

MEMOIR

OF THE LATE

JAMES PILLANS, LL.D.,

PROFESSOR OF ROMAN LITERATURE

IN THE

University of Edinburgh.

BY AN OLD STUDENT.

"Quod enim munus reipublicæ afferre majus meliusve possumus, quam si docemus atque erudimus juventutem?"—*Cic. de Div. II. 2.*

EDINBURGH:

MACLACHLAN & STEWART, 64 SOUTH BRIDGE,
BOOKSELLERS TO THE UNIVERSITY.

LONDON: SIMPKIN, MARSHALL, AND CO.

MDCCCLXIX.

THE following MEMOIR, by an old Student, is a reprint of five articles which originally appeared in a Glasgow daily newspaper, in April, 1864. At the earnest request of many of Professor Pillans's old Students, and of others who cherish his memory, they are now re-issued in a separate and enlarged form. In one of the brief notices of the Professor which appeared in an Edinburgh Journal, immediately after his decease, a promise was made that his life and labours should be more fully reviewed, but the promise was not redeemed. The writer of this Memoir undertook, at the suggestion of the Professor, to review his "Contributions to the Cause of Education" several years before his death. Unfortunately, other engagements prevented the execution of his intention.

A. R.

UNIVERSITY OF EDINBURGH,
September, 1869.



MEMOIR OF JAMES PILLANS, LL.D.



VENERABLE and distinguished man, who occupied a conspicuous position during the last fifty years, has been lost to Scotland. By the death of Dr Pillans, lately Professor of Roman Literature in Edinburgh University, the Scottish metropolis has been deprived of one of its oldest citizens, its ripest scholars, its most enlightened educators, and its most unwearied philanthropists. The melancholy, though not unexpected announcement will be read by thousands of educated men in every part of the world, from lads in their teens to old men of threescore and ten, who have been members of his classes, and who will, with one voice, acknowledge their common debt of respect and gratitude to their accomplished instructor. Few persons now living can remember the time when Professor Pillans was not widely known by his writings and labours. He had qualified himself for his cherished life-work before the close of the last century, and had educated three generations of Scotsmen. He had survived hundreds of his students, who, after giving promise of achieving high renown at home or in foreign climes, had gone down to an untimely grave. Hundreds of others, already sires and grandsires, survive to mourn his loss, and to dwell with fond affection on his memory. He could point to his pupils who had attained the foremost rank in both hemispheres—in the learned professions and the pursuits of active life—on the bench and at the bar—in the Church and the State—among philosophers and statesmen—in the army and the navy. With one illustrious exception, Professor Pillans

was the last literary link between the Edinburgh of the eighteenth and nineteenth centuries. That exception is Lord Brougham, and his connection with Edinburgh ceased, in a great measure, sixty years ago. Both belonged to that noble band of bold and vigorous thinkers who, when Liberal principles were a reproach and a by-word with government officials and the dispensers of patronage, were not ashamed to avow their hatred of oppression, and to brave the rancour of its despicable tools ; who, conscious of the sacredness of their cause, toiled bravely and patiently for its advancement ; who endured without a murmur, personal, social, and political wrongs,—seeing, for years, themselves excluded from professional promotion by rivals whose success was due to their nepotism, their mediocrity, their suppleness, or their apostasy. They waged a desperate battle, but their victory was all the more glorious. Their doctrines denounced in their own times as paradoxes, involving disloyalty, heresy, the subversion of order, and the confiscation of lands, are now so universally and readily admitted as to pass for mere truisms. Nothing but the authentic memoirs of the chief actors could make us believe that truth, justice, and humanity were vindicated at so costly a price—that despotism, bigotry, and servility so long retained their reptile vitality. Of those gallant champions of moral and intellectual freedom, all are gone,—Sir Henry Moncreiff and his son, Lord Moncreiff the Judge, John Allen and John Thomson, Stewart and Playfair, Erskine, Gibson-Craig, Francis Horner, Thomas Brown, Clerk of Eldin, Cranstoun, Sydney Smith, Gillies, Fullarton, Geo. Joseph Bell, and his brother Sir Charles, Jeffrey, Cockburn, Lansdowne, and Murray. Slowly, but inevitably, have their ranks been thinned. Last month witnessed the departure of the two aged and isolated survivors—Leonard Horner and James Pillans. Our readers will excuse us if we linger for a while over the career of the deceased Professor, since his life merits attention, not only because he belonged to a distinguished party, but because he rendered valuable services to the cause of education and progress in all its forms.

James Pillans was born at Edinburgh in April 1778, so that, at his death, he had nearly completed his 86th year. He had resigned his chair less than a year before, up to which time he

had been discharging his onerous duties with his wonted zeal and regularity. His parentage was humble, though respectable, and there can be no doubt that it greatly favoured his signal success in his professional career. His father was a frugal and intelligent printer, belonging to the Anti-Burgher denomination, and an elder in the congregation of the Rev. Adam Gibb, the controversialist of the Potterrow, and of the Rev. Dr Jamieson, the learned antiquary and lexicographer. Like most members of his church, he was intelligent, inquisitive, and austere, warmly attached to the distinctive tenets of his section of the Seceders, and striving, by precept and example, to instil into the minds of his children a relish for knowledge which is profitable for both worlds. From the times of the Stephenses, printers have been well-educated and well-read men, and marked by their skill, diligence, and industry. They form the links between the author and his readers, and the very nature of their craft demands more than ordinary vigilance and accuracy. This may help to explain Professor Pillans's punctilious rigour in insisting at all times on uniform adherence to such minutiae as may have been suggested by the routine of a well-ordered printing office. All the exercises written for his class were to be of an uniform size of paper, with an ample margin, to admit of their being stitched together at the end of the session. The errors were to be marked, and especial care was taken that the corrections should be duly recorded. Many of his students, particularly the freshmen, fancied that his injunctions on such small points were needlessly stringent, but all of them who have chosen his profession will admit their necessity. Is it at all unlikely that his accuracy in this respect was borrowed from his father's avocation? Be this as it may, he was inflexible in his demands.

