

CHAPTER XIII.—STUDIES IN THE SCHOOLS.

§ 1. *ARS GRAMMATICA*: EXTENT; QUANTITY AND QUALITY; CURRICULUM; PROMOTION; GRAMMARIANS AND GRAMMARS.—§ 2. MUSIC.—§ 3. ENGLISH AND WRITING.—§ 4. GEOGRAPHY.—§ 5. ARITHMETIC AND MATHEMATICS.—§ 6. DRAWING AND PAINTING.—§ 7. MODERN LANGUAGES: FRENCH, GERMAN, AND ITALIAN.—§ 8. GAELIC.—§ 9. DANCING.—§ 10. GYMNASTICS.—§ 11. ACTING OF PLAYS.—§ 12. RELIGIOUS INSTRUCTION.—§ 13. SUNDAY WORK.—§ 14. LIBRARIES.

§ 1. THE curriculum of the grammar school not very long ago consisted only of the *ars grammatica*, which our forefathers regarded as the most constant and fundamental subject of instruction—the only instrument fitted for educating every one, irrespective of his circumstances, capacity, and inclination, without taking into consideration the age at which he was to leave school, or the occupation which he intended to follow. At a time when Latin was not altogether a dead language—when it was the vehicle for transmitting learning and carrying on correspondence among the nations of Europe—when the literature of no other country could be compared in richness with that of Rome—when education of direct utility was never dreamt of—it was natural enough, at such times, to make Latin the principal, if not the sole, subject of study in the schools; but the same reasons no longer exist for pursuing a classical education, which is now considered chiefly valuable for its indirect effect on the mind, there being in the case of the learned professions the further element of direct practical utility. No one doubts that classical training is an admirable instrument for disciplining the mind—it is certainly the best means for acquiring an exact and thorough knowledge of languages—but the age is

gradually losing the reverence for the dead languages which distinguished our ancestors, and modern educationists differ widely in opinion from such zealous advocates of classical education as maintain that Latin alone is more 'instrumental than all other subjects together in stimulating thought.'¹ Many think, on the contrary, that a course equally long and thorough in other subjects—say in modern languages, logic, mathematics, and the sciences—is an instrument of intellectual discipline perhaps as effective as classics, while it is calculated to be of much more service in after-life, there being few of those who receive a 'liberal education,' but are not followers of liberal pursuits, or members of the learned professions, that read a classical author after leaving school.

We shall, in the first place, produce some evidence, in as small a compass as possible, indicating the *extent* to which *ars grammatica*—classical literature generally—was taught, or proving the facilities afforded in every little centre of population in Scotland, from the middle of the sixteenth century to our day, for imparting scholastic education in the schools which were under the administration of the magistrates and town councils: In 1563 the master of the grammar school of Haddington promises to 'leir the bairnis diligentlie in grammatik letters, in latyne tounge;'² in 1571 the schoolmaster of Crail engages to teach the 'bairns in grammar as becomes a master of a grammar school;'³ in 1585 the bishop of Aberdeen institutes a grammar school at Banff for instructing the youth in the elements of Greek and Latin, and ordains that the rector shall be one well versed in these languages—knowing how to educate thoroughly in the rules of Greek and Latin grammar;⁴ in 1591 the master of the grammar school of Haddington undertakes to instruct the 'whole bairns sufficiently in their Greek and Latin grammars, and in all the classic authors necessary;'⁵ in 1606 Parliament ratifies Mr John Davidson's foundation of

¹ Report on Burgh Schools, i., 188.

² Burgh Records of Haddington.

³ Burgh Records of Crail.

⁴ The Original in the charter chest of Banff.

⁵ Burgh Records of Haddington.

the school at Prestonpans for the teaching of Latin, Greek, and Hebrew;¹ in 1612 the council of Inverurie appoint a master for 'educating the youth of the burgh in the Latin tuing';² in 1614 a fifth class was established in the high school of Edinburgh for teaching the rudiments of the Greek language;³ in 1625, 1642, and 1656⁴ respectively, the masters of the grammar school of Stirling promise to instruct the 'hail youthe presented to them in all the parts of grammar and authors, both Latin and Greek';⁴ Mr John Row, who was afterwards minister of Aberdeen, introduced Hebrew into the grammar school of Perth, of which he was appointed master in 1632;⁵ in 1653 the master of the grammar school of Paisley shall 'use his best endeavours to train up the youth in literature';⁶ in 1655 the schoolmaster of Peebles swears to instruct the youth 'in all liberal sciences, including humanity';⁷ in 1661 the council of Aberdeen 'authorise Mr William Aidy to teach young scholars in the Greek tongue at such hours as shall not be prejudicial to the grammar school';⁸ in 1663 Latin and Greek were taught in the grammar school of Dumfries;⁹ in 1686 the schoolmaster of Stranraer undertakes to 'educat all children sent to the public school in Latin or any other science, in so far as he and they are capable';¹⁰ in the same year the schoolmaster of Wigtown shall, among other subjects, teach Latin to the scholars;¹¹ in 1727 the council of Ayr appoint a school doctor skilled

¹ Acts of Parliament, 1606, c. 29, iv., 302.

² Burgh Records of Inverurie.

³ Steven's High School, 48.

⁴ Burgh Records of Stirling.

⁶ M'Crie's Life of Melville. There is no evidence in the records of Perth—the best of all authorities—corroborating Dr M'Crie's statement. In 1632 the council ordained Mr Row to teach, among other subjects, 'grammar,' but there is no mention made either of Greek or Hebrew: Burgh Records of Perth.

⁶ Burgh Records of Paisley.

⁷ Burgh Records of Peebles.

⁸ Burgh Records of Aberdeen.

⁹ M'Dowall's History of Dumfries, 502.

¹⁰ Burgh Records of Stranraer.

¹¹ Burgh Records of Wigtown.

in the 'Greek and Latin tongues;' ¹ in the same year is chosen a schoolmaster of Dunbar, for teaching 'Latin and Greek;' ² in 1731 the master of the grammar school of Haddington becomes bound to teach 'Latin, Greek, and other liberal sciences;' ³ in 1747 Latin and Greek were taught in the grammar school of Dumbarton; ⁴ in 1762 the council of Rothesay procure a schoolmaster qualified to teach, *inter alia*, Latin; ⁵ in 1780 Latin and Greek were taught in the grammar school of Banff; ⁶ and in the following year in that of Wigtown; ⁷ in 1787 the rector of the grammar school of Kirkcudbright was required to teach Latin and Greek; ⁸ in 1789 the master of the grammar school of Greenock was allowed to teach only Latin and Greek; ⁹ in 1823 it was reported to the council of Greenock, by a committee deputed to visit the Irvine academy, that a 'class of lads, most of whom were not employed beyond twelve months upon Greek, had read several prose authors, and made such progress in Homer, that they could translate readily the first six books of the Iliad, *ad aperturam libri*, and the New Testament Epistles and Evangelists, *ad aperturam libri*;' ¹⁰ in 1826, the year in which James Melvin was appointed rector of the grammar school of Aberdeen, 'after full discussion, the magistrates and visitors order the Greek language to be taught in the two higher classes;' and we learn in the following year that in the examination in the elements of the Greek language the scholars acquitted themselves greatly to the satisfaction of the visitors, 'presenting a happy earnest of what might be expected were the study of Greek more general in the schools of Scotland;' ¹¹ in 1831 and 1835 the rector of the grammar

¹ Burgh Records of Ayr.

² Burgh Records of Dunbar.

³ Burgh Records of Haddington.

⁴ Burgh Records of Dumbarton.

⁵ Burgh Records of Rothesay.

⁶ Burgh Records of Banff.

⁷ Burgh Records of Wigtown.

⁸ Burgh Records of Kirkcudbright.

⁹ Burgh Records of Greenock.

¹⁰ Ibid.

¹¹ Burgh Records of Aberdeen. The study was more general than the council imagined, but, judging from this entry, the famous school had for once fallen behind its neighbours in classical literature.

school of Campbeltown taught, among other subjects, Latin and Greek.¹

In the year 1835 Latin and Greek were taught, or there was provision for teaching these languages, in the following burgh schools *at least* (in addition to the higher schools, those of Edinburgh, Aberdeen, Glasgow, Dundee, Perth, Ayr, Irvine, Inverness): town school of Airdrie,² burgh school of Burntisland,³ united burgh and parochial school of Craïl,⁴ Cupar academy,⁵ Dumbarton burgh school,⁶ Hamilton burgh school,⁷ Inverkeithing burgh and parochial school,⁸ Inveraray grammar school,⁹ Montrose academy,¹⁰ Musselburgh grammar school,¹¹ Paisley grammar school,¹² Peebles grammar school,¹³ Renfrew grammar school,¹⁴ Stirling high school,¹⁵ Tain grammar school¹⁶—in all, twenty-three schools. With the exception of Burntisland burgh school and Peebles grammar school, Latin and Greek were taught in all these schools in 1868, and also in the following: Annan academy, Dumfries academy, Kirkcudbright academy, Banff grammar school, Elgin academy, Peterhead academy, Falkirk parochial or grammar school, Lanark burgh school, Greenock academy, Dunbar burgh school, Forres academy, Kilmarnock academy, Port-Glasgow burgh school, Kirkcudbright school, Arbroath high, and parochial or burgh schools, Brechin burgh school, St Andrews Madras college, Kirkwall burgh school, Stranraer academy, Wigtown burgh and parochial school.¹⁷

We gather from these notices of the different places in which Latin and Greek were taught, that a liberal provision was made all over Scotland from an early period for imparting to the young a scholastic education—an education, if not an acquisition of a useful knowledge form, upon which the highest structure might with safety be reared. There was hardly a burgh in which there was not a school for in-

¹ Burgh Records of Campbeltown; Mun. Corp. Report, i., 150.

² Municipal Corporations Report, i., 56.

³ *Ibid.*, 139.

⁴ *Ibid.*, 158.

⁵ *Ibid.*, 181.

⁶ *Ibid.*, 206.

⁷ *Ibid.*, ii., 75.

⁸ *Ibid.*, 93.

⁹ *Ibid.*, 82.

¹⁰ *Ibid.*, 241.

¹¹ *Ibid.*, 252.

¹² *Ibid.*, 310.

¹³ *Ibid.*, 295.

¹⁴ *Ibid.*, 361.

¹⁵ *Ibid.*, 408.

¹⁶ *Ibid.*, 425.

¹⁷ Report on Burgh Schools, i., pp. 254, 255.

tellectual exercises, for developing the powers of the mind—there was no important centre in which the authorities did not provide such a machinery as gave facilities to every clever lad who thirsted for learning to acquire knowledge of the languages of Greece and Rome—a knowledge which introduced him to a science, philosophy, and mythology, unequalled in richness, beauty, and thought, by those of any other country. We have not investigated the educational history of other countries with any diligence or care, but so far as our limited inquiry has proceeded, we have discovered no other place so small, barren, and poor as old Scotland which had devised and maintained a system of education in burghs and parishes so free and enlarged, that parents of small or moderate means, or no means at all,¹ were enabled to give to their children the highest form of instruction in the country; and it is our opinion that in no other country did the poorer classes, including the small farmers, crofters, artisans, and labourers, prize a liberal education to the same extent as those classes have done in our own country.² The

¹ See Notice of Poor Scholars, *infra* under Fees and Salaries.

² Out of 882 students in the Latin, Greek, and mathematical classes in the universities of Edinburgh, Glasgow, and St Andrews, and of the junior Latin and Greek classes in the university of Aberdeen, for the session of 1866-67, it appears that the profession or occupation of their fathers was in the following proportion :

Classes.	Aberdeen.	Edinburgh.	Glasgow.	St Andrews.	Total.
Professional . . .	34	104	108	29	275
Commercial . . .	11	50	76	9	146
Agricultural . . .	37	54	60	11	162
Shop-keeping . . .	3	12	13	1	29
Artisans and skilled labourers . . .	12	57	65	9	143
Labourers . . .	8	10	15	1	29
Indefinite & Sundries	7	17	13	1	38
Profession not given	11	12	24	13	60
Total . . .	118	316	374	74	882

The instances of persons reaching our universities from the humblest origin, and afterwards reflecting lustre on their *alma mater*, are endless: Report on Burgh Schools, i., pp. 154, 155.

effect of this generous system of education in exalting our national character cannot be over-estimated.

Having given a rough estimate of the degree or extent to which classics were taught at different periods, our next duty is to endeavour to ascertain the character of the instruction given in this subject, at various times, in our leading grammar schools. We begin, for this purpose, by citing the testimony of the fullest, if not the first, curriculum preserved after the Reformation,¹ viz., that of the grammar school of Glasgow. According to this programme, it is appointed that a course of five years, beginning on the first of November, shall be devoted to the study of Latin, and that the pupils be previously instructed in reading, writing, and in committing some words to memory.

FIRST YEAR'S COURSE.—During the first six months part of the rudiments and etymology shall be prelected upon, and the scholars shall compare the names of things in daily use; during the last six months, besides repeating daily a portion of what they had previously acquired, they shall learn the remainder of the rudiments of etymology and syntax; they should also commit to memory short sentences, inculcating piety, good morals, and conduct, to be rendered into the vernacular in the best style possible.

SECOND YEAR'S COURSE.—During the first six months—a part of the rudiments being repeated daily—one half of the first part of Despauter shall be learned with the colloquies of Corderius; during the remaining six months, what remains of the first part of Despauter shall be taught, nor shall the morning lessons in etymology be omitted; the pupils shall also make as much progress as possible in the dialogues of Corderius, which, being learned, shall be followed by the select epistles of Cicero, the minor colloquies of Erasmus, and the sacred dialogues of Castalio.

THIRD YEAR'S COURSE.—During the first six months—a portion of the rudiments or of the first part of Despauter being repeated daily—the syntax of Despauter, or at least the

¹ Cf. *supra*, p. 59.

greatest part of it, shall be taught, along with a few of Cicero's epistles and Terence's comedies. During the other months—a portion of the grammar lesson being repeated daily—the remainder of syntax shall be taught, and further progress made in the comedies of Terence. To these there shall be added prelection on Ovid's *Epistolæ de Ponto* and on his book of *Tristia*, also on the Psalms of Buchanan, especially those written in elegiac verse—each lesson to be gone over according to the rules of etymology and syntax. In this year, twice or thrice in each week, there shall be taught a theme in the native tongue, selected from the works of some elegant and polite Latin writer, particularly from the works of Cicero. When each pupil has translated this into good Latin, and has neatly written down the same, he shall deliver it for examination to the master or to the usher, whose duty it shall be in examining the theme to hear each (the rest listening with silence) distinctly, and in a clear voice, read his theme, to see that each passage is properly written, and if it be incorrect, he shall amend it in the hearing of all; and lastly, to give the words of the author himself, to be committed to memory, or at least carefully read, so that thus each scholar may the better learn to correct his mistakes. There should also occasionally be prescribed some passages from the best Latin authors, to be translated into the vernacular.

FOURTH YEAR'S COURSE.—For the first quarter, more or less, *ars versificatoria* of Despauter shall be prelected upon, with selections from Buchanan's prosody and epigrams; also, there shall be taken from the poets read in a former year, examples of each of the rules of prosody. For the rest of that year the scholars shall employ themselves (their prescribed tasks being repeated daily) in the art of poesy and in the practice of rules; Virgil, Ovid's *Metamorphosis*, Horace, and Buchanan's Psalms, should be prelected upon. Twice every week, also, there should be given out a short sentence having some wit or point, or an argument, or narrative; those who can, turning the same into verse—heroic, elegiac, or lyric; should there be any who have no aptitude for poetical

composition, let him be employed in converting loose sentences into grammatical language, and in writing themes.

FIFTH YEAR'S COURSE.—For the first half of the year (the grammar lesson not being neglected in the interval), prelections will be given upon rhetoric—the greater part of Tully and of Cassander, Cicero's *Oratio pro Archia*, and thirteen books of Ovid's *Metamorphosis*, etc. During the remainder of this course, the pupils should be exercised in the study of the poets foresaid, of Sallust's history, Cæsar's commentaries, and certain works of Cicero; towards the end of the year let them study the elements of Greek grammar; they shall, on every alternate day translate into Latin a theme written in the vernacular, following as closely as possible the style of Cicero, Cæsar, or Terence—during the examination of the theme all who belong to the same class listening with silence; where the scholars shall in any respect have departed from a correct style, they must be instantly recalled to the rules of grammar; and where they depart from purity of diction, they should be corrected by examples from Terence, Cicero, and Cæsar; twice a week, also, let those who have the faculty try their skill in verse writing.¹

¹ The Original, which is in the archives of Glasgow, is not dated, but was written in the same hand as an act book of the town council in 1573. In 1685 the masters of the college and the ministers of the city drew up, at the request of the town council, a scheme for teaching the grammar school which would, in their opinion, 'raise both the reputation of the grammar school and make the children distinguishable for their proficiency from those who are educated at country schools:' 1. The scholars shall continue in the grammar school for five years, corresponding to which there shall be five classes. 2. The first year's scholars shall be taught the common rudiments of Latin, including the vocables, *Dicta Sapientium*, *Sulpicius*, etc., as presently taught in the school. 3. In the second year they shall ascend to the next, or fourth class, which shall be taught the large half of the first part of grammar, together with *Corderius*, *Erasmi Minora Colloquia*, some select epistles of Cicero and Cato. 4. In the third year they shall advance to the third class, which shall be taught the other half of the first part of the grammar, and a little piece of the second, as far as *Regimen genetivi*; for authors they are to have Ovid's epistles, his books of *de Tristibus et de Ponto*, Buchanan's *Psalms*,

Several improvements were made in the course of study pursued in the high school of Edinburgh since the time when the 'grace buik, prymar, and plain donat' were among the class-books.¹ The 'ordo scholæ grammaticæ Edinensis,' used at the high school in 1640, was as follows: During the first six months of the first year, the scholars shall be taught the principles of grammar *in vernaculo sermone*—learning at the same time the Latin names of everything on earth and in heaven; during the second six months they shall daily repeat a certain portion of grammar, and learn particular sentences relating to life and manners; during the first six months of the second year, they shall repeat daily certain parts of grammar, more particularly as laid down by Despauter, translating the same into English; also, they shall read Cordery's colloquies; during the second six months they shall be taught daily the syntax of Erasmus, the masters teaching and the scholars learning in the Latin language. Through the whole of the third year they shall repeat daily a portion of etymology and syntax, be exercised in reading Cicero's *de Senectute* and *de Amicitia*, Terence's comedies and elegies, Ovid's *Tristia*, Buchanan's Psalms, and Cicero's epistles—reading the same *clara voce*. In the fourth year they shall repeat daily for the first month what they had already learned, be taught Buchanan's prosody, with Despauter's select rules, and Buchanan's epigrams and poetry; during the other months they shall be exercised in poetry and in the

such of them, especially, as are written in elegiac or Sapphic verse; with themes and versions out of the best authors, and especially Cicero. 5. The fourth year scholars, being promoted to the second class, shall learn the rest of syntax from *Regimen genetivi*, not neglecting the repetition of the former parts, together with Cæsar's Commentaries, Justin's History, Ovid's *Metamorphosis*, and Virgil. 6. The last year scholars, being ascended to the first and highest class, shall perfect the third and fourth parts of the Latin grammar; also learn Buchanan's Epigrams, his *Jepthes* and *Baptistes*, some select parts of Horace and Juvenal, with exercises in poesy, themes, and versions: The Original in the archives of Glasgow.

¹ See *supra*, p. 49.

practice of the rules of grammar—reading Virgil, Ovid's *Metamorphosis*, Horace, Buchanan's *Psalms*, translating Cicero, Cæsar, and Terence; the beauties of these authors to be explained to them. In the fifth year they shall study the whole rhetoric of Tully, and the greater part of the compendious rhetoric of Cassander; read Cicero's orations, and the short speeches in Sallust, Virgil, and Lucan; they shall read distinctly and audibly, and declaim.¹

¹ Chalmers' *Life of Ruddiman*, pp. 88-90. Two earlier curricula of this grammar school are preserved: In 1598, the first and second rudiments of Dunbar, with the colloquies of Corderius, were taught to the first class. To the second class was taught the first part of Pelisso, Cicero's familiar epistles, with version, thrice in the week; the third regent taught the second part of Pelisso, with the supplement of Erasmus, *Syntaxis*, Terence, the *Metamorphosis* of Ovid; the fourth regent, the third part of Pelisso, Buchanan's prosody, Tully's figures and rhetoric, *Figuræ Constructionis* Thome Linacri, Virgil, Sallust, Cæsar's Commentaries, and Florus' *Ovidii Epistole*: Burgh Records of Edinburgh. In 1614 Dunbar's Rudiments is enjoined to be taught to the first class as the most approved book, the master conjoining with it the vocables of Stanisburgius [?] for declining *Dicta Sapientium*, and the distich of Cato. The second class shall learn Despauter's first part, Corderius, *Minora Colloquia Erasmi*, *Select Epistles* of Cicero as collected by Sturmius; and as soon as they enter into the third book of part one, they shall be exercised in themes and versions. The text-books prescribed for the third class are Despauter's second part, the familiar epistles of Cicero, his treatise *de Senectute*, or *de Amicitia*, and always Terence; Ovid's *Epistles*, or his *Tristia*; they shall also be exercised in themes and epistles. The fourth class shall be taught parts three and four of Despauter, Ovid's *Metamorphosis*, or Virgil, with Quintus Curtius, or Cæsar's Commentaries; and if they be sufficiently qualified, Suetonius; they shall have exercises in versions, themes, and verses, according to their abilities. The high class shall learn rhetoric, some of Cicero's Orations, or *de Oratore*, or *de Claris Oratoribus*, Sallust, Plautus, Horace, Juvenal, Persius; it shall have exercises in orations, compositions, versions, and verse, according to their gifts. They are to be taught prose and verse alternately, and the Greek grammar, Lysesiod [Hesiod?], or Thergius [Persius?]. There shall be repetitions and disputes every week: Burgh Records of Edinburgh. A later curriculum was drawn up for the high school in 1710, when, on the recommendation of a committee of the professors of the university, the council appointed

The curricula in the grammar schools of Glasgow and Edinburgh may be compared with that prepared for another grammar school, that of Aberdeen, in 1700: The entrants shall read Latin during the first quarter, or longer, as shall seem good to the masters. After reading, they shall learn the declensions, comparisons, pronouns, conjugations, and the rest of the rudiments, to the constructions; they shall also learn by heart, decline, and conjugate the first four sections of Wedderburne's vocables; with the constructions they shall have the two last sections of the vocables—*dicta sapientis* and *rudimenta pietatis*; with the first part of the grammar they shall have Lilly, Sulpicius, distich of Cato, Ovid's epistles, Virgil's epigrams [*sic*], Moretum, Terentii Andria; and for prose authors, Corderius, Minora Erasmi Colloquia, Ludovici Vivis Dialogi, Minores Ciceronis Epistolæ; and for sacred 'pense,' Ursin's Catechism, Dialogi Sacri Sebastiani. With the second part of the grammar, Virgil's eclogues, Ovid's Metamorphosis, Virgil's fourth book of Georgics; and for prose authors, Curtius, Sallust, Cæsar's Commentaries; for sacred lessons, Buchanan's Paraphrase on the Psalms. With the third part of the grammar, Virgil's second and sixth Æneids, Horace's Odes; and for prose authors, Cicero's Offices, Colloquia Erasmi Majora, Sweton [Suetonius?]; and for sacred 'pense,' Bu-

the following text-books to be read in the several classes: In the highest class—*Poets*: Terence, Virgil, Lucan, Horace, Juvenal, Buchanan's Psalms; *Prose authors*: Cicero's Select Orations, Livy, Florus, Sallust, 'Sueton,' Vossius' little compend of Rhetoric. In the second class—Virgil's Pastorals, Claudian, Ovid's Metamorphosis, Buchanan's Psalms; *Prose authors*: Cæsar's Commentaries, Velleius Paterculus, Justin, Curtius. In the third class—*Poets*: Phædrus, Ovid's Epistles or Metamorphosis; *Prose authors*: Cicero's Select Epistles, Cornelius Nepos. In the fourth class—Sulpicius de Moribus, Cato's Moral Distichs, Phædri Fabulæ; *Prose authors*: Corderii, Erasmi, et Castalionis Colloquia. In the lowest class—Vocables, variæ loquendi formulæ dicta sapientium, rudimenta pietatis. Persius is omitted, because his style is obscure, and the Westminster Catechism, the Latin being not unexceptionable. They recommend Buchanan's history and his other distinct poems to be read in private by the first class: Burgh Records of Edinburgh.

chanan's paraphrase continued. With the fourth part of the grammar, some of the select Satires of Horace, the tenth and thirteenth Satires of Juvenal, some of the Satires of Persius; and for prose, the first decade of Florus' Livius, and Buchanan's chronicle, together with the turning and making of verse, dictates of rhetoric, and rules of elegancy, to which shall be added some practice in composing and resolving orations according to the rules of rhetoric. After Despauter's grammar is taught, Kirkwood's orthography and syntax shall be learned, with his tract 'de variis carminum generibus.' From Vives' Dialogues all along through the rest of the prose authors, the choicest sentences of each day's lesson shall be dictated in Latin and English, together with the versions of each day's lesson; and for each lesson throughout the several factions, a daily conference shall be appointed. As to composition, the public arguments shall be dictated three times in the week; besides these, the high class shall have five arguments more. On Saturday forenoon there shall be disputes, repeating of rules and authors publicly by the several classes by course; once a week all the rules and questions of the Shorter Catechism shall be repeated publicly. In the winter quarter, each scholar of the higher class shall repeat a fable of Æsop from the public desk before the whole school.¹ The work done in this school

¹ Burgh Records of Aberdeen. The following regulations, dated 1711, for teaching Latin in the grammar school are worth quoting: The first or lower class shall, every year, be formed in the first week of November—when the highest class goes off to college—out of those who have lately joined the school, or have been formerly employed in reading Latin, or not duly qualified to begin the grammar. The doctor who has to teach that class (the elementarians) shall carry them through the rudiments, vocables, and 'small authors, with all possible despatch, so that after an examination at the general visitation in the following year they may be found duly qualified to be admitted to the grammar school. With the view of composing this class—on which all the rest in a great measure depends—the children shall be enrolled at Rood-day and Lammas, sufficiently instructed in English, so that the master of the lowest class may engage them in reading Latin, mandating vocables, or other suitable exercises, until formed into a class. All who have not entered

nearly a century later, will appear from a statement made to the council in 1796, when it was reported that the fourth and fifth classes in the grammar school were reading Virgil, Terence, Livy, Cicero, Sallust, Cæsar, Horace; the greater part of their time was spent in reading prose authors; they got about three versions in the week; in the third class the boys were reading Cornelius Nepos and Eutropius, in the second class, Corderius and grammatical exercises; from the first to the third year, the boys will have read the rudiments, vocabulary, Corderius, Eutropius, Watt's grammar, grammatical exercises, Cornelius Nepos, Ovid, and Cæsar; the reading of English was practised in first and second year, particularly in the first year.¹

seasonably, or are not fitted to begin Latin, or to be reduced into a class, shall be continued in reading until the next year's class shall be formed. The foresaid class, now the second class, shall, in the beginning of November following, begin grammar, so that within the second year they may be taught etymology, or first part, and some of the second, which, with the authors prescribed in 1700 (see *supra*, p. 341), may be taught within a year. That class, now the third, shall, in the beginning of November, be carried forward in the grammar, so that in a year more they may learn the remainder of the syntax, prosody, or third part, and the few pages relating to orthography; thus learning the whole grammar within two years; the authors to be taught to this third class shall be the same as formerly appointed, according to the progress in grammar. The rudiments and grammar having been carefully taught within three years, with the proper authors, the class, in the beginning of November in the fourth year, shall be delivered to the master, whose work shall consist in expounding and resolving authors to the highest or fourth class, according to their proficiency in themes, versions, poetical compositions, and orations; these exercises shall always be accompanied by the constant repetition of the rules and the most abstruse or necessary portions of the grammar. The master shall, after the first day of May, yearly teach his class some very plain and short treatise of rhetoric, along with other exercises; and he shall be required to teach a complete set of new authors every year, but there shall only be one prose author and one verse author beside the sacred lesson, and some diets for reading or practising colloquies: Burgh Records of Aberdeen.

