a sort of memorial soon after his death in 1898. Frederick Nash was born in Deal in Kent in 1827, he was first at Berkeley Villa School, Cheltenham before becoming assistant teacher at Southampton Diocesan School from 1846 to about 1849. The headmaster William Sydney Wright decided to try his luck at Madras and in 1849 became headmaster of Vepery Grammar School. Frederick in the meantime appears to have moved to London and gave lessons at Denmark Hill Grammar School in 1850, he had at this time also become an enthusiast and keen proselytiser for the Hullah method of sight singing and gave classes and performance at this time. This was a rather insecure occupation and Nash, probably by invitation, followed Wright to Madras to become his assistant at the

Vepery school. The school was supported by the Society for the Propagation of the Gospel in Foreign Parts at some cost, and was almost at the point of being closed when Wright arrived. Although Wright and Nash together managed to increase the number of pupils by a factor of four the intake began to fall again and the Society decided to close the school down in 1854. Included are several broadsides and proficiency cards, illustrating Nash's work there and tabulation of pupils etc.

The pupils at the school were mainly English or Eurasian students but the Society's main concern was to educate converts in the Indian population rather than invest money in educating their own people. A draft letter by Nash included with the archive outlines the main problems that the School faced, these included the competition of a nearby Technical School and an increasing flow of pupils back to England or emigration to Australia, America and other parts of India. Nash tries also to excuse harsh discipline and mentions 'The creation of enemies, by the ignominious Expulsion of certain boys Convicted of gross immorality.' With the closure of the School Wright began a new career as Secretary to Madras Female Orphan Asylum but Nash was now out of work and in a predicament. Two printed testimonials give him glowing references with Wright stating Nash had 'ample experience of his successful teaching - viz.: English Grammar and Composition; English Literature and elocution; Divinity; General history; Geography and mapping; The Elements of Chemistry and Natural Philosophy; Lectures on "Common things;" Singing - on the Hullah system- Arithmetic, Algebra and Geometry. In Classics, I have not had much experience in his teaching; but I have reason to believe that he is by no means deficient in Latin and Greek; and, - in modern languages - that he has a very competent knowledge of French.'

No opening appears to materialised and Nash instead decided to open a school at Ootachamund, Neilgherries some 350 miles to the west of Madras. Ootachamund, or Ooty, was a hill station, already noted for health and leisure and Nash probably thought this was an ideal place to start his new school. There had been other schools at the hill station but these had all closed for one reason or another. Frederick Price in his *Ootacamund, A History* Madras, 1908 admitted he was at disadvantage due to lack of surviving documents, but does give an interesting potted account of Nash's new school 'The successor to the Rev. Mr. Rigg was Mr. Frederick Nash. He was a master in an educational establishment in Madras... and about the year 1855, very probably on Mr. Rigg's giving up work, started a school at Mount Stuart,...This building soon proved too small, and the establishment moved into Farrington, where it remained until 1861, when Mr. Nash, who had made a fairly large amount of money, returned to England, and there set up as a "crammer." I have heard from a reliable source that although not a very highly educated man, he was a remarkably good teacher. His sole reason for giving up his school seems to have been the belief that he could do better for himself elsewhere. It was at Mr. Nash's that Sir Arthur Havelock, recently Governor of Madras, was initiated into school life. He went there some time in 1855, or 1856, and left in 1858, in order to go home.

The archive however explains that Nash gave up the school due to his wife's health and also gives an account of the success of the school. Includes a priced inventory of the contents of the school and home with a list of all the schoolbooks still in use, they seem to have decided to sell up completely. By 1862 Nash, now back in London, had established a Kensington Collegiate School in Kensington Square for the 'Preparation for the Indian or the Home Civil Service, the Liberal Professions, the Universities, the Military Colleges '—In the English Division, for Commercial Pursuits.' How Mrs Nash was able to have a son at Madras in 1863 and a daughter at Ootachamund in 1864, is something of a puzzle. When they settled in London they lived at a house they named appropriately enough 'Farrington' at Beckenham. Susan died in 1893 and Frederick a few years later in 1898.

What the archive clearly shows is the rather poor educational standards that were being achieved in India and why on the whole schools were completely inadequate with poorly qualified teachers. It is no wonder that many schools failed, added to which the cost of transport to Britain had fallen considerably and children were more likely to be sent 'home' for a better standard of education. Apart from official reports much of the original evidence on teaching practice in India at this period is today rather scant and it must be unusual to find an archive in which we can follow the career path of an individual.

A full list of the contents can be provided on request.

See Frederick Price *Ootacamund, a history*, Madras, 1908.

DESTITUTE CHILDREN IN LONDON

29. **NICHOLSON, M. J.** THE SUNBEAM OF SEVEN-DIALS and other Stories of London poor. London: S.W. Partridge & Co., 9, Paternoster Row. [1874].

£ 150

FIRST EDITION. 12mo, pp. 106, [2] advertisement; coloured frontispiece wood-engraving (see right) and three wood-engraved plates; original maroon cloth decorated in black and gilt lettered, rubbed at extremities; inscribed 'Ernest Baker Whitsuntide 1879 for regular attendance' and an indistinct Plymouth Sunday school stamp.



A well presented work describing, in a hopeful way, the conditions of destitute children in mid-Victorian London.

‘A series of graphic sketches of life amongst some of the most destitute of the London poor, written with a view to stimulating a more lively interest in the welfare of their fellow-creatures among those who have enough and to spare, but who have hitherto thoughtlessly followed suit with ‘the Levite,’ shrinking from inquiring into the condition of those perishing around them, with the view to the administration of such relief as it is in their power to bestow. There are five of these sketches, illustrated by some suitable engravings.’ *The Literary World*, July 31, 1874.

The five sketches include: The Sunbeam of Seven-Dials; Nancy’s baby; Sally’s cloth boots; “Inguns”; and Starved. Illustrated with wood-engravings, alas unsigned, but well executed with a flavour both of the artists of the ‘Sixties’ combined with some more recent Gustave Dore touches.

OCLC locates copies at British Library, Oxford and Cambridge only.

SOLICITING VOTES

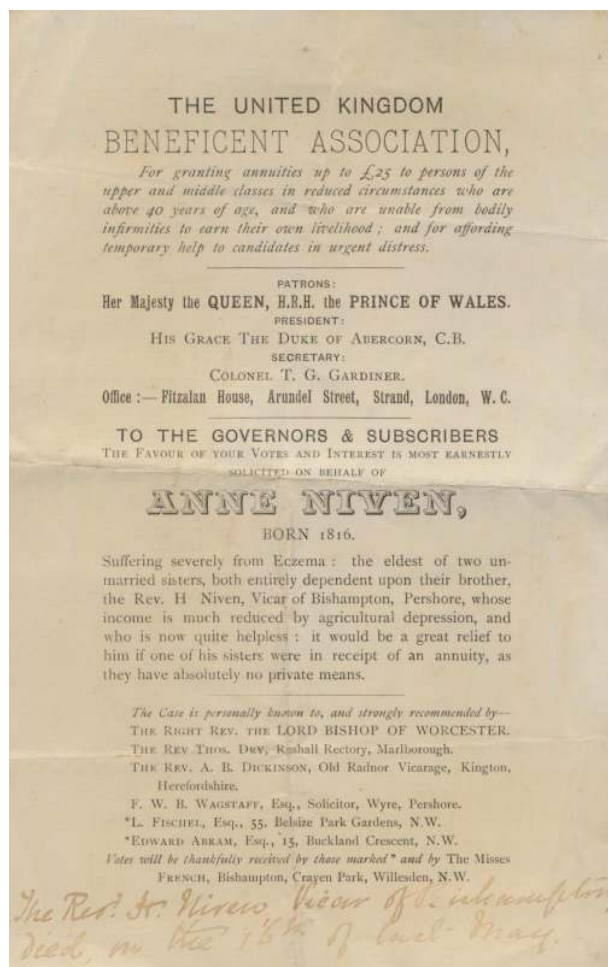
30. [NIVEN, Anne]. THE UNITED KINGDOM BENEFICENT ASSOCIATION... To the Governors & Subscribers the favour of your votes and interest is most earnestly solicited on behalf of Anne Niven, born 1816... [London: c. 1890]. £ 125

Printed flyer [202 x 128 mm.]

United Kingdom Beneficent Association was set up in 1863 ‘For granting annuities up to £25 to persons of the upper and middle classes in reduced circumstances who are above 40 years of age, and are unable from bodily infirmities to earn a livelihood.’

This flyer was printed to solicit enough votes from the governors and subscribers on behalf of Anne Niven. Born in Newington Butts area of London in 1816 she would have been in her early 70’s when her name was put forward to the association by her brother the Rev. Henry Niven, Vicar of Bishampton, Pershore in Worcestershire. Apparently she was suffering severely from eczema, however more interesting than her health is that her brother clearly did not have enough money to support both himself and two sisters from the parish tithes he receive. Clearly the agricultural depression was taking its toll and Henry may also have been in poor health and was looking to the future of at least one of his sisters. A note at the foot of the flyer records that Henry died fairly soon afterwards ‘on the 16th of last May [1891].’