That old Mr Pillans was not a mere tradesman, or a sectary, may be inferred from the fact that he took a lively interest in the progress of the French Revolution. If he believed that event should emancipate Europe from absolutism, tyranny, and priestcraft, without any alloy of cupidity, licentiousness, or spoliation, he was doomed to bitter disappointment. Yet he erred no more than many men of higher pretensions to political forethought and experience. Professor Pillans retained to the last a distinct recollection of those events, which were so vividly and

painfully impressed on it. His father sympathised warmly with the efforts of the French people to shake off the hereditary misrule of the Bourbons, with all their hypocrisy, oppression, and profligacy. He joined one of the associations formed in Edinburgh to extend popular rights, and to obtain a real representation of the people in Parliament, when the Dundases ruled the land, when juries were packed, and judges strained the law to minister to the caprice of a merciless oligarchy. As usually happens in such cases, his spouse dissuaded him from such connexions, since she feared the baneful results for himself and his family. Then came the news of the saturnalia of the Revolution, of the horrible barbarities practised by the triumvirate, Robespierre, Couthon, and St Just. Were these rumours false? Their truth was affirmed and denied with equal pertinacity. The Anti-Burgher elder, and others of like mind, scouted them disdainfully, as fabrications of Pitt and the Tories, and waited hopefully for happier tidings. At length it turned out to be too true that the Republic was drenched with blood, that the Convention had declared death to be an eternal sleep, and immortality an idle dream. Yet he had sense enough to perceive that the very atrocities of the Revolutionists proclaimed the fearful misrule of which they were the fruit, and that the iniquities of despots are avenged on their children of the third and fourth generations. Although young Pillans did not remain in the religious communion in which he was reared, he inherited, in the main, the political creed of his father, modified by the influences to which he was afterwards exposed.

If Professor Pillans was fortunate in his parentage and Church, he was no less so in his education. After attending an elementary school in the Old Town, he was entered at the Metropolitan Grammar School or High School, then as now enjoying a high reputation, and presided over by a rector of European reputation—for Dr Adam was a worthy predecessor of Dr Schmitz. He attended one of the masters for the usual period before joining the class of Dr Adam, to whom he owed much of that relish for classical lore and antiquity which distinguished him to the end of his life. Having ceased to be his pupil, he continued to be his attached friend, and eventually became his immediate successor.

A brief sketch of Dr Adam may not be out of place, especially as we draw our materials from a scarce and forgotten life, published anonymously, but containing internal evidence of Pillans's authorship. It bears date of 1810, shortly after Dr Adam's death, and is a judicious as well as affectionate memoir of his revered master. Dr Adam was a Morayshire man, and a native of Coats of Burgie, in the parish of Rafford. Having failed in a competition for a bursary at King's College, Aberdeen, he went to Edinburgh to prosecute his studies, and to push his fortune. Dr Charteris, in his life of the Rev. Dr Robertson, Professor of Church History in Edinburgh, alludes to the stinted expenditure of James Robertson when a student at the Marischal College. But he was a prodigal and a spendthrift compared with Alexander Adam. Listen to this, ye studious and academic youths who are in quest of cheap lodgings! Adam lodged in a small room at Restalrig, a north-eastern suburb of Edinburgh, where he paid 4d. a-week! His dinner consisted of a penny loaf, and his other meals of oatmeal porridge, with small beer, of which he allowed himself only half-a-bottle at a time. How did he dispense with coal and candles? When he was chill he used to run till his blood began to glow, and his evening studies were pursued under the roof of some one or other of his companions. Can Professor Masson, or any of his contributors in "*Macmillan's Magazine*," furnish a parallel to this? Lord Chancellor Eldon, when asked what was essential to success at the bar, answered that the aspirant must live like a hermit and work like a horse. Adam did not conform exactly to this rule, but by severe economy, hard application, and indomitable energy, the Morayshire neatherd gradually rose to be a classical author of unquestioned authority, an instructor of wide celebrity, the friend of Principal Robertson, the correspondent of the prime scholars of the age, and the possessor of an ample income. During his Rectorship, it was his rare fortune to turn out such pupils as Lord President Hope, Sir Walter Scott, Lord Jeffrey, Lord Henry Brougham, Francis Horner, Lord Murray, Professor Pillans, Lord Cockburn, and Lord Rutherford. All revered him in after-life, and Cockburn says that "he taught Latin, some Greek, and all virtue."