¹ Burgh Records of Aberdeen. An illustration of the course of study pursued at a school, embracing English and mathematics, is furnished by the records of Ayr: In 1746 the council, after much 'deliberation,

Every student of classical literature will value the ancient curricula, or the statement of the work prescribed or done in our fine old grammar schools—recognising in the various courses a large and liberal scheme admirably, if not wonderfully, arranged for acquiring sound scholarship, which was taught in the more important grammar schools, including Edinburgh, Aberdeen, Glasgow, Dundee, and other minor schools, independently of, and in no way subordinated to, other branches of knowledge, however useful and important in themselves. In this enlightened age, there is so much else to learn that even in the schools which have to some extent clung to the old faith, less attention can be devoted to classics; and, accordingly, exercises so useful and admirable in themselves as recitation, declamation, verse-making, and Latin writing—exercises which formed a conspicuous part of the old course of studies—our present classical masters have been obliged to discard or throw overboard, though fully admitting their importance, in order to the thorough grounding of their pupils in grammatical knowledge; these branches of the course or methods of teaching have been driven out of school programmes by the constantly decreasing time given to classical literature on account of the increasing demands of the modern branches of study; the adopted a method that appears to them most proper for promoting the purposes of education, that is, the training up of the youth in the knowledge of literature, and preparing them for business in the most expeditious and effectual way possible.' There shall be three masters: one to be occupied in teaching English; another in teaching arithmetic, book-keeping, geometry, navigation, surveying, Euclid's Elements, algebra, with other mathematical sciences, and parts of natural philosophy; the second master shall have charge of the Latin scholars, assisted by the mathematical master who shall take charge of one of the classes, which will give him an opportunity of acquainting himself with the genius of the boys, and so judging how far they are fit for mathematical studies. The school will thus be converted into a sort of academy, where almost every sort of the more useful kinds of literature will be taught, and the want of college education, in a great measure, supplied. In 1751 a fourth master was added, each master having a separate charge: Burgh Records of Ayr.

chief sin of our age—*hurry*—has made it simply impossible for our masters, however zealous in the good old cause, to listen to declamations, or introduce into their class verse-making—a practice which prevails to a large extent, we believe, in the great English schools. Classics being at the time of which we are writing a necessity or reality, and not a matter of tradition—which it is to a large extent at present—the old master laid a broad, deep, and firm foundation for the acquirements of thorough and extensive learning, the benefit of which was much more largely reaped than it is now, when only a smattering of classics can be given even in many of the schools which read the highest classics—such a smattering as will be of comparatively little use in after-life from its want of thoroughness. Can Latin be so taught as to be really useful to pupils who can attend it only for one year? We think it might; but the system on which it has hitherto been taught makes it almost a waste of time for a boy to join a Latin class unless he continues in it for three or four years.

The records quoted showing the classical studies which were common in the greater grammar schools of Scotland during that long period, are also, we think, of great interest and value to the student of liberal education, as proving the strong similarity between the old classical studies and those at present pursued in our highest classical schools—showing, in fact, *mutatis mutandis*, that they were substantially the same as those now followed at the Edinburgh high school, the grammar school of Aberdeen, and others, though it may fairly be doubted whether even these great schools lay now so deep and stable a basis as their predecessors in the sixteenth, seventeenth, and eighteenth centuries. We need hardly add that the grammatical books—the books employed for teaching how to use correctly the languages of Greece and Rome—have been changed,¹ teachers in the higher schools

¹ Books discontinued: Despauter—Grammar; Corderius—Colloquies; Erasmus—Colloquies, Syntax; Castalio (1515-63)—Sacred Dialogues; Buchanan—Psalms, History, Poems; Cassander (1515-66)—Rhetoric;

preferring compilations of their own based on the works of more recent grammarians, such, for example, as Zumpt, Madvig, and other models. The Colloquies, and similar books, have given place to Readers, etc., by which greater variety and completer gradations of difficulty can be secured; and above all, because the good old practice of speaking Latin has been wholly abandoned.¹

We have seen the extent to which classical literature was taught from an early period down to 1868 when the royal commissioners reported on the condition of our burgh schools; and we have also seen the thorough character of the classical instruction imparted at our higher grammar schools from a short time after the Reformation to the end of last century. Our investigations in this branch of education cannot be complete without giving some idea of the work done at present in our principal burgh schools, and fortunately there are materials enough at hand which show at least the quantity, if not the quality, of the instruction given in them during the session of 1872-73, just when the schools were passing from the administration of the magistrates and council to that of the school boards. We begin our analysis and classification of the returns made to the endowed schools commissioners with Latin, illustrating the work done by reference to the text-books used by the highest class in the different

Linacre (1460-1524)—*Figuræ Constructionis*; Pelisso, Jo. *Condriensis—Rudimenta prima Latinæ Grammatice* (1560); Dunbar—*Rudiments* (1614); Stanisburgius [?]; Wedderburne—*Vocables*; Lilly—*Grammar*, 'Brevissima Institutio'; Sulpicius (363-410)—'De Moribus'; Vives, Juan Luis (1492-1540)—*Dialogi*; Ursinus, Zachary (1534-83)—*Catechism*, and its Defence against the Lutherans; Vossius—*Rhetoric*. It may be added that of the class-books prescribed for the grammar school of Aberdeen in 1700, *Dicta Sapientium*, *Rudimenta Pietatis*, Lilly, Sulpicius, *Disticha Catonis*, and Ursin's *Catechism*, were taught in the first class of that school a little before Dr Alexander Beverly became master in the institution, and the 'Rudimenta Pietatis' were used for several years after he was appointed. The following authors referred to in the list of books are not now usually read in schools: Justin's History, Lucan, Florus, Suetonius, and Claudian.

¹ See *supra*, p. 161, and *infra*, p. 372.

schools, and make only one observation, viz., that at present Cæsar is considered an elementary class-book, used generally near the beginning of the curriculum, whereas in the old grammar schools it was not, as a rule, introduced till the fifth, and never before the fourth, year of the course. Cæsar—Bathgate, Burntisland; Cæsar and Ovid—Moffat; Cæsar and Virgil—Leith, Linlithgow; Cæsar, Virgil, Horace, and Livy—Lanark; Cæsar, Cicero, and Plautus—Greenock; Ovid and Sallust—Hamilton; Virgil—Crieff, Dumbarton, Renfrew; Virgil and Livy—Banff, Brechin, Forres, Montrose; Virgil, Sallust, and Horace—Perth; Virgil, Livy, and Horace—Elgin, Inverness; Virgil, Livy, Cicero, and Horace—Arbroath, Dundee, Glasgow; Virgil, Cicero, Horace, and Tacitus—Paisley; Virgil, Sallust, Cicero, Livy, Terence, Tacitus, etc.—St Andrews; Livy—Lerwick; Livy and Horace—Annan, Fraserburgh; Livy, Cicero, and Horace—Aberdeen, Ayr, Cupar, Dundee; Cicero—Peterhead; Horace—Tain; Cicero and Horace—Kirkcudbright, Stirling; Horace and Tacitus—Irvine; Cicero, Horace, and Terence—Forfar; Horace, Cicero, Juvenal, etc.—Dumfries; Horace, Cicero, Plautus, and Tacitus—Edinburgh.¹

It appears from the extracts quoted from the records of different burghs that provision was made for teaching Greek in several of the grammar schools during the seventeenth and eighteenth centuries; but the omission of Greek text-books from certain lists of classics prescribed for the grammar schools of Edinburgh, Aberdeen, and Glasgow, renders it somewhat doubtful if advantage was taken to any great extent of the liberal provision made by the authorities for acquiring a knowledge of the language of Greece, which does not seem to have taken at any time a deep hold of our seminaries of learning. Some estimate may be formed of the work done, and of the proficiency of the most advanced scholars, in our secondary schools, in this department of classics, during the session of 1872 and 1873, from the returns made to the endowed schools commissioners, which as in the case

¹ Report on Endowed Schools, ii., 341-602.

of Latin we have arranged and classified as well as we could in the following order: First Greek Reader—Hamilton; First Greek Reader and New Testament—Dumbarton; Xenophon—Breachin, Forres, Fraserburgh; Xenophon and Anacreon—Aberdeen; Xenophon and Homer—Annan, Banff, Crieff, Greenock, Kirkcudbright, Montrose, Perth, Peterhead, Stirling; Xenophon, Homer, and New Testament—Cupar, Elgin, Paisley; Xenophon, Homer, Lucian, and New Testament—Forfar; Xenophon, Homer, Sophocles—Inverness; Homer—Tain; Xenophon, Homer, Sophocles, Euripides—Dundee; Xenophon, Homer, Herodotus, a play—Arbroath, Dollar, Dumfries; Xenophon, Homer, Euripides, Herodotus, and New Testament—St Andrews; Xenophon, Homer, Sophocles, Thucydides, and New Testament—Edinburgh; Homer, Herodotus, Thucydides, or a play—Glasgow; Thucydides, Euripides, Lucian—Ayr; Plato—Irvine. It may be added that there are no Greek reports from Bathgate, Burntisland, Lanark, Leith, Lerwick, Linlithgow, Moffat, and Renfrew.¹

We have no means of estimating the quality of the instruction given in Latin and Greek, in the various schools mentioned, but judging from the foregoing statements, founded on authoritative returns, it appears to be highly satisfactory as to quantity, though an examination of the great body of them would probably show that with the exception of the higher-class schools proper, their organisation in classics is somewhat defective. This, indeed, is almost inevitable from the limited material supplied to the teacher in small provincial centres,² and from the narrowing influence hitherto of the privy council system.³ The burgh school commissioners reported in 1868 on the quantity and quality of classics as

¹ Report on Endowed Schools, ii., 341-602.

² The number studying classics in the highest classes of the burgh and other schools of the kind, was during session 1872-73, only 607, mathematics 616, and modern languages 682: Endowed Schools, iii., p. 101. Out of the 3343 scholars on the rolls of the higher-class public schools proper at the end of 1874, only 475 pupils were studying mathematics, and only 305 Greek: Report of Board of Education, ii., 154.

³ See *infra*, Chapter XIV., § 5 (Public Money).

then taught in the burgh schools; they state that classics were popular and well taught in the higher-class schools—those giving an education definitely higher than the elementary schools—which consisted of six only, viz., the Edinburgh high school and academy, New Aberdeen grammar school, Old Aberdeen grammar school, Aberdeen gymnasium, and Trinity college at Glenalmond; in these schools 39 per cent. of the scholars were learning Greek, and 94 were learning Latin. The Edinburgh high school and Edinburgh academy, for general classical reading, appeared to them the first schools in Scotland; in the Aberdeen schools, on the other hand, our most exclusively classical schools, few books are read, and only a very small portion of these, a large part of the scholars' time being taken up in writing versions; the Aberdeen schools are more distinguished for verbal accuracy and grammatical precision than for the elegant and extensive scholarship which characterises the Edinburgh schools. The system of teaching classics, which is common in the Aberdeen schools, prevails also, to a large extent, throughout the counties of Aberdeen, Banff, and Moray. On the other hand, in the burgh schools which combine elementary and higher education, of which the commissioners visited fifty-four public in burghs, four public not in burghs, and eleven private, the popularity of classics is on the decrease; in this class of schools only 3 per cent. were learning Greek, and 21 per cent. learning Latin. Taking all the schools together, they have summed up the quality of instruction in classics as follows: Public, private, and mixed elementary, 29 per cent. of the classical departments were good, 25 per cent. fair, 31 per cent. indifferent, and 15 per cent. bad.¹

How long did it take our forefathers to establish the first principles, or lay the sure grounds for the attainment of the thorough scholarship which distinguished their pupils? In other words, what was the duration of their curriculum? We find that it varied from four to seven years, but generally that it extended to five years. According to the programme of study

¹ Report on Burgh Schools, i., 109-113.

drawn up for the grammar school of Glasgow some time after the Reformation, it is ordained that a course of five years shall be devoted to the study of Latin;¹ and, at a later period, it was also fixed at five years: in 1685 it was appointed that the scholars continue in the school for five years, corresponding to which there shall be five classes.² In 1598 a curriculum drawn up for the high school of Edinburgh, and headed, 'Orders agreed to by the council as long as they shall find them to stand with the good of the commonwealth and furtherance of letters,' provides for giving instruction to four classes only, of which the fourth was the highest.³ The length of time, accordingly, of the course in the high school at the end of the sixteenth century appears to have been only four years, but this regulation did not continue long in force, and underwent modification or improvement shortly afterwards in order to promote the 'furtherance of letters:': in 1614 the council ordain in all time coming Mr John Rae, master of 'thair hie scole,' to observe certain 'reullis and ordouris' which were enacted for the instruction of *five* classes, extending over five years; in 1640, when the same school was regulated in conformity with the 'ordo scholæ grammaticæ,' the duration of the course embraced the same period;⁴ and still later, in 1710, the council approved of particulars in relation to the mode and method of discipline which had been prepared by Principal Carstairs and seven of the professors, prescribing certain authors to be read in the highest class, second class, third class, fourth class, and lowest class.⁵ In Aberdeen the course also extended to five years, though there was at first a peculiarity in connection with the curriculum at this school, which we do not find elsewhere, and deserves to be noticed: on 23d October 1710, the council resolve that the whole scholars of the school shall be reduced to four classes (excepting the 'elementarians') after the first day of November next, and that all in each of these

¹ *Supra*, p. 336.

² *Ibid.*, p. 338.

³ Steven's High School, pp. 33, 34; *supra*, p. 340.

⁴ *Supra*, p. 339.

⁵ Burgh Records of Edinburgh; *supra*, p. 340.

classes shall learn one and the same lesson; the elementarians (who shall be distinct from the four classes) will be taught equally by the three *hypodidasculi per vices* weekly or monthly, as they shall agree;¹ so that practically there was at Aberdeen, as at the other great grammar schools, a curriculum of five years, of which the first year was spent in preparing or qualifying the boys for admission, in a worthy manner, to the grammar school, at which Latin only was taught; in the year 1796 there is an entry in the same records mentioning the work done by the fourth and *fifth* classes, from which it appears that at that time the length of the course was the regular one of five years;² it was the same in 1825.³ In short, it may be concluded that the duration of the curriculum of study in all the greater grammar schools during the sixteenth, seventeenth, and eighteenth centuries was five years. The curricula of studies in the minor grammar schools usually embraced a longer period of duration. The records of Ayr afford an example of such a school: in 1761 the following regulations were adopted for the grammar school of the burgh: Mr Paterson, the rector, was appointed to teach mathematics and the highest class in Latin and Greek; Mr Ochterson shall teach the first five classes of the Latin school, and as it requires six years to finish the course of Latin and Greek, it is intended that no scholar shall be put under the care of Mr Paterson until he hath been five years under Mr Ochterson, or some other master, so that Mr Paterson shall have the care of those only in the last year for Latin and Greek.⁴ The course of study at the grammar school of Dundee was still longer—longer than at any other school of the kind in Scotland, but it also followed at last the example of its more important neighbours: in 1773 the council of the burgh, considering that the present plan of education has been long and justly complained of, particularly in requiring a tedious course of seven years of attendance; and being informed that at a number of the most

¹ Burgh Records of Aberdeen.

² *Ibid.*

³ *Ibid.*

⁴ Burgh Records of Ayr.

reputable schools the scholars complete their course in the knowledge of the Latin language in a much shorter time, enact that from this date the following method shall be observed in the Latin school: the course which at present continues for seven years shall be reduced to an attendance of five years, and the number of classes reduced from seven to five.¹ At present the duration of the curriculum varies to a much larger degree than in the old grammar schools: it is still five years at the Aberdeen grammar school, Glasgow high school, and Stirling high school; six years at the Edinburgh high school; nine years at the Leith high school, and at the Perth academy and grammar school; eleven years at the Ayr academy, and at the Paisley grammar school;² its length varies at the Montrose academy, and there is no uniform curriculum at the Elgin academy, nor any at all at the Dumfries academy; the Irvine academy does not apparently fare better—at least it is not credited with any in the returns made in 1874 to the Board of Education.³

In all instances in which there is detailed information with regard to the work prescribed in our old grammar schools, we find, as we might expect, a hard and fast course of study or curriculum, which is very necessary for the order and discipline of the school and regular progress of the scholars; but, unlike the English grammar schools, there is now no enforced curriculum of study in any of our public schools, not even in the higher-class public schools, at which, with hardly an exception,⁴ the course of each pupil is left to the free

¹ Burgh Records of Dundee. After searching the records of Dundee, we have not been able to find a trace of the seven years' course of study.

² The duration of the course at the last four schools seems to indicate that they have not yet eliminated the elementary branches from their studies.

³ Report, ii., 154.

⁴ In the Edinburgh high school there is a prescribed course, deviation from which can only be obtained under special circumstances, and by the permission of the rector. The school boards of Glasgow and Stirling are, we believe, moving in the same direction with regard to *their* high schools.

choice of parents—subject only to the restrictions imposed by the time-table. Many teachers recommend a fixed curriculum, but however desirable it would be for the order of the school to have a rigid course, the enforcement of it has been found after trial quite impracticable, there being in mixed or large communities so many boys who are preparing for different occupations; and in all the most important schools the senior departments are largely recruited by boys who come only for one, two, or three sessions. At present, in several schools, all the pupils go through the same training during the first part of their course; but after this, a divergence takes place, some betaking themselves to the classical, others to the modern, department of the school, according to the occupations which they intend to follow. The burgh school commissioners suggested, in 1868, that the first part of the course, extending from nine to thirteen, should include English, arithmetic, Latin, French, and writing—drawing or music being optional. After finishing this course of four years, the boys should have a choice of a literary or scientific course, from thirteen to sixteen or seventeen; the former intended for the professions, and the latter for commerce or other occupations. The literary course would include English, mathematics, Latin, Greek, French, or German, and perhaps a course of popular lectures on science—music or drawing being optional. The scientific course would embrace mathematics, science, English, French, German, music, or drawing—writing and the elements of bookkeeping being optional.¹

The practice, peculiar to Scotland, of the same master carrying his pupils round the whole curriculum has prevailed of old in our schools: thus, in 1671, the council of Aberdeen approved overtures by the visitors for redressing an abuse lately risen in the grammar school, by which the scholars are greatly prejudiced in their learning, viz., changing the doctors from one class to another every quarter; in future, each doctor shall teach the scholars he receives at the four respective quarters until they join the master's class;² in 1711 the

¹ Report on Burgh Schools, i., 148. ² Burgh Records of Aberdeen.

council ratified the act of 1671, and enjoined that each doctor shall bring up the class *per vices* until he delivers it to the head-master.¹ In 1773 the council of Dundee enact that the two doctors and under doctor in the grammar school shall each carry his class from the first principles for three years, at the end of which he shall deliver it to the rector, under whose care it shall continue for the next two years.² The Scottish system is naturally preferred by our own teachers to that prevalent in other countries, where the scholars ascend from the class of one master to that of another; the practice in use in Scotland, which necessarily requires the master to keep his mind active by fresh subjects and higher studies, increases his chances of preferment to higher offices in the profession; at the same time, it is an advantage to the pupil to have for his teacher one who has become acquainted with his character and capabilities; and the economy of the system strongly recommends it to parents who are not in affluent circumstances. On the other hand, the Scottish method or order becomes an evil where the pupils make no progress under the master, or where the master is not sufficiently qualified to instruct advanced pupils, though admirably fitted for juniors, or when the pupils in the same class vary much in age, ability, and industry, which is generally the case at present.

In connection with the first-rate system of classical training which, as we have seen, so remarkably characterised old Scotland, it is of great consequence to ascertain if possible what was the practice in the great schools with regard to the promotion of pupils from one class to another, and fortunately the records supply us with some information on this most important point in the organisation of a school. It appears that in some of the schools in which promotion by routine prevails at present, a certain proficiency was required in the

¹ Burgh Records of Aberdeen. At the same time it was resolved that all the scholars (excepting the elementarians) shall be reduced to four classes, every one in each class learning the same lesson.

² Burgh Records of Dundee.

scholars two centuries ago before being advanced from one class to another: thus, in 1598, the council of Edinburgh enacted that boys who enter a particular class, if found unable to 'hold with their marrowes,' shall be put back at the quarterly examinations;¹ in 1614 the council forbid any of the scholars in the high school 'to assend in the schoole or pass to the colledge, bot quha efter examinatioun ar judgit worthie.'² Promotion by merit prevailed in the same school at a much later period: in 1710 the council ordain that, at the advancement of the classes, care shall be taken that such only shall be promoted as understand tolerably well the subjects taught during the preceding year.³ The same admirable custom prevailed at other grammar schools—for example, at that of Aberdeen: in 1671, by an act of the council, passed for 'redressing abuses,' it is provided that if any boy, through 'neglect or hardness of engine,' come short of his fellows, he shall descend by advice of the visitors, or with consent of the parents, to a lower class;⁴ in 1711 the same council ordain that, at the quarterly visitation, such boys as are found incapable of keeping pace with the rest of their fellows shall descend to a lower class, 'an arrangement which will,' in the opinion of the council, 'much contribute to the advantage and good order of their school;'⁵ at the general visitation, it is provided that 'elementarians,' who, on the testimony of the doctor and master, are not judged after trial sufficiently qualified to be advanced to the grammar school, either for want of capacity, application, or attendance, shall begin the rudiments again with the succeeding class; in 1769 a committee of visitors (including Dr George Campbell and Mr James Beattie) recommended that no boys be advanced to a higher class at the end of a year but such as have made a certain amount of proficiency: thus, that no boy be advanced from the first class till he be master of the etymological part of the rudiments of the Latin grammar, and have learned some of the easiest rules of syntax; that no

¹ Steven's High School, p. 35.

² Burgh Records of Edinburgh.

³ Ibid.

⁴ Burgh Records of Aberdeen.

⁵ Ibid.

boy be advanced from the second class till he have learned the syntax, the grammatical exercises, and so much of the etymological part of Ruddiman's grammar as shall be thought necessary; and that no boy be advanced from the third class who has not got the rules of prosody, and is not able to turn a piece of easy Latin into English, and of easy English into Latin.¹ In fact, the strong and thorough system of classical training which prevailed in these schools would have been simply impossible, without the promotion from one class to another being understood to be by merit alone—without fear or favour.

It is a defect in the curricula of certain schools that, at present, promotion from a lower to a higher form does not depend on merit—on an examination, testing the proficiency of the scholar—but that it takes place almost as a matter of course. Promotion in the following schools is not regulated by examination, and takes place, as a rule, by the pupils being advanced from one class to a higher at the commencement of each new session: New Aberdeen grammar school,² Brechin grammar school,³ Dundee high school, Edinburgh high school,⁴ Glasgow high school,⁵ Greenock academy,⁶ Inverness academy,⁷ Stirling high school.⁸ In some of these schools the pupils rise, as a matter of course, by the year with the class; in others, the question of promotion is arranged between parents and teachers, which is practically promotion by routine; conscientious teachers frequently recommend the dull boys to go into the next lower class, but this must be done with delicacy. It should be added that there are exceptions in some of these schools to promotion by routine in the case of special ability, or more than ordinary dulness; but in important schools like these—which are, in fact, all the higher class of schools—every boy should be examined at the end of each session, and those who are not advanced enough to ascend should be continued for another year in the same class, proficiency in one subject not affecting pro-

¹ Burgh Records of Aberdeen.

² Report on Endowed Schools, ii., 340. ³ *Ibid.*, 368. ⁴ *Ibid.*, 444.

⁵ *Ibid.*, 474. ⁶ *Ibid.*, 488. ⁷ *Ibid.*, 499. ⁸ *Ibid.*, 599.

motion in another.¹ According to the system prevalent in these schools, the more talented and industrious scholars are impeded for the sake of the tail of the class, which also suffers injustice, in respect that the non-proficient scholars are advanced without having learned thoroughly the elements of any branch. The present unsatisfactory state of matters with regard to promotion by routine arises partly from the opposition of parents to keep back pupils who are unfit to enter a higher class, but chiefly from the opposition of teachers, whose income mainly depends upon the number of pupils attending their classes. In a few schools the pupils are not advanced altogether *en masse*, as in the group of schools mentioned, but their promotion is more or less regulated: age and progress are taken into consideration at the Arbroath high school² and Cupar Madras academy;³ at the Ayr academy, promotion is regulated by 'several considerations';⁴ at the Montrose grammar school, promotion is regulated by the head-master;⁵ at the Dumbarton burgh academy, the pupils advance a class every year subject to the discretion of the rector, who advances those qualified, and detains those who have not made sufficient progress;⁶ at Madras college of St Andrews, promotion is made partly by proficiency, and partly by age and length of attendance;⁷ at Tain academy, promotion is regulated by attainments, except in the case of pupils entering at an advanced age, and far behind in their studies.⁸ Promotion appears to be obtained in the following schools through proficiency only: pupils' progress at the Annan, Crieff, and Forfar academies;⁹ after examination in the Bathgate academy;¹⁰ pupils' competency at Burntisland grammar school;¹¹ depends entirely on the state of the pupils at Closeburn school;¹² at the Dollar institution it is regulated by the quarterly written examinations, and if pupils cannot make their 25 per cent. they

¹ Report on Burgh Schools, i., 108.

² Report on Endowed Schools, ii., 350. ³ *Ibid.*, 399. ⁴ *Ibid.*, 358.

⁵ *Ibid.*, 530. ⁶ *Ibid.*, 420. ⁷ *Ibid.*, 585. ⁸ *Ibid.*, 602.