We don’t know if Anne was found to be a suitable candidate for funds and the flyer appears to have survived when the the blank verso was pressed into service as a draft for a letter of condolence.



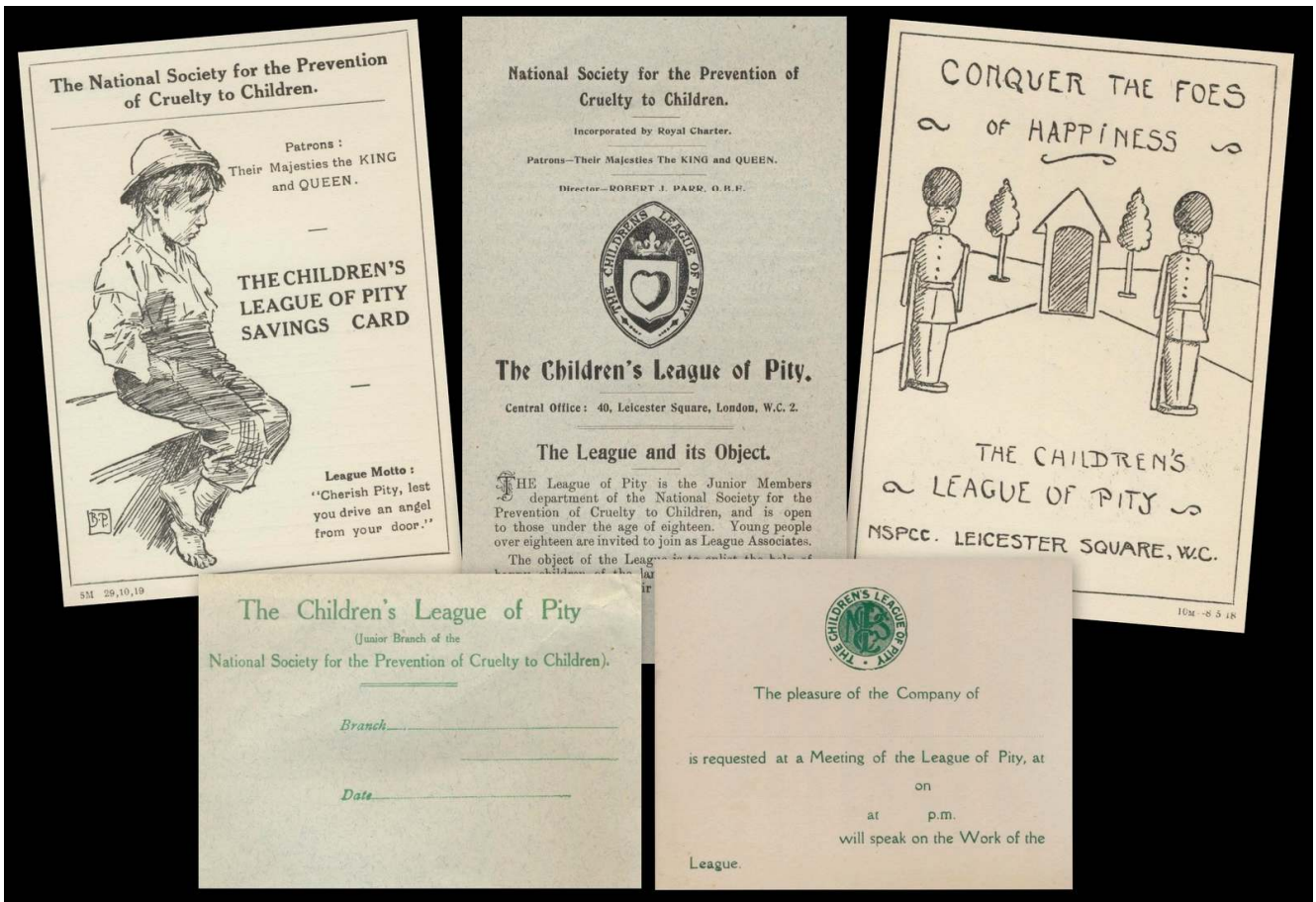
ENLISTING ‘THE HELP OF HAPPY CHILDREN OF THE LAND IN THE SERVICE OF THE UNHAPPY’

31. [NSPCC]. GROUP OF SEVEN ITEMS RELATING TO THE THE CHILDREN’S LEAGUE OF PITY, including several savings cards, an invite to a meeting and a flyer presenting the objects of the league. [London]. [c. 1918-20]. £ 150

Interesting group of items relating to The Children’s League of Pity, a junior branch of the National Society for the Prevention of Cruelty to Children.

‘The League of Pity is the Junior Members department of he National Society for the Prevention of Cruelty to Children, and is open to those under the age of eighteen. Young people over eighteen are invited to join League Associates. The object of the League is to enlist the help of happy children of the land in the service of the unhappy; chiefly by their own personal savings and sacrifices. It is hoped that those who join the League will become League Associates after reaching eighteen, and that they will in the course of time become Members of the Society, or join its great army of workers’ (flyer).

List of items on request.



A WORKING SCHOOL FOR POOR CHILDREN IN LONDON

32. **[ORPHANS].** A PLAN FOR THE ESTABLISHING A WORKING-SCHOOL, for the Maintenance, Education, and Employment of Poor Children, especially Orphans. And also Rules for the Execution and good Government thereof. Proposed to the Consideration of all who are or may be Subscribers thereto. London, John Ward, 1758. £ 2,250

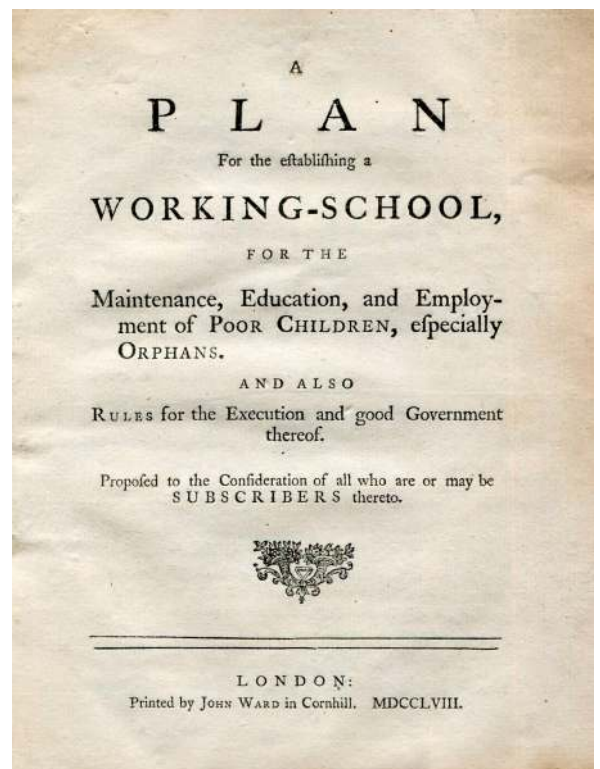
FIRST EDITION. 4to, pp. 15, [1]; margins a little dusted in places, printed on heavy paper; in early nineteenth century half calf over marbled boards, rebacked with spine lettered in gilt; with the armorial bookplate of Ferguson of Raith on front paste-down; a very appealing copy.

Rare first edition of the *Plan for the establishing a Working-School* in which the author proposes a school for poor children, especially orphans, from the ages of six to fourteen years old, the plan containing the rules covering such matters as diet, medical inspection, education, work to be undertaken etc.

The Orphan Working School was established by a group of nonconformists in 1758, at Hoxton, for the reception of 20 destitute boys. In 1771 it moved to the City Road and two years later a building was erected for 35 boys and 35 girls. By 1846 1,236 children, both boys and girls, had been received into the institution when it was proposed to move the school again, this time to a healthier position at Haverstock Hill, in the vicinity of Belsize Park. In 1988 the school, now called the Royal Alexandra and Albert School, was relocated in Reigate (Surrey).