Will it be believed that this eminent man, who had raised

himself from his honourable poverty, could be the victim of obloquy and persecution, narrowly watched by spies, and in imminent danger of being ejected from his post? And why? He was a Whig! In construing classical authors, or in tracing the extinction of Grecian and Roman independence, he had, it was whispered, ventured to speak a word for British liberty, and, dreadful to relate, he had taken occasion openly to remark that Pitt and Dundas misled the people, that they had sacrificed thousands of lives, and spent millions of money in an unrighteous cause! No one can deny that allusions to contemporary political transactions were injudicious on the part of Dr Adam, but they were cruelly expiated. Ruddiman and Gilbert Stuart plotted against him. Not only did the Town Council encourage eavesdroppers to report his expressions, interdict him from using his own excellent grammar in his class, and encourage his colleagues to thwart him in his schemes for raising the efficiency of the schools,—one of the masters, a ferocious brute, a sort of classical Bill Sykes, actually felled him to the ground like an ox in the open street, without being dismissed or censured by the Council, and the Doctor declined to take legal measures against him, out of regard to his wife and family, who were sufficiently punished in having such a husband and father.

As if this were not enough to crush the liberal Rector's spirits, other trials were in store for him. He shall tell his own tale, which reveals the chequered life of a schoolmaster:—"I have seen the days when I had become so obnoxious that even certain of my old pupils have passed by without speaking to me on the street. For years I frequented no public place; went to no public company; and while I secluded myself from some of the most inviting intercourses of life, I determined to wait till the flood of violence should subside. By time and perseverance I have lived till that period has arrived, and I am proud that, though I never gave myself to any party, my acquaintances of all denominations are now alike cordial." To our readers who are anxious to form an adequate notion of the rancour pervading all ranks in Dr Adam's time, we recommend the careful perusal of Lockhart's "*Life of Scott*;" and Cockburn's "*Life of Jeffrey*," and "*Memorials of his Time*;"

"The Life of Francis Horner;" Mrs Gordon's "Life of Professor Wilson;" the "Noctes Ambrosianæ," and "Blackwood's Magazine." From these and other works it will be seen what scope was given to party violence and personal malice.

Pillans completed his school education under Dr Adam, and in his last examination stood second in his class, the dux being Francis Horner, his beloved companion and friend in after-years, to whom he often refers in his writings. Mr Horner, after accompanying him to the University, was called to the Scottish bar, but disheartened by the obstructions raised by his Whiggism, he removed to the English bar, entered Parliament, where he attained a high rank by his clearness of intellect, soundness of judgment, and unimpeachable integrity. Failing Mr Ponsonby, he was rapidly making good his claim to be the leader of the Opposition, when his health broke down under his multiplied labours. He went abroad, and died at Pisa, in the 38th year of his age. The late Lord Murray, a man of great breadth and benevolence of character, was a pupil in the same class. Pillans and he remained steadfast friends through life, and often discoursed of the rare qualities of their class-fellow.

We remarked that Professor Pillans was fortunate in his parentage, and in the scene of his school education. The same good fortune accompanied him to the University of Edinburgh. Its Faculty of Arts was at that era adorned by several professors of rare accomplishments and wide reputation; while their efficiency is best demonstrated by the enthusiasm and activity which their classes exhibited under their guidance. Dr Hill, the Latin professor, does not seem to have been an extraordinary person, although he was much respected. Dalzel, the Professor of Greek, was a man of varied scholarship and elegant taste. He rendered the same service to Edinburgh which Professor Moor had conferred on Glasgow in causing the study of the Greek language to be estimated at its proper value, and to be prosecuted with corresponding ardour. If he was mortified to find that, in after-life, his pupils had lost somewhat of their relish for his favourite study, he might have remembered that an ancient language, and, above all, the Greek, is apt to slip from the memory, unless its principles have been

thoroughly mastered at school. He introduced the custom of lecturing on subjects belonging to his chair, and attracted many students from England and distant parts of the kingdom. His lectures, recommended by his suavity of manners and refinement of diction, became extremely popular, indeed quite the rage among literary circles, as he discussed the language, history, eloquence, philosophy, poetry, antiquities, and fine arts of ancient Greece. A knowledge of Greek was deemed essential to a gentleman. Mr Pillans did not fail to be smitten with the prevailing fashion, although he was animated by higher motives than the mere desire of literary ostentation. He must have been a student after the Professor's own heart, as Dalzel recommended him to parents desirous of placing their sons under a competent Greek tutor. This seems to have been the beginning of his work of tuition, continued in various capacities and localities almost till the close of his long life. Professor Dalzel was the first layman who was appointed to be Clerk to the General Assembly. Yet this appointment did not reconcile him to Presbyterianism, which, he contended, made Scotland less classical than Episcopalian England. That clerical wag, the Rev. Sydney Smith, declared that he had overheard him muttering one dark night to himself,—“If it had not been for that confounded Solemn League and Covenant, we would have made as good longs and shorts as they.”

