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the change in Birmingham from the late eighteenth century "Church and King" mob, to the situation in 1816 when

'The radical and even revolutionary spirit of the Birmingham "lower classes" . . . seems . . . established.'(1)

and a detailed study of artisan radicalism in Birmingham has noted its emergence during the years 1815-1820.⁽²⁾ It would seem that there was a fairly close connection between the artisan radicals and the working class in Birmingham, of which the artisan grouping was a major element.⁽³⁾ Clive Behagg has noted how this emergent radicalism was motivated by artisans, and how its leader, George Edmonds, was typical of the artisan class which made up the majority of his following.⁽⁴⁾ The nature of this artisan radicalism was based on the existing moral code of the artisan, what Tholfsen has called the 'ethic of respectability'. This involved, in a correlation of middle class and working class values, working for reform within the existing social framework in a "legal" and respectable way. This was seen in both the Union Society and Mechanic's Institute.⁽⁵⁾

The years 1815-20 saw a series of incidents in Birmingham in which the working class radicalism of the artisans was harried by the Tory-Anglican elite, many of whom were prominent in school provision. The Birmingham Hampden Club was soon under pressure after its foundation in 1816, and local magistrates threatened publicans with the loss of their

(1) Rose, 'Origins of Radicalism', p.10.

(2) Behagg, Artisan Radicalism, p.1.

(3) Trygve R. Tholfsen, 'The Artisan and Culture of Early Victorian Birmingham', University of Birmingham Historical Journal, Vol. IV, (1953-4), p.149.

(4) Behagg, Artisan Radicalism, pp.1 and 26.

(5) Ibid. pp.26-32.

'where the voices of the children are the sweetest imaginable.'(1)

This limitation of the curriculum had been revealed a little earlier by Wood's report of 1838. As Table 39 shows the emphasis was heavily on the 3 R's, religion-morals and for girls sewing and knitting skills, and this curriculum limitation was not just for the Anglicans as the figures also include some dissenting schools.

TABLE 39

SUBJECTS PROFESSED TO BE TAUGHT IN 7 INFANT
& 26 CHARITY SCHOOLS⁽²⁾

Subject	Inf- ant	Char- ity	Subject	Inf- ant	Char- ity	Subject	Inf- ant	Char- ity
Reading	7	25	Sewing	2	21	Mathematics		
Writing	2	23	Knitting	2	19	Morals	7	25
Arithmetic	7	24	Domestic Duties	-	5	Religion Instruction	7	21
Grammar	-	10	Industrial Employ.	-	2	Religion Catechism	-	4
Geography	-	9	Music	-	1	Prayers & Hymns	-	1
History	-	6	Classic Languages	-	2	No relig. instruction	-	-
Drawing	-	1	Modern Languages	-	2	x x x x x x x x x		

The timetable of St. Thomas in the mid 1840's well illustrated this emphasis. Apart from subjects closely related to religion and the 3 R's only 55 minutes a day were devoted to extensions of the curriculum. Other national schools exhibit similar timetabling; in 1842 St. Bartholomew's taught the 3R's, English, History and Geography, though its library also

(1) Ibid.

(2) Wood 1838, Table 6, p.18. Anglican schools accounted for 17 charity and 4 infant from the totals.