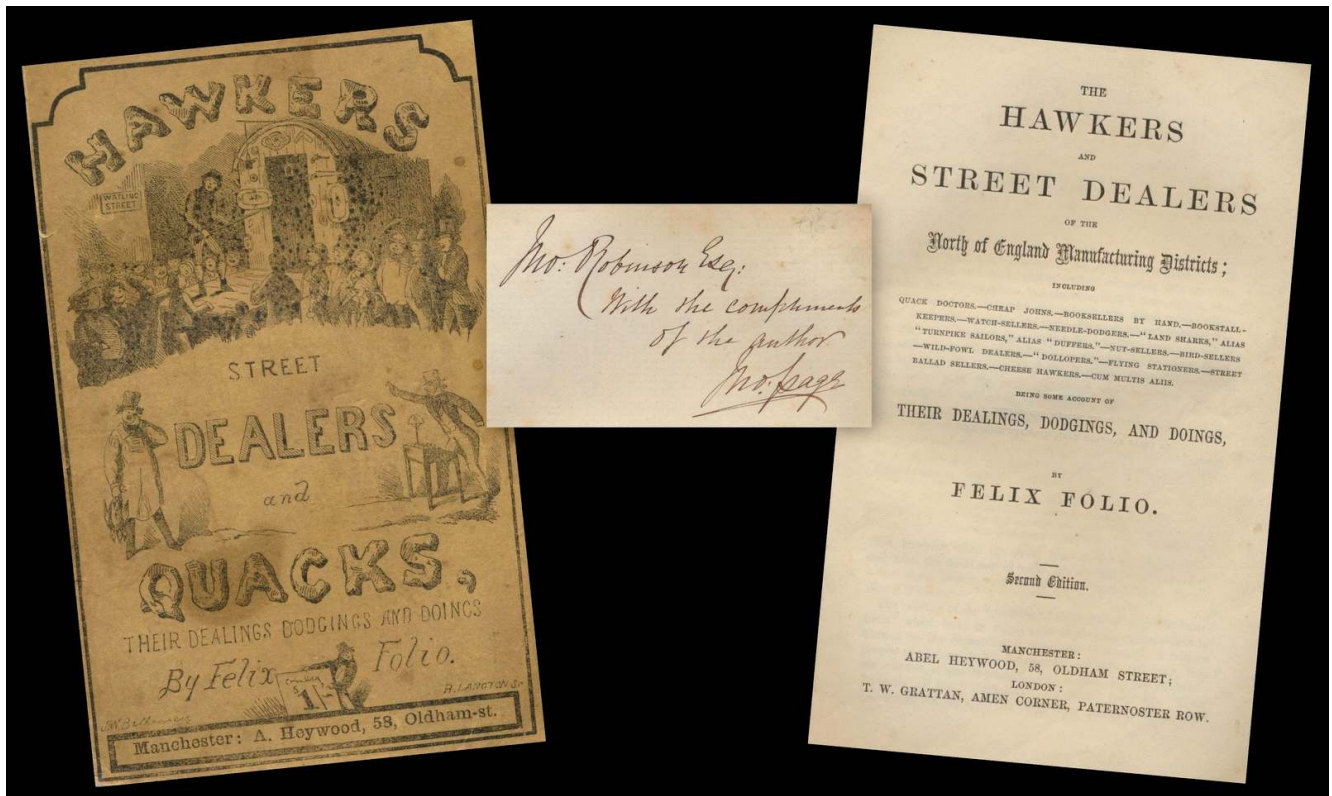
This was one of several similar proposals for social reform, including the establishment of charitable institutions for poor children in London during the 1750s. [See, e.g. others by Fielding, Hanway, Massie and Saunders Welch]. The present proposal was evidently based on purely philanthropic and Christian (but non-denominational) motives.

‘Amongst the various objects calling for compassion, and the aids of charity, poor children, especially orphans, always have been justly esteemed some of the principal,’ claims the author of the present *Plan*.



‘Witness, amongst other excellent institutions, the great number of charity schools, in and about this city, erected and supported with the kindest design, and at no small expence. And yet experience has long shown, how ineffectual these are to promote their valuable intention; how little they answer the expence at which they are carried on. Their defects are too obvious to need enumerating; the subject of daily complaint; and lamented most by those who are most conversant in such matters. Children are formed for stations above what Providence designed them, or the public good requires. In the intervals between learning, they are left exposed to all the snares of indigence, evil example, and bad company. And for want of being trained to industry and diligence, contract habits of sloth and idleness, and are sadly exposed to the temptations thereof. Strange therefore it would be, if in an age so distinguished for charity as the present is, this important object of it should alone be neglected: and that while so many are wishing for something further to be done, none should attempt it. Such an attempt is now made...’.

Goldsmiths’ 9415.13; Higgs 1817; Kress 5747; ESTC records two copies, at Harvard and Massachusetts State; COPAC adds copies in the National Library of Scotland, in Durham and at London University, not in the British Library, OCLC does not give additional locations.



ADD HEADING

33. **PAGE, John. “Felix Folio”.** THE HAWKERS AND STREET DEALERS of the North of England Manufacturing Districts... Manchester: Abel Heywood, 58, Oldham Street... [1858]. **£ 850**

SECOND EDITION. 8vo, pp. 140, [4] advertisements; original decorated yellow wrappers, inscribed on front free endpaper [Jno: Robison Esq. With the compliments of the Author Jno: Page.]

Divided into five chapters John Page breaks down, somewhat like Charles Mayhew, the different street ‘trades’ of quack doctors, watch sellers, needle dodgers, dollopers, cheese hawkers, street ballad sellers, prostitution and obscene literature that was hawked through the streets of Manchester and outlying districts.

Slightly later than Engels disquisition of the life in the poorer parts of Manchester, Page’s work is still interesting for giving a personal, if biased view, of the population that strove to make their living in the streets.

One subject from which the work has been a source of interest is the provincial markets in street literature: ‘Though part of the commercialisation of culture, the trade seems to have been led by, rather than leading, popular taste. This is evident in a rare glimpse into the provincial ballad trade of the 1850s by one ‘Felix Folio’. In reporting on the ballad shops and ‘flying stationers’ of Manchester (the hawkers seem to have been more important than the shops, though they dealt in the same material), ballads were said to be the special preserve of the lower and often illiterate working class. This may be so, but the matter was probably one of degree only. The ballad was so ubiquitous in popular culture, and so diverse in theme, that it seems very likely it reached all levels of the labouring population. In Felix Folio’s account the truly popular character of the literature is in fact clear. Tastes were often highly specialised. Dialect ballads were popular throughout the region, but - in standard English or in dialect - in weaving districts weaving songs, and in Irish districts Irish songs were in demand.’ [Joyce]

John Page (1819-1899) was brought up in Epsom in Surrey and moved to Manchester in 1834, by 1846 he was in the service of Manchester Corporation as an assistant market toll collector. The Corporation had begun to collect market tolls that year and by 1867 he was promoted to superintendent of the Markets Department and his book should not be seen a disinterested investigation but shows instead a strong prejudice against street hawkers, who of course paid no tolls and merely needed to take out a hawker's licence at a low fee.

OCLC records three copies, at Harvard, Stanford and the Newberry Library - we have been unable to locate a first Edition of the work; See Patrick Joyce: *Visions of the People: Industrial England and the Question of Class, c.1848-1914*, CUP, 1993. p. 232.

THE WORKINGS OF A RAGGED SCHOOL

34. **[RAGGED SCHOOLS].** THE FIRST ANNUAL REPORT of the Doncaster Ragged Schools, Duke-street. For the year 1858. Doncaster: Printed by Brooke, White, and Hatfield, Gazette-office. [1859]. **£ 150**

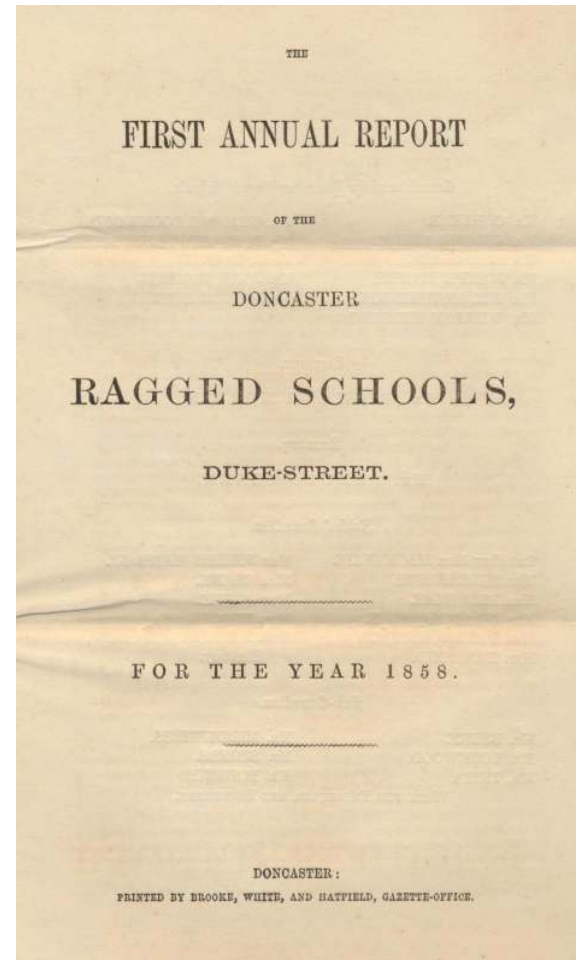
FIRST EDITION. 8vo, pp. 7, [1] blank; apart from two fold lines, in fine original condition; loose, as issued, and together with the original stamped envelope addressed to 'St Andrew Warde Esqr, Bennetthorpe, Doncaster.'

The Doncaster Ragged Schools had only been running some three months when this first annual report was printed. The problem had been apparent for sometime that children were just wandering around the town of Doncaster and something more permanent than a Sunday School was needed take care of the most needy. Funds were raised, a room rented and fitted up with desks, chairs etc. A master and mistress were also appointed to teach reading, writing, arithmetic, the first elements of grammar, Bible instruction together 'with an occasional address on some moral subject, to which the children are particularly attentive.'