Playfair was then professor of mathematics, and subsequently of natural philosophy. At the early age of eighteen he had lectured on natural philosophy in St Andrews, as substitute for Dr Wilkie, author of the “*Epigoniad*.” His great acquirements in mathematical and physical science procured for him rapid promotion both in the Church and in academic chairs, which he adorned by his profound researches. He was a copious contributor to the “*Edinburgh Review*,” which has been enriched by the essays of so many eminent men in every department of learning. He was the author of the “*Preliminary Dissertation on Mathematical and Physical Science since the Revival of Letters in Europe*,” and his name is associated with the discriminating and elegant eulogium written by his intimate associate, Lord Jeffrey, no less than by the scandalous aspersions cast upon him by “*Blackwood*,” not unfitly nicknamed by the “*London*

Magazine" as the "Mohawk Magazine," at the commencement of its course. Pillans was a regular student of Playfair, but he candidly owned that he had fallen behind in the class in the outset of the course, and had never been able to make up his leeway. In spite of this discouragement, we shall see that he admitted the utility of Playfair's branches in a classical curriculum of education, when restricted to their proper place.

Of Dr Finlayson, Professor of Logic and minister of the High Church, we know nothing by his works, excepting a volume of sermons. His metaphysical lectures were all composed during the first session of his incumbency, and were never revised, but were reported to have been sold by his heirs to his successor, Dr David Ritchie, who, like Finlayson, was also a minister of a city congregation. Such pluralities were utterly incompatible with the efficient performance of the duties of either office, and were extremely injurious to the interests of the University, the plea for their conjunction being an ill-founded presumption that it guaranteed the orthodoxy of the Professor. Dr Finlayson has been described by a keen observer as "a grim, firm-set, dark, clerical man; stiff and precise in his movements, and with a distressing pair of black, piercing, Jesuitical eyes, which moved slowly, and rested long on any one they were turned to, as if he intended to look him down, and knew that he could do so—a severe and formidable person. Though no speaker, and an exact, hard reader, he surprised and delighted us with the good sense of his matter." He died in the prime of life, partly, it was surmised, as the result of his mortification at the failure of his party in the Assembly to exclude Sir John Leslie from the Mathematical Chair, which they wished in order to facilitate the appointment of Dr Mac-knight, son of the Harmonist. If his attention had not been diverted by the demands of the pulpit and the ecclesiastical councils, it is probable that his acute and vigorous intellect, seconded by his remarkable power of hard application, might have rendered his name memorable in the annals of mental science.

But the Professor who enjoyed the most brilliant reputation in those days, and to whom Pillans was most indebted for his philosophical culture, elegance of style, and cast of thought,

was Dugald Stewart, sometimes styled the Plato of the Scottish School, as his master, Reid, has been styled its Socrates. Stewart was a man of precocious and versatile powers. It is said that the late Principal Lee, of Edinburgh, could have taught any class in the Faculty of Arts or of Theology, most classes in the Faculty of Medicine, and some in the Faculty of Law, for he was a doctor in all the faculties;—we are not aware of any individual being a doctor in two of them except the Rev. Dr Taylor, of the United Presbyterian Church, Busby. But we know that Dugald Stewart taught his celebrated father's class of mathematics in the University, succeeded him in his chair, and was thence transferred to the Chair of Moral Philosophy and Political Economy, which he expounded and enforced with signal power and eloquence. On various emergencies he supplied the place of Dr Robison, Professor of Natural Philosophy, of Finlayson in the Logic Class, and of Dalzel in the Greek, besides officiating for Dr Hugh Blair, Professor of Rhetoric. Dugald Stewart is known and esteemed in our generation as a learned and elegant illustrator of the philosophy of Reid, which combated the sensualism of Locke, the idealism of Berkeley, and the scepticism of Hume: he was revered and almost idolised by his own as a lofty, luminous, and fascinating teacher of mental philosophy. Living in a corrupt and slavish age, he was the irresistible vindicator of truth, beauty, and virtue, and was soon acknowledged as a master of didactic eloquence. His influence over his students was unbounded; he was their guide, philosopher, and friend, imbuing them with an unquenchable love of metaphysical and ethical disquisition. "To me," says Lord Cockburn, "his lectures were like the opening of the heavens. I felt that I had a soul. His noble views, unfolded in glorious sentences, elevated me into a higher world." To the same purpose Sir James Mackintosh has observed that "he breathed the love of virtue into whole generations of pupils." In our boyish days, long before we knew the meaning of metaphysics, abstraction, induction, analysis, synthesis, causation, fundamental laws, and such technical terms, we remember to have heard the name and services of Dugald Stewart eulogised among knots of old divines gathered around the table of a Scottish manse. They indulged in long dispu-

tations on the various theological questions which have always perplexed reflective intellects, but they never failed to acknowledge their unspeakable obligations to the eloquent sage at whose feet they had all sat. In fact, Dugald Stewart's greatest works must have been his students, not his books. Like Pyrrhus to his Epirotes, he could have addressed them, "Ye are my wings." But how fleeting is even philosophical renown! As he lived for many years after he resigned his chair, he was surprised and pained to learn that the doctrines of Reid were misunderstood, mis-stated, and scouted by his own successor, the subtle and ingenious Dr Thomas Brown. If he had lived two years longer, he would have seen them revived and defended against all assailants by a young and powerful thinker, who was destined ere long to eclipse them all—Sir William Hamilton.