⁹ *Ibid.*, 345, 387, 463. ¹⁰ *Ibid.*, 364. ¹¹ *Ibid.*, 371. ¹² *Ibid.*, 387.

are not allowed to advance into a higher class;¹ pupils' proficiency at Fochabers free school,² at Kirriemuir seminary,³ at Lanark burgh school,⁴ at Lerwick educational institute,⁵ and at Linlithgow grammar school;⁶ at Hamilton academy, determined by the pupils' attainments—ascertained by examination at the beginning of the session;⁷ at Moffat grammar school, by examination and marking;⁸ when a boy attending a junior class at the Perth academy and grammar school is not prepared to enter the next higher, he is prevented doing so;⁹ at Peterhead academy, the capacity of the pupils, as tested by examination;¹⁰ at Renfrew grammar school, proficiency of the pupils.¹¹ Promotion is regulated in the schools which give instruction in elementary subjects—reading, writing, and arithmetic in the more elementary stages—by the Government standard of examination when they are in receipt of public money.

We shall now briefly refer to a few of our principal grammarians—authors of books intended to facilitate the reading, writing, and speaking of Latin, which, as we have already remarked, was, till recently, almost the whole course of study in all the important grammar schools. It is not mentioned anywhere that the grammar written by Mr John Vaus was used in the schools after the Reformation, but the 'Donat' was continued as a class-book in the Scottish schools until, at least, the end of the sixteenth century. In 1567 Robert Lekprevik received a monopoly of printing the 'bukes callit Donatus pro pueris, and the Rudimentis of Pelisso';¹² Robert Smyth was authorised in 1599, by writ of privy seal, to print exclusively the 'Plain Donat, and the hail four pairtes of grammar, according to Sebaustiane.'¹³ Different editions of Despauter's grammar, adapted to Scottish schools by our own teachers, long continued to be used as a class-book in the grammar schools. The distinguished teacher and grammarian, Mr James Kirk-

¹ Report on Endowed Schools, ii., 411.

² Ibid., 458.

³ Ibid., 512.

⁴ Ibid., 515.

⁵ Ibid., 533.

⁶ Ibid., 525.

⁷ Ibid., 494.

⁸ Ibid., 527.

⁹ Ibid., 567.

¹⁰ Ibid., 570.

¹¹ Ibid., 575.

¹² Life of Ruddiman, p. 21.

¹³ Ibid.

wood, who was schoolmaster of Linlithgow and afterwards of Kelso, having been cited by a parliamentary commission appointed to inquire into our schools and colleges, to give evidence as to the best Latin grammar, was asked by one of the commissioners, his old pupil, Lord President Stair, 'What he thought of Despauter?' 'A very unfit grammar,' replies his old preceptor; 'but, by some pains, it might be made a good one. If,' he said, 'its superfluities were rescinded, the defects supplied, the intricacies cleared, and the method amended, it might pass for an excellent grammar.'¹ Having been desired by the commissioners to reform the grammar as he had proposed, he published in 1695 a revised edition, which was commonly used in the schools till the early part of last century.

The first grammar written by a countryman which really took possession of the Scottish schools was that of the admirable Mr Andrew Simson, one of the most distinguished teachers of whom our country can boast. We have already made the acquaintance of this celebrated teacher as master of the grammar school of Perth, where, and at Dunbar (of which he was afterwards schoolmaster and minister), he taught 'some of the ancient nobilitie, and many of the gentry and clergy, of whom not a few proved worthy instruments of God's glory in church and commonwealth.'² His 'Rudimenta Grammatices,' called *Dunbar Rudiments*, published in 1587, continued to be one of the most popular books of

¹ Biographical Dictionary of Eminent Scotsmen. In 1710 the council of Aberdeen order all entrants to the school to be taught Kirkwood's grammar, which is preferable to that of Despauter. In the year following, they approve of a regulation enjoining the entrants to be taught Kirkwood's last edition of Despauter: Burgh Records of Aberdeen. In 1711 a third edition of Mr Kirkwood's 'Grammatica Despauteriana, cum nova novi generis glossa,' was published at Edinburgh, and in 1720 a fourth edition.

² M'Crie's Life of Melville, ii., 425 (2d ed.). He educated a grammarian not inferior to himself, and who was also a teacher not less successful—Mr Alexander Home: Ibid., 412. He had also the honour of educating another Home, more eminent still—David Home of Wedderburn: Chalmers' Life of Ruddiman, p. 21.

the kind in Scotland, until a more learned grammarian, Mr Thomas Ruddiman, produced, in 1714, his famous 'Rudiments of the Latin Tongue,' which superseded all other grammars.¹

In the same year as the schoolmaster and minister of Dunbar published *his* Rudiments, his professional brother at Haddington, who was also the teacher and minister of the burgh, Mr James Carmichael, issued his 'Grammaticæ Latinæ,'² but the work proved not so acceptable to the profession as that of Mr Simson. When the national work, the *Regiam Majestatem*, was put to press, the privy council, 'finding non so meit as Mr James Carmichaell to examine and espy and correct such errors and faults therein as vsuallie occures in every printing that first cumes from the presse,' appoint him corrector of typographical errors. At the end of the Scottish translation there is a poem by the learned minister.

While Mr Carmichael's grammatical work deserves mention chiefly for the sake of the author, who was a man of note in his day, the interest of the production of the following grammarian consists mainly in the letter of dedication, from which we learn that the author, Mr Andrew Duncan, master of the grammar school of Dundee,³ prepared his 'Latinæ Grammaticæ' from having witnessed the painful efforts of the young to master the elements of Despauter's grammar. Everything in his grammar is, he says, clear and clearly stated; he has dispensed with verse, and all that is redundant and obscure; he

¹ The title of the Dunbar Rudiments is, 'Andreas Simsonus sive Simonides, Ludimagister Dunbarensis, et postea ejus Ecclesiæ Pastor. Rudimenta Grammatices in gratiam juventutis Scoticæ conscripta. Prima ejus editio exiit Edin., 1587.' Robert Smyth, in 1599, and Thomas Finlayson, in 1606, were authorised to print exclusively 'The first and second Dunbar Rudiments.' There was an edition of the rudiments by Andro Hart in 1612, by Bryson in 1639, by the stationers in 1660, by John Reid in 1680, and by John Moncur in 1709: Chalmers' *Life of Ruddiman*, pp. 21, 22.

² Copy of the Grammar published at Canterbury in 1587 is preserved in the Advocates' Library.

³ He was afterwards minister of Crail, and one of the ministers banished to France for holding the Assembly at Aberdeen: Scott's *Fasti Ecclesiæ Scoticanæ*, ii., p. 416.

has not accumulated rules, nor entered into niceties and exceptions. 'What is the use of these to children intended for commerce, seafaring life, agriculture, tailoring, or shoemaking? What good can result from the differences of grammarians? The route taken should be as short as possible. Let even a rustic traveller, who is going to St Andrews, be asked which road he would prefer—a short and level one, or one unnecessarily long, roundabout, and rugged? How can you, teachers, with a good conscience, lead tender minds through pathless wilds and labyrinths, when they are calling out for the shortest way?' But notwithstanding Mr Duncan's benevolent intentions and most laudable endeavours, his grammar appears to have taken little or no root in our schools.

The next grammarian we shall mention is Mr Alexander Home, who, as a scholar and teacher, was not unworthy of his preceptor, Mr Andrew Simson, who introduced him to the Latin tongue at the school of Dunbar. Mr Home was, like so many of his countrymen at that time, a travelled scholar, having spent sixteen years in England, partly as tutor and partly as student at the university of Oxford. On returning to his native country in 1596, the council of Edinburgh did themselves the honour of appointing him master of the high school, in the room of the learned Mr Hercules Rollock¹—an office which he demitted in 1606, for the mastership of the grammar school of Prestonpans, founded by the minister of the parish, Mr John Davidson, of pious memory; in the records of the presbytery of Haddington we read that on 8th July 1606, the 'haill parishioners being poisit how thay lyekit Mr Alexander Hoome, in token of the approbation, tuk him be the hand.'² In 1615 he accepted the office of master of the grammar school of Dunbar, where, as the most eloquent orator of the day, he was appointed to welcome, in the name of his countrymen, the first visit made by James VI. to Scotland after his accession to the English throne, when, on 13th May 1617, the grammarian delivered a magniloquent speech—we need hardly say in Latin—worthy of the great occasion.

¹ Steven's High School, 29.

² Presbytery Records of Haddington.

Mr Home, while master of the high school of Edinburgh, was maturing his thoughts on his grammar, which he published in 1612—believing it to be superior to those produced by his countrymen, Mr Simson, Mr Carmichael, and Mr Duncan, and better adapted for Scottish youth than the foreign grammars of Despauter, Vives, Ramus, and Pelisso, which were hitherto the standard books used in the schools.¹ In an address to parents, tutors, and preceptors of the Scottish youth, Mr Home deplores the effeminacy and degeneracy of the age, and maintains that every one should be continued under strict discipline until twenty-five years of age. His views on school discipline coincide with those of Mr Duncan, referred to in a previous part of this work:² ‘As soon as a child can speak he ought to love the school; but in order to do this, if parents and guardians kept him in tighter rein, teachers would be warranted in leading them by the appliances of crumbs and apples, and could correct whatever is amiss by care rather than by the rod.’³ The grammar which was published, as already stated, in 1612, and dedicated to his patron, Lord Chancellor Seton, had the honour of being the first legal grammar in Scotland, that is, the first grammar appointed by Parliament to be taught exclusively in all the schools.

From the Reformation much pressure was brought to bear on Parliament by the parents of scholars in order to undertake

¹ In 1602 the council of Stirling ordain the ‘common rudimentis professit in all uther scoles,’ with Pelisso’s first part of grammar and the ‘Rudiments of Ramus,’ to be taught in the school: Burgh Records of Stirling. Petrus Ramus was a famous French philosopher, born in 1515, and massacred on St Bartholomew’s Day, 1572. Mr Andrew Melville attended his lectures, and introduced his method of teaching into the Scottish universities. A translation of his Latin grammar was published at Cambridge in 1585, ‘P. Rami Grammatica ab eo demum recognita,’ etc. London, 1589.

² *Supra*, p. 199.

³ Steven’s High School, p. 44. The title of his grammar, a copy of which is in the Advocates’ Library, is ‘Grammatica Nova in usum juventutis Scoticae et auctoritate Senatus omnibus regna Scholis imperata,’ by ‘Alexander Humius.’ Edinburgh, 1612.

the compilation of a national grammar, with the view of removing the disadvantages under which laboured the youth, who, if obliged to go from one school to another—which from some cause or other was very commonly the case—were required by every new teacher to purchase a new grammar, and to begin their grammatical studies from the beginning. Shortly after the Reformation the authorities undertook to ‘set forth a general grammar to be used within scolis of this realme for eruditioun of the youth,’¹ of which a monopoly of printing was granted in 1567, but it does not appear to have come into existence. The absolute necessity of having a national grammar was so universally felt towards the end of the sixteenth century, that, when Parliament proved to be unequal to the task of preparing such a work, the convention of royal burghs, in 1593, after ‘long reasoning, on the supplication of the commissioner of Dumbarton,’ ordained two letters to be directed—one to the ministry, and the other to the presbytery of Edinburgh—requesting them to prepare a grammar to be universally taught in all grammar schools of the burghs.² Every one interested in education was anxiously waiting for the publication of the statutory grammar—a grammar intended to introduce uniformity of teaching in the country—and only temporary arrangements were made in the schools,³ with regard to the use of class-books, until the great work was ready. But the preparation of this school-book proved to have been too great a task for the collective wisdom and learning of Scotland, including Parliament, privy council, convention of royal burghs, and the ministry of Edinburgh. At length Parliament, wearied with the importunities of petitioners who were praying for a national grammar, took decided action in the matter—at least by legis-

¹ Chalmers’ Life of Ruddiman, 21.

² Record of the Convention of Royal Burghs, 411.

³ Thus, in 1602, the council of Stirling prescribe a certain grammar, ‘until the General Assembly of the Kirk, or his Majesty and Estates of Parliament agree on a universal grammar to be taught throughout the whole realm:’ Burgh Records of Stirling.

lation. In 1607 our sovereign Lord and Estates of Parliament, understanding that the cause of the 'Latine towng being greatlie diminischit,' is the 'want of the uniform teaching of all the parts of grammar,' through the 'curiositie of diuerss maisters of scholis, who take upon them, efter thair fantesie, to teach suche grammer as pleasis them'—a practice which 'haillely prejudgeis' the youth, who, because of the 'pest and otherwayes, are oft and diuerss tymes changit to diuerss scholis and maisteris'—appoint a committee for cognoscing and concluding such form as 'they shall think most meet to be observed hereafter by all masters of grammar schools;¹ school-masters are ordained to obey the regulations to be made by the commissioners, under penalty of deprivation, and payment of £20 to the poor of the parish.² The intentions of the legislation were good, but they embarked in a hopeless, if not a mischievous, work; they were resolved to suppress wholly the judgment and individuality of the teacher, and introduce into all the schools a uniformity of teaching at any risk; we imagine that if Parliament had succeeded, the profits or advantages of the plan which they had proposed would, when the balance-sheet was made up, be found *per contra*. The commissioners failed to produce a national grammar, or, as might be expected, to establish a uniformity of teaching; but the commission had the effect of enjoining, some years afterwards, Mr Home's grammar to be taught in all the schools; the Acts of Parliament and the privy council passed in favour of his grammar were, however, defeated by the bishops, who were opposed to the venerable grammarian;³ and in 1630 we find the privy council again cognoscing on this very subject. Mr David Wedderburne, master of the grammar school of Aberdeen, was charged, in 1630, to compear before the privy council at Edinburgh, and give evidence with regard to the new school grammar, published by Mr Alexander Home;⁴ at

¹ Acts of Parliament, 1607, c. 9, iv., 374; M'Crie's Life of Melville, ii., 505 (2d ed.).

² Acts of Parliament, 1607, c. 9, iv., 374.

³ M'Crie's Life of Melville, ii., 413. ⁴ Burgh Records of Aberdeen.

the same time the council of Glasgow pay the expenses of the master of the grammar school, for 'riding to Edinburgh about the grammar to be imposed on the country.'¹

The grammar of Mr Home was superseded at this time by a new grammar written by an Aberdonian, who was not inferior to any we have mentioned in industry, ability, and scholarship. Mr David Wedderburne, master of the grammar school of Aberdeen,² honoured with the friendship of the celebrated Gerard Vossius who praises our countryman as 'homo eruditissimus, beneque promerens de studiis juventutis,' and again as 'homo doctissimus et nostri etiam amicus,'³ was born at Aberdeen in 1580, and acquired Latin in the grammar school of his native city under Mr Thomas Cargill, also a celebrated preceptor, on whose death, in 1602, he and Mr Thomas Reid (the well-known Latin secretary of James VI.) were, after an examination extending over four days, admitted joint-masters.⁴ In April 1603, Mr David appeared before the town council, and 'declarit that he being urgit and burdenit be the lait provinciall assemblie of the ministrie, to accept upon him the functioun of ane minister of Goddis word, was resolut to obey God calling him thairto, and to leave and desert the said school.'⁵ The council accepted his resignation; but in September following, Mr Wedderburne, 'now being otherwayes resolut not to leave his said office, but being willing to continue, cravit to be reponit;' the patrons granted his request, and in October following, Mr Reid having resigned

¹ Burgh Records of Glasgow.

² He taught Arthur Johnstone, and contributed to the *Deliciæ Poetarum Scotorum*.

³ Collections on the Shires of Aberdeen and Banff, 64. 'His posthumous edition of Persius,' says Dr Irving, 'ought to have secured him a respectable place among our philologers;' Mr Thomas Ruddiman (no mean judge), in his catalogue of his books, styles him 'celeberrimus scholæ Næ-Aberdonensis rector;' and the famous Thomas Dempster, who was his schoolfellow at Aberdeen, extols him as 'utriusque linguæ doctissimus.' The honourable place which he occupies in the verses of his dear friend Arthur Johnstone is well known: *Ibid.*

⁴ Burgh Records of Aberdeen.

⁵ *Ibid.*

his office, Mr David was admitted to be 'full maister be him self allane, withott any college or coequell maister with him.'¹ He frequently taught in both the universities of Aberdeen: in 1614, on the death of the principal of Marischal college, he was selected to teach the 'high class,' and in 1619 he was appointed to teach 'ane lessoun of humanitie, anes every weeke in tyme comeing within the college of the burght, out of sic authoris, at sic houris, and efter sic method, as sal be enjoyned to him be the counsall;'² this lecture was abolished in 1624;³ in 1620 he was nominated grammarian or humanist in King's college, an office which he did not long retain.⁴ But it is as a grammarian we have here to do with Mr Wedderburne, who, like his predecessor Mr John Vaus, encountered many difficulties in publishing his grammar, but he was supported in his trials by the patronage of his gallant city: in 1630 the magistrates, 'havand consideration that the new grammar laitlie reformed be Mr David, can naither be printit nor publishit for the vse of yong scholaris wnto the tyme the same resave approbatioune from the lordis of counsall,' order £100 to be paid to him in order that he may proceed to Edinburgh for their sanction;⁵ in 1631 he receives 100 merks for his 'great expense in Edinburgh, St Andrews, and Glasgow' in the 'purches' and obtaining the consent of the privy council and clergy to his new reformed grammar;⁶ in the following year the council grant to him 200 merks for printing his new grammar—very properly dedicated to themselves;⁷ in the same year appeared his 'short introduction to grammar,' the earliest grammar with which we are acquainted having an English title; in 1633 he petitions Parliament to allow the 'short and facile grammar,' drawn up by him under great pains, to be taught universally, and that all other grammars be discharged.⁸ He did not receive the monopoly for which he petitioned, but his grammar became at once popular, and

¹ Burgh Records of Aberdeen.

² Ibid.

³ Ibid.

⁴ Collections on Shires of Aberdeen and Banff, p. 62.

⁵ Burgh Records of Aberdeen.

⁶ Ibid.

⁷ Ibid.

⁸ 1633, c. 34, v., 48.

had the honour of the approbation of the convention of the royal burghs, who in 1633 requested each burgh to cause the rudiments and grammar lately published by Mr Wedderburne to be taught in their grammar schools, each burgh taking a number of them.¹ In 1634 he published his 'Institutiones Grammaticæ, in tres partes distributæ,' dedicated to Sir Paul Menzies of Kinmundy, provost, and to the town council of Aberdeen; and shortly afterwards his 'vocabula, cum aliis Latinæ linguæ subsidiis;' and in 1636 the council grant to him £50 for his great pains in compiling 'new vocables for the weal and benefit of the young scholars of the grammar school.'² Mr Wedderburne was not only a grammarian; we know him as an admirable writer of Latin verse, and it was one of his duties to 'compose, both in prose and verse,' whatever concerned the common affairs of the town.³ Our distinguished master continued in his office of rector of the grammar school until 8th July 1640, when, 'in regaird of his old aige

¹ Burgh Records of Dumbarton. The burgh of Dumbarton takes forty copies, and pays 4s. for the grammar, and 2s. for the rudiments. This grammar, by the same authority, was ordered, it is said, not to be taught, as not being worthy: Report on Burgh Schools, ii., p. 95. In 1636 the council of Peebles ordain the treasurer to buy Wedderburne's grammar: Burgh Records of Peebles. Two years later the master of the grammar school of Cupar was required to teach the same grammar: Burgh Records of Cupar. And in 1696, the council of Edinburgh, considering that the ordinary Latin rudiments taught to children are hard for beginners, ordain Wedderburne's rudiments, which are more plain and easily learned, to take the place of the Latin rudiments: Burgh Records of Edinburgh.

² Burgh Records of Aberdeen.

³ A few of his poetical pieces composed on such occasions may be mentioned: 'In obitu summæ spei Principis Henrici, Jacobi VI. Serenissimi Britanniae Magnæ, Hiberniæ et Galliæ Regis, filii primogeniti, Lessus. Authore, Davide Wedderburno Scholæ Aberdonensis Moderatore. Anno Dom., 1613.' 'Propempticon Charitum Abredonensium.' This poem was written at the request of the magistrates of Aberdeen, who rewarded the poet with a gift of fifty merks. 'Abredonia atrata, sub obitum Serenissimi et Potentissimi Monarchæ, Iacobi VI. Pacifici, Britaniæ Magnæ, Galliæ, et Hiberniæ, regis fortvnatissimi, fidei defensoris et assertoris doctissimi,' 1625: 'Vivat Rex, seu προσευχικὸν proincolumitate Serenissimi regis Caroli . . . ejusque felice in Scotia

and inhabilitie of bodie,' he resigned, subscribing the minute of his demission, 'M. David Wedderburne sexagenarius et vltra.' He received from the grateful council a pension of 200 merks yearly during all the days of his life—in 'respect that he had served the burghe fourtie yeires at home and afield, with commoun applaus both of the councell and communitie.' Well done! good, faithful, and efficient servant, Master David.

'The school was done, the business o'er,
When, tired of Greek and Latin lore,
Good Syntax sought his easy chair,
And sat in calm composure there.'

Mr Wedderburne finished his laborious life—a life of great usefulness and honourableness—in February 1646, having enjoyed the bounty of his good town for six years only.¹

At last, in 1714, all grammars gave way to 'The Rudiments of the Latin Tongue,' written by Thomas Ruddiman, the most learned grammarian produced in Scotland. The author reduced the work into a short text, giving an English version with the Latin original, thus leaving every master to select either the English or Latin, as he liked—pedagogues having not yet settled about the best method of communicating Latin—and adding explanatory notes.² The school-book, which became popular as soon as it was published,³ is the labour of

inauguratione,' 1633. 'Sub obitum viri clarissimi et carissimi D. Arturi Jonstoni, medici Regii, et poetarum sui seculi facillè principia, Davidis Wedderburni Suspiria.' Abredoniæ, 1641.

¹ Mr Joseph Robertson has given a catalogue of his writings, in which seventeen distinct works are ascribed to him: Collections on the Shires of Aberdeen and Banff, 60, 65.

² Rudiments of the Latin Language, by Thomas Ruddiman, keeper of the Advocates' Library, and sometime schoolmaster at Laurence Kirk in the Mearns. 1st ed., Edinburgh, 1714.

³ He saw fifteen editions of his rudiments, and, according to his laborious biographer, George Chalmers, 'when he departed at the utmost extremity of life [he was born in 1674, and died in 1757], he left this saleable treatise as a productive income to his widow:' Life, p. 65. In 1725 he produced his 'Grammaticæ Latinæ Institutiones facili et ad puerorum captum accommodata methodo perscriptæ.'

a master in the Latin tongue, who carefully examined all the grammars written by his countrymen and foreigners, adopted what was best in each, and omitted their defects. In short, the work is a judicious and learned compilation of the excellences of all the grammatical treatises of note written before his day, containing little or no innovation on the method of teaching Latin which prevailed at that time.

We shall refer to the grammar written by Mr John Hunter, minister of the Gospel at Ayr, not because of its merit, but as being one of the earliest of the 'easy grammars,' which appeared in abundance subsequent to the middle of last century: in 1728 Mr Hunter informs the council of Ayr that, having 'long compassionated the distress to which we condemn our children—without demerit—he composed a grammar in English for the Latin tongue, and entreats them to order a trial of its expediency in their grammar school for ten or twelve months, and if it did not justify itself to every one who is neither partial or dilatory, it should never be mentioned a second time; and if it lost any of the children's time, or did not redeem more than half of the vastly wasteful profusion of it, which has been hitherto so common, he would compensate the loss by any rational equivalent of their own proposal;' the council, after report, order the doctor to teach it to the first class in the public school till May 1730; a trial to be made of the proficiency of boys who had not before learned that or any other grammar at Michaelmas 1729.¹ A more distinguished grammarian was Mr John Mair, master of the grammar school of the same burgh, who quietly produced in 1755 his 'Introduction to Latin Syntax,' without any of the demonstration which inaugurated Mr Hunter's still-born 'New Method.' The Introduction, which exemplifies the rules of construction as delivered in Mr Ruddiman's rudiments, we need hardly add, has still maintained its place in the schools—at least it was a class-book in some of the schools in our day.

Space permits us only to mention one other grammarian,

¹ Burgh Records of Ayr.

whose memory is still cherished by not a few of his pupils as one of the most exact and perfect Latin scholars produced in our country since the days of Ruddiman—we mean James Melvin, rector of the grammar school of Aberdeen from 1826 to 1853—who, as a master of idiomatic Latin, will bear comparison—we believe favourable comparison—with the most distinguished names for scholarship in Scottish history, George Buchanan and Thomas Ruddiman. In 1825 the visitors of the grammar school of Aberdeen prefer Melvin's grammar, which is 'very complete and accurate,' to any other; they also recommend that the attention of the fourth and fifth classes be directed to that grammar as a book of reference, in order that they may reap the benefit of the valuable notes and vocabulary which it contains.¹

Before the middle of last century our Latin grammars—the quality of which as a whole does not impress us favourably with the progress hitherto made by our country in philology²—

¹ Burgh Records of Aberdeen.

² It is a great desideratum in the history of education in Scotland that there is no collection of the books which have been used in our schools at different periods. We hope some zealous member of the profession may be induced to begin such a collection, of which grammars, as being a very important—perhaps the most important—part of school literature, should form the prominent department. In addition to the grammars already noticed, we beg, for the guidance of any such collector, to give the following list, written by Scotsmen from the middle of the sixteenth to the middle of the eighteenth centuries; and we venture to say that if any person succeeds in collecting these precious school-books, he will render valuable service to educational history:

Buchananus (Geor.) *de Prosodia Libellus*. Edin., ap. Waldegrave.

Leochæus (Jo.) *Rudimenta Grammaticæ Latinæ in gratiam Jacobi Moraviæ domini Anandiæ cui Leochæus erat Præceptor*. Lond., 1624.

Williamsonus (R.) *Ludimagister Cuprensis. Grammatica Latina ex Despauterio et Linacro præcipuè concinnata*: Edin., 1632. *Elementa Linguae Latinæ à grammaticorum imprimis Donati, Despauterij, Erasmi, Liliij, Linacri, et Nebrissensis, cornucopia grammaticali excerpta*: Edin., 1625.

Lightbodius (Geo.) *Questiones grammaticæ*. Edin., 1660, 8vo.