'The parents send them out, as it is natural they should do whenever the occasion presents itself, to earn a few pence; and not a few of them, as want becomes more pressing in their families, follow their parents to the Union. and it is most especially during this critical time, when the parents cannot as yet determine themselves to enter the union that the pale emaciated appearance of these children calls forth all the sympathy of the visitors of these schools...?' The most needy of these children were carefully selected to attend and at the time of writing this 'First Report' there were thirty-seven boys and thirty-six girls.

The report was probably sent out to committed supporters and hopeful subscribers that could fund the ragged school, St Andrew Warde, one of the local landed gentry, appears to have been of the latter type. We do not know if he was persuaded or not to become a future benefactor of the Doncaster Ragged School or indeed if he silently funded them.

Not in OCLC.



THE WORKINGS OF A RAGGED SCHOOL

35. **[REFUGE].** THE WESTMINSTER JUVENILE REFUGE, and School of Industry... London: Ragged School Union, 15, Exeter Hall, Strand. [1850]. **£ 225**

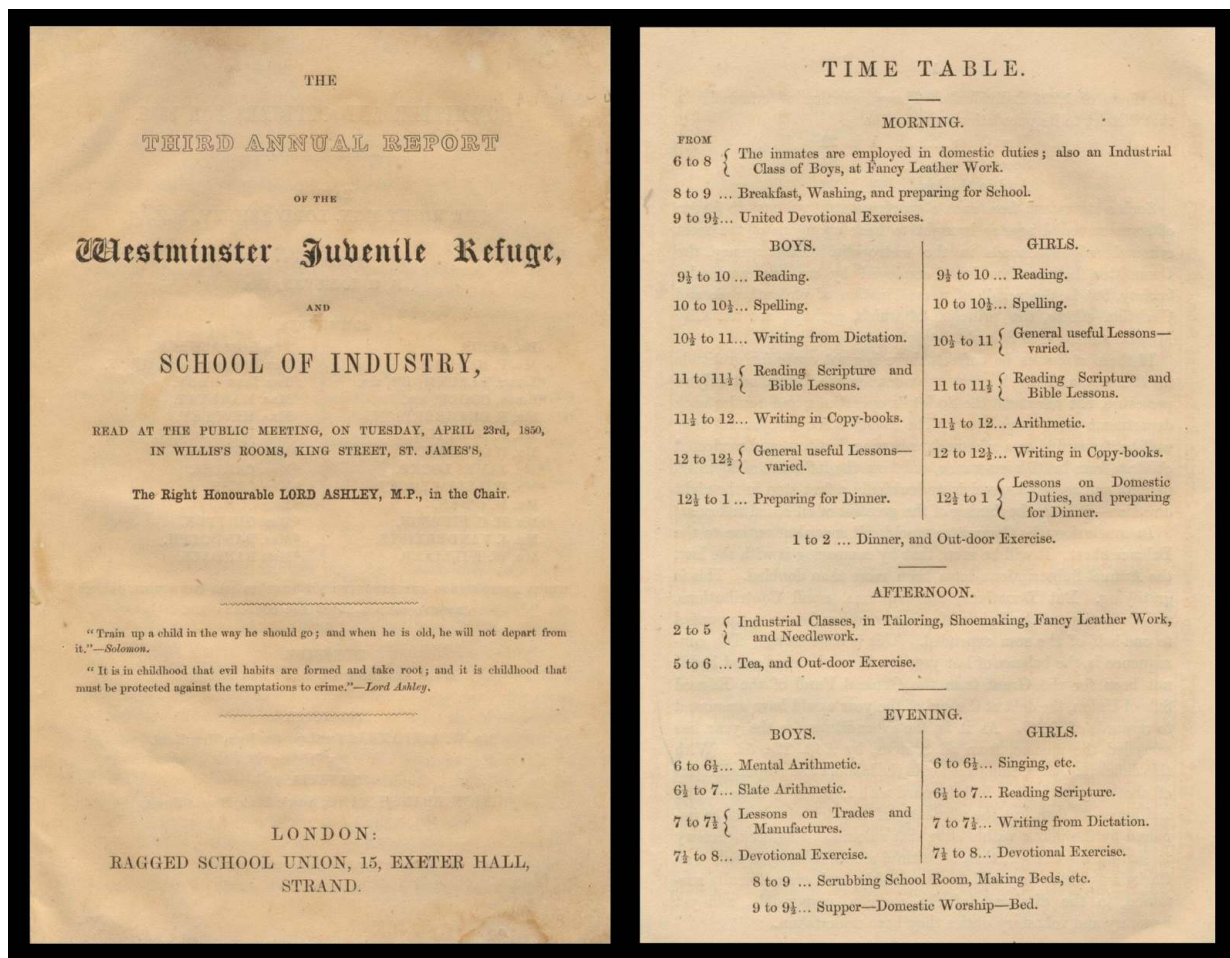
FIRST EDITION. 8vo, pp. 16; as issued.

The Westminster Juvenile Refuge was formed in 1846 with the aim of taking young scholars 'from the dregs of society.'

In 1850 the patron of the refuge was Lord Ashley M.P., better known in later years as Earl Shaftesbury, the philanthropist and social reformer. He together with a committee of well meaning ladies and gentlemen supported a refuge at 58 Old Pye Street in Westminster, not the most salubrious area of London and deservedly named by Charles Dickens as 'The Devil's Acre'.

The 'Report' that prefaces the work relates that although heretofore help for the working poor had been generous 'that there are grades beneath them, forming what some have designated the "Dangerous Classes". These, unfortunately, have been so long neglected, and by that neglect allowed to become so numerous, as to be entitled to rank as a class in Society. A class, too, that lies at the base - hence its designation.'

Rather than cure these children by prisons, hulks and penal servitude the Westminster Juvenile Refuge was set up to both educate and give them a first step in becoming useful members of society.



Fairly harrowing accounts are briefly given of some of the 'successful candidates' - 'P.B., Aged 13. Parents living; the father a jobbing carpenter; both parents worthless and dissipated characters; have three children; the eldest is in Newgate, under sentence of transportation for ten years; the second is on the streets, the third, of his own accord, applies for admission to avoid the fate of his brother.' The school had about 80 boys and 50 girls living-in with a further 30 boys and 30 girls 'occupied only in the evenings.' The children were kept fully occupied from 6 in the morning to 9.30 at night when they were sent to bed, between times lessons in reading, writing and various devotional exercises.

The income from donations amounted to £720 which when broken down some £300 was consumed by salaries and £100 for the premises and £200 for food; the £120 balance allowed but £30 for materials and £16 for the children's clothing and £32 for 'Premiums, Indentures, and Outfits for Apprentices.'

Again there are printed short 'specimens' of their new lives with the boys being sent to be shepherds, apprentices and servants at home and also in Australia with the girls usually entering domestic service. All, however, was not well as the refuge appears to have foundered for want of funds in 1852 or 1853. A few months after our pamphlet was printed two boys of 16 and 14 were up in the magistrates court for theft of materials, the governess rather let the cat out the bag when she mentioned that thefts were frequent.

Although well meaning, it seems the refuge foundered from want of funds, possibly also from some bad press through various thefts, and the difficulty of managing such a refuge in an area of absolute poverty.

Not in OCLC.

SUFFERING AT THE HANDS OF WIDOW GUZZLE

36. **ROPES, Mary Emily.** ONLY A BEGGAR BOY, and other stories. London: The Religious Tract Society; 56, Paternoster Row... [1875]. £ 150

FIRST EDITION. 8vo, pp. 125, [1] blank, [2] advertisements; with frontispiece and several illustrations throughout the text; in the original maroon decorative publisher's cloth, spine and upper board lettered in gilt, lightly rubbed and with front free endpaper removed, but over all a very good copy.

Scarce first edition of this sorry tale of Dan, a deformed beggar boy on to the streets of London. After suffering at the hands of an abusive intemperate old lady who he called 'granny' (though known as "Widow Guzzle" on the street), he is eventually saved by the kindly Mr. Varcey, an elderly clergyman, finds salvation and his mother into the bargain.



'He was dressed in dirty rags - rags which showed that no attempt whatever had at any time been made either to cleanse or to mend them. In fact, the whole of the boy's appearance told of habitual neglect and squalor. He stood at a corner of one of the principal thoroughfares, and, in the true drawling whine of the professed beggar, asked alms of those who passed him' (p. 8).

Mary Emily Ropes (1842–1932) was born in St. Petersburg, Russia. Her father was William Hooper Ropes, a merchant in Russia. While young she lived in St. Petersburg, Russia, then moved to London and spent her later life in Wales. She wrote many other books of the same ilk, including *Caroline Street: Or Little Homes And Big Hearts* (1877); *Honesty the Best Policy: And Other Stories* (1882); *Ragged Robin* (1885); and *Seedy Mike* (1895). She also wrote about Russian life with her brother, Adrian Ross (Arthur R. Ropes), in her book *On Peter's Island* (1901).

OCLC records three copies in North America, at Harvard, Detroit Public library and Ocean State Libraries.