Stewart's fame not only drew crowds of students to his classroom; his house was filled with young gentlemen of rank, whose fathers desired them to reap the benefits of his domestic superintendence. Among these were the father of the late Lord Belhaven, the late Lord Powerscourt, Basil Lord Daer, the late Lord Ashburton, son of the celebrated Mr Dunning, the Earl of Warwick, the Earl of Dudley, Lord Palmerston, his brother, the late Mr Temple, the Marquis of Lansdowne, then Lord Henry Petty. Three of Stewart's pupils were Cabinet Ministers at the same time. When Lord Palmerston, then Premier, visited Glasgow in 1863 to be installed as Lord Rector of Glasgow University, he was entertained at a banquet in Edinburgh. On the 3rd April he scaled Arthur's Seat, without apparent fatigue; and, on descending, visited "Peggy Forbes," 1 Rankeillor Street, an old domestic of Stewart's family, who had preserved a box of tools belonging to "Maister Henry." Her residence was found out by John Brown, M.D.*

Stewart was not content with the speculative analysis of the knowing faculties: he sought to make mental philosophy the handmaid of education. To his "Contributions to the Cause of Education," Professor Pillans prefixes the following extract from Dugald Stewart:—"What is the whole business of education but a practical application of rules, deduced from our

* "Scotsman," of 4th April, 1863.

own experiments, or from those of others, on the most effectual modes of developing and of cultivating the intellectual faculties and the moral principles?" Before quitting Dugald Stewart, we will quote the beautiful passage in which Sir James Mackintosh speaks of his closing years:—"Happily for him, his own cultivation and exercise of every kindly affection had laid up for him a store of that domestic consolation which none who deserve it ever want, and for the loss of which nothing beyond the threshold can ever make amends. The same philosophy which he had cultivated upward employed his dying hand. Aspirations after higher and brighter scenes of excellence, always blended with his elevated morality, became more earnest and deeper as worldly passions died away, and earthly objects vanished from his sight."

Mr Pillans had now completed his University course, and it behoved him to choose some permanent profession. His brothers had adopted their paternal trade, and they lived to be much esteemed as excellent printers. The bar seems to have been the profession adopted by most of his schoolfellows who afterwards rose to eminence. There is no reason to believe that his ambition pointed in that direction. Indeed, when we recollect that Francis Jeffrey himself, the future Dean of Faculty and Lord Advocate, had been in practice for seven years before he realised £100 annually by his fees, and that he seriously thought of quitting Scotland, and transferring his forensic talents to England, or even to India, there remained but few chances for the scholarly son of the Anti-Burgher printer. Besides, Jeffrey's father was a Depute-Clerk of Session; whereas Pillans had no kinsmen belonging to the law. It is more probable that he was destined for the Church, as was the case with another student not unknown in our times, who came to Edinburgh University many years after Pillans's departure, and who was also the son of an Anti-Burgher elder—we mean Thomas Carlyle. Neither the Bar nor the Church enrolled him in its ranks, and it was perhaps better for his fame and fortune that he eschewed them. Leaving Edinburgh, Pillans became tutor to young Mr Kennedy of Dunure, in Ayrshire, who subsequently became an advocate, a Member of Parliament, and the son-in-law of Sir Samuel Romilly, the celebrated jurist and philanthropist. He

then acted as tutor to a young squire in Northumberland, where the society of a French governess enabled him to acquire that thorough colloquial use of the French language, and that purity of accent, which he highly valued. He was fond of the language, and justly rated the introduction which it gave to polite society all over the Continent. His next engagement removed him to Eton, where he resided for many years as private tutor to young gentlemen attending its great school. This was another very auspicious epoch in his scholastic career. He had ample leisure at his command to prosecute his own classical studies, while he enjoyed abundant opportunities of examining the methods of instruction as well as the scholastic discipline pursued in the largest of the great English public schools. He also formed valuable friendships with the masters and tutors, including Dr Goodall, its learned Head Master, and Dr Sumner, late Archbishop of Canterbury. Although he profited much by his residence at Eton, especially in Latin metrical composition, he was not blind to the defects which marred the usefulness of this school,—“the grammars and other initiatory books, so unphilosophical and repulsive, the methods of instruction so technical and uninviting, and the temptations to idleness and dissipation so numerous among youths removed from the eyes of parents and friends.” One of Pillans’s favourite topics for Latin Prize Poems in his Humanity Class was Gray’s Ode, entitled the “Prospect of Eton College,” and he was much gratified by the pure idioms and flowing metres of the translators.

Pillans’s tutorship at Eton was interrupted by an event which so many of his boyish companions, now in the prime of manhood, bitterly deplored. In December, 1809, Dr Adam, Rector of the Edinburgh High School, died in his 70th year. In the forenoon of that day his eyesight began to fail and his mind to wander. Fancying himself at his loved work in the High School, he said, “It is getting dark, boys, we must put off the rest till to-morrow.” The following lines of Lord Brougham are equally honourable to preceptor and pupil:—“Dr Adam was one of the very best teachers I ever heard of, and by far the best I ever knew. Dr Adam had the talent of making the pupils delight in learning, and he opened their minds to the knowledge both of the classics and the love of all other impor-

tant studies." In the same year Dugald Stewart resigned his Professorship in the University.