Kirkwodus (Jac.) *Ludimagister Primum Limnuchensis, deinde Kelso-*

were written wholly in Latin; that is, the language which the

ensis. *Grammatica facilis, seu nova et artificiosa methodus docendi linguam Latinam: Cui præfiguntur animadversiones in rudimenta nostra vulgaria et grammaticam Despauterianam: Glasg., 1674. Prima pars Grammaticæ in Metrum redacta: Edin., 1675. Grammatica delineata secundum sententiam plurium: Lond., 1677. Grammatica Despauteriana, cum nova novi generis glossa: Editio tertia, Edin., 1711.*

Dykes (Patr.) *Scholarcha Dunensis, Grammatica Latina: Edin., 1679, 8vo. Ejusdem: Edit. 2^a, multo auctior, Edin., 1685, 8vo.*

Monro (Jo.) *Philosophiæ in Academia Andreapolitana professor. Nova et artificiosa Methodus docendi linguam Latinam: Lond., 1687. Eadem ab Jo. Forresto, Ludimagistro Lethensi, nonnihil immutata et ad minorem molem redacta. Edit. 3^a, Edin., 1711, 8vo.*

Gordonius (Geo.) *Pædomathes, seu Manuductio Grammaticalis. Lond., 1689, 12mo.*

Monro (Andr.) *Institutio Grammatica. Lond., 1690, 8vo.*

Hamilton (Wm.) *Mystagogus Lillianus; or a Practical Comment upon Lilly's Accidence. Lond., 1692, 8vo.*

Sanders (Gul.) *Primum Mathesios in Academia Andreapolitana Professor, postea Ludimagister Perthensis. Institutiones Grammaticæ succinctæ ac faciles. Edin., 1701, 8vo.*

Watt (Tho.), schoolmaster of Haddington. *Grammar made Easy; containing Despauter's Grammar reformed. Together with a Method of teaching Latin by ten English Particles. Edin., 1714, 8vo.*

Bayne (James), schoolmaster of Dunfermline. *Short Introduction to the Latin Grammar. Edin., 1714, 8vo.*

Crawford (Hugh), schoolmaster of Mauchlin. *A plain and easy Latin Grammar. Glasg., 1721, 8vo.*

Love (John), schoolmaster first of Dumbarton, and afterwards of Dalkeith. *Animadversions on Mr Robert Trotter's Latin Grammar. Edin., 1733, 8vo.*

Ruddiman (Tho.), *A Dissertation upon the Way of teaching the Latin Tongue; wherein the Objections raised against his Grammar are answered and confuted, and the vulgar Practice of teaching Latin by a Grammar writ in the same language is justified: with some Critical Remarks on Mr Jo. Clark of Hull, his new Latin Grammar, etc. Edin., 1733, 8vo.*

Purdie (Ja.), schoolmaster of Glasgow. *Index to the Etymology of Mr Ruddiman's Grammar. Glasg., 1733, 8vo.*

Stirling (Jo.), *Introduction to the four Parts of Latin Grammar, etc. This, after a singular, and (I may say) a very idle manner, Mr Stirling hath subjoined to most of the authors published by him, such as Cordeus, Eutropius, etc. 8vo.*

grammar was intended to explain.¹ For example, Mr Home's grammar begins, 'Grammatica est ars bene loquendi,' the third sentence runs, 'Vox est sonus oris humani ad sensa animi significandum;' and Trotter's well-known 'Grammaticæ Latinæ Compendium in usum Scholæ Drumfrisiensis,' published in 1732, does not contain one English word, with the exception of examples of etymology translated into English at the end. The beginner will find it a difficult task to understand a language unless he has learned the rudiments at least in the vernacular; but if sufficiently instructed through his mother tongue in the declensions, conjugations, and the fundamental rules of syntax, it does not appear absurd that he should then proceed to learn the rest of the grammar in Latin, though it may be answered that even the advanced scholar should not be confused with Latin rules, which he can more easily learn in his native speech: *e.g.*, the rule a 'noun in *es* is of the feminine gender,' clothed in English dress, is more easily apprehended than the same rule in Latin—'nomen in *es* est feminini generis;' or 'an adjective agrees with its substantive in gender, number, and case,' than 'adjectivum concordat cum substantivo in genere numero et casu.' It looks ignorant and cruel to endeavour to teach an unknown tongue by a grammar written wholly in an unknown language;² but if our ancestors committed such a mistake, it is no less an error in education, we think, to endeavour to teach Latin and Greek by merely reading the authors, without any imitation by speech of what we read—language being more easily and readily acquired by constant imitation, as every one knows, than by any amount of critical reading and laborious explanation. In the same way as we learn a modern language by conversing with people to

¹ We must except Vaus's grammar, in which the declensions and conjugations are given in the vernacular.

² The same barbarous practice exists at this day in the Highlands, where children who can only speak Gaelic are taught through the English language only. We have been told of a person who was taught in school to repeat from memory the Shorter Catechism in English from beginning to end without understanding a single word of what he said.

whom the language is familiar, our ancestors made it a universal custom that nothing but Latin should be spoken in their grammar schools and colleges;¹ this practice helped to make the pupils proficient in classical scholarship—enabling them not only to acquire a knowledge of Latin but making the language to them vernacular—a living language. It was the constant use and exercise of the language as a living language that made it possible for them to learn the Latin tongue by a grammar written in Latin.

§ 2. Music is the parent of poetry, and her fairest daughter is the immortal Iliad—a poem so sublime that it had more influence perhaps than any other composition, except the Bible and the Koran. ‘From Homer,’ says Pope, ‘the poets drew their inspiration, the critics their rules, and the philosophers a defence of their opinions. Every profession wrote books upon him till they have swollen to libraries. The warriors formed themselves upon his heroes, and the oracles delivered his verses for answer.’ We have already given some account of *sang* schools in the Middle Ages—schools in which the music of the church was taught vocally and instrumentally. Music, as a branch of education in the schools, was at that time only second in importance to *ars grammatica*, but the Reformation in Scotland—a Reformation so violent as to have tolerated no art, however noble and refined, calculated to administer to or increase the luxury or pleasure of life—dealt so fatal a blow to this most humanising of all arts that only in our day is it partially recovering from the interdiction or condemnation under which it has suffered since that event. Our duty at present is to collect evidence of the extent to which singing and music were taught in the schools from the Reformation to our own day. Shortly after the Reformation, the decline of the study of music became so apparent that the legislature passed an Act with the view of reviving it: music and singing being ‘almost decayed, and will shortly decay,’ unless timely remedy be provided, our sovereign lord commands the patrons of colleges, in which

¹ *Supra*, p. 161.

sang schools are founded, to erect such schools, and to supply masters able to instruct the youth in the science.¹ But neither Acts of Parliament nor royal patronage were able to prevent the decay of this subject: in 1609 James VI. endowed a music school in the burgh of Musselburgh,² and in 1620 a similar school in Elgin;³ in 1610 his consort Anne of Denmark mortifies a sum of money as an endowment to the sang master of Dunfermline.⁴ The neglect into which music fell as a branch of education may be estimated from the paucity of ordinances for visiting music schools and suppressing private schools for giving instruction in that subject; we have met with one case of visitation only, dated in 1627, when a committee was appointed by the council of Aberdeen to visit the music school, taking notice of the form and discipline thereof;⁵ and with the following isolated instances of 'protection,' which was granted in two or three burghs only: in 1626 the council of Glasgow discharge all other sangsters from teaching music than James Sanders;⁶ but twelve years afterwards the music school of Glasgow being 'altogether decayed,' the council called before them Mr Sanders, and having obtained his consent, grant licence to Duncan Birnet to take up a music school in the burgh;⁷ in 1691 the council agree that no public school may teach music during the subsistence of the engagement of a teacher appointed for the burgh.⁸ In 1703 the council of Montrose forbid any other person than John Gillies to teach vocal and instrumental music under 'the falzie of 100 merks for each quarter's contravention';⁹ two years later the same teacher complains that some women have taken upon them to teach music to the great prejudice of the public school, and craves redress of the abuse; a vote, after serious con-

¹ Acts of Parliament, 1579, c. 58, iii., 174.

² Report on Burgh Schools, ii., 130.

³ Report on Endowed Schools, ii., 332.

⁴ Original in charter chest of Dunfermline.

⁵ Burgh Records of Aberdeen.

⁶ Burgh Records of Glasgow.

⁷ Ibid.

⁸ Ibid.

⁹ Burgh Records of Montrose.

sideration, was taken, as to whether the council should suppress the private music schools, or only put an 'imposition upon them;' the latter motion was carried;¹ in 1713 the council of Dundee, because of the decay of the music school, allow John Coupar, from Aberdeen, to teach music, vocal and instrumental.²

The town of Aberdeen appears to have made one or two attempts to revive the study of music in the schools, but in vain: in 1710 the council order an intimation to be made publicly, that it would conduce much to the 'interest of the youth entering the grammar school if they knew somewhat of musick' before joining that school;³ nearly half a century later more stringent measures were adopted: in 1757 the council, considering the great advantage of having the church music decently performed, enact that each grammar scholar shall be regularly taught music.⁴ The succeeding extracts are of interest in connection with what may be considered a further attempt at the revival of music as a branch of education: in 1757 William Robison presents to the council of Ayr a missive, advising that church music, as performed for upwards of a century in Scotland, having been greatly complained of, attempts of late had been made in most of our principal burghs, and several other places, towards reformation; these attempts, through the encouragement of magistrates and other influential persons, had succeeded far beyond expectation; a great many being desirous of a similar reform in this town, he humbly represents that for some time past he had been endeavouring to make himself acquainted with the 'new musick;' and being willing to do everything in his power to promote so good a design, proposes to teach the subject under the authority of the magistrates;⁵ in 1783 John Aitken, music master in the same burgh, was granted the liberty of the assembly room once a year for his concert; and considering he has, at the desire of the council, been at

¹ Burgh Records of Montrose.

² Burgh Records of Dundee.

³ Burgh Records of Aberdeen.

⁴ Ibid. .

⁵ Burgh Records of Ayr.

very considerable trouble in teaching church music to the youth in the poor-house, and the tradesmen and servants within the burgh, they allow him a present of five guineas.¹

The church, no less than Parliament, the sovereigns, and burghs, endeavoured to promote the cultivation of music: in 1713 the Assembly require schoolmasters to teach common church tunes, and to sing part of a psalm every day;² and in 1839 presbyteries are recommended to use all prudent means for promoting church music in all schools.³

Seldom was the teacher of the 'tuneful art' professor of music only; he was generally precentor in the parish kirk of the burgh. Thus in 1583 a master of the sang school of Haddington is required to 'uptake' the psalms in the kirk.⁴ In 1583 and 1627 the masters of the sang school of Ayr undertake to sing in the kirk the four parts of music, beginning each Sunday at the second bell.⁵ In 1597 and again in 1636 the council of Aberdeen request the music masters and their doctors to take up the psalms in the two kirks, morning and evening, Sabbath and week days.⁶ In 1620 the teacher of music in Stirling was also 'uptaker' of the psalms;⁷ and in the same year James VI. granted to Elgin the Maison Dieu for supporting a master of music, qualified to perform the ordinary service in the church.⁸ In 1627 the master of the music school of St Andrews took up the 'psalme at preacheing and prayeris.'⁹ In 1677 the master of the sang school of Haddington was taken bound to precent;¹⁰ in 1735 the music master of Dunfermline had also to perform the same duty.¹¹ Frequently the master of the song was also English master—taught the bairns reading and spelling, and sometimes writing and grammar, an office so generally discharged

¹ Burgh Records of Ayr.

² Acts of General Assembly, 1713, c. 7.

³ Ibid.

⁴ Burgh Records of Haddington.

⁵ Burgh Records of Ayr; Maitland Miscellany, ii., 41.

⁶ Burgh Records of Aberdeen.

⁷ Burgh Records of Stirling.

⁸ Elgin Case, 58.

⁹ Maitland Miscellany, ii., 49.

¹⁰ Burgh Records of Haddington.

¹¹ Burgh Records of Dunfermline.

by him that the sang master became almost synonymous with English or rather *Scots* master. Space permits us only to refer to a few cases illustrating this interesting point: The council and honest men of Ayr engage, in 1583, a master of the sang school, who also undertakes to teach the scholars to read and write English;¹ in 1602 the girls attending the grammar school of Ayr were transferred to the sang school for reading and writing;² in 1621 the master of the music school of Dunbar was also the English master of the burgh;³ and about 1659 the music school of Elgin was converted into an English school—music, however, being still taught;⁴ the master of the music school of Dumfries was required, in 1740, to teach English in the burgh school, from twelve till one o'clock, and from six till eight o'clock in the evening.⁵

In the burgh schools in which music formed a branch of the curriculum of study, and was not subordinated to the other subjects of instruction, the duties of the teacher are more clearly defined: thus, in 1583 the sang master of Ayr shall instruct the youth in singing and playing on the 'pynattis' and other instruments, according to his knowledge.⁶ The council of Dundee, in 1652, admit into the music school a teacher of vocal and instrumental music, and ordain him to have the 'highest rounne in the church-yard,' for teaching his scholars.⁷ In 1669 the town of Glasgow was 'altogether destitute of a teacher for instructing the youth in the art of music,' and 'many,' we are told, 'were the honest men who wished that an able musician should be tried out' and brought to this place;⁸ in 1691 Mr Lewes de France, who had humbly offered his services to Aberdeen in 1675, undertakes to teach the inhabitants of Glasgow music, including the 'writing of the thirteen com-

¹ Burgh Records of Ayr.

² *Ibid.*

³ Maitland Miscellany, ii., 43.

⁴ Elgin Case (Session Papers, 541).

⁶ M'Dowall's History of Dumfries, p. 505.

⁶ Burgh Records of Ayr.

⁷ Burgh Records of Dundee.

⁸ Burgh Records of Glasgow.

mon tunes, and some psalms,' the scholars furnishing their own books; he will teach, free of expense, such poor in the town as the magistrates appoint;¹ in 1728 the singing master of Haddington played on hautboy, bass-viol, German flute, and other instruments; in 1733 the provost of the burgh accepted the situation of singing master and precentor;² in 1745 the music master of Dunfermline subscribes a 'contract similar to that between the last music master and town, with this difference, that, instead of the virginalls and monicords' mentioned in the contract with the last master; the violin and flute should be inserted.³

Two or three cases may be referred to, illustrating how the music masters were appointed. The first quoted is only a temporary arrangement: in 1598 the council of Aberdeen, to prevent the sang school from 'skailling'—the last teacher having lately departed this life—appoint John Leslie, in Kintore, to the office, 'albeit he cannot instruct his scholars in playing' until a qualified master be provided.⁴ The authorities took every means to secure good appointments: in 1675 the council of Aberdeen issued an edict, inviting persons expert in the science of music to compete for the office of master of the sang school;⁵ in 1729 the town council and kirk session of Dunfermline entreat the Marquis of Tweeddale, as patron of the sang school, to allow them to advertise for music master in the *Gazette*;⁶ in 1733 the town wishes to advertise the vacancy of a music master, 'so that proper candidates may have access to put in for the same';⁷ two years later the council state that 'of late the marquis was satisfied' that the vacancy should be advertised.⁸

The information with regard to the hours of the day at which music was taught in the schools is very meagre, but the following extracts may be given in illustration of this point: In 1675 the master of the music school of Aber-

¹ Burgh Records of Glasgow.

² Burgh Records of Haddington.

³ Burgh Records of Dunfermline.

⁴ Burgh Records of Aberdeen.

⁵ Ibid.

⁶ Burgh Records of Dunfermline.

⁷ Ibid.

⁸ Ibid.

deen was required to teach from seven to nine A.M., ten to eleven A.M., and two to three P.M.;¹ in 1679 the council of Dunbar ordained that music, vocal or instrumental, might be taught in the burgh school from one to two P.M., that is, during the play hour, the 'subject being a recreation rather than a task';² in 1720 the music master of Dundee refers to an engagement, according to which he was required to teach for four hours on five days in each week.³ In 1763 the school doctor of Kinghorn taught church music immediately after dismissing the school on Monday, Tuesday, Thursday, and Friday, from 1st April to 1st October.⁴

One of the ancient uses to which the singing acquired at the sang school was put appears from the records of Aberdeen: the magistrates and council ordained, in 1631, by reason of the great insolence of the youth of the sang school at night 'walkis,' that in future only four sang scholars shall repair to the 'lyik or nicht walk,' and only when the master's presence is desired;⁵ in 1643 the council, understanding the great abuse committed at 'lykewakis,' and at funerals, by the tolling and ringing of bells, and other superstitious rites, forbid any inhabitant to desire the master or doctor of the music school to sing at 'lykewakis,' certifying that the master and doctor transgressing this ordinance shall, *ipso facto*, be deprived of their office.⁶ Ancient customs are not easily eradicated: in 1658, the council finding that the foresaid abuse 'is peice and peice creeping in again, to the great prejudice of the inhabitants,' ratify the act of council, discharging all singing at all the 'lykwaks' in time coming.⁷ The ancient custom of singing at 'lykewakis' still prevails in many parts of Ireland, where it is accompanied by its twin sister, dancing; and many persons still living remember the hearing of laments or dirges—the singing of mournful poems—on like occasions in the Highlands of Scotland.⁸

¹ Burgh Records of Aberdeen.

² Burgh Records of Dunbar.

³ Burgh Records of Dundee.

⁴ Burgh Records of Kinghorn.

⁵ Burgh Records of Aberdeen.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ At the funerals of members of Highland families of note, even still

The emoluments of the sang master, who was teaching a subject the interest of which was gradually dying, appear from the following notices: In 1581 the 'fie of the maister of the sing scole' of Cupar was £6, 13s. 4d.; in 1627 he received £100, and the doctor £26, 13s. 4d.¹ In Haddington the master of the sang school had, in 1583, a yearly stipend of 80 merks, with a furnished house and free chamber;² in 1677 his salary was fixed at £100 Scots, besides house-rent and other perquisites.³ In Aberdeen, where music appears to have been taught more energetically than in any other burgh, the council grant to the master of the sang school, on his humble petition in 1587, a yearly stipend of £20;⁴ in 1597 the sang master received a stipend of 120 merks, and is ordered to restore an altarage granted to him last year for keeping a doctor, because he receives an augmentation of 10 merks from the town's common good;⁵ on 15th November 1598, an interim master was elected until the feast of Candlemas next, at a salary of 20 merks, besides scholage;⁶ in 1666 the singing master had a yearly salary of 250 merks Scots, with school fees, and the benefit of 'lyke-wakes';⁷ in 1675 the council engage a French teacher of music, at a yearly salary of £200, and 30s. quarterly from each scholar;⁸ in 1757 it was ordered that each grammar scholar shall pay a fee of 1s. quarterly for learning church music.⁹ In 1601 the master of the music school of Ayr had a salary of £40 yearly out of the common good, and 10s. quarterly from every town bairn learning to sing or play;¹⁰ in

the ancient custom of discoursing laments upon the bagpipes is not unknown. We well remember of a Highland parish minister of the old school, not long ago deceased, whose obsequies were solemnised with all Highland 'pomp and circumstance'—including, of course, liberal supplies of the national beverage, as well as of the music of old Gaul.

¹ Maitland Miscellany, ii., 42.

² Burgh Records of Haddington.

³ Ibid.

⁴ Burgh Records of Aberdeen.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid. This act shall not be quoted as a precedent, being only granted to him in respect he is a stranger and well expert in music.

⁹ Ibid.

¹⁰ Burgh Records of Ayr.

1613 his salary and fees were the same, but he was allowed 'chamber maill and a stand of clayths this year';¹ in 1627 he received a stipend of ten bolls of victual and £13, 6s. 8d. of silver;² in 1757 the sang master offers to teach music at 1s. 6d. monthly for an hour a day, and to the poorer sort at such an annual allowance as may be fixed by the magistrates.³ The 'maister of the sang scule' of Dundee in 1602 had a salary of £80; in 1628 he received for fee and house maill £266, 13s. 4d.; and in 1634 the same as in 1628;⁴ in 1612 the council grant to him a stipend of 300 merks, being 250 merks from the common good and 50 merks from the kirk, besides his house maill, which is worth £20;⁵ in 1613 the council, for advancing the music school, grant to a doctor a yearly stipend of £10 out of the readiest of the goods of the burgh;⁶ in 1652 £50 Scots were ordained to be paid yearly to the master of the music school;⁷ in 1720 a music master was appointed at a yearly salary of £10 sterling, of which the town pays £48 Scots, the guildry £39, the seamen fraternity £9, and the hospital £24; he may uplift quarterly, from those learning vocal music, £1, 10s. Scots, and from those learning vocal and instrumental music, £3 Scots.⁸ In 1608 the burgh of Glasgow pays to the master of the sang school £20, the maill of his house, for Whitsunday and Martinmas terms;⁹ in 1626 the council fee a teacher at 10s. quarterly for his own fee, and 40d. for his man;¹⁰ in 1669 the town agrees to give him 350 merks yearly, and the bishop of Glasgow £100 Scots;¹¹ in 1691 the master shall teach music at 14s. monthly for an hour daily, and the writing of the thirteen common tunes, and some psalms, at 14s.; the magistrates allow him £100 Scots yearly.¹² In 1618 the master of the music school of Paisley was authorised to uplift quarterly from every bairn 6s. 8d. of scholage.¹³ In 1620 the council of Stirling grant

¹ Burgh Records of Ayr.

² Maitland Miscellany, ii., 41.

³ Ibid.

⁴ Ibid., 43.

⁶ Burgh Records of Dundee.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Burgh Records of Glasgow.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

¹³ Burgh Records of Paisley. The music school appears to have ceased about 1623.

to the teacher of music a yearly salary of £20, and 6s. 8d. quarterly for every town bairn learning music;¹ in 1694 the precentor of the burgh was appointed to keep a 'public school for teaching the youth to sing and play at the old cellarie.'² The 'teecher of musick' in Dunbar in 1621 had a salary of £100;³ in 1626, 1627, the 'maister of the musik scholl' of St Andrews received a fee of £200;⁴ in 1627 and 1628 the 'scholemaister that teaches the musick' in Lanark received £66, 13s. 4d.;⁵ the 'musichioner of the burgh' in 1633 and 1634 received 100 merks;⁶ the master of the 'music scoil' of Inverness received in 1628 £36;⁷ in the same year, the master of the 'musick schooll' of Tain received for stipend £100;⁸ in 1633 the 'doctour and musicer' of Irving received £100;⁹ in the same year, the master of the 'sang schoole' of Dumfries had a stipend of £80.¹⁰ The following notice of the sang school of Dumfries is an example of the decline of this subject: In 1740 the council voted an annual salary of £100 Scots to a teacher of the 'tuneful art, from a belief that it will be of a considerable advantage to the youth of the burgh, and others, that a music school be erected,' the school, when opened, being made free to all.¹¹ In 1717 the council of Dunfermline appoint £60 Scots to be paid to the music master, being his salary for one year.¹² The council of Inverness, in 1835, paid £40 yearly out of the burgh funds to the music teacher.¹³

From the foregoing notices of sang schools it appears that from an early period down to the end of the seventeenth century there was in several of the most important burghs

¹ Burgh Records of Stirling. In 1620 the brethren of the kirk of Stirling, at the desire of the council, give the 'musionar for uptaking the psalm in the kirk, and teaching ane musick schooll, 20 merks yearly:' Kirk Session Records of Stirling.

² Ibid.

³ Maitland Miscellany, ii., 43.

⁴ Ibid., 49.

⁵ Ibid., 47.

⁶ Ibid.

⁷ Ibid., 45.

⁸ Ibid., 50.

⁹ Ibid., 45.

¹⁰ Ibid., 43.

¹¹ M'Dowall's History of Dumfries, 505.

¹² Burgh Records of Dunfermline.

¹³ Municipal Corporations Report, ii., 110.

either a separate school for teaching music, vocal and instrumental, or that it formed one of the branches of education in the grammar school;¹ but the art seems not to have been studied anywhere with interest or zeal, though during that period it does not seem to have been such a dead subject as at present, for of fifty-four public schools in burghs, reported on in 1868, in eight only was it taught—viz., Elgin academy, Falkirk grammar school, Glasgow academy, Forres academy, Inverness academy, Leith high school, Stranraer academy, and Wigtown burgh school;² and last year, in all the higher-class public schools proper there was only one at which singing was taught—high school of Glasgow—where we find seventy-one scholars, each paying a quarterly fee of 5s., and ten scholars were learning to play on the pianoforte at Leith high school!³

Music, according to Plato and Luther, should be taught to all young people; and the throat is known to be such a complete musical instrument that *all*, with very rare exceptions, can be taught to sing. We hope that school boards will see that every pupil read, write, and perform music as they read, write, and perform any other lesson—a result which will not only strengthen the lungs and chests of children, but supply them with a perennial source of enjoyment, pleasure, and luxury, calculated to support them in their future trials, and

¹ In addition to the instances already cited of the existence of music schools, it may be mentioned that there was a music school in St Andrews at the Reformation; in 1560 Alexander Smith, doctor of the sang school in the Abbey, depones in a cause of divorce: Kirk Session Records of St Andrews. Music was taught to the 'youth' in the grammar school of Kirkcudbright in 1620: Burgh Records of Kirkcudbright. 'Music vocal,' taught in the Perth grammar school in 1623: Burgh Records of Perth. Music, taught in Wigtown in 1686: Burgh Records of Wigtown; in Forfar in 1713: Burgh Records of Forfar; in Kilmarnock in 1745: Burgh Records of Kilmarnock. The English teacher of Greenock was allowed in 1772 to teach church music at private hours: Burgh Records of Greenock. We have found no instance of secular music having been taught in the burgh schools.

² Report on Burgh Schools, i., 254, 255.

³ Report of Board of Education, ii., 154.

to elevate them in feelings and character. A collection of religious and patriotic songs should be prepared, as in Germany and Switzerland, for the use of the different classes of our schools; and school boards ought to make it imperative on the master to teach these, granting dispensation only in extreme cases.

‘The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treason, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted.’

§ 3. The patrons of the grammar schools—schools in which *ars grammatica* was the whole curriculum—found it necessary to pass at an early period ordinances requiring the pupils to be instructed in elementary knowledge before being admitted to the higher schools. Thus, in a course of study drawn up for the grammar school of Glasgow before the end of the sixteenth century, it is assumed that the boys shall be instructed in reading and writing before joining the school;¹ in 1598 it was ordained that no scholar be admitted into the high school of Edinburgh who could not read English and did not know writing—the first regent in nowise teaching any the A B C in reading;² in 1612 the grammarian, Mr Alexander Home, recommends that boys should remain at the *schola anglica* for reading and writing till their ninth year, and at ten begin the study of Latin;³ in 1710 the council of Aberdeen order an intimation to be made publicly, that it will ‘conduce much to the interest of the youth that, before they be entered in the grammar school, they should be taught to read English perfectly, and to write well, and something of arithmetic;’⁴ in the following year, the citizens are advertised to enter their

¹ Original in the archives of Glasgow.

² Burgh Records of Edinburgh.

³ Steven’s High School, p. 44. Here is a specimen of the *English* of the period: piger, *sweeter*; ploro, I *greet*; sales, *bourdes*.