SWEEPING UP THE LITTLE GIRLS AS SO MUCH MUD OUT OF OUR GUTTERS AND PITCHING THEM INTO A MUD CART

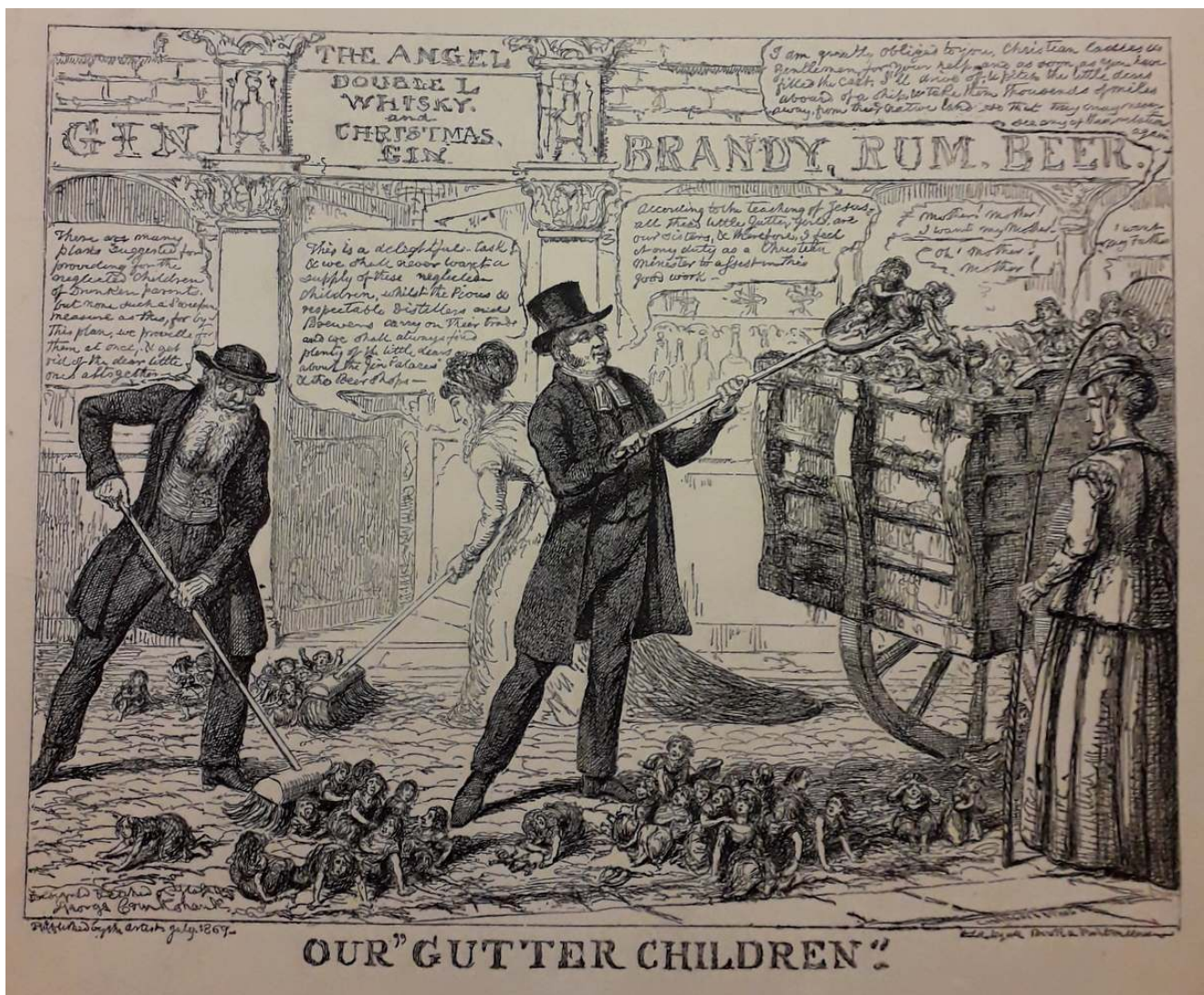
37. [RYE, Maria]. **CRUIKSHANK, George.** OUR "GUTTER CHILDREN". London: Published by W. Tweedie, 337, Strand. August, 1869. £ 350

Large folio (442 x 285mm) pp. [4]; with a large image on the front of a clergyman piling urchins into a cart with a shovel, an elderly gentleman and a lady assisting him by sweeping little girls towards him, Miss Maria Rye standing by the cart with a whip held in her hand, the glass windows and ornate pillars of a gin palace beyond; lightly dust-soiled with some chipping to extremities, but still a very appealing item.

Scarce pamphlet on a proposal to send poor children to the colonies.

The idea of sending children as young as five to the colonies was one of the more extreme solutions to the problems of urban poverty and crime. Emigration of adult workers was seen by the Victorians as a straightforward process of moving human resources to where they were most needed. The social reformer Maria Rye (1829–1903), however, proposed a scheme involving children aged between five and ten, either orphans or those abandoned by their parents. In practice parents seized the opportunity to be free from maintaining unwanted children. There was opposition to the scheme from those in the colonies, who were no keener than the British to house "gutter children". In the event Rye escorted about 4,000 children to Canada and settled them with families on the basis that they would be brought up with a view to the families using them as domestic servants, when they were old enough.

Cruikshank shows his great skill as a political caricaturist, depicting the supporters of the emigration scheme "sweeping up the little girls as so much mud out of our gutters and pitching them into a mud cart". His argument begins as a tirade against the proposed deportation of children, then makes a sideways turn to denounce alcohol as the cause of crime. Cruikshank's commitment to temperance (the avoidance of alcoholic drink) was clear in his



illustrations for *The bottle*. In Cruikshank's view, alcoholic drink caused violence and neglect, sometimes insanity and in all cases it was the children who suffered most. Children were particularly vulnerable to becoming victims of crime, and ultimately becoming involved in criminal activity themselves as a means of survival. (see <https://exhibitions.lib.cam.ac.uk/wrongdoing/artifacts/gutter-children/>)

Cohn 211; OCLC records five copies in North America, at McGill, Princeton, Harvard, Indiana, and Columbia.

FIRST HAND ACCOUNT OF THE PLIGHT OF INDIAN ORPHANS

38. **SHERWOOD, Mary Martha.** INDIAN ORPHANS, a Narrative of the Facts. Including many notices of The Rev. Henry Martyn, B.D. and of The Right Rev. Daniel Corrie, Lord Bishop of Madras. Berwick: Published by Thomas Melrose. 1839. **£ 250**

FIRST EDITION. 8vo, pp. vii, 8-246, [2] adverts; without the frontispiece; each chapter with scenic engraved headpiece; first gathering with some nibbling to outer margin and lightly browned, with further marking in places throughout bound in the original blind-stamped cloth by Rennant & Edmonds, expertly recased, with minor surface wear and rubbing to extremities, but still an appealing copy, with the later ownership inscription of 'Mary Anna and John Lees: Bath 1855' at head of title.

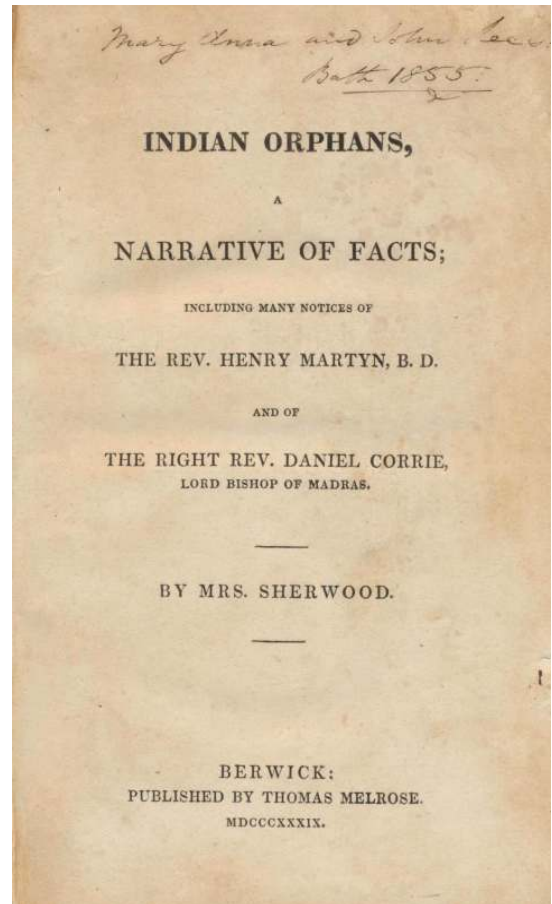
First edition of one of Sherwood's rarer works, printed in Berwick and supposedly written for young readers, the text describes the plight of, and provision for, mixed-race orphans of the British Raj from an evangelical perspective, chiefly based on Sherwood's own experiences when there with her husband from 1805 to 1816.

'It seems that the attention of the higher ranks of Europeans had never been drawn to the cases of English orphans of inferior grade in India. To shew the wonderful manner in which the cases of these little ones were forced on the attention of persons who had the power of providing an effectual relief, is the particular object of these reminiscences of an Indian life, and it is trusted that if other matters of an interesting nature mingle themselves with the especial object, the reader will not be offended' (p. 14).