Who was to be Dr Adam's successor? The High School numbered among its masters several gentlemen of excellent parts and attainments, who offered themselves as candidates, Mr Luke Fraser, Mr Gray, and Mr Carson, afterwards Rector and author of the valuable little treatise on the "Construction of Qui, Quae, Quod, with the Subjective Mood," which elicited the unqualified commendation of Dr Samuel Parr, esteemed the best Latinist of his day. A very interesting record of the election, and of the feeling which it aroused, has been left by the late Mr A. N. Carmichael, a member of a gifted family, in which the talent for teaching seems to be entailed, and which has become a household word in the High School and the Academy. Mr Carmichael was a pupil both of Adam and Pillans, and the author of the excellent work on the Greek verb. "Mr Irvine," he says, "was never named as a candidate; Mr Gray's claims were heard of with impatience; and the frequent cries of 'No Fraser,' 'No Pillans,' sufficiently indicated the nature of the estimation in which the merits of these gentlemen were held." Pillans had been very reluctant to apply, and equally distrustful of his success. Dr Adam had, shortly before his death, spoken of him as his successor. Francis Horner, too, exerted himself strenuously in his behalf. But "the black spot of Whiggism was upon him," and his election was looked upon as hopeless. The Town Council, which was Tory to the core, was adverse to him in spite of his strong claims. Besides, it was undeniable that he had never taught a class in a public school; and was he, a comparative novice, to be put over the heads of tried and experienced men, some of whom had been masters in the school when he was a school-boy? Luckily for him the Council consulted the Judges, and the Lord President Blair, son of the author of the "Grave," decided in Pillans's favour. Thus, after an absence of eighteen years, he came back as Rector to the scene of his youthful labours and triumphs.

Pillans's rectorship in the High School of Edinburgh lasted ten years. That decade was the busiest, and not the least happy, of his whole career. The cheering predictions of his friends, the coldness of his colleagues, the hostility of his pupils,

and his long absence from Edinburgh, all conspired to render his prospects gloomy and his difficulties appalling. He entered on his duties in January, 1810, with a class of 144 boys bequeathed by Dr Adam. It was speedily apparent that there was a conspiracy among them to insult and defy their new Rector, whose authority was trembling in the balance. But the mutineers discovered that Pillans, bland and conciliatory though he might seem to be, could, if unduly exasperated, resort to severe measures. One of the biggest and most offensive among them was sentenced to undergo the *summum supplicium*, in spite of his piteous deprecations, and a stalwart janitor was summoned to prevent any interference with the sharpness or the length of the castigation. This step produced a salutary effect, although corporal punishment was frequently demanded during that year. During the latter portion of his ten years' rectorship, Pillans was able to dispense wholly with bodily chastisement, and at the same time to maintain perfect order in his classes. His substitutes were principally the prescription of tasks to be written at home, moral admonition, and degradation in the class. He held very strong opinions on this subject, maintaining that the necessity for corporal punishments argued the incompetency of the teacher no less than the iniquity of the pupil. To this we shall again allude. There may be reasons why such punishments should be retained in other schools of a lower or more mixed kind, yet the fact remains, that during several years they were unknown in Pillans's classes.

Another formidable difficulty awaited him. Boys had been subdued and tamed. How were they to be taught? Here was an arduous problem. If they had been badly taught, their numbers must have fallen, and the good name of the Rector must have been tarnished. But their numbers increased, until, on his leaving the school, his class contained 288 boys, the largest, we presume, ever assembled in the United Kingdom. But this numerical difficulty was greatly aggravated by their disparity in rank, country, age, and previous scholarship. The least of the difficulties lay in the rank. An old pupil says—"I used to sit between a youth of ducal family and the son of a poor cobbler." Probably neither the boy, nor the scion of nobility, nor the cobbler's son was the worse for his com-

pany. The variety of nations was the source of greater perplexity. "There were boys from Russia, Germany, Switzerland, the United States, Barbadoes, St Vincent's, Demerara, the East Indies, besides England and Ireland." The embarrassment to the Rector caused by this congregation may be easily imagined. In addition to these accessions from the colonies and foreign countries, the class was composed mainly of the boys sent up from the lower classes and trained in the High School system, and of boys taught in the country schools or by private tutors. How, then, was this huge and heterogeneous mass to be fused together, and instructed in the higher Latin and Greek authors? The answer is furnished by Pillans himself, in a work styled the "Rationale of School Discipline." The history of this work is peculiar. It was composed in 1823, two years after leaving the High School. It lay in his desk for twenty-eight years, and was at last published in 1851. Two years previously, Dr Steven had inserted, in his curious and instructive history of the High School, reports of the organization of the class, written by Mr Carmichael, formerly quoted, and by the late Rev. J. Brown Paterson,* of Falkirk. That organization will be briefly described. It attracted much attention in his own day, and no enlightened foreigner deemed his visit to Edinburgh satisfactory, unless he inspected the monster class of the Rector of the High School. Pillans himself was so delighted with its harmony, and so convinced of its efficiency, that he declined the aid of an assistant, whom the Council was willing to pay.