Burgh Records of Aberdeen.

children at the grammar school, 'duly primed in reading English.'¹

The necessity for the pupils to be grounded in the elementary branches of education before being admitted to a grammar school compelled the councils from an early period to tolerate, license, patronise, superintend, and even to grant small allowances to teachers of English schools, which long continued to be adventure schools: thus, in 1583, on the petition of a teacher of young children in Aberdeen, the council grant him 26s. 8d. yearly for school rent;² and in 1627 they appoint a committee to visit the English school of the burgh;³ in 1639 the council of Glasgow statute that only four English schools shall be held in the burgh, whose masters shall be admitted by the

¹ Burgh Records of Aberdeen. Pupils entering the first or elementary class in this grammar school are still required to be able to write to dictation a simple English passage; and for admission to the same class in the Edinburgh high school, the pupils must read English with ease. Ability to read and write is a condition of admission to the Fraserburgh academy, and the pupils joining the Brechin preceptory are expected to have made some proficiency in English. But in most of our other burgh schools, no age is fixed for admission; the scholars are in fact admitted at all ages; and accordingly instruction begins with the English alphabet: *e.g.*, Arbroath, Banff, Burntisland, Dumbarton, Dumfries, Forfar, Greenock, Irvine, Kirkcudbright, Lanark, Lerwick, Linlithgow, Montrose, Paisley, Renfrew, Stirling, Tain: Report on Endowed Schools, ii., pp. 367-602. Formerly the age of admission was fixed at several schools: *e.g.*, in 1656 the council of Dysart discharge their schoolmaster from keeping any lads at this school 'without under five years of age:' Burgh Records of Dysart; in 1802 the council of Forfar enact that no children be admitted to the town's school 'who are not six, rising seven years of age:' Burgh Records of Forfar; in 1710 the council of Aberdeen ordained that no scholar be admitted to the grammar school until nine years of age, unless of a 'large capacity and engyne:' Burgh Records of Aberdeen. The age of admission to the following schools varies from five to seven years: Annan, Ayr, Bathgate, Elgin, Forres, Glasgow, Hamilton, Inverness, Leith, Moffat, Perth, Peterhead, St Andrews: Report on Endowed Schools, ii. Surely it is a great defect in our educational machinery that, with three or four exceptions, all our secondary schools—highest class of schools—are also infant schools!

² Burgh Records of Aberdeen.

³ *Ibid.*

town council ;¹ in 1654 eight teachers who had taken up Scots schools in the city without authority, supplicate most humbly to be allowed to continue them, and two others pray that they may take up Scots schools for the first time ; after consideration, the magistrates gave them warrant, they conducting themselves religiously, keeping prayers morning and evening in the schools, exacting only certain fees, 'and instructing freely, without any kind of payment or scholage whatsoever, all poor children whomsoever, who, or their parents or friends, shall require the same of them ;'² it was declared at the same time that 'taking up schools without the authority of the magistrates, is against all reason, and contrary to what has been heretofore observed in the like ;' in 1663 the following persons were authorised to keep Scots schools in the town : Jonet Ramsay in Drygait, Elizabeth Miller, William Bogill, Marion Watson, spouse of William M'Nab, Alexander Wilson, George Steinstoune's wife, Mr John Morrison and his spouse, Mary Murray, George Frissal, William Brock, Robert Forrest, Agnes Hutcheson, Elizabeth Boyd, Jean Mauchen, James Hadden.³ It having pleased the Lord to vouchsafe to Alexander Anderson, in Aberdeen, learning—reading and writing, the council in 1661 allow him to teach these branches ;⁴ in the same year they grant their schoolhouse to James Schewan for teaching reading and writing ; in the following year the council, considering that the English schools have been for many years abused by too many persons who are unable to teach having liberty to exercise that office, engaged an able man to come from Edinburgh to teach the children in English.⁵ In 1665 the council of Irvine authorise a person to teach ciphery and to 'rectify writing.'⁶ In 1700 the council of Dundee warrant a person to take up a writing school in the burgh ;⁷ in the same year Dundee patronised a writing master,

¹ Burgh Records of Glasgow.

² Ibid.

³ Ibid.

⁴ Burgh Records of Aberdeen.

⁵ Ibid.

⁶ Burgh Records of Irvine. English was taught in the burgh in 1746 : Ibid.

⁷ Burgh Records of Dundee.

who had a salary of £72 Scots yearly, payable by the town, dean of guild and his court, the fraternity of seamen, maltmen, and 'nine trades ;'¹ seven years later the council visited the English school and ordered the master to provide a sufficient writing master.² The council of Greenock, sensible that it will be of the utmost advantage to the youth to be properly grounded in the English language, granted to an English teacher in 1764 an annual salary of £5 sterling ;³ writing was taught in the school under the direction of the council in 1772.⁴ On the petition of James Burness, schoolmaster in Montrose in 1772, representing that he had lately commenced as teacher of English, writing, arithmetic, and church music—subjects which he had acquired at considerable expense—and craving a yearly salary, the council in the following year granted the prayer of the petition.⁵ Instead of tolerating or licensing private schools for teaching English, the councils appointed teachers, in many cases *pro tempore* only, for instructing the scholars in the elementary or preparatory branches within the walls of the grammar schools. Thus, in 1593 the council of Edinburgh authorised a master to have the use of one of the chambers of the high school for teaching the bairns to write ;⁶ the class was optional ; in 1704 the masters are requested to use their influence to get the boys to attend the writing school.⁷ In 1628 the council of Aberdeen appointed a teacher of writing and arithmetic in the grammar school as a 'mean to farther the bairns ;'⁸ in 1643 a loft was erected in the north end of the grammar school for the benefit of the scholars 'for writing therein ;'⁹ in 1700 the scholars in this school were

¹ Burgh Records of Dundee. The nine trades were : bakers, shoemakers, glovers, tailors, bonnet-makers, fleshers, hammermen, weavers, and dyers.

² *Ibid.*

³ Burgh Records of Greenock.

⁴ *Ibid.* In 1786 the English teacher taught reading, spelling, grammar, and English grammatically: *Ibid.* In this year a second English school was established.

⁵ Burgh Records of Montrose.

⁶ Burgh Records of Edinburgh.

⁷ Education Report (Scotland), 34.

⁸ Burgh Records of Aberdeen.

⁹ *Ibid.*

taught writing by the masters of the high English school between seven and twelve o'clock forenoon—the master of the grammar school 'noticing' the writing.¹ The English school teacher taught writing in the grammar school of Dundee two years later; in 1712 he is requested to attend the school from seven to nine A.M., ten to twelve A.M., two to four P.M. on Tuesdays and Thursdays, and from two to six P.M. on other days.²

In the smaller grammar schools, English—including reading and spelling—and writing were generally recognised from an early period as part of the proper course of study, and it may therefore be assumed that the elements of knowledge were not less widely diffused in this class of burghs than in those of greater importance. From the records of several burghs we quote those entries in which English and writing are mentioned for the first time; but it is to be borne in mind that these subjects may have been, and probably were, taught in these schools previous to the dates assigned to them in the following instances, although the magistrates and council did not record any regulation for teaching them. In 1582 the master of the grammar school of Crail is required to instruct the youth 'in vulgar language and reading of the same,' as well as in grammar;³ in the same year all the bairns of Ayr may be taught English or Latin in the common school at the pleasure of their parents;⁴ in 1612 the doctor of the grammar school of Stirling engages to teach the bairns to read the 'Inglis tounge';⁵ in 1620 the doctor taught 'Inglis,' reading, and writing;⁶ in the same year David Adamson taught 'Inglis' in the burgh school of Burntisland;⁷ in 1621 there was an 'Englische schoole' in Dunbar whose teacher

¹ Burgh Records of Aberdeen.

² Burgh Records of Dundee.

³ Burgh Records of Crail.

⁴ Burgh Records of Ayr. 'Scots' was taught in the grammar school in 1673, and again in 1682: *Ibid.* One of the masters of the grammar school of Ayr taught, in 1751, English only: *Ibid.* And there were two English masters in Ayr in 1786: *Ibid.*

⁵ Burgh Records of Stirling.

⁶ *Ibid.*

⁷ Burgh Records of Burntisland.

was paid out of the common good;¹ English and writing were taught in the grammar school of Perth in 1633,² of Jedburgh in 1649;³ 'Scots and writing' were taught in the grammar school of Peebles in 1655,⁴ in the grammar school of Paisley in the same year,⁵ in the grammar school of Dumfries in 1663,⁶ in the grammar school of Leith in 1681;⁷ Scots was taught in the grammar school of Stranraer in 1686;⁸ English, in the grammar school of Wigtown in 1686;⁹ writing, including English, in the grammar school of Dunbar in 1690;¹⁰ in 1693 it was ordained that the doctor in the grammar school of Kirkcudbright shall teach, 'according to former practice, English and the inferior children in lairning';¹¹ English was taught in the grammar school of Kirkcaldy in 1707;¹² English and writing, in the grammar school of Dysart in 1708,¹³ in the grammar school of Forfar in 1713,¹⁴ in the grammar school of St Andrews in 1714,¹⁵ in the grammar school of Selkirk in 1721;¹⁶ English was taught in the high school of Kilmarnock in 1727;¹⁷ English and writing, in the grammar school of Dingwall in 1730,¹⁸ of Haddington in 1731;¹⁹ writing, in the grammar school of Wigtown in 1730,²⁰ of Kilmarnock in 1745;²¹ English and writing, in the grammar school of King-

¹ Maitland Miscellany, ii., 43. In 1737 John Sloas, writing master of Stirling, presents the council 'with the ten commands, the Lord's Prayer, wrot on a sheet of peaper with a fine hand, and in a very curious manner;' next year he presents to them an 'alphabet of all the hands in Great Britain curious wrot.' Mr Sloas' caligraphy is ordered to be hung up in a frame in the council house: Burgh Records of Stirling.

² Burgh Records of Perth.

³ Burgh Records of Jedburgh.

⁴ Burgh Records of Peebles.

⁵ Burgh Records of Paisley.

⁶ M'Dowall's History of Dumfries, 502 (2d ed.).

⁷ Campbell's History of Leith, p. 317.

⁸ Burgh Records of Stranraer.

⁹ Burgh Records of Wigtown.

¹⁰ Burgh Records of Dunbar.

¹¹ Burgh Records of Kirkcudbright.

¹² Burgh Records of Kirkcaldy.

¹³ Burgh Records of Dysart.

¹⁴ Burgh Records of Forfar.

¹⁵ Burgh Records of St Andrews.

¹⁶ Burgh Records of Selkirk.

¹⁷ Burgh Records of Kilmarnock.

¹⁸ Burgh Records of Dingwall.

¹⁹ Burgh Records of Haddington.

²⁰ Burgh Records of Wigtown.

²¹ Burgh Records of Kilmarnock.

horn in 1746,¹ of Dumbarton in 1747;² writing, in the grammar school of Kirkcudbright in 1748,³ in the grammar school of Dunfermline in 1748;⁴ English and writing, in the grammar school of Fortrose in 1752,⁵ of Rothesay in 1762,⁶ of Banff in the same year.⁷ At last the large grammar schools followed the admirable example set by their lesser neighbours; writing was introduced into the branches of education in the grammar school of Glasgow in 1816, and English in 1834;⁸ English was added to the course of the grammar school of Aberdeen in 1834;⁹ not till 1866 was English—higher, English—taught as a separate branch in the high school of Edinburgh.¹⁰

The inconvenience of teaching English and classics in the same school or schoolroom led several of the burghs to erect separate schools for the English department from the seventeenth century, if not earlier; and when the sang school formed a separate building, arrangements were sometimes made to teach English there. Thus, in 1583, reading, writing, and English, as well as music, were taught in the sang school of Ayr.¹¹ In Dunbar the English school was distinct from the grammar school from an early period; in 1679 the 'masters, according to the diversities of sciences, are to be diversely occupied in teaching the 'Latin and English schools.'¹² In the same year the council of Musselburgh decide that John Smyth shall be master of the Scots school, and teach as the late schoolmaster was in use to do.¹³ In 1713 the master of the grammar school of Forfar and his assistant, who had to teach writing, music, and arithmetic, were ordered to keep a separate school;¹⁴ to the same effect is a resolution of the council, in 1770, to procure another house for dividing the grammar from the English school.¹⁵ In 1750

¹ Burgh Records of Kinghorn.

² Burgh Records of Dumbarton.

³ Burgh Records of Kirkcudbright.

⁵ Burgh Records of Fortrose.

⁴ Burgh Records of Dunfermline.

⁷ Burgh Records of Banff.

⁶ Burgh Records of Rothesay.

⁸ Report on Burgh Schools, i., 34.

⁹ Burgh Records of Aberdeen.

¹⁰ Report on Burgh Schools, i., 34.

¹¹ Burgh Records of Ayr.

¹² Burgh Records of Dunbar.

¹³ Report on Burgh Schools, ii.

¹⁴ Burgh Records of Forfar.

¹⁵ *Ibid.*

an order to the master of the English school of St Andrews, with regard to the subjects of instruction, indicates this to have been separate from the grammar school;¹ in 1760 the town council of Forres advertise for a master of the English school as separate from the grammar school,² but it was not till 1812 that two separate class-rooms were built for the masters of the grammar and English schools.³

From the middle of the last century it was required of the English teacher that he should be able to teach his subject after the 'new method'—English against Scots, we suppose. Thus in 1738 the English teacher of Ayr is removed from office, he being 'not known in the new method';⁴ in 1746 a school-master of Irvine is elected to teach English after the 'modern way';⁵ in 1749 the teachers of Dundee are recommended to teach English after the 'new method,'⁶ and in 1761 the town advertises for two well-qualified English teachers 'after the new method';⁷ in 1760 the council of Forres want a teacher of English after the 'new method';⁸ in 1762 a teacher of English, 'after the new method,' is appointed in Banff.⁹ One burgh in particular, viz., Ayr, is conspicuous for the careful regulations made in it from a comparatively early period for supplying the scholars with an English education. In 1582 a statute indicates that the grammar school had a 'classical' as well as a 'modern' side: on 5th February of that year parents may send their children 'at their option and pleasure to English or Latin, or the common school';¹⁰ in 1673 it is ordained that the master of the Scots school shall teach the children to read, 'pant,' and write—instructing them also in arithmetic and music;¹¹ in 1755 the master of the

¹ Burgh Records of St Andrews.

² Burgh Records of Forres.

³ Ibid.

⁴ Burgh Records of Ayr.

⁵ Burgh Records of Irvine.

⁶ Burgh Records of Dundee.

⁷ Ibid.

⁸ Burgh Records of Forres.

⁹ Burgh Records of Banff.

¹⁰ Burgh Records of Ayr.

¹¹ Ibid. The spirit of protection common to the period finds expression in the order in 1675, in which the inhabitants of Ayr are forbidden to send their children to any other Scots school than the public Scots school, unless it be to learn the catechism and psalm book.

English school of Ayr was required to attend the public school every week-day from nine A.M. to mid-day, and from two to four P.M. from 1st March to 1st November, and from one to three o'clock in the afternoon from 1st November to 1st March; during these hours he was carefully to teach children to know the letters and syllables, and to read the English language;¹ in November 1762 the master represents to the council certain disadvantages, rendering it impossible for him to make the scholars as proficient as could be wished: the number of his pupils (between seventy and eighty), and the tender age at which they were generally sent to him, rendered it extremely difficult to bring them forward as their parents expected; and he desired the council accordingly to revise the fees, and ordain that none be admitted to the English school until five years of age;² in February 1769 this master has sixty scholars, including a 'class learning English grammar, which is a branch almost new.'³ The same records furnish the following interesting extracts regarding the construction of a schoolhouse for teaching English in the burgh: in November 1746 a committee of the town council of Ayr was appointed 'to look out the properest place they can for an English schoolhouse;' the English master, formerly a teacher of Irvine, addresses to them a missive, in which he advises that the 'nearer the schoolhouse is to the centre of the town the more convenient it will be for children;' 'if the town build a schoolhouse,' continues the sagacious and provident master, 'a little more expense would make it ane house for the master, which would contribute a great deal to the interest of the school;' thereby the master would have it in his power to prevent the abuse which usually happens in schools situate at a distance from the master's dwelling; he could not meet with any avocations in his way to the school, nor would his scholars have to wait at the door till he came; and in that season of the year which renders a fire requisite, it would be easy for the master to have it kindled when the school convenes; his scholars reaped another advantage in

¹ Burgh Records of Ayr.

² Ibid.

³ Ibid.

the town of Irvine from his dwelling under the same roof, and which was more considerable than all the rest: it was that when he had a number of beginners that could not be classed, and were only diverting their schoolfellows, whilst they could do nothing themselves, his wife afforded her assistance, which she could not have done had the school been otherwise situated. A new English school was subsequently 'built to the Latin schoolhouse'—then situated near the present academy.¹ In March 1772 the inhabitants petition the council to erect a larger schoolhouse, the old one being 'by far too little for the number of children taught in it, so that both their own and the master's health is endangered;'² in April 1773 the council resolve to build two English schoolhouses—one of them fifty feet in length, twenty feet in width, the walls twelve feet high in the side walls, with four windows in front and five upon the back part thereof, with hewn stone in the corners, door, windows, settles, and tabling: the other, forty-nine feet in length, and of the same width; finished in the same manner, and with the same number of windows.³

English, which cannot be said to have formed a department in our schools till our own day, is now taught in all the public schools in burghs: in the lower classes, reading, spelling, and English grammar; in the higher, dictation, analysis of sentences, literature, and composition. The burgh school commissioners did not report favourably, in 1868, of the average of these departments; they give the following estimate of the different departments in the various schools: 15 per cent. good, 43 per cent. fair, 33 per cent. indifferent, and 9 per cent. bad. The numbers of scholars who were learning English on the roll of 54 public schools in burghs which they had examined, were 11,788 out of a sum total of 12,862 scholars on the rolls; 11,333 scholars attended the writing classes, or 74 per cent. of the total number on the rolls. The commissioners were of opinion that the older boys and girls, who were spending five or six hours

¹ Burgh Records of Ayr.

² *Ibid.*

³ *Ibid.*

per week on writing, might have been more profitably employed in some higher work—say languages, science, or drawing.¹ But however important these subjects are, parents consider good handwriting an essential qualification for those of their children who are destined for a commercial life—the pursuit followed by the majority of children.

We have obtained returns from the most important secondary schools of the country, with regard to the work done in English in the highest classes during session 1872-73.² We are thus enabled to form a pretty clear idea of the subjects taught, though we have no definite information as to the time devoted to each. The course of study may be thus summarised: Besides the general history of English literature, portions of English classics (especially Scott, Milton, and Shakespeare) are read in most schools;³ one school returns Spenser's *Faerie Queene*, book i.,⁴ and another, Chaucer, *Piers Plowman*, and the elements of Anglo-Saxon.⁵ It is frequently stated that the authors are read critically and *analytically*, or with exercises in analysis;⁶ and in one case we find the return—'Milton for parsing.'⁷ In general it appears that great importance is attached to the analysis of sentences, and that this is the department of grammar to which most attention is paid: less is said about the historical treatment of the subject. Composition, English essays, essay and letter writing are set down without further detail. In many cases history and geography are not mentioned. The history is mainly that of England, and the geography is, in a few instances, specified

¹ Report on Burgh Schools, i., 124, 254. Of the total 3343 pupils attending the 11 statutory higher-class schools (with the exception of the Haddington burgh school) at the end of 1874, the number of 2898 were returned as learning the English branches: Report of Board of Education, 154.

² Report on Endowed Schools, ii., 341-583.

³ *E.g.*, Arbroath, Ayr, Dollar, Dumbarton, Dundee, Greenock, Irvine, Peterhead, St Andrews.

⁴ Ayr academy.

⁵ Edinburgh high school.

⁶ Aberdeen, Arbroath, Dumbarton, Peterhead, St Andrews, Stirling.

⁷ Annan academy.

as physical.¹ In one return we find physiology,² and in two cases, logic.³ From a consideration of this course of study, as well as from an examination of the text-books now in general use, we cannot fail to arrive at the conclusion that a very marked and very rapid advance has been made in the English department of our schools. Our teachers are aiming high; and where the aim is high, the needful restrictions and limitations will gradually make themselves felt. It will require longer experience and deeper reflection to enable the student of education to ascertain what is practicable, what is the best attainable in the time at his command, and under the conditions of his work. How to adjust the claims of *historical*, as opposed to what may be called *logical*, grammar; how much use it may be practicable to make of the new science of etymology; whether it may be possible to enter on the systematic study of early English; whether the study of Piers Plowman and Chaucer can be pursued with sufficient minuteness and accuracy to give it any great educational value, or whether it may not rather be found more stimulating to the intellect of the pupil to trace the connection between English and Latin and French on the one hand, and between English and German on the other—these are questions of deep interest, which will require for their satisfactory settlement the best efforts and the most anxious thought of the whole teaching profession. But while much remains to be done, there can be no question as to the progress already made; and it must be gratifying to all who have the true interests of education at heart to find that English has now a fair prospect of being established as a department in our schools on an equal footing with classics and mathematics.

§ 4. Geography, political and physical, now an essential branch of education in the humblest school, was not introduced into the schools of Scotland before the beginning of last century. Geography is first noticed as forming a part of the course of study in the high school of Edinburgh in 1715, when the treasurer was directed to buy geographical maps for the

¹ Arbroath, Cupar.

² Glasgow.

³ Glasgow and Irvine.

scholars, not exceeding in value £20 Scots.¹ In 1729 the doctor of the grammar school of Ayr 'being convinced that the council, with the wiser part of mankind, look upon the flourishing of liberal arts and sciences as a common interest,' prays their honours to procure a set of maps and globes, the knowledge of which, as their honours very well know, is highly necessary for forming the man of business;² in 1735 it is represented to the council that the boys who are taught grammar are much at a loss for not being instructed in geography; they desire the doctor to teach that subject at a fee of sixpence quarterly.³ In 1732 the council of Stirling appoint 'two geografcally maps to be put up in the grammar schooll for the edification of the youth, the expense not exceeding £24 Scots;'⁴ the grammar school having already two globes, ordered in 1755 that a 'sett of proper mapps' be provided for teaching geography.⁵ We find 'globes and maps' in use at Dunbar in 1734.⁶ The council of Dumbarton being sensible that geography may be useful to the children of the inhabitants of this burgh, and may also be an inducement to the gentlemen of the county to send their children to the school, if Mr Caldou, who understands this part of learning, were furnished with a pair of globes, authorise him to give for a pair advertised for sale by a bookseller in Edinburgh '£4, or as much under £5 as he can.'⁷ In 1765 a pair of globes was purchased for the public school of Kinghorn for £2, 2s., payable from the sinking fund.⁸ In 1766 geography was taught in Kirkcudbright,⁹ and in Greenock in 1772;¹⁰ in 1781 the teacher of the mathematical school was requested to lodge an inventory of the globes and other apparatuses of the school with the town clerk.¹¹ In 1776 the

¹ Steven's High School, 88.

² Burgh Records of Ayr. Their honours take the doctor's petition to consideration.

³ Ibid.

⁴ Burgh Records of Stirling.

⁵ Ibid.

⁶ Burgh Records of Dunbar.

⁷ Burgh Records of Dumbarton.

⁸ Burgh Records of Kinghorn.

⁹ Burgh Records of Kirkcudbright.

¹⁰ Burgh Records of Greenock.

¹¹ Ibid.

council of Banff order £3, 3s. to be paid for two globes, for behoof of the education of the scholars;¹ in 1780 the council of Dundee authorise ten guineas to be expended for a pair of globes and a set of maps for the grammar school, and ordain geography to be taught therein.² Geography was not added till 1834 to the course at the grammar school of Aberdeen.³ Geography, a very difficult subject to teach, is, if properly taught, most interesting and instructive. In many schools it is at present made a mere exercise of the memory, the pupils learning by heart dry catalogues of names of places, and marking out their relative positions on the map or globe. Such an operation does not fructify the pupil's mind, and it appears to us that the name of a place is hardly worth remembering unless it has some interesting association—as being the birth-place of a celebrated man, the seat of some industry or manufacture, the habitation of people of peculiar laws, manners, or customs, or illustrating some phenomenon in natural history. Description, in short, should form a more prominent part in the teaching of geography than it does at present. History and geography are so nearly related that they should be taught, if possible, by the same master. The burgh school commissioners reported, in 1868, that history and geography were well taught in some schools; but the average was only moderately good. Physical geography is taught in a very elementary way, the scholars being rarely taught the physical nature of their own country or the effects of the physical condition of a country upon its history or its people.⁴

§ 5. Though we found indeed that the scholars attending the grammar school of Aberdeen, before the Reformation, had to acquire a moderate knowledge of ciphering—'artem numerandi'—it would appear that arithmetic—the science of number, the art of reckoning, and the oldest branch of mathematics—made little progress in our schools before the end of the seventeenth century. The earliest instance which we have

¹ Burgh Records of Banff.

² Burgh Records of Dundee.

³ Burgh Records of Aberdeen.

⁴ Report on Burgh Schools, i., 120, 121.

found—a special arrangement having been made for its being taught—occurs again in connection with the same grammar school: in 1628 a master, who is appointed to teach arithmetic in the grammar school, is ‘satisfied to refer the amount of his reward or salary to the discretion of the parents of his pupils.’ The earliest notices of it which we have found in the records are as follow: Arithmetic was taught in the grammar school of Irvine in 1665;¹ of Wigtown in 1686;² of Dunbar in 1690;³ of Stirling before 1697, when the council resolved to have a qualified man to teach arithmetic in the grammar school ‘as formerly;’⁴ of Dysart in 1708;⁵ in Dundee in 1712;⁶ in Forfar in 1713;⁷ in St Andrews in 1714;⁸ in Ayr and Selkirk in 1721;⁹ in Perth in 1729;¹⁰ in Dingwall in 1730;¹¹ in Haddington in 1731;¹² in Kilmarnock in 1745;¹³ in Kinghorn in 1746;¹⁴ in Dumbarton in 1747;¹⁵ in Kirkcudbright in 1748;¹⁶ in Banff in 1761;¹⁷ in Greenock in 1772.¹⁸ The observation made with regard to English and writing applies also to this branch of knowledge, which may have been taught in the schools under the management of the town councils long before they condescended to recognise it as a part of the curriculum of the school.

Mathematics, the science of magnitude and number, is a branch of comparatively modern growth in Scotland. The oldest notice of mathematics—pure mathematics—which we have found in the burgh records does not date so far back as the middle of the seventeenth century: in 1660 James Corss,

¹ Burgh Records of Irvine.

² Burgh Records of Wigtown.

⁴ Burgh Records of Stirling.

⁶ Burgh Records of Dundee.

⁸ Burgh Records of St Andrews.

⁹ Burgh Records of Ayr and Selkirk.

¹¹ Burgh Records of Dingwall.

¹³ Burgh Records of Kilmarnock.

¹⁴ Burgh Records of Kinghorn.

¹⁶ Burgh Records of Kirkcudbright.

¹⁸ Burgh Records of Greenock.

³ Burgh Records of Dunbar.

⁵ Burgh Records of Dysart.

⁷ Burgh Records of Forfar.

¹⁰ Burgh Records of Perth.

¹² Burgh Records of Haddington.

¹⁵ Burgh Records of Dumbarton.