Mary Martha Sherwood (1775-1851), novelist, diarist and autobiographer wrote 'more than 350 titles, chiefly pious works for the young, on whom she exerted a unique influence' (*Feminist Companion*). Mary occupied herself in works of charity and Sunday-school teaching until her marriage, on 30 June 1803, to her cousin, Captain Henry Sherwood,

of the 53rd foot. In 1804, Sherwood was promoted to paymaster, which slightly improved the couple's finances. In 1805 the regiment was ordered to India and the Sherwoods were forced to leave their first child, Mary Henrietta, with Sherwood's mother and sister in England. Sherwood's four-month sea voyage to India was difficult; she was again pregnant and the regiment's ship was attacked by French warships. In India Mrs. Sherwood continued her charitable works, devoting herself more particularly to the pious care and education of soldiers' orphans. It was owing primarily to her influence that the first orphan home, the precursor of the Lawrence Asylum and similar institutions, was opened at Kidderpur, near Calcutta. The Sherwoods were to stay in India for eleven years, moving with the army and an ever-increasing family from Calcutta (Kolkata) to Dinapore (Danapur) to Berhampore (Baharampur) to Cawnpore (Kanpur) to Meerut (Meerut). They had six children in India: Henry (1805-1807), Lucy Martha (1807-1808), Lucy Elizabeth (1809-1835), Emily (1811-1833), Henry Martyn (1813-?), [16] and Sophia (1815-?). The deaths of the infants Henry and Lucy Martha and later of young Emily and Lucy Elizabeth affected Sherwood deeply; she frequently named the heroes and heroines of her books (many of whom die) after her late children.'

OCLC records just three copies in the UK, at the BL, NLS and V & A, and one in North America, at UCLA; see Blain, Clements & Grundy: *Feminist Companion to Literature in English* (1990), pp. 976.



SHERWOOD'S JUVENILE TRACTS

39. **SHERWOOD, Mary Martha and Lucy LYTTLETON.** COLLECTION OF NINE JUVENILE TRACTS. [London: Printed for W. Whittemore: Wightman and Cramp, 24, Paternoster Row. £ 285 [c. 1829].

Nine tracts bound in one volume, 12mo; all with wood engraving on titles; some very occasional light spotting and browning; bound in quarter red roan over marbled boards, spine ruled and lettered in gilt, some surface rubbing, otherwise a very nice item, with the contemporary ownership signature of 'A.M. Denton' on front pastedown.

Attractive sammelband bound with a selection of a series of juvenile tracts, largely by the novelist, diarist and autobiographer Mary Martha Sherwood (1775-1851), with one included by Mrs Cameron [Lucy Lyttleton (Butt)] (1781-1858), Sherwood's sister and also the author of juvenile stories.

'She wrote about three hundred and fifty books and tracts as well as a voluminous diary, and perhaps stood first among the moral writers of the period as the sternest mentor of the faults and failings of childhood' (Osborne, p. 298).

The collection comprises: (All 'Printed for W. Whittemore', unless stated)

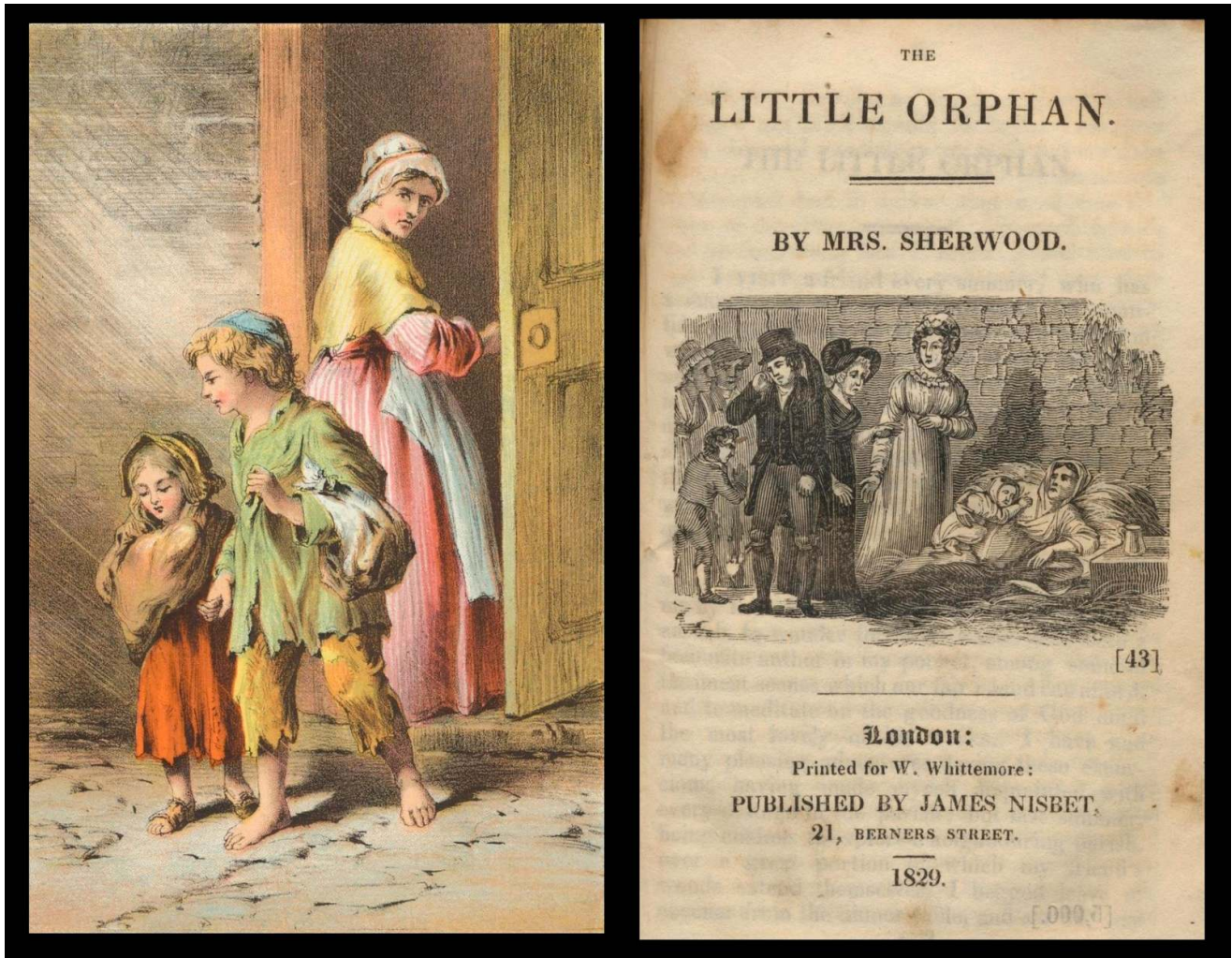
By Mrs Sherwood:

1. Waste Not, Want Not. (In 4 parts). No. 35 [in the series]. 2nd edn. Pp. 20 ; 16 ; 16 ; 18.
- 2 - The Young Mother. No 24. 3rd edn. Pp. 16.
- 3 - The Nursery Maids Diary. No. 40. Pp. 20.
- 4 - The Little Orphan. (1829). No.43. Pp. 20.
- 5 - The Lambourne Bell. No. 28. Pp. 20.
- 6 - The Pink Tippet. (in 4 parts.) Nos. 31 & 32. Pp. 18; 19-36 ; 36.
7. - Little Sally. (1829). No. 42. Pp. 20.
8. - The Potters' Common. (In 3 parts.) No. 15. 3rd edn. Pp. 18; 16; 16.

By Mrs. Cameron:

9. The Oaken Gates. (in 4 parts.) No. 19. 1829. 3rd. Edn. Pp. 20 ; 16 ; 20 ; 16.

See Osborne *Collection*, pp. 298- 304, and Blain, Clements & Grundy: *Feminist Companion to Literature in English* (1990), p. 976.



HONESTY IS THE BEST POLICY

40. **SIMS, F.M. HOPE ON;** or, "The House that Jack Built." A tale for the Young. By the Author of "King Jack of Haylands." "Susy's Flower," &c London: T. Nelson and Sons, Paternoster Row, 1880. **£ 95**
12mo, pp. 118, [2] advertisements; chromolithograph frontispiece (see above) and several test illustrations original decorated green cloth blocked in black with a small oval onlay of a flower design; presentation inscription to William Kirk for Sabbath School attendance 1880.