Supposing the class to consist of 250 boys, the average number, Pillans appointed the highest 25 to act at certain times as monitors to the rest of the class. Each monitor had his division allotted to him; he had to translate the lesson to them, and sometimes they translated it to him. Any boy in the division was permitted to note down any slips committed by the monitor himself, or allowed by him to pass unchallenged

* Author of the excellent Essay on the "National Character of the Athenians," to which the Royal Commissioners awarded the prize of One Hundred Guineas. The brilliancy of his talents and the gentleness of his disposition soon attracted the attention and won the admiration of his teachers and school-fellows. Pillans loved him as a son, and his affection was warmly reciprocated. Mr Paterson was a descendant of John Brown, of Haddington. He died in his 31st year.

when made by others. Appeals to the Rector were heard and discussed in presence of the whole class. Neglect or ignorance on the part of the monitor was punished with reproof or loss of place. The monitors were appointed to new divisions every fortnight. Over these monitors and their divisions was placed a general monitor as *custos morum*, whose duty it was to watch from an elevated seat any irregularity in the divisions, and the monitors were required to supply the Rector with reports of the work done by their divisions, and of the appearance made by each boy. These reports were carefully perused by the Rector, who would sometimes call up idlers before the class, to quicken their diligence. By these means he dispelled the languor and inattention observable in a very large class when a short passage is repeatedly construed by successive pupils, and those who were backward were gradually raised to the level of those who are more proficient. In order to qualify the monitors for instructing their divisions, he heard them go over the lesson apart from the class, pointing out the chief difficulties in their path, and explaining the more recondite idioms or allusions. As many of the boys easily performed the work of the class, they were encouraged to engage in private studies in classical authors, and a regular register of these was kept by each boy before he was examined, to prove whether he had read them attentively. Thus a large amount of work was performed by boys who delighted in grappling with voluntary studies. This organization was akin to the monitorial system of Bell and Lancaster, which had been so extensively introduced into the common schools, chiefly for economical reasons. Pillans did not, however, agree with the theory of Lancaster, that the machinery, when once set in motion, could be safely left to itself. On the contrary, he maintained that the presence and vigilance of the head were indispensable to its salutary operations, and he, therefore, walked among the divisions, listening to their readings, and expediting their labour. It is commonly believed that he was the first to introduce the monitorial method into classical teaching, and he once held that opinion. Such, however, was not the fact. It had been employed by George Buchanan, by Sturm of Strasburg, the German Cicero, by Trotzendorf, and in Schulpforte, for centuries the prime classical

school in Europe. In the ancient Universities the wholesome maxim was *doce ut discas*, and the scholastic brocard runs :—

“Discere si quaeris doceas, sic ipse doceris,
Nam studio tali tibi proficis atque sodali.”

Among the improvements introduced by Pillans were an enlightened mode of teaching classical geography, an extended course of Greek, and quarterly examinations, held in the presence of a few competent scholars, which he judged to be more useful than the more showy and superficial annual displays before the Lord Provost and Town Council, with the strong muster of parents and strangers. His reasons are so cogent and so well expressed, that we are induced to copy them, because they are as applicable now as ever. “On the parents and the great mass of the audience facility and promptitude in answering made the deepest impression. To them hesitation and thought looked like imperfect knowledge. Few were able to appreciate the superior value of an answer slowly and deliberately drawn from deep-laid principles, as compared with an answer brought from the ready storehouse of an over-cultivated memory. Quick firing was more prized than deliberate aim; and the master’s watchword to every boy on his legs was—

‘Cave ne titubes, mandataque frangas.’”

But the novelty for which he took most credit was the introduction of Latin Verse Composition. This taste he had probably imbibed at Eton; and shortly after returning to Edinburgh, he, urged by Francis Horner, resolved to make it a prominent study in the High School. Scotland had sadly degenerated in this branch of elegant scholarship. She had once boasted of Buchanan, the Scottish Virgil, and of Arthur Johnston, the Scottish Ovid, as he was somewhat whimsically termed. In the High School itself there had flourished a Hercules Rollock, who had contributed so largely to the graceful “*Delitiæ Poetarum Scotorum*,” and Lauder, though he disgraced himself by his fabrications to prove Milton a plagiarist, had won honourable distinction as a Latin poet in the end of the 18th century. Indeed, Scotland could produce verses fit to be compared with any written by Milton, Addison, Gray, or Vincent Bourne. In 1812, just two years after commencing his duties, Pillans

edited a little volume of Latin poems, composed by his own pupils, and entitled, "Ex Tentaminibus Metricis Puerorum in Scholia Regia Edinensi Proveciorum Electa." This collection has become very scarce, and is now remembered principally in consequence of the harsh strictures with which it was assailed in the "Quarterly Review." The volume extends to 114 pages, and contains a great variety of Latin poems, by boys of whom none were older than fifteen years, while the majority were at least a year younger. Among the names of the youthful bards are those of the late Sir Daniel K. Sandford, the late Professor Menzies, and the Rev. Dr M'Crie, late Professor of Theology in the English Presbyterian College. These are introduced to the public by Pillans himself in a Latin preface, deprecating any comparison with the finished compositions of the English schools, and stating that he was making an experiment *partim ut, quantum in me est, deleatur ista macula, quae penitus jam insedit, atque inveteravit in Scotorum nomine; quod ii, qui de scientia et philosophia optime meruerunt, literis humanioribus minus imbuti sunt, et praesertim in prosodia quotidie titubant.*