¹⁷ Burgh Records of Banff.

For some of the chief heads of arithmetic taught in the schools, *cf.* under Fees and Salaries.

mathematician, presents a supplication to the council of Glasgow stating that he was born and educated in the burgh, and made a study of mathematics and other kindred sciences, being 'naturally addicted thereto from his infancy;' he is resolved to teach these arts and sciences in his native burgh, in the vulgar native tongue, which has not been formerly done in this kingdom for want of encouragement; the ties of birth and education press him to make the first proposals to his native town; the council having well weighed the supplication, grant to him licence to open a school for teaching mathematics, and promise to give him their best encouragements;¹ in 1718 Patrick Stobbie was professor of mathematics in the grammar school of Perth at a salary of £3, 3s.;² in 1721 the doctor of the grammar school of Ayr was 'recommended to accomplish himself with all diligence in the mathematical sciences, that he may be capable to teach and instruct the youth of the town therein;'³ in 1729 it was represented to the council that, 'as the world now goes, the mathematical part of learning is a principal part of a gentleman's education;'⁴ mathematics was taught in the grammar school of Dunbar in 1734,⁵ in Dundee in 1735,⁶ in the grammar school of Kirkcudbright in 1765,⁷ in Banff in 1766,⁸ in Greenock in 1772;⁹ in 1776 there was presented to the town of Greenock an azimuth compass for the use of the mathematical school;¹⁰ in 1790 the council order a theodolite to be procured for the mathematical school.¹¹

The burgh school commissioners found in 1868 that mathematics was best taught at Dumfries, Ayr, and Perth academies, Madras college of St Andrews, Dundee high school, and Dollar institution, and they state that arithmetic and mathematics appeared to them to be the subjects which are

¹ Burgh Records of Glasgow.

² Burgh Records of Ayr.

³ Burgh Records of Dunbar.

⁴ Burgh Records of Kirkcudbright.

⁵ Burgh Records of Greenock.

⁶ Burgh Records of Perth.

⁷ Ibid.

⁸ Burgh Records of Dundee.

⁹ Burgh Records of Banff.

¹⁰ Ibid.

¹¹ Ibid.

best taught in the schools of Scotland. In these departments they estimated 29 per cent. of the scholars good, 27 per cent. fair, 33 per cent. indifferent, and 11 per cent. bad.¹

The work done at present in the mathematical department of our best secondary schools² shows that the modest programme of instruction which was sufficient a century ago would be far from satisfying the demands of our time. Even in the teaching of so elementary a branch as arithmetic, much progress has been made, and it is less common now than formerly to consider this subject merely in its commercial bearings. Dexterity in calculating is not the only object aimed at; the learning of rules or methods is always accompanied by some rational explanation, and, along with facility in the manipulation of numbers, a pupil gains also an insight into the principles of calculation. As evidence of this, one may mention the frequency with which 'Theory of Arithmetic' appears in the statements of work done,³ or refer to the text-books used,⁴ in our higher schools.

As regards geometry (or what used to be called mathematics in contradistinction to arithmetic and algebra), we still walk in the ways of our forefathers, and, notwithstanding the example of Continental schools, and numerous protests from mathematical masters at home, retain Euclid's Elements as a text-book. In some of the burgh schools,⁵ however, a course of Euclid is supplemented by instruction in the methods of modern geometry, which have already proved so fruitful.

With respect to mensuration and plane trigonometry, improvement has taken much the same course as in the case of

¹ Report on Burgh Schools, i., 124.

² Report on Endowed Schools, ii., 341-583.

³ *E.g.*, in Dumfries academy, Dundee high school, Edinburgh high school, Glasgow high school, Perth academy.

⁴ Colenso's Arithmetic, Barnard Smith's Arithmetic, Thomson's Arithmetic, Bryce's Theory of Arithmetic, Munn's Theory of Arithmetic.

⁵ *E.g.*, Edinburgh high school, Madras college of St Andrews.

arithmetic ; and the rote-learning of rules, apart from a knowledge of the process by which the rule is deduced, once so universal, is falling into discredit. This is evident on comparison of the newer text-books¹ with those of only a generation ago, and can be confirmed by abundant personal experience.

It is probable that the teaching of algebra has undergone less change than that of arithmetic and mensuration, as far, at least, as regards its disciplinary character. But there cannot be much doubt that more of the subject is taught than formerly, and that there is greater attention bestowed on incidental parts of it. The feature which is most characteristic of modern algebras,² and of modern mathematical text-books generally (and to them school teaching in a great degree conforms), is the large collections they contain of examples for exercise. These are the result of our extended system of competitive examinations, which seem to become severer year by year.

Considering how slender a stock of knowledge is required of a student when he enters the university, one would perhaps expect the higher branches of mathematics to be almost unknown in a burgh school. But it is satisfactory to find from authoritative reports that considerably more than the mere elements is taught, and taught efficiently. Although no single school professes to carry its pupils over a course of solid geometry, spherical trigonometry, geometrical and analytical conic sections, and the differential calculus, yet every one of these subjects finds a place in the schools collectively.³

Navigation, the science of sailing, was zealously taught in the grammar schools in the principal seaport towns from the beginning of last century. It was one of the subjects of

¹ *E.g.*, Todhunter's *Mensuration for Beginners*, Munn's *Mensuration*.

² Compare, *e.g.*, Colenso's, Todhunter's, or Hamblin Smith's *Algebra with Bonnycastle's*.

³ Compare the returns from Ayr academy, Dumfries academy, Dundee high school, Edinburgh high school, Elgin academy, Forfar academy, Glasgow high school, Perth academy, Madras college of St Andrews.

instruction at Dunbar in 1721,¹ at Ayr in 1727,² at Dundee in 1735,³ at Banff in 1762,⁴ at Rothesay in the same year,⁵ at Kinghorn in 1763,⁶ at Kirkcudbright in 1765,⁷ at Wigtown in 1781.⁸ In 1867 it appears to have been taught in one school only—burgh school of Burntisland—the class consisting of one pupil!⁹ Different departments of natural philosophy, including astronomy, were taught in the grammar school of Ayr and in the Perth academy in 1761.¹⁰ The only burgh school in which astronomy was taught in 1867 appears to have been Kilmarnock academy.¹¹ In 1773 the council of Ayr pay 18s. 10½d. for a 'crystal receiver to the air-pump and tubes for mathematical demonstrations ;'¹² and three years later they paid £1, 15s. for two new wheels for the 'electorising machine, two horizontal and vertical axes, a pedestal for vertical axis screws and for repairing the same, furnishing a new intermitting fountain, tantubas cup to fit the side of the large conductor, and for soldering the spiers of the air-pump,' for the mathematical school.¹³ Science, physical and natural, which has not yet made much progress in the schools, is becoming better appreciated, and appears to be in repute at the Dollar institution, Edinburgh high school, Perth academy, and Madras college of St Andrews; in 1868 there were 545 scholars in physics, 165 in natural history, and 184 in chemistry, or about 5 per cent. of the whole pupils in 54 burgh schools.¹⁴

Bookkeeping, the method of recording business transactions, formed not an unimportant department in several of the grammar schools since the beginning of last century; we find it taught in the grammar schools of Ayr in 1721,¹⁵ of Dunbar

¹ Burgh Records of Dunbar.

² Burgh Records of Ayr.

³ Burgh Records of Dundee.

⁴ Burgh Records of Banff.

⁵ Burgh Records of Rothesay.

⁶ Burgh Records of Kinghorn.

⁷ Burgh Records of Kirkcudbright.

⁸ Burgh Records of Wigtown.

⁹ Report on Burgh Schools, i., 254.

¹⁰ Burgh Records of Ayr and Perth.

¹¹ Report on Burgh Schools, i., 255.

¹² Burgh Records of Ayr.

¹³ Ibid.

¹⁴ Report on Burgh Schools, i., 124. ¹⁵ Burgh Records of Ayr.

in the same year,¹ of Stirling in 1728,² of Perth in 1729,³ of Rothesay in 1762,⁴ of Banff in the same year,⁵ of Kirkcudbright in 1765,⁶ at Greenock in 1772,⁷ at Dundee in 1773,⁸ in the grammar school of Wigtown in 1781.⁹ This branch has still an important place among the subjects studied in the schools: in 1868 we find that 758 scholars out of a total of 12,862 in 54 burgh schools were learning bookkeeping, while only 680 scholars were studying Greek;¹⁰ and the figures are instructive as showing that parents prefer bookkeeping to high scholarship, no doubt because it pays best.

§ 6. From the records of two or three burghs we learn that drawing, the art of delineating form, and painting, the art of delineating form and colour, were taught in schools so early as the seventeenth century: in 1673 the master of the Scots school of Ayr was required to teach the children to 'pant';¹¹ in 1774 the council of the same burgh employ a teacher of 'drawing';¹² there was a drawing master in the academy of Perth in 1777,¹³ and in that of Dundee in 1786.¹⁴ In 1867 there were 1505 scholars learning drawing in a roll of 12,862 in 54 burgh schools;¹⁵ and in 1874 there were 969 scholars of a roll of 3343 at the higher-class public schools who received instruction in this elevating art; three scholars only at Glasgow high school were instructed in painting.¹⁶ The importance of drawing as an instrument of education is not sufficiently recognised—a subject so well calculated to educate and develop the pupil's powers of discernment by the practice of representing objects as they are, and an acquirement of great value.

§ 7. The kindly relation which so long subsisted between

¹ Burgh Records of Dunbar.

² Burgh Records of Stirling.

⁴ Burgh Records of Rothesay.

⁶ Burgh Records of Kirkcudbright.

⁸ Burgh Records of Dundee.

¹⁰ Report on Burgh Schools, i., 124.

¹² Ibid.

¹⁴ Burgh Records of Dundee.

¹⁶ Report of Board of Education, ii., 154.

³ Burgh Records of Perth.

⁵ Burgh Records of Banff.

⁷ Burgh Records of Greenock.

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¹⁵ Report on Burgh Schools, i., 255.

Scotland and France is shown by the fact that the language of France was pretty generally taught in Scotland from an early period, while no other modern language was introduced into our schools before our own time. We have already seen that French was one of the languages allowed to be spoken in the grammar school of Aberdeen before the Reformation.¹ In 1574 the council of Edinburgh authorised a Frenchman to open a school in the city for teaching his own language, and desired him to set up a sign for that end.² In 1635 the council of Aberdeen license Alexander Rolland to teach a French school in the burgh, and for that effect to put up a sign before his school door.³ French was taught in Haddington in 1731,⁴ and in Stirling in 1755;⁵ in 1761 the council of Ayr enacted that no French be taught in the public schools during the hours set apart for classics and mathematics; any scholars wishing to be instructed in that language might be taught in the interval betwixt public school hours.⁶ French was taught in the grammar school of Perth in 1769;⁷ in 1772 the English teacher of Greenock was allowed to teach French at hours not interfering with the public school hours;⁸ that town, in 1789, appoints a public teacher of French, who is allowed to exact for fees 10s. 6d. quarterly;⁹ in 1794 the council, considering that a French teacher is much wanted, authorise the magistrates to advertise for one; a teacher is employed at a yearly salary of £10, 10s.¹⁰ French was taught in Wigtown in 1781,¹¹ in the Dundee academy in 1786,¹² and in Kirkcudbright in 1789.¹³

The value of French to men of business, its use as an accomplishment, and the genius of its literature, have secured

¹ *Supra*, p. 61.

² Chambers's Domestic Annals, i., 95; Chalmers's Ruddiman, p. 91.

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for it almost universal adoption as a branch of education at our higher schools,¹ and it is satisfactory to find from the returns made to the endowed schools commissioners that the courses of study, as appears from the grammars in use,² and the literature cultivated,³ are most commendable. If we had the statement of results instead of the studies professed, we should be able to form more definite conclusions as to the relative merits of the teaching in the different schools, always provided a greater uniformity were adopted in the method of examination;⁴ for this, the translation of a piece of ordinary English prose into French by the most advanced pupils would probably furnish the best test of the success of the teacher in conveying, and of the diligence of the pupils in acquiring, the greatest possible amount of knowledge of the language as used. With a view to practical usefulness and conversational power over the language, the reading of good modern authors—such as we find at Arbroath high school and Ayr academy, where the novels of Erckmann-

¹ The burgh [school commissioners in 1868 found that, with the exception of the counties of Aberdeen, Banff, and Moray, French and German were increasing in popularity: Report, i., 122. In 1874 French was taught in all the higher-class public schools proper: Report of Board of Education, ii., 154.

² *E.g.*, Hallard, De Fivas, Noel and Chapsal, Poitevin, Schneider.

³ Arbroath—Racine, Molière, and Corneille; Ayr—Le Conscrit; Cupar—Racine, Molière, Corneille, and Saintine's Picciola; Dollar—Corneille or Racine; Dumfries—Henriade, Racine, and De Vigny; Dumbarton—L'Avare and Le Misanthrope; Edinburgh—Les Fourberies de Scapin; Forfar—Molière and Racine; Forres—Charles XII.; Frasersburgh—Pierre-le-Grand; Greenock—Au Coin du Feu, L'Avare, and Le Bourgeois Gentilhomme; Inverness—Le Léon de Flandre; Irvine—Racine; Kirkcudbright—Voltaire; Lerwick—Télémaque; Peterhead—Charles XII. and Le Bourgeois Gentilhomme; St Andrews Madras college—L'Avare; Stirling—Jacques et ses Trois Voyages; Tain—Le Misanthrope and Le Bourgeois Gentilhomme.

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tant subject than their apparently more advanced or ambitious neighbours.¹

The Italian language has not obtained any footing in our schools, no doubt from the absence of such a direct want of it for practical intercourse as exists for French, and because its grammar, unlike the compact but difficult German grammar, is not well fitted for mental exercise. In 1868 Italian was taught only in one burgh school—Tain academy; and at Dollar institution there was a class of six studying it.² Of the higher-class public schools, it was taught in 1874 only at Perth academy to a class of four.³ In fact, the study of this language is pursued chiefly as an ornamental accomplishment principally of value in connection with Italian music.

§ 8. Gaelic—the language of the Scottish Gael spoken in the Highlands of Scotland, almost identical with Erse or Irish and Manx (the dialect spoken in the Isle of Man), and closely allied to the Cymric, comprehending Welsh, Cornish (died out about the middle of sixteenth century), and Bas-Breton—was even within the historic period the language of our court and people. Possessed of scanty literature, or rather of none worthy of that name,⁴ and ill-adapted for the pur-

¹ *E.g.*, Ahn's Course at Tain academy; Kehrein's Deutsches Lesebuch, Das Goldmachedorf, and Liederbuch, at Forfar academy.

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⁴ In the hope of inducing our Teutonic readers to make a study of Gaelic—a study which we venture to think will be found both interesting and profitable—we mention the following books, which we are sorry to confess exhaust the best part of the literature of this branch of the Celtic language: Dictionaries—The Highland Society's is the best, Armstrong's is highly recommended, and M'Alpine's is useful to students. Grammars—Munro's is considered the most practical, and Stewart's grammar the most philosophical; a Gaelic primer by Munro is of value to those commencing the study of the language. In poetry—Mackenzie's 'Beauties of Gaelic Poetry,' containing selections from the more famous poets; 'Heroic Gaelic Ballads, from 1512 to 1871,' arranged by J. F. Campbell; Dr Smith's 'Sean Dana;' 'Dargo and Gaul,' two ancient poems from Dr Smith's collection, edited by an Englishman, C. S. Jeram, M.A. The works of the follow-

Chatrian are read, at Greenock academy where Souvestre is used, and, perhaps still better, the French translations of Henri Conscience, which are not mentioned in any of the returns—might, without prejudice to the study of works of the older classical writers, be more largely favoured.

A knowledge of German is perhaps calculated to be more useful to the scholar than that of any other modern language. Its commercial usefulness, its fitness for disciplining the mind, and its profound literature, have made the 'German language' the educational demand of the day; accordingly it is satisfactory to find this branch well represented in our higher schools.¹ We have no means of estimating the quality of the instruction given in this subject at the different schools, or the progress of the pupils in the mastery of the language, which can best be ascertained by examiners causing the advanced classes to make written translations into German of a page of English prose. With regard to the literature read in the burgh schools, we find that the works of the great classical authors are professed at Arbroath high school,² Cupar Madras academy,³ Dollar institution,⁴ Dumbarton burgh academy,⁵ Dundee high school,⁶ Edinburgh high school,⁷ Greenock academy,⁸ and Irvine academy.⁹ Of course, the important question arises how far the pupils in these schools are able to prosecute reading of this kind independently of master and notes. Indeed, schools which lay less claim than these do to knowledge of the highest authors, should not perhaps necessarily be presumed to bestow less genuine exertion, or to make less real progress in this impor-

¹ In 1874 it was taught in all the higher-class public schools proper, except the Elgin academy, Irvine academy, and Stirling high school: Report of Board of Education, ii., 154.

² Schiller's *Wilhelm Tell* and *Maria Stuart*.

³ Schiller's *Maria Stuart*.

⁴ Goethe and Schiller.

⁵ Schiller's *Der Parasit* and Goethe's *Egmont*.

⁶ Play of Schiller or Goethe.

⁷ Goethe's *Hermann und Dorothea*, and Schiller's *Thirty Years' War*.

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poses of commerce, it has been unable to hold its own against the tide of modern civilisation; and, in fact, it must be regarded, we fear, as dying a natural death—destined in a short time to become simply food for the speculations of the philologist and antiquary. But it would appear that the study of this most ancient and venerable language—a language, if we believe the testimony of the passionate and imaginative Celt, only designed for the use of bards, heroes, apostles, gods, and other such celestials—was not so utterly unknown in the past at the burgh schools, as at this time which boasts of promoting liberal education. The scholars of the grammar school of Aberdeen, for example, were allowed before the Reformation to speak ‘Hybernice,’¹—meaning, we suppose, our own Gaelic—the Highland dialect, which at that time probably corresponded even more than at present in grammar, idiom, and vocabulary with the mother language of Ireland;² and, at a later period, Donald Duff taught a

ing Gaelic poets are to be had in separate volumes: Alexander Macdonald, Duncan Ban M‘Intyre, Mackay (Rob Don), William Ross, Dugald Buchanan, and Peter Grant. There is a work on the language, poetry, and music of the Highland clans, by Donald Campbell; ‘Celtic Gleanings,’ by Rev. Dr M‘Lauchlan; ‘Ossian’s Poems in the Original Gaelic,’ by Rev. A. Clerk. Dr Hateley Waddell has added his contribution to the Ossianic controversy, in a handsome volume. For early forms of idiom, the Chronicles of the Picts and Scots are valuable, and the Book of Deir may also be consulted. The most important work in the language is the Dean of Lismore’s Book, containing authentic specimens of old Gaelic poetry, with an Introduction by William F. Skene, and Translation by Rev. Dr M‘Lauchlan. Mackay’s ‘Eachdraidh na H-Alba,’ Mackenzie’s ditto, M‘Leod’s ‘Caraid na Gaidheal,’ and Macpherson’s ‘Duanaire,’ may also be added to the little Gaelic bookshelf.

¹ *Supra*, p. 61.

² The Scottish Gaelic was anciently known under the name of ‘Irish.’ John Elder, in his remarkable letter, dated 1542 or 1543, proposing to Henry VIII. to unite Scotland with England, assures the English king of the love and favour borne to him by the ‘valiaunt Yrishe lordes of Scotland, otherwayes callid Reddshankes [of whom the Earl of Argyll was one], and by historiographouris, Picts. Scotland,’ continues Mr Elder (who was a clerk and also a ‘redshanke,’ born in Caithness), ‘befor the incummyng of Albanactus, was inhabitede by a people who spake

'gaelic school' in 1789 in Perth, and received for his service from the town council a salary of £8,¹ which was paid out of the common good.

Scotland is famous for having provided an educational machinery admirably fitted for imparting to the great body of her children the blessings of education ; but it is a matter of history that she has never made adequate provision for the education of that not least interesting portion of her people, the Highlanders, who could only be readily and efficiently educated by means of their own native language. No person, we presume, worthy of the name of educator would venture to doubt that it must take a much longer time to instruct our Highland youth in the English language, by speaking only in English, and teaching from books entirely English, than by using partly the mother tongue as a medium of communication. But the authorities, instead of cherishing the Gaelic tongue—the only one spoken in many places—as a means of promoting moral, intellectual, and æsthetic education in the schools under their charge, have generally discouraged the speaking of it by the children not only during play-hours, but while saying lessons—regarding, in fact, such a practice as an offence liable to be punished ; and we are told that the teachers are few in number who explain the English lesson otherwise than in English to pupils, of whom a large proportion are utterly ignorant of the lan-

none other language but Yrishe, and was then called Eyryn veagg, and the people Eyrynghe.' We learn that in the correspondent's own day, the 'great courtieours of Scotland repute the Yrishe lordes as wild, rude, and barbarous, brought vp without lerning and nurtour.' But John Elder informs the Tudor king, that if ignorant of letters, the 'Yriah lordes' surpassed their calumniators in faith, honesty, policy, wit, good order, and civility ; 'ffor wher the saide Yrishe lordes promise faith, they keipe it truely, be holdings vp of ther formest fyngar, and so will they not, with ther sealis and subscripcions, the holy Euangel twickide : ' Collectanea de Rebus Albanicis, pp. 23-32. In 1574 Allau M'Intosche was 'exhorter and reader at Brayevin [Cawdor] and Brachlie in the Irische toung : ' Fasti Ecclesiæ Scoticanæ, part v., p. 248, *et passim*.

¹ Burgh Records of Perth.

guage. Imagine the torture implied in the attempt to introduce in such fashion an English tongue into a Gaelic head! Let us hope, for the sake of the Highland youth who have been so long educationally neglected and cruelly tortured by ignorant teachers—teachers without wisdom, content to fill the poor pupil with dead words, not with the things signified—that the school boards will foster the mother tongue of the scholars as an instrument, the most potent within their reach, for conveying instruction.¹

§ 9. The art of dancing, ranked by Aristotle with poetry, which contributes so much to social amusement and healthy exercise, did not form a prominent part in the education of our youth, but the exercise was not altogether forbidden; nor was it considered an immoral excitement in the last century—at least for children. In 1711 the council of Dundee license a dancing-master to teach his art in the burgh.² In 1765 the council of Banff, considering that there is no one in the town for teaching the youth dancing, 'which they apprehend is a very necessary article of education,' write to the town's agent in Edinburgh to employ one, who shall receive a salary of £5, in addition to fees and perquisites, in the event of his 'capacities and conduct' satisfying the council, after a year's practice.³ In 1779 the council of Stirling, in answer to a petition from a respectable number of the inhabitants, appoint a dancing-master, and allow him a free

¹ The Gaelic language, hitherto so shamefully neglected, though spoken by probably half-a-million of people, and used in the public service of at least 400 out of 2000 congregations in Scotland, is not yet taught in any school or university in Scotland. A brave and patriotic Sassenach may be said to have wiped out this stain on our intelligence as a nation, by founding a Celtic chair in one of our universities. We are still not within sight of the position attained by Ireland, which has professorships for teaching the Irish language in Trinity college, Dublin, in the Queen's colleges at Belfast, Cork, and Galway, and in the Roman Catholic colleges at Maynooth and Tuam.

² Burgh Records of Dundee.

³ Burgh Records of Banff. Notification to be made of Mr Stevenson's appointment to the inhabitants and all concerned.

hall for teaching his art.¹ In 1784 the council of Ayr allow two dancing-masters the use of the lower assembly room for teaching their scholars country dances;² in 1798 the council resolved to build a 'school for teaching the children dancing.'³

§ 10. Gymnastics, or athletic exercises, which are every day becoming more popular throughout the country, have hardly yet been honoured with a place among the subjects of instruction given at our schools. Muscular exercises, being so well fitted to promote the health, strength, and activity of the body, as well as order and physical obedience, should be made imperative at all schools. The different classes ought regularly to be drilled in fencing or gymnastic exercises and motions according to the age and strength of the pupils, including marching, running, jumping, climbing, lifting and carrying, pulling and pushing. At present gymnastics are only recognised as a branch of education at two of our burgh schools—Edinburgh high school, where the class consisted, in 1874, of nineteen scholars only, and Glasgow high school, where there were 195 scholars who paid a fee from 5s. to 10s. 6d.⁴ School boards should set apart a certain time for these exercises, and if the janitor happens to be an old soldier, he might prove a valuable addition to the staff of teachers by drilling the pupils in military exercises.⁵

§ 11. Plays, including tragedies and comedies, were acted from an early period in the schools under the administration of the councils, usually before the autumn holidays, or on festival occasions, or at visitations. These theatrical performances were introduced, not for the purpose of amusing but for edifying the scholars—for teaching imitation or impersonation of character, good elocution, confidence in public speaking, and, chiefly, for inculcating a moral. One or two of the entries quoted indicate that the scholars were provided with raised stages and appropriate costumes, but it does not appear that

¹ Burgh Records of Stirling. ² Burgh Records of Ayr. ³ *Ibid.*

⁴ Report of Board of Education, ii., p. 154.

⁵ For notices of Sports, see *supra*, § 7, p. 175.

there was scenic representation. In a plan of education drawn up for the scholars of the grammar school of Glasgow, before the end of the sixteenth century, it is ordained that when the scholars have committed to memory dialogues, speeches, and particularly comedies, they shall assume the characters of the speakers, rehearsing distinctly, in presence of the spectators, in order that they may thus acquire the art of good pronunciation and of good acting.¹ On 14th June 1574, the council of Haddington ordain the £10 formerly assigned to the master of the grammar school, to be delivered to the 'town players,' and the 'claythis to be delyverit thaireftir to the toun.'² On 4th September 1579, the council of Edinburgh ordain Mr James Lowsoun, minister, and two others to visit the high school, and report with regard to the acting of the 'tragedies by the bairnis,' who are learning to perform a play on the occasion of a royal visitation of the school by James VI.³ We do not learn what 'tragedy was maid by the bairnis' on this occasion; but the propriety of the next theatrical display in the same school is questionable, though in keeping with the altered ecclesiastical current of the time. On 19th July 1598, the treasurer of the city was ordered to buy grey cloth sufficient for five 'frieris weids,' and some red cloth, resembling the dresses worn by the 'paip and his cardinellis, to serve the play to be playet be the principall and maisteris and his scholleris of the hie schole'⁴—the object of the performance being no doubt to ridicule Roman Catholicism. On 1st August 1616, the council of Perth ordained 20 merks to be paid to Mr Patrick Rynd, minister of Dron, and afterwards interim master of the grammar school, for his pains in making 'ane play agane Fryday next,'⁵ which was probably to be acted by the scholars. On 15th June 1659, the council of Aberdeen enact that, at every quarterly visitation of the grammar school, there shall be public acting, either of the colloquies

¹ From the Original in the archives of Glasgow.

² Burgh Records of Haddington.

³ Burgh Records of Edinburgh.

⁴ Ibid.