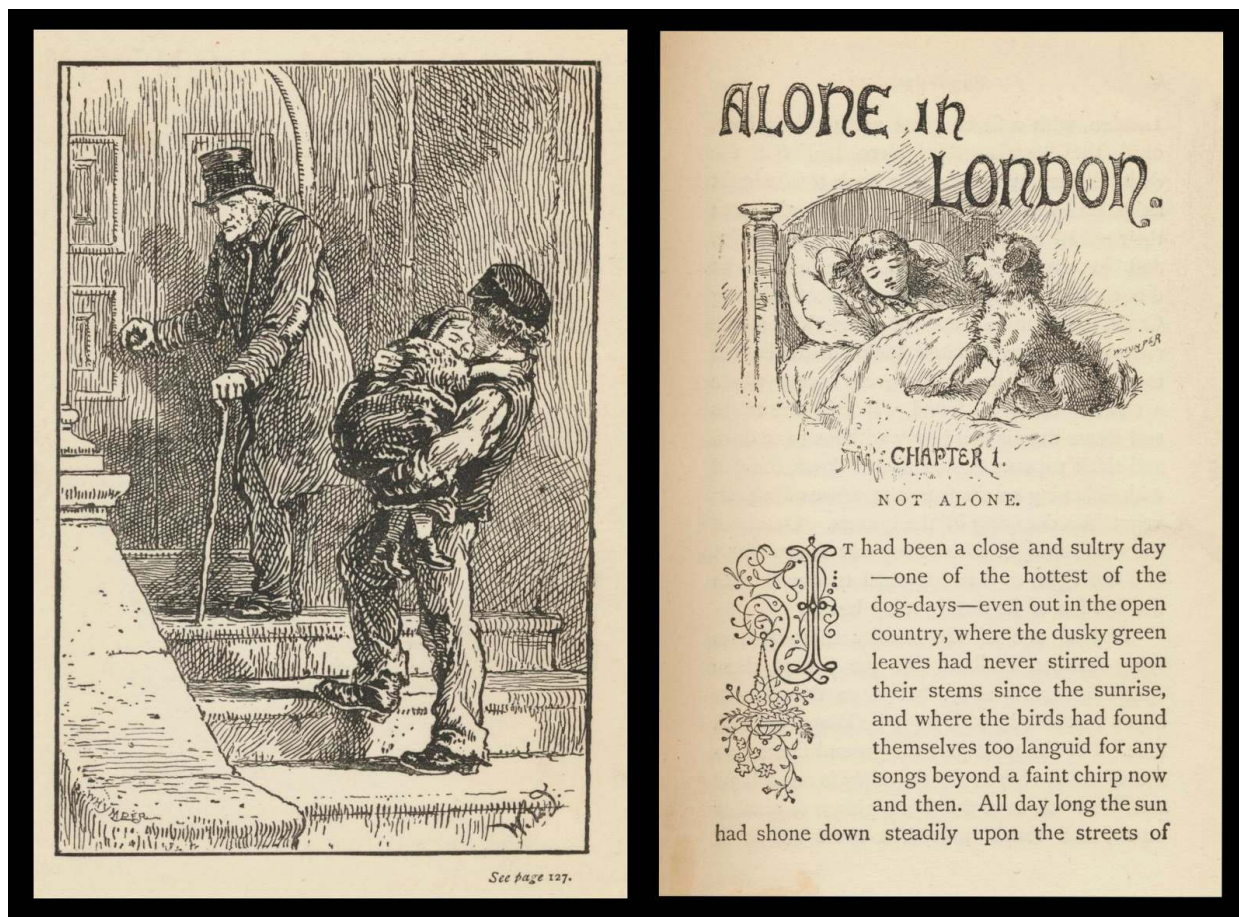
The story begins with Jack a beggar boy, bare foot and selling shoelaces in the street, he is rebuffed by some snooty women entering a high class shop and from want he makes his first theft of a loaf of bread to keep his young sister from starving - the writer and probably reader were too accepting that the correct course of action was to let his sister starve to death and go to heaven. Still Jack is now a bad boy but realises that honesty is the best policy, eventually he has the opportunity to help a crossing sweeper and thereby earns a penny which he gives as recompense to the boy whose basket he stole the loaf.

Jack gets work in a yard, helps an old lady, rises in his trade and is promoted to be a partner by his late employers son. Two further moralising stories fill the last few pages 'The Beggars' and 'The Cup of Cold Water.'

The work seems to have been first published in 1863, with further editions issued over the following years; the present issue is not recorded by OCLC even those that are recorded are all rare.

PRICKING THE CONSCIENCE

41. **[SMITH, Sarah]. 'Hesba Stretton'. ALONE IN LONDON** London: The Religious Tract Society, 56 Paternoster Row; 65, St. Paul's Churchyard; and 164 Piccadilly. 1898. **£ 85**
8vo, 159, [1], 16; wood-engraved illustration; original decorated red cloth, gilt, spine lightly sunned.



ALONE in LONDON.



CHAPTER I.

NOT ALONE.

It had been a close and sultry day—one of the hottest of the dog-days—even out in the open country, where the dusky green leaves had never stirred upon their stems since the sunrise, and where the birds had found themselves too languid for any songs beyond a faint chirp now and then. All day long the sun had shone down steadily upon the streets of

Smith was very successful in pricking the conscience of her readership through a combination of evangelical zeal and a sensational narrative. Her work was both accurate and compelling as she had first hand knowledge of poverty, slum poverty and the life of the poorest in society.

'From the outset Smith underscored the candid, often tragic truthfulness of the child, usually a waif, like the urchin Tony in *Alone in London* (1869), who tries to have the dying child Dolly admitted to an overcrowded hospital.' [OBNB]

Hesba Stretton was the pen name of Sarah Smith (1832-1911), an English writer of children's books. She concocted the name from the initials of herself and four surviving siblings and part of the name of the Shropshire village of All Stretton where her sister Anne owned a house, Caradoc Lodge. She was an extremely successful children's author, often tackling tricky and unsavoury subjects. 'Her log books, a journal of continental travels, frequent moves in Manchester and London, and dealings with publishers from 1859 to 1871-2, show her to be tart and censorious, prickly in negotiations about payment, fully aware of her own worth, impatient with servants, and driven by the detection of 'bugs' from one lodging-house to another' [ODNB]. Sarah unsurprisingly, together with Benjamin Waugh, Baroness Burdett-Coutts, Lord Shaftesbury and others, was a co-founder of the London Society for the Prevention of Cruelty to Children.

OCLC records three copies in the US, at Ohio, Seattle Pacific and the Moody Bible Institute library.

A VICTORIAN SCANDAL

42. **STEAD, William Thomas.** THE ARMSTRONG CASE. Mr. Stead's Defence in Full. London, Printed and published for W. T. Stead, 1885. **£ 125**

FIRST SEPARATE EDITION, EXPANDED. 4to, pp. 16; minor spotting to title and final page; self-wrappers; vertical fold.

Rare privately printed statement by the defendant in the famous Armstrong Case, a major scandal of the Victorian era. The investigative journalist Stead supported the movement for the abolition of prostitution and prevention of sexual exploitation of children, one of the focal points of early British feminism. In order to show that 'white slavery' actually exists he bought Eliza Armstrong, a 13-year old, for £5 and published a series of scandalous articles in the *Pall Mall Gazette* on child prostitution taking place under the watchful eye of law and society. When his 'method' of investigation became known Stead was sentenced to six months imprisonment for child abduction. This is his defence statement, including the entire history of this case. A shorter version had appeared earlier the same year in the *Pall Mall Gazette*.

OCLC records copies at University of Iowa, Indiana, Harvard, Cleveland Public Library, Berkeley and University of Kansas.

Price One Penny.

THE ARMSTRONG CASE.

MR. STEAD'S DEFENCE
IN FULL.

"You are the editor of a paper, you can publish the whole statement which you may propose to make here. I cannot permit that statement to be made here."—Mr. VAUGHAN at Bow Street, Sept. 26, 1835.

REPRINTED, WITH NOTES AND ELUCIDATIONS, FROM THE "PALL MALL GAZETTE."

PRINTED AND PUBLISHED FOR
MR. W. T. STEAD.

AGENT: H. VICKERS, 317, STRAND, LONDON, W.C.
1885.

AN
ACCOUNT
OF THE
ERECTION,
Government and Number,
OF
Charity-Schools
IN
IRELAND:

To which is added an APPENDIX containing
certain Forms, &c. relating thereto.

DUBLIN:
Printed for J. Pemyat, Bookseller, in Skinner-
Row, 1717.

CHARITY SCHOOLS IN PROTESTANT IRELAND

43. [SYNGE, Edward]. AN ACCOUNT OF THE ERECTION, GOVERNMENT AND NUMBER, OF CHARITY-SCHOOLS IN IRELAND: to which is added an appendix containing certain forms, &c. relating thereto. Dublin: printed for J. Pemyat, 1717. £ 1,250

FIRST EDITION. 4to, pp. 44; title printed within double-ruled border; with contemporary ink erasures and a marginal note; bound fairly recently in old-style quarter calf over marbled boards, vellum corners, spine simply gilt and labelled; A fine, crisp, copy.

Scarce first edition of this detailed account in which Edward Syngé points out the spectacular rise of the charity school movement in Ireland. In 1708 there were 344 charity schools educating some 8264 children. By 1717 these figures had risen to 1248 schools providing places for 27,000 children.

The author first addresses the need for charity-schools, where they might be located, rules that should be observed by "the persons concern'd in charity schools", financial requirements, charitable subscribers, and suggests orders to be observed by the masters and mistresses. Children should attend school from 7 to 11 am and from 1 to 5 pm in the summer (to 4pm in the winter). Among other things, teachers should "teach the children the true spelling of words, make them mind their stops, and bring them to read slowly and distinctly".

Thereafter, Syngé gives an account of charity schools in the various Irish counties, an appendix (pp. 34-44) prints model forms for subscriptions, apprenticeships (boys), legacies, a "fault bill"*, a list of suitable books, the costs of clothing both boys and girls, and recommendations for teachers and school housing. A salary of £8 per annum together with a school house, lodging, and garden "may be sufficient for school masters in country towns and villages". And the author concludes "that the whole charge, of rescuing a poor child from the utmost misery, that can spring from poverty, ignorance and wickedness; and of putting him in a way, by the Grace of God, of being good and happy both here and hereafter, is only nine pounds; so much being sufficient, at the foregoing computation, for his cloathing and schooling for 5 years and for putting him apprentice at the end of that time".

* The "Fault Bill" is a sample chart recording each pupil by name, the day of the week, and identifying what faults were committed by each child. Recordable faults included: "absent from church", "late at church", "playing at church", "late at school", "absent from school, or truanting", "cursing", "swearing", "stealing", "unmannerly", and "lying".

Edward Syngé (1659-1741), archbishop of Tuam, had been installed as the chancellor of the parish of St. Werburgh, Dublin, in 1705, and for the following eight years was one of the most popular and effective clergymen in the city.

OCLC & ESTC on-line records one copy only in North America, at the Huntingdon; not in Hanson, Goldsmiths or Kress.

NOBLESSE OBLIGE

44. [WALKER, Anne, of Dalry]. RICH AND POOR. William Blackwood, Edinburgh: and T. Cadell: London. M.DCCC.XXIII [1823].

[bound with]: [WALKER, Anne, of Dalry]. COMMON EVENTS: A Continuation of Rich and Poor. William Blackwood, Edinburgh: and T. Cadell: London. M.DCCC.XXV [1825]. £ 450

FIRST EDITIONS. *Two works bound in one, 8vo, pp. [4], 401, 15 adverts; [4], 382, [2] advertisement; uncut in original green glazed cloth backed boards with original printed label to spine; inscription on front free endpaper dated 1833.*

The author is now identified as Miss Anne Walker of Dalry who was an intimate friend of Susan Ferrier. She was probably, through the influence of Ferrier, introduced to Blackwood's and he was thereby persuaded to publish Anne's two novels.

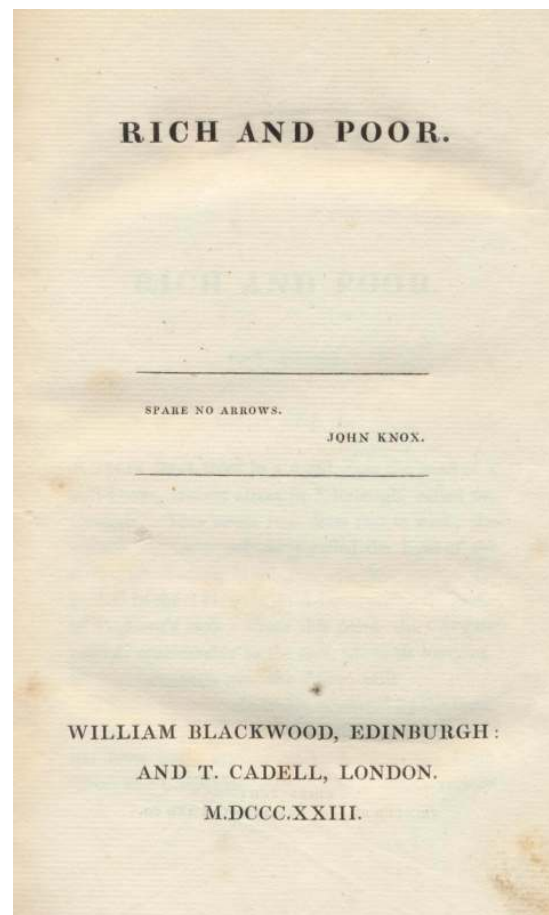
The works revolves around a poor, dissolute, grasping and drunken mother and her new born baby Amelia Bell. They live a fairly hard to mouth existence in Grassmarket of the Old Town of Edinburgh, but through the charity of the well-to-do, but aloof, classes living in the 'Enlightened' New Town they somehow keep things together. Using Amelia Bell as a foil to link the two works together, it is through her relationship, with those who wish to help the child to become good and dutiful member of society in her own station of life, that the work turns.

What makes these two works most interesting is that the author Anne Walker was a Methodist, both something unusual and something of an outsider in respectable 'Presbyterian' Edinburgh society. She writes convincingly of the perfidy of much of the charity of the adherents of the established church in Scotland. It was nowhere else but in Scotland that the Methodists found a combination of circumstances that made their expansion in Scotland so difficult. In the end it was the great disruption in the Church of Scotland of 1843 that there was to be a dramatic religious turning point rather than any serious shift to nonconformity.

J.G. Lockhart, in his correspondence with John Wilson 'Christopher North' neatly sums up Anne Walker's *Rich and Poor* when he calls it 'a clever book, but very methodistical.' The publishers Blackwood and Cadell may have been persuaded that there was an opening for such 'progressive' literature, unfortunately for them both it and the sequel turned out to be a dud. Both the story line and characterisation are well above the average and the works are generally a good read, this was not of much avail as they attracted few sales resulting in still fewer surviving copies.

The original price of 10s 6d for each work was reduced to 18s for the two works bound as here in one volume. William Brown's of Old Street, London was offering the work at 5s in 1837, but John Bohn's in his catalogue of 1843 held out for 8s.

OCLC: 230679132 & 953851553 - the second work recorded at NLS, Aberdeen, German National Library, Pennsylvania and Rice University only; 'The English Novel, 1800–1829': Update 2 (June 2001–May 2002): 1823: 81; see *Memoir and Correspondence of Susan Ferrier 1784-18*, ed. John A. Doyle (London: Eveleigh Nash & Grayson, 1929), p. 169.



INTENDED TO RAISE "THE NATIONAL TONE IN WHATEVER CONCERNS US SOCIALLY OR INDIVIDUALLY"

45. WALKER, Thomas. THE ORIGINAL... Vol. I [*all published*]. London: Henry Renshaw, 356, Strand, 1835. £ 185

FIRST EDITION. *8vo, pp. [iv], 408, 36; apart from some light dust-soiling (where individual parts folded) in places, a clean copy throughout; contemporary half calf over marbled boards, spine with red morocco label lettered in gilt, minor rubbing, but still a very appealing copy with the ownership signature of William Harness (1790-1869), friend of Byron and Shakespeare editor, on front free endpaper.*

Written by the police magistrate at Lambeth Court, Thomas Walker (1784–1836), the work is 'a collection of his thoughts on many subjects, intended to raise "the national tone in whatever concerns us socially or individually"'; the papers on health and gastronomy, however, were the chief attraction of the text. Many editions of *The Original* were published: one, with memoirs of the two Walkers (the other being the author's father, also Thomas, the political reformer) by William Blanchard Jerrold, came out in 1874; another, edited by William Augustus Guy, in 1875; and one, with an introduction by Henry Morley, in 1887. A selection, entitled *The Art of Dining and of Attaining High Health*, was printed at Philadelphia in 1837, and another selection, by Felix Summerley (Sir Henry Cole), was

THE ORIGINAL.

BY THOMAS WALKER, M.A.

TRINITY COLLEGE, CAMBRIDGE.

BARRISTER AT LAW, AND ONE OF THE POLICE MAGISTRATES OF THE METROPOLIS.

PUBLISHED EVERY WEDNESDAY AT 12 O'CLOCK, BY H. RENSHAW,
356, STRAND, NEARLY OPPOSITE WELLINGTON STREET.

No. XII.] WEDNESDAY, AUG. 5, 1835. [PRICE 3d.

Contents :

Hand-loom Weavers.	Extravagance and Economy.
Art of Attaining High Health.	Letters from the Continent.
National Characteristics.	

HAND-LOOM WEAVERS.

I GIVE the following extract from the Report of the Committee of the House of Commons on the state of Hand-loom Weaving, by way of illustration of many of my observations throughout my numbers, and for the purpose of instilling into the minds of my readers what I conceive to be right conclusions on a subject of deep importance—that is, the well-being of the labouring classes.

POVERTY AND PAUPERISM.

I GIVE the following extract from my pamphlet on Pauperism on account of the distinction drawn between Poverty and Pauperism, and for the sake of correcting certain erroneous notions connected with the two.

“ In order to exhibit pauperism in its strongest colours.

published in 1881 under the title *Aristology, or, The Art of Dining*. Indeed, these are two series of articles, the first with eleven appearances, the second published in nine issues. Other articles are on the *Domestic Economy of the Labouring Classes*, a revealing text about the micro-economics of poverty, malnutrition and deprivation.

This periodical appeared from May 20 to December 2, 1835 only; however, it was reprinted over ten times before 1890.

OCLC: 9049174; BUCOP III, p. 462.



ON THE DOOR-STEP.