⁵ Burgh Records of Perth.

of Erasmus, or some authors, such as Cato, Sulpicius; a psalm of Buchanan, an epistle of Ovid, a satire of Juvenal or Persius, or an ode of Horace, shall be repeated; or the highest class at the Lammas visitation shall give two short declamations and a 'palemone,' that by these exercises the scholars may learn boldness and vivacity in public speaking; some of these exercises shall be practised at every quarterly visitation.¹ Among the regulations made by the town council of Dundee, there is one in 1674 ordaining that the scholars in the grammar school attending the master's class shall 'harangue' monthly upon a subject prescribed by the master.²

A favourite play in the schools was the 'Bellum Grammaticale'—a serio-comic piece, in which the parts of speech are personified—pitted on opposite sides, each claiming precedence of the other. The play, founded on Guarna's work on the same subject, was revised and adapted for theatrical performance in the schools, by the grammarian, Alexander Home, master of the grammar school of Dunbar.³ In 1693 the council of Dumfries purchased '10 pair deals, at 14s. 6d. each, for a stage to the scholars when they acted Bellum Grammaticale.'⁴ On 17th August 1705, the council of Paisley voted to Mr George Glen and Mr James Alexander, master and doctor respectively of the grammar school, '£20 Scots towards the defraying of the expenses of their acting Bellum Grammaticale, and also for their furdur encouragement, promise to erect a theatre at their own expense.'⁵ On 5th August 1729, a stage was ordered to be erected for the rector of the grammar school of Haddington, as Mr Leslie's scholars are to act a comedy.⁶ The council of Aberdeen,

¹ Burgh Records of Aberdeen.

² Burgh Records of Dundee.

³ Steven's High School, p. 37.

⁴ M'Dowall's History of Dumfries, p. 504 (2d ed.).

⁵ Burgh Records of Paisley. As early as 1620 we read in the council records of £20 Scots being voted 'to keep and supply to a pleasant invention and play,' but whether this last had any connection with the grammar school is not stated—most likely it had. The £20 Scots was to be taken from the 'unlaws' gotten within the burgh.

⁶ Burgh Records of Haddington.

in 1711, enacted that, for the encouragement of learning, a 'public action be acted' yearly in the grammar school on the day following the general visitation, and ordained a public theatre to be erected in some public part of the town every three years, that a 'public action be acted on it by the scholars of the grammar school.'¹ On 7th August 1731, the council of Selkirk resolve to be at the expense of erecting a stage for acting a play by the boys at the grammar school.² In August 1734, the scholars of the grammar school of Dalkeith acted before a crowd of spectators the tragedy of Julius Cæsar and a comedy of Æsop, with a 'judgment and address inimitable at their years;' in the same month, the pupils in the grammar school of Kirkcaldy performed a piece, composed by their master, entitled 'The royal council for advice; or, the regular education of boys the foundation of all other national improvements;' the council consisted of a preses and twelve members, decently and gravely seated round a table like senators; the other boys were posted at a due distance in a crowd, representing people come to attend this meeting for advice; from whom entered, in their turn and order, a tradesman, a farmer, a country gentleman, a nobleman, two schoolmasters, etc., and last of all a gentleman who complimented and congratulated the council on their noble design and worthy performance; the whole exhibition is described as giving high satisfaction to the audience.³ On Candlemas 1734, the pupils of the Perth grammar school made an exhibition of English and Latin readings, in the church, before the clergy, magistrates, and a large miscellaneous auditory; the Tuesday after, they acted 'Cato' in the school (which is described as one of the handsomest in Scotland), before 300 gentlemen and ladies; the youth, though they had never seen a play acted, performed surprisingly, both in action and pronunciation, which gave general satisfaction; after the play, the magistrates entertained the gentlemen at a tavern.⁴

¹ Burgh Records of Aberdeen.

² Burgh Records of Selkirk.

³ Chambers's Domestic Annals, iii., 584.

⁴ *Caledonian Mercury*, 1st February 1734.

At one time the church denied baptism to any one who was connected with the theatre, and her ill-directed zeal led her to fulminate against these exhibitions so long practised—advantageously practised—in the schools. On 30th January 1735, the kirk session of Perth declare that a great offence is given to religious persons in town and country by the tragedy to be acted in the grammar school of the burgh; the session accordingly appoint a committee to call on Mr Martine, master of the grammar school, and signify to him ‘that the said tragedy gives offence,’ and to report.¹ The scholars, however, on Candlemas acted ‘George Barnewell’ twice before large audiences, comprising many persons of distinction; on the succeeding Sunday a ‘very learned moral sermon, suitable to the occasion, was preached against converting the school into a playhouse, whereby youth are diverted from their studies, and employed in the buffooneries of the stage.’² The session having, on 13th February, called for the report, it is represented that the committee showed to Mr Martine that the tragedy which was to be acted gave great offence; and further, it was reported that the tragedy was acted twice over last week, on two different nights, notwithstanding of the communing, and that several of the spectators were offended. The session having taken the affair under their serious consideration, after long reasoning, appoint a committee to prepare an overture for suppressing stage plays in the school, and dancing balls in this place.³ This appointment was renewed from time to time; on 8th January 1736, the committee, after ‘long reasoning,’ agreed upon the following characteristic overture, which is approved by the session: The kirk session, seriously considering the sad and lamentable growth of the immorality of the age, even within the bounds of this town and parish, especially in the horrid violation and breach of the seventh command, the lust of uncleanness having become so common, and, notwithstanding the means

¹ Kirk Session Records of Perth.

² Chambers’s Domestic Annals, iii., 584.

³ Kirk Session Records of Perth.

used for suppressing the same, appearing still to be upon the growing hand, most seriously warn and exhort all the members of this congregation carefully to avoid all incitements to that vile and abominable sin so hateful in the sight of an holy God, and the things so justly declared to be forbidden in this commandment by the compilers of our excellent catechism, particularly idleness, drunkenness, unchaste company, lascivious songs, books, pictures, dancings, stage plays, and all other provocations to or acts of uncleanness, either in ourselves or others.¹

§ 12. The Parliament, the Kirk, and the town councils earnestly endeavoured to educate the youth attending the grammar schools not only in learning, virtue, and morals, but also in religion. From the first Act passed on the subject of religious instruction by the Scottish Parliament, it appears that more than three hundred years ago our forefathers were of opinion that mere knowledge is worse than ignorance—that knowledge unsanctified was not a blessing, but a curse; that it was only an increase of power, but the power might be a bad as well as good thing. In 1567 Parliament asserts that all laws and constitutions provide that the youth be brought up and instructed in the fear of God and in 'gude maneris;' and declares that if God's Word be not rooted in them, their instruction shall be 'tinsell baith to thair bodyis and saulis.'² A few notices from the records of the church on the same subject may also be given: In 1592 Mr John Craig, at the special desire of the kirk, 'kens' a form of examination for

¹ Kirk Session Records of Perth. We have found no instances of the scholars acting 'mysteries,' 'miracles,' and 'moralities,' so common shortly before the period over which these notices extend.

² Acts of Parliament, 1567, c. 11, iii., p. 24. At the beginning of last century a zealous reformer in education, in recommending a certain course of study at the schools, says that scholars, from their first going to school till they leave the university, ought carefully to be instructed in the principles of religion, 'nothing being more certain than that where there is not a well-directed conscience, men are rather the worse than the better for being learned in any science:' From a rare tract in the Halkerston Collection, published in 1704.

the use of lecture schools in place of the 'little catechism ;'¹ in 1597 the Assembly ordain Mr Patrick Sharp's lessons upon the catechism and grounds of religion to be printed, thinking them very necessary for scholars and others ;² in 1616 the king's commissioner propones to the Assembly that, according to the act of council, all scholars shall be made to learn by heart the catechism entitled, 'God and the king'—a commentary, doubtless, on the doctrine of divine right of kings ;³ and on the representation of the high commissioner, the Assembly ordain a catechism to be 'made easy, short, and compendious, of which every family must have a copy for instructing their children and servants in the articles of religion ;'⁴ in 1705 the Assembly recommend all instructors of youth to be careful to instruct their scholars in the principles of the Christian reformed religion, according to the Holy Scriptures, our Confession of Faith, or such books only as are entirely agreeable thereto.⁵

A few extracts from the records of different burghs will serve to show the mind of the municipal authorities with regard to the imparting of religious instruction in the schools under their management : In 1592 it was reported that the schoolmaster of Musselburgh was careful in training up the youth 'not only in letters of humanitie, but also in catechising them according to Caluiyne and teaching of Buchanan's Psalms ;'⁶ in 1595 it was ordained that the master of the grammar school of Ayr should teach the youth weekly a lesson, introducing them to the principal heads of religion ;⁷ in 1597 the master of the grammar school of Glasgow was ordained to catechise his 'Irische scholleris' in the grounds of religion ;⁸ two years later the master is ordered to 'try the religion of the Irischemen' in his school, and to report his diligence to the presbytery ;⁹ the schoolmaster of Peebles in 1649, and again in 1655, swears to be diligent in instruct-

¹ Booke of the Universall Kirke, 788.

² Ibid., p. 947.

³ Ibid., p. 1123.

⁴ Ibid., 1127.

⁵ Acts of General Assembly.

⁶ Report on Burgh Schools, ii., 130.

⁷ Burgh Records of Ayr.

⁸ Presbytery Records of Glasgow.

⁹ Ibid.

ing the 'youth in the grounds of divinity;'¹ in 1650 the schoolmaster of Musselburgh taught the younger children in the lesser catechism, and the older ones in Ursin's, because it was in Latin; it was also proposed that the larger catechism should be translated into Latin for the use of Latin scholars;² in 1653 the master of the grammar school of Paisley promised 'to use all his best endeavours to train up the youth in the school in the knowledge of God;'³ in 1659 the council of Aberdeen ordained the visitors to try how the scholars profited in the grounds of religion, by asking some questions of the shorter catechism and their meaning;⁴ in 1679 the council of Dunbar enjoined the schoolmaster to 'instruct the youth at all convenient seasons in the principles of Christianity;'⁵ in 1700 it was ordained that once a week all the rules and questions of the shorter catechism should be repeated publicly in the grammar school of Aberdeen;⁶ in 1716 the schoolmaster of Kirkcudbright promised to educate the scholars in the letters and principles of our holy religion as established by law;⁷ in 1763 the council of Kinghorn ordained the master to ask once in the week a question in the shorter catechism at every scholar capable of repeating it;⁸ 'what endears the masters of the grammar and English schools of Kilmarnock to the presbytery,' who have just examined these schools (9th June 1795), 'and ought to endear them to every friend of religion, law, and order, is, that they are most careful to enforce a due respect to the Sacred Scriptures, by making their scholars read them regularly, according to the recommendation of the last General Assembly, and doing everything in their power to learn them the foundation of their hope, as well as their duty to God and man;'⁹ in 1800 the visitors of the grammar school of Aberdeen, considering

¹ Burgh Records of Peebles.

² Report on Burgh Schools, ii., 130.

³ Burgh Records of Paisley.

⁴ Burgh Records of Aberdeen.

⁵ Burgh Records of Dunbar.

⁶ Burgh Records of Aberdeen.

⁷ Burgh Records of Kirkcudbright.

⁸ Burgh Records of Kinghorn.

⁹ Presbytery Records of Kilmarnock.

that nothing can be of greater importance in the education of youth than their being carefully instructed in the principles of religion, enjoin a special regard to this essential point in all the schools under their inspection; in the grammar school they appoint lessons to be prescribed on Saturday to the several classes, according to the respective progress of each, from the 'Rudimenta Pietatis,' from the Sacred Dialogues, and from Buchanan's Psalms, or Castalio's Latin Bible; the scholars shall give an account of these lessons on Monday morning; in the English schools, they appoint the forenoon of every Saturday to be employed in teaching the shorter catechism, or Watts's catechism; at the annual visitation, some specimen shall always be required of the progress of the scholars in religious knowledge from these sources.¹ We gather from these extracts that religious instruction formed a prominent, if not an essential, part of the course of study pursued in the old burgh schools from the Reformation to the end of last century, and in the opinion of many that custom has in no small degree contributed towards making our poor little kingdom not only one of the freest, most enlightened, and independent, but also one of the most prosperous and respected in the world.

Scotland, unlike England, has hardly had any practical experience of the 'religious difficulty' question. We have been noted, it is true, for our controversies with regard to Church government, but happily these have not affected or to any extent interfered with our national education. The burgh and parish schools of Scotland were never sectarian—at least in our day; they have been attended, without distinction, by children of all denominations—Presbyterians of the Established Church, as well as the different non-Established churches, Episcopalians, Roman Catholics, and even Jews; and we have no record of any instance of interference on the part of the managers or teachers with the consciences of those pupils who did not belong to the Established Church—in fact, of the smallest violence having been done or offered to their

¹ Burgh Records of Aberdeen.

religious persuasion. The patrons of our national schools, heritors as well as town councillors, held the religious convictions of parents and pupils so sacred, that it may truly be said that there was no religious difficulty in the way of passing *our* Education Act—an Act having a conscience clause like the English Act, but, unlike that Act, imposing no restriction as to the religious instruction to be given in our public schools.¹ The conscience clause provides that every public school shall be open to children of all denominations, who may, however, be withdrawn² from religious instruction without suffering disadvantage, and that the time for teaching religion shall be at the beginning or end of a meeting, according to a table approved by the Scotch Education Department.³ Parliament, in short, favours no denomination, and the school board elections appear to have made little difference with regard to the teaching of religion in the schools. Prayers are said,⁴ and the Bible and shorter catechism—the Scriptures accompanied with dogmatic teaching according to the Presbyterian standards of the Westminster Assembly—are not only as before almost universally used in the old parish schools,⁵ but likewise, with few exceptions, in the burgh or secondary schools. In 1873 the Scriptures, shorter catechism, and the evidences of Christianity were taught in the Annan academy; the Bible and shorter catechism were taught in Banff grammar school, Forfar academy, Forres academy, Lanark burgh school, Linlithgow grammar school, Perth academy, Renfrew grammar school; and, in the same year, general instruction in the Scrip-

¹ Elementary Education Act, 1870, forbids denominational standards or formularies to be taught in the school board schools.

² Not necessarily from the school. ³ § 68. ⁴ *Supra*, § 2, p. 159.

⁵ Judging from the returns given in the School Board Directory published in 1874—perhaps a doubtful authority on this point—religious instruction does not appear to be given in the schools under the following school boards: Auchtermuchty, Clarkston, Cumlodden, Falkirk, Forres, Gulberwick, Kilbarchan, Glassford, Kirkintilloch, Lerwick, Ruthwell, St Fergus, West Calder, Tingwall, Whiteness, Weisdale; the Bible only is taught in the schools of Longside, Newhills, Old Machar, St Ninians, Tillicoultry.

tures,¹ at least, was given in the following schools, in some daily, and in others weekly: Arbroath high school, Ayr academy, Bathgate academy, Burntisland grammar school, Cupar Madras academy, Dumbarton burgh academy, Dumfries academy, Edinburgh high school, Elgin academy, Forfar academy, Fraserburgh academy, Glasgow high school, Greenock academy, Hamilton academy, Inverness academy, Kirkcudbright academy, Leith high school, Moffat grammar school, Paisley grammar school,² Peebles grammar school, Madras college of St Andrews, Stirling high school, Tain academy.³ No formal religious instruction is imparted in the Aberdeen grammar school, in the Brechin grammar school, in the Montrose grammar school, in the Peterhead academy;⁴ and it may be mentioned that the privilege of the conscience clause has been claimed, and, of course, granted, in the following schools, the parents generally taking exception to the shorter catechism only:⁵ In the Annan academy, Arbroath high school, Ayr academy, Edinburgh high school, Forres academy, Hamilton academy.⁶ Exemption is seldom claimed from the class while receiving instruction in the Scriptures; few object to religious teaching so limited, and Roman Catholic children,⁷

¹ Particular passages of the Bible are selected, and the Scriptures are used more as a devotional exercise than as lessons, the teachers not generally entering into points of doctrine.

² In the School Board Directory, the schools under the school board of Paisley are not credited with religious instruction.

³ Cf. Report on Endowed Schools, ii., pp. 364-602; the tendency is to narrow the religious teaching, especially in burghs, to the Bible, which alone is used in the schools under the management of the school boards of Banff, Dundee, Galashiels, Hawick, Selkirk, as well as in several of those mentioned in the text: School Board Directory.

⁴ Ibid.

⁵ The objections to the shorter catechism come chiefly from parents who are not Presbyterians.

⁶ Report on Endowed Schools.

⁷ Teachers find it not quite easy to teach history without reference to religion, for instance, where the class-book speaks strongly against Roman Catholics; but in such cases, masters of considerate feelings, knowing that they have Roman Catholics in their class, teach the facts without comments.

and even Jews, do not usually leave the class-rooms when the Scripture-lesson is said.¹

The necessity for continuing to impart religious instruction in the schools is becoming, it is believed, more imperative than ever, and that for several reasons. In the first place, the number of children who have no parents to guide them—who are orphans—especially in the larger towns, is rapidly increasing, while parents who are ignorant and careless, and lead a vicious life, are said not to be decreasing in number: for children of this class religious instruction is urgently demanded. Another reason is, that while a great majority of parents are willing and anxious to train their children in the truths of religion, the laboriousness of their daily duties prevents many of them from overtaking this important task—a task which requires high qualifications and a special preparation for its due performance. Further, such children are not generally advanced enough in intelligence and knowledge to get much advantage from the pulpit, and whatever argument may be urged regarding ministers in the less populous districts, it is hopeless to expect that ministers occupying charges in important centres, and who are already burdened with work, can obtain the necessary leisure to instil into the minds of children the principles of our holy religion. Lastly, our legislature, which in former times was regarded as the ‘nursing mother’ of the church and of religion, *appears* to be indifferent to the results of bringing up a population without religious principles—to attach little or no importance to the religious element in the education of the people. This conclusion may be reasonably inferred from the fact that no part of the money annually granted by Parliament ‘for public education’ is allowed to be given for proficiency of the scholars in religious knowledge, even limited to the Bible—the ‘book,’

¹ Report on Endowed Schools, iii., 207, 208. In large schools there may be children of persons professing Deism, Unitarianism, Rationalism, Positivism, etc., and, of course, no religious instruction can be unsectarian *qua* them, at least; but the sectarian difficulty does not extend to the playground.

according to M. Vinet, 'of the human race, in which the local and temporary disappear in the universal—a book containing the history of education, of a vast and sublime education, which the child, without being told, apprehends as his own education.'¹ A section of the Christian community holds, that for the violence which might be done to the consciences of a *few* persons by granting public money for a strictly Christian education—an education which would have no connection with any denomination whatever—equal violence is occasioned to the consciences of *many* parents by Parliament not recognising or countenancing religious education whether apart from or in connection with a sect. While it may be replied to this class that no man's conscience can be violated by what is *not* done, or is left undone, it must be admitted that they may fairly charge the Government with inconsistency in maintaining a church for the religious instruction of grown-up people, and making no provision for the religious education of the young, even in the broad and catholic doctrines of Christianity held in common by all denominations, the scholars more urgently requiring such instruction than old people who receive it from the church established and maintained by the State. There are not a few, however, who think that religion will not in the least suffer from the neutral position taken up by the Government, holding that, as long as it does not forbid the imparting of religious instruction in the schools, but leaves the school boards to do as they like in the matter, Christianity, instead of suffering, will develop itself more freely than if it were encumbered with public money, which would only be given under certain restrictions. For our own part, we feel confident that the cause of religion is safe in the hands of our local parliaments—the school boards, which, being at once local and representative in their character, must know the requirements, and may with reason be expected to supply the wants, both religious and secular, of the districts committed to their charge.

The statement that there has been no religious difficulty

¹ L'Education, La Famille et la Société.

in Scotland, while generally true, is liable to some exceptions. One phase of the difficulty is seen in the opposition of certain ratepayers to employing any part of the rates exacted from them for public education in giving religious instruction in the schools under the management of boards. These persons maintain that the public schools should be purely secular, but it may be answered that the school board elections have proved that the religious convictions of an overwhelming majority of the people everywhere would have been disregarded for the few cases in which consciences might have been relieved by establishing secular education, and until the small minorities shall have converted the immense majorities to their views, there is no probability of secular schools obtaining any root in our country. If the day should come when secular education will be the universal rule, 'knowledge may be increased,' but the result, we fear, may disappoint the advocates of secular education: ¹

' Religion crowns the statesman and the man,
Sole source of public and of private peace.'

Other nations, including Egypt, Greece, and Rome,² have been distinguished for learning and civilisation, but they have perished; and the faith of thoughtful people in the stability of our own institutions rests mainly on the hope that we shall ultimately succeed in not only reclaiming, humanising, and civilising, but also in spiritualising our rising generations—a reformation which can never be accomplished without the help of the schoolmaster, who must be adorned with peculiar graces for so great a work.

¹ There were attending George Watson college school at Edinburgh, one of the Merchant Company institutions, in 1873, 1160 pupils who all, with the exception of a dozen, received religious instruction, which the head-master thought necessary not only for forming their character, but maintaining discipline in the school: Report on Endowed Schools, i., p. 116.

² The highest precept which Rome could give was: 'Live every man as if the eye of Cato were upon you'—a precept infinitely less sublime than those in Holy Writ.

' O'er wayward children wouldst thou hold firm rule,
 And sun thee in the light of happy faces ;
 Love, Hope, and Patience, these must be thy graces,
 And in thine own heart let them first keep school ;
 For as old Atlas on his broad neck places
 Heaven's starry globe, and there sustains it ;—so
 Do these upbear the little world below,
 Of Education—Patience, Love, and Hope.'

§ 13. From the Reformation to the end of last century the Sabbath—

' Hail, Sabbath ! thee I hail, the poor man's day '—

was neither to the master nor to the scholars of the grammar school a day of quiet or rest, a period of mental relaxation and sweet communion—but one on which hard and difficult lessons were learned and said, and on which the conduct of the pupils was watched at church, at school, and at home, with a jealousy which might be supposed highly calculated to demoralise teachers and taught; the duties of the former consisting to a large extent in acting as detectives over the latter. But at whatever cost to the comfort, feelings, dignity, and character of the parties concerned, our forefathers were resolved that the youth attending the burgh schools should be thoroughly instructed in the principles of religion, and did not hesitate to adopt any measures, however rough or tyrannical, in order to attain this end ; and they utilised the Lord's day to the utmost in training our youth in the paths of virtue and piety. The thoroughness of the work will sufficiently appear from a consideration of the means adopted on week-days,¹ and of the custom observed all over Scotland of compelling the scholars to undergo a course of severe religious exercises on Sundays. From the records of a dozen burghs, a fair estimate may be formed of the nature and extent of Sunday teaching, and of the inspection or surveillance exercised over the scholars during the seventeenth and eighteenth centuries. About three hundred years ago it was ordained that the catechism of the Christian religion should be taught

¹ *Supra*, § 12.

in the vernacular on Saturdays after mid-day to the first-year scholars attending the grammar school of Glasgow; but to the rest the catechism should be taught in Latin, and the argument thereof partly expounded—'ratio cujus exigatur,' on the Lord's day, at the public assembly, and also at the lecture on the same day;¹ in 1685 all the scholars in the same grammar school were required to convene on Sunday morning in the school after preaching in order to give an account of the sermon and to be examined in the shorter catechism and confession of faith in English.² In 1598 the regent of the first class in the high school of Edinburgh was ordained to teach the class on Sunday 'Catechesis Palatinatus,' while the second regent taught the catechism in Latin, and Ovid's *Tristia*, the third regent Buchanan's psalms, and the fourth regent the heroic psalms of Buchanan.³ In 1603 the masters of the grammar school of Aberdeen promise to the session to be diligent in exacting 'ane compt of everie one of the scholars of the grammar school particularly efter the sermones.'⁴ The commissary clerk of Aberdeen, in 1643, was breaking his loyal and episcopalian heart, in respect of the ascendancy of the Covenant and of Mr Andrew Cant in his good town, and recorded with a sigh the melancholy fact that the 'bairnis of the grammar school are forbidden to keep efternoones sermonis, bot to keep scoolis, quhair the maister sall catechise thame vpone poyntis of religion.'⁵ In 1649 the schoolmaster of Peebles is directed, before dismissing the school on Saturday, to prescribe to the scholars who are learning Scots a portion of the psalms or catechism, of which they shall give an account on Sunday at the close of the afternoon sermon; each Sunday he shall convene the scholars at eight A.M.—teaching and catechising them in their Sunday lessons of Scripture till the second bell rings; when the afternoon sermon ends he shall convene them and take account of their notes of the preaching and of the Sunday lessons;⁶ in 1654

¹ Original document is in the archives of Glasgow.

² *Ibid.*

³ Burgh Records of Edinburgh.

⁴ Session Records of Aberdeen.

⁵ Memorialls of the Trubles, i., 226.

⁶ Burgh Records of Peebles.

the master undertakes to attend the male children sent to school on Sabbath as well as on week-days, conform to the order of grammar schools.¹ An equally rigid course of studies was observed in the north of Scotland in the middle of the seventeenth century: in the directory of the grammar school of Elgin, dated 1649, the Sunday programme is as follows: upon the Lord's day, masters and scholars shall convene in school at eight o'clock in the morning, and after prayer in the English tongue, the several classes shall be exercised—the seniors in the exposition of a sacred lesson which has been taught betwixt one and two o'clock of the preceding Saturday out of Buchanan's paraphrases of the Psalms, or Ursin's or Calvin's catechisms, and the juniors in getting 'by heart' some select English psalms, or the ordinary catechism; they shall return to school in the afternoon at the first bell after sermon, and be exercised till the second bell in reading their sacred lesson; after the second service they shall return incontinent to school, when, after a short prayer by the master, thanking God for the liberty of His own day, and the use of His ordinances, and supplicating for His effectual blessing unto them, the master, settling himself in the desk—all the scholars observing deep silence, shall, according to his discretion, call up some of every class and require their observations of both the sermons, and enlarge points to them occasionally for their capacities as they have been taught, and after a large hour's space spent in exercise and exhortation he shall dismiss them with psalms and prayer;² in 1791 the council of Elgin approve of a representation made to them by the burgh, that the master should see that the teachers on each Sunday evening instruct the scholars in the principles of religion, according to their capacities, and that they read a portion of the Sacred Scriptures;³ two years later his duties are more precisely defined: in 1793 the master undertook, on every Lord's day and other holy days set apart for public divine service, to convene the scholars and cause them to read with

¹ Burgh Records of Peebles.

² Presbytery Records of Elgin.

³ Session Papers, No. 541, p. 24.

propriety and decorum certain passages of the Holy Scriptures and other devout authors in his hearing, and to repeat the lectures and texts given out by the preachers at divine service, with such inferences as the preacher may draw therefrom, so far as their memories and maturities will admit.¹

The schoolmaster of Jedburgh was taken bound in 1656 to enter the school with his scholars on Sabbath days at eight A.M., and to catechise them in the grounds of religion till betwixt the second and third bell.² The master of the grammar school of Dundee was instructed in 1674 to say prayers in the English tongue after the afternoon's sermons on the Lord's day; on that day the notes of the sermons by the scholars shall be exacted, and part of a psalm sung; the scholars shall be examined on the catechism either in Latin or English, as the master shall appoint;³ in 1712 the master of the English school of Dundee undertakes to attend in the church after Sundays for catechising the children.⁴ In 1679 the masters of the burgh schools of Dunbar were ordained after public worship to meet in their respective schools, and to take account from the scholars of what had been taught throughout that day.⁵ The scholars of the grammar school of Aberdeen, in 1700, were required to repair to school each Sabbath day after the afternoon sermon, there giving an account of what they had heard, and mentioning the church they attended;⁶ after prayers the several classes shall be examined, at the second ringing of the bell, on questions of the shorter catechism from the time of the ringing of the second to the third bell in the afternoon, the high class giving an account of the catechism, with the scriptural proofs, and an exposition of a chapter of the Latin New Testament; after sermon and prayer the classes shall meet and give an account of their *notes*, after which they shall

¹ Session Papers, No. 541, p. 24.

² Burgh Records of Dundee.

³ Burgh Records of Dunbar.

⁴ Burgh Records of Aberdeen. The visitors, at their quarterly visitations, are enjoined to inquire strictly how far this regulation has been observed.

⁵ Burgh Records of Jedburgh.

⁶ Ibid.

be dismissed with prayer; ¹ it was reported in 1791 that it had been a practice many years ago for the masters of the grammar school of Aberdeen to cause the scholars to get by heart, and rehearse in the school on the Sabbath day, the Assembly's shorter catechism, and likewise to give an account of the sermons which the scholars had heard in the churches immediately after the preachings were over, and the scholars returned to the school; ² reported to the town council in 1796 that a master attends regularly at the school every Sunday morning, says prayers in the public school, and attends the boys to church, but of late years very few of them have attended. ³ That Sunday teaching had been in abeyance for years at this grammar school appears from the following entry: in 1826 the magistrates and visitors of the grammar school revive the ancient practice of assembling on Sunday in the school, perhaps in the rector's class-room, half-an-hour before the commencement of public worship, for the purpose of reading a portion of Scripture with those scholars whose parents wish them to attend church. ⁴ The practice in other burghs with regard to Sunday teaching was similar: in 1703 the council of Banff ordain the schoolmaster to say prayers and read in the church on Sabbath days at certain hours in forenoon and afternoon, 'without prejudice to the scholars to repeat such part of the catechism as the master shall previously appoint.' ⁵ The two higher masters of the Fortrose academy in 1791 were required alternately to keep a school open on the Sabbath afternoons, from beginning of June to the end of August, for instructing and catechising the inhabitants of the burgh in the principles of religion and morality, besides having a regular Sabbath school for their own scholars during all the other months of the year. ⁶ In 1763 all the scholars attending the grammar school of Kinghorn, not under twelve years of age, were ordained to meet every Sabbath after public worship in the afternoon, for an hour, to be in-

¹ Burgh Records of Aberdeen.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Burgh Records of Banff.

⁶ Records of Fortrose Academy.

structed in religion from some proper catechism.¹ The following extract is the only instance which we have found in the records of a teacher having been rewarded for Sunday work: in 1755 the English schoolmaster of Ayr, after the congregation were dismissed from the afternoon sermon, had to attend the public school and instruct the children under his care in the principles of the Christian religion at the rate of 2s. sterling each for three months;² when the scholars enter and are dismissed on the Sunday afternoon, he shall publicly pray to God.³

As may be gathered from several of the foregoing references, the scholars were required to attend the church collectively, accompanied by the masters, who exercised strict supervision over their little flock. Compulsory attendance in church is shown more directly in some other instances like the following: the presbytery of Glasgow conclude, in 1597, that the bairns in the grammar school—all and every one of them—shall resort to the high kirk on the Sunday to hear God's Word preached and the sacraments ministered;⁴ in 1685 it was ordained that the scholars shall convene in the school, from which they shall proceed to church, in order, with their masters, forenoon and afternoon.⁵ The masters and scholars attending the Elgin grammar school were ordained in 1649 to march to church at the second bell in the morning and afternoon, in comely order, with the masters before and the doctors behind, returning to school in the same order.⁶ In the same year it was ordained that when the second bell rings in the morning and afternoon, the schoolmaster of Peebles shall go to church with his scholars, 'in comely and decent order'—noting, in the time of preaching, any disorder, and censuring disturbers.⁷ In 1656 the council of Jedburgh enact that the schoolmaster shall accompany the scholars to church in the morning and afternoon; he shall be

¹ Burgh Records of Kinghorn.

² Burgh Records of Ayr.

³ Ibid.

⁴ Presbytery Registers of Glasgow.

⁵ Original in archives of Glasgow.

⁶ Presbytery Records of Elgin.

⁷ Burgh Records of Peebles.

careful lest any be absent or go out of church, or spend their time idly while in church, and that they shall hear reverently; account shall be taken of their conduct in the afternoon when the sermon is ended.¹ In 1679 the masters of the grammar school of Dunbar are ordered to accompany the scholars to church in the forenoon and afternoon in all decency.² The council of Dumfries, in 1724, required the teachers and pupils to be in the school each Sabbath morning at nine o'clock, and at the ringing of the steeple bells to repair to the church, the master going before, his assistant bringing up the rear.³ In 1700 the council of Aberdeen appointed the hebdomadar to sit every Sabbath in the little desk before the left door in the church to observe lest any scholar go out of the church without his leave; those making disturbance in church, and the absentees from the sermon, shall be called to severe account on Monday.⁴ Church attendance on the part of masters and pupils became voluntary only in the beginning of this century. In 1826 the council of Aberdeen make provision for 'those scholars whose parents wish them to attend church;' to ensure the attendance of at least one of the masters at the place appointed for the meeting, the hebdomadar is required to be present, though it is expected that the rector and the masters shall attend as regularly as possible, and always when they intend to be in church, a few minutes before the hour of public worship; all shall walk in procession to church, where the rector is always to take his seat first.⁵ In 1755 the rector and doctor of the grammar school of Stirling were required on the Sabbath to catechise and go to church with the scholars.⁶

The authorities made special provision for accommodating scholars by allocating to them a certain part of the church, from which they must 'hear the voice and see the face of the minister of the Word.' In 1603 two distinguished masters, Mr

¹ Burgh Records of Jedburgh.

² Burgh Records of Dunbar.

³ M'Dowall's History of Dumfries, 503.

⁴ Burgh Records of Aberdeen.

⁵ Ibid.

⁶ Burgh Records of Stirling.

David Wedderburne and Mr Thomas Reid, present a bill to the session of Aberdeen, mentioning that in the past the scholars of the grammar school, who should have been edified in godliness by the hearing of the Word, have been, against conscience, neglected in that point, because they sit in such a place that they cannot hear the voice of the minister; the masters therefore desire that, seeing they are the 'seminary of the kirk and commonweill,' a place be provided for them where they may hear and be instructed; it was ordained that the scholars shall sit in the new kirk 'on the degrees under the new loft, where they will both hear and see the minister of the Word.'¹ In 1644 licence was granted to two persons by the session of Dunfermline to fix seats for themselves 'under the schollers' seat';² in 1709 the council of Dunfermline ordain the 'scholars' loft' in the church to be built and repaired.³ A portion of Lady Yester's church was set apart in 1660 for the exclusive use of the scholars of the Edinburgh high school on Sunday, and at a little later period the east gallery of Trinity College church was allotted for the same purpose.⁴ David Haldane, weaver in Stirling, was paid by the council in 1739 for keeping the door of the scholars' loft in the East church.⁵ In 1758 the kirk session of Dumbarton acquired from the magistrates the church seats reserved for the school.⁶ The town council of Kinghorn, in 1763, appointed the scholars to be assembled both forenoon and afternoon every Sabbath in the school, to go regularly to church to the seats appointed for them, both master and doctor sitting with them.⁷ In 1783 the provost of Dundee reported to the council that he had conferred with the rector of the grammar school upon the absence of the scholars from the loft in the new church, according to old practice; the rector had represented objections made by the

¹ Kirk Session Records of Aberdeen.

² Kirk Session Records of Dunfermline.

³ Burgh Records of Dunfermline. The scholars' loft was in existence so late as 1821.

⁴ Steven's High School, pp. 69, 70.

⁵ Burgh Records of Stirling.

⁶ Kirk Session Records of Dumbarton. ⁷ Burgh Records of Kinghorn.

parents of the children to their going; the council instructed the kirk master to 'set' the grammar school loft in the new or west church; in the same year the council grant the rector of the grammar school a seat in the old church, and the two doctors a pew in any other of the churches between them, without rent, during the pleasure of the council.¹ In 1826 the scholars of the grammar school of Aberdeen attended church in the 'grammar school gallery.'²

The pupils were not learners merely; they were made to teach, after the following ingenious method, those who needed religious instruction but could not be pressed into Sunday classes: in 1604 the session of Aberdeen think fit, for the edification of the 'common ignorant people and servants' in the grounds of their salvation, that between the second and third bells every Sabbath day, two scholars of the English school shall stand up before the pulpit, the one demanding, the other answering, with a loud voice, in audience of the people, the short catechism and form of examination of children, in order that by frequent repetition the people may learn the same 'perqueir, and be brought to the knowledge thereof.'³ In 1616 Mr Thomas Hog, master of the grammar school of Leith, promises to obey the injunction requiring two bairns 'fra the gramer scooll' to repeat on every Sabbath day, after the prayers and before the blessing, Mr Craig's 'caritches openlie in the kirk, for the instruction of the comonnes.'⁴ Mr Thomas Walker, master of the grammar school of Dunfermline, is recommended to have his scholars in readiness to repeat the catechism every Sabbath betwixt the second and third bell before noon and afternoon—one proposing and the other answering—so that the people may hear and learn, it being used in other kirks; the questioning and answering to begin next Sabbath.⁵ In 1700 the council of Aberdeen order two scholars of the grammar school to go to each of the two churches every

¹ Burgh Records of Dundee.

² Burgh Records of Aberdeen.

³ Session Records of Aberdeen.

⁴ Steven's High School, p. 69.

⁵ Kirk Session Records of Dunfermline.

Sabbath day at the beginning of the second bell in the afternoon, and between the ringing of that bell and of the last bell to repeat such portion of the shorter catechism as had been prescribed to them from time to time.¹ In 1724 two scholars of the grammar school of Dumfries were selected each Sabbath to repeat or read the larger or shorter catechism in the church during the intermission to such of the congregations as chose to remain between the services.²

The following extracts further illustrate the surveillance to which the scholars were subjected, and, to some extent, old Scottish sabbatarianism: The masters of the grammar school of Elgin, before dismissing their Sunday scholars, were ordained in 1649 to tell them to keep within doors during the rest of that day—exercised in the study of their sacred lessons, and in meditation of what they have been hearing.³ The teacher was not only a religious drill-sergeant, but was frequently required to do the duties of a detective: the council of Jedburgh request the master, in 1656, to take care that on Sabbath days good order shall be kept when the scholars are out of the school;⁴ in 1711 the schoolmaster of Peebles promises to take particular notice that the children keep within doors on the Lord's day in the afternoon.⁵

The practice of masters and scholars marching to church in procession became less general towards the end of last century, when Sunday schools proper—schools intended to give religious instruction to other children as well as to grammar scholars—were originated by private persons, in a few cases as adventure schools, which were sometimes subsidised by the town councils; for example, in Greenock the council in 1789 supported a Sunday school in addition to the English school, mathematical school, and grammar school; on 14th July the council gave to the teacher for his encouragement £2, 2s.; his school was visited on Sunday last, when he was found employed in teaching a number of boys and girls;⁶ in the

¹ Burgh Records of Aberdeen. ² M'Dowall's History of Dumfries, 503.

³ Presbytery Records of Elgin.

⁴ Burgh Records of Jedburgh.

⁵ *Ibid.*

⁶ Burgh Records of Greenock.

following year £5, 5s. were voted by the council to the Sunday school teacher;¹ in 1792 they agrée to pay £10 sterling yearly towards so 'laudable an institution as long as the undertaking answers.'² The example of Greenock was very rarely followed by other burghs, but in some places Sunday schools continued under the patronage of town councils down to our own day; in 1835 a small salary was paid out of a mortification for a Sunday evening class taught in Culross;³ and in the same year the town of Hamilton contributed to Sabbath evening schools in the burgh.⁴ We are not aware that at present there is a school board in Scotland which has direction or superintendence over a Sunday school.

From these different extracts we gather that it was the universal custom for the teacher to take to church on Sunday those whom he instructed on week-days, and that his Sunday teaching—doctrinal catechising—was as regular and severe as the work which he performed on week-days. We have no desire to reintroduce into our schools these practices in religious exercises, but if Parliament and the school boards—in their wisdom—come to treat religion and education as two separate things and so disunite them, on the ground that they clog or embarrass each other, the Sunday schools of the future may become more important than they have been in the past, and consequently they will have to be better organised. The teachers must be selected with as great care as is shown in the choice of those who conduct our public schools; the managers must exclude many who volunteer to do that important work at present—among others, the Sunday teacher who has no other qualifications than good intentions; the teacher whose knowledge is confined to the answer and question book; the mercenary teacher, who goes to form connections; the teacher who does not duly prepare for his class; in short, only good teachers—those possessing superior knowledge, excellent parts, and are in love with their work—should be elected; only such persons should be eligible as can truly say:

¹ Burgh Records of Greenock.

² *Ibid.*

³ Municipal Corporations Report, i., 172.

⁴ *Ibid.*

' Delightful task ! to rear the tender thought,
 To teach the young idea how to shoot,
 To pour the fresh instruction o'er the mind,
 To breathe th' enlivening spirit, and to fire
 The generous purpose in the glowing breast.'

§ 14. As a corollary to this important chapter, let us say a few words on the library—a valuable acquisition to any institution, but in a special way to the school, the improvement of which it promotes by unfolding and cherishing the genius of the pupils, storing their minds with knowledge, elevating their character, occupying their vacant hours, and producing a taste for reading and contemplation—the greatest treasure that they may find during their 'weary pilgrimage.' A school library will supply with books such children as otherwise might not get access to them, there being a vast majority of the parents in every parish, village, and burgh who are too poor, ignorant, or parsimonious to procure books for their children.

Judging from the entries in the records of a few burghs it would seem that the important subject of providing school libraries received more consideration two hundred years ago than it does in our own day, notwithstanding the immense facilities now enjoyed of procuring books—facilities such as were utterly unknown to our ancestors. In the year 1658 a library, for the benefit of the teachers and pupils, was established in the high school of Edinburgh, on the recommendation of the head-master, the council, as 'fautors and favourers of nurseries of learning, approving of the good and commendable motion of Mr John Muir;' ¹ this school library, one of the oldest, if not the oldest, in Scotland, is still the most valuable, and contains the 'best Greek and Latin lexicons, the best editions of the classics, several encyclopædias, and a valuable collection of antiquarian, historical, and geographical authors;' ² and there are nearly 7000 volumes in the

¹ Burgh Records of Edinburgh.

² Steven's High School, 64. It also contains, we believe, a goodly array of the old classbooks, but they are not yet catalogued.

library. The nucleus of the library of the grammar school of Aberdeen was laid in the following year, when Mr George Robertson bequeathed a few books for that purpose:¹ in June 1826, at Mr James Melvin's urgent entreaty, the magistrates of Aberdeen ordered the library of the grammar school to be set in order;² this library did not grow like that of the high school of Edinburgh, being still a 'small library consisting principally of old classical works, and of no interest for boys.'³ In 1682 the council of Glasgow obtained the dean of guild and deacon-convener to take an inventory of the 'biblethick' in the grammar school, and to order a press to be made for keeping the books, which they shall deliver to the master, taking his receipt therefor;⁴ there was a library connected with this school not many years ago, of which the janitor was guardian, but it is not now in existence or operation.⁵ The magistrates of Montrose in 1686 erected a library for the use of the grammar school of the burgh, and contributed £10 sterling in order to buy books;⁶ in 1699 it was appointed, 'for the encouragement of the schol librarie, that everie schollar in the first class should yearly (before their going off from school) give in something for buying books to it, and a record thereof to be kept;'⁷ in 1704 the council passed an act ordaining every person fined for 'bloodwit' to pay £6, 13s. 4d., and that 'batterie' should be fined at the discretion of the judge—'all quhich should be employed in buying books' for the grammar school library;⁸ in 1704 the

¹ Burgh Records of Aberdeen.

² Ibid.

³ Report on Endowed Schools, ii., 341. ⁴ Burgh Records of Glasgow.

⁶ Report on Burgh Schools, i., 52.

⁶ The books bought and the prices paid with this subscription are entered in a Register preserved among the records of the burgh, and containing the names of those who mortified books to the school library.

⁷ In 1713, 'David Duncan, sailor, sent from London, as testimony of his veneration to this his quondam seminary (these are the words of his letter), Bailey's English Dictionary in a large octavo and one volume; his father delivered it with the letter to P. R.:' Register of Library.

⁸ Register of the Library. The last entry in this interesting little register is dated 1735, when the library consisted of about 600 volumes. In the inventory, which does not appear to contain any book of great

council of Montrose appointed a committee to inventory the books belonging to the library of the grammar school, to observe how the same agrees with the inventory left by the deceased master of the school, and to take receipt from the present master;¹ the magistrates, in 1710, appoint an inventory to be taken of the school library, from the last master, and to be given to the doctor till a master be settled.² In 1711 the council of Dunfermline, considering that it would tend much to the benefit of their grammar school, the encouragement of learning, and interest of the community, that a library were founded, contribute out of the common good £10 sterling for that end, and recommend 'all other persons who please frankly to contribute,' in order to make up such a sum as will buy a number of good books as a 'competent foundation for a library.'³ The council of Kirkcudbright gave £10, in 1782, towards founding a library of proper books; in 1786 a committee was appointed to confer with the schoolmaster as to the library, of which a catalogue is to be deposited with the town-clerk.⁴

At present, hardly in any of our schools is there a collection of books worthy of the name of library, with the exception of the high school of Edinburgh, as already mentioned, and the Dollar institution, which has also an excellent library, containing more than 5000 volumes, open *gratis* to all the pupils.⁵ The grammar school of Paisley has a 'pretty fair library' of history, travels, etc.;⁶ and there is a collection of books in the Arbroath high school which, however, 'has not been used for a number of years';⁷ there is also one at the Ayr academy, which 'is little used,'⁸ and one at the Greenock academy, which 'is of no value—at least, has not been put to use';⁹ and there are small libraries in the Bathgate academy, there are several old classical books, but the bulk of the library consists of theological or metaphysical treatises, many being in French and Latin.

¹ Burgh Records of Montrose.

² *Ibid.*

³ Burgh Records of Dunfermline. ⁴ Burgh Records of Kirkcudbright.

⁵ Report on Endowed Schools, ii., 411.

⁶ *Ibid.*, 549.

⁷ *Ibid.*, 350.

⁸ *Ibid.*, 358.

⁹ *Ibid.*, 488.

demy,¹ in Burntisland grammar school,² in the Kirkcudbright grammar school,³ in Leith high school,⁴ and in Tain royal academy.⁵ But in the following schools there are not even 'small' or 'useless' collections of books: Annan academy, Banff grammar school, Brechin grammar school, Cupar Madras academy, Dumbarton burgh academy, Dumfries academy, Elgin academy, Forfar academy, Forres academy, Fraserburgh academy, Glasgow high school, Hamilton academy, Inverness royal academy, Irvine royal academy, Lanark burgh school, Linlithgow grammar school, Montrose grammar school, Peebles grammar school, Perth academy and grammar school, Peterhead academy, Renfrew grammar school, Madras college of St Andrews, Stirling high school.⁶ One of the greatest services which a school board could render to the little community under its charge is to establish for their use a library, which should be put under the guardianship of a person of intelligence, active habits, and possessing a natural inclination to oblige and help inquiring young spirits. Unfortunately, at present, pupils are obliged to resort for mental sustenance and recreation to the circulating library, containing little else than the frivolous and sensational literature of the day. The school library ought to consist chiefly of books calculated to convey useful instruction and amusement, including works of travel, biography, and science popularly treated; and the young scholar should be introduced to our grand old masters in poetry and romance, and to such histories as tend to foster the love of one's country, and the spirit of freedom and independence. Many have received more benefit from the perusal of a volume on which they have perhaps accidentally lighted than from all the drilling to which they were subjected at school. Communion with some rare spirit, whom the natural instinct of the schoolboy may thus have discovered in the pages of an old volume, has ere now proved in reality the turning point in his history, and even a landmark in the literature of his country.

¹ Report on Endowed Schools, ii., 364.

² *Ibid.*, 371.

³ *Ibid.*, 506.

⁴ *Ibid.*, 519.

⁵ *Ibid.*, 603.

⁶ *Ibid.*, 346-599.

Number of Pupils in each Subject at the Public Schools in Burghs in 1868.

SCHOOLS.		SCHOLARS ON ROLL LEARNING																		
NAMES.	No.	DESIGNATION.	Total Scholars on Roll.																	
			Greek.	Latin.	French.	German.	Italian.	Hindustani.	Arithmetic.	Bookkeeping.	Mathematics.	Physic.	Natural History.	Chemistry.	English.	Writing.	Drawing.	Music.	Mensuration.	Other Subjects.
Aberdeen.	1	New Grammar.	272	247	11	...	...	...	...	...	...	...	...	...	203	75	10	...	...	...
Do.	2	Old Grammar.	47	15	35	...	...	...	...	...	...	...	...	...	35	20	...	...	...	...
Ayr.	3	Academy.	405	12	137	71	8	...	...	...	...	...	...	...	362	351	138	...	...	...
Campbelltown.	4	Burgh and Parochial.	86	...	11	6	...	...	...	...	...	...	...	...	86	55	...	...	...	...
Irvine.	5	Academy.	160	6	33	22	3	...	...	...	...	...	...	...	144	97	10	...	...	...
Annau.	6	Parish and Burgh.	165	...	9	...	...	...	...	...	...	...	...	...	164	129	37	...	...	...
Do.	7	Academy.	135	1	46	26	...	...	...	...	...	...	...	...	135	125	...	...	...	...
Dumfries.	8	Academy.	230	13	71	43	4	...	...	...	...	...	...	...	194	170	35	...	...	...
Kirkcudbright.	9	Academy.	137	9	42	26	12	...	...	...	...	...	...	...	114	118	13	...	...	...
Dundee.	10	High.	802	17	127	132	38	...	...	...	...	...	...	...	549	533	181	...	...	...
Edinburgh.	11	High.	376	79	376	212	46	1	312	56	74	106	100	...	373	231	41	...	...	...
Do.	12	Academy.	377	190	377	105	...	...	...	...	...	...	...	...	377	331	13	...	...	...
Banff.	13	Grammar.	136	12	38	...	...	...	...	...	...	...	...	...	120	119	5	...	...	...
Elgin.	14	Academy.	137	3	40	16	2	...	...	...	...	...	...	...	121	74	2	20	...	...
Peterhead.	15	Academy.	126	3	26	...	...	...	...	...	...	...	...	...	120	110	...	...	...	...
Airdrie.	16	Academy.	342	3	33	15	...	...	...	...	...	...	...	...	342	342	17	...	...	...
Falkirk.	17	Parochial or Grammar.	280	8	39	30	2	...	...	...	...	...	...	...	280	257	217	217	...	...
Hamilton.	18	Academy.	286	4	26	37	...	...	...	...	...	...	...	...	285	203	45	...	...	...
Lanark.	19	Burgh.	116	2	22	7	...	...	...	...	...	...	...	...	116	103	10	...	...	...
Linthgow.	20	Burgh Grammar.	70	...	7	1	...	...	...	...	...	...	...	...	65	48	...	...	...	...
Glasgow.	21	Academy.	710	62	336	207	62	...	...	...	...	...	...	...	710	600	...	...	...	503
Greenock.	22	Academy.	334	20	85	101	25	...	...	...	...	...	...	...	322	285	130	...	...	...
Dunbar.	23	Burgh.	142	2	16	27	...	...	...	...	...	...	...	...	142	126	...	...	...	...

Number of Pupils in Higher-Class Public Schools, 1874.¹

NAME OF SCHOOL.	No. of Scholars.		Number of Scholars receiving Instruction in each Subject taught.											
	On Roll at end of year.	In Average Attendance.	Latin.	Greek.	English Branches.	Natural Science.	Arithmetic and Mathematics.	Writing.	Modern Languages, French, German, & Italian.	Fencing and Gymnastics.	Drawing.	Bookkeeping.	Physical Science.	
Aberdeen Grammar School, . . .	208	211	190	67	195	...	198	112	F. 40 G. 13	...	21	...	...
Ayr Academy, . . .	420	354	108	23	310	...	A. 280 M. 75	288	F. 112 G. 23	...	135	13	...	
Dumfries Academy, . . .	216	210	90	16	222	...	A. 192 M. 46	187	F. 82 G. 6	...	25	3	29	
Edinburgh High School, . . .	336	299	254	80	336	² 135 ³ 60	A. 237 M. 124	243	F. 224 G. 89	19	73	31 ⁶ 7 ⁷ 8 ⁸	2 121 16	
Elgin Academy, . . .	175	170	50	10	175	...	A. 157 M. 18	148	F. 27	...	130	...	...
Glasgow High School, . . .	644	540	434	70	546	12	A. 481 M. 96	494	F. 226 G. 16	195	220	54 ⁹ 10 ¹⁰ 3	24	
Irvine Academy, . . .	94	94	21	4	90	...	A. 74 M. 17	70	F. 38	...	16	4	...	
Leith High School, . . .	105	98	24	...	104	...	A. 90 M. 10	90	F. 33 G. 11	...	10	...	...
Montrose Academy, . . .	325	309	64	12	308	...	A. 174 M. 14	241	F. 38 G. 14	...	42	8	...	
Paisley Grammar School, . . .	237	226	45	10	218	...	A. 145 M. 16	175	F. 70 G. 16	...	114	31	...	
Perth Academy, . . .	281	280	43	4	152 ³	8	A. 201 M. 50	179	F. 52 G. 21	...	11 ¹¹	96	31 ⁷ 8	
Stirling High School	302	...	72	9	242	...	A. 214 M. 10	214	F. 86 I. 4	...	90	8	...	
	3343	2791	1395	305	2898	...	A. 2443 M. 475	2441	F. 1028 G. 209	214	972	183	...	

¹ Report of Board of Education.

² Botany and Geology.

³ Chemistry.

⁴ Singing.

⁵ Pianoforte.

⁶ Mining and Civil Engineering.

⁷ Natural Philosophy.

⁸ Mechanics.

⁹ Mechanics and Physics.

¹⁰ Painting.

¹¹ Of these, 40 learn Painting.