The Quarterly Reviewer was no less than Robert Southey, the Poet Laureate, who had been one of the most precocious pupils in Westminster School. Unluckily for the "Tentamina," it had been favourably noticed in the "Edinburgh Review," and this was apt to rouse the bile of the "Quarterly," which, in classical literature, has been generally in advance of its older rival. It was afterwards admitted by Pillans that the publication was premature, and Southey applied the lash with no sparing hands. Pillans is termed the "John Knox of poetical discipline in the High School of Edinburgh," and is pronounced inexcusable in having issued what might have been pardonable if compiled by the foolish partiality of boys and parents. The "Musæ Edinenses," which nickname is sneeringly applied to the "Tentamina," is contrasted with the "Musæ Etonenses," and samples of offences against purity, syntax, prosody, and sense are gibbeted without mercy. Taking into account the youth of the authors, and the novelty of the exercise in the High School, the poems were highly creditable to them and their rector, and the keen satire of the reviewer was hardly justified. If it was expected that they would become Vidas, Bombos, Sadoletos, Fracastorios,

or Sannazaros, their dreams were rudely disturbed. Pillans, however, gained by the warning. An irascible pedagogue would have lashed himself into a passion, defended the errors which had been assailed, fastened a quarrel on the censor, and covered himself with ridicule. A desponding experimenter would have taken fright, and quitted the field in despair. He chose a more sensible course. "But I was the less disposed to complain of the castigation, as I got from the review some useful hints and wholesome counsels, and acted on the Virgilian maxim, *fas est et ab hoste doceri*. If the contents of the volume published in 1812 be compared with the specimens of later date printed in Dr Steven's "History of the High School,"* and particularly with that last and best of all in 1820, it will, I think, be admitted by English scholars that I had profited by experience."

Our ancestors' notions of promotion were somewhat different from ours. Our Foreign Secretary† has been Premier, and few think him disgraced by his change of office, but the appointment of the Lord Chancellor to a puisne judgeship, or of our Lord President to the Deanery of the Faculty of Advocates, would scarcely be reckoned complimentary to these exalted personages. In the beginning of the 17th century, Mr John Ray, the Regent or Professor of Latin in the Edinburgh University, regarded it as promotion to leave the University and to take charge of the High School. In the 19th century transition is interpreted by a converse rule.

The good fortune, which paved the way for the admission of Pillans to the highest post in the Edinburgh High School, did not desert him in his aspirations after higher preferments. In 1820, Mr Alexander Christison,‡ the amiable Professor of

* "The present High School, which is perhaps the most exquisite example of pure Greek architecture which the Modern Athens can boast, was erected in 1829; but the old High School, now the Surgical Hospital, at the foot of Infirmary Street, founded in 1777, is the building in which Dr Adams and Professor Pillans taught."—*Benjie's Guide to Edinburgh*.

† Earl Russell, reappointed Premier in 1865, at the death of Lord Palmerston.

‡ Father of Dr Christison, the distinguished Professor of *Materia Medica*, who was a pupil of Pillans in the High School, and was appointed Professor of Medical Jurisprudence in 1822, at the early age of 25, thus "treading on the heels of his teacher," as he once termed it. Dr Christison is the twin-brother of the Rev. Alexander Christison, minister of Foulden, Berwick. The Rev. John Christison, of Biggar, is their cousin.

Humanity, died, and Pillans was chosen in his room. He held this office for upwards of forty years. The death of Christison happened at a time peculiarly favourable to Pillans's claims. He had held the Rectorship long enough to establish a wide reputation for classical knowledge, skill in teaching, and unrivalled talents in imbuing his pupils with an ambition to excel in their studies. If he had remained much longer, he might have been judged too old for the University, and other rivals might have gained the favour of the patrons. Recent legislation has introduced radical changes in the appointment of the Edinburgh University Professors, most of whom were selected by the Town Council. It is neither our duty nor our desire to discuss the question of academical patronage generally, or the alleged incompetency of the municipality of Edinburgh. The truth is, experience has proved that the best appointments to University Chairs have not been made by those Boards which, according to antecedent likelihood, we should have pronounced to be the most fitted to discharge so responsible a duty. It is universally admitted that a professor ought to possess an ample stock of erudition, as well as large experience in the conduct and tuition of large classes, to understand the diversities of youthful character, and to sympathise with youthful aspirations. That these requisites may be conspicuously united in a High School Rector without paving the way to an Edinburgh Humanity Chair, was shown last year.*

Pillans lived in more auspicious times. The patrons of the High School were also the patrons of the Humanity Chair. He had succeeded Dr Adam, and the lustre which his enlightened, enthusiastic, and unwearied labours had reflected on the High School, amply justified them in promoting him to the place of Christison. He had, moreover, assiduously avoided the rocks on which Dr Adam had sometimes struck. He had worked harmoniously with his colleagues in spite of certain irregularities on their part, which he was perhaps entitled to check. He was painfully alive to one bad arrangement which seriously lessened the efficiency of the school, and which has hitherto puzzled the ingenuity both of patrons and masters in

* In 1863, Dr Schmitz was an unsuccessful candidate for the vacant chairs of Professor Pillans in Edinburgh, and of Professor Ramsay in Glasgow.

their efforts to remedy it. There are, besides the rector, four classical masters,* each of whom in his turn commences with the first class and carries it on to the end of the four years' course, preparatory to joining the rector's class, or, as often occurs, to quitting the school. At the close of the first year many of the duller boys, especially in the large classes, attracted by a popular master, have fallen behind the main body of the class. At the end of the second year this evil is gaining ground, and, in the remaining years, its growth is still more pernicious. The obvious, and indeed the only remedy, is to do as Pillans had seen done in Eton, to keep back those boys who were unfit to keep pace with their own class, and to relegate them to a lower one, thus consulting their own best interests and those of the school. But a grave obstacle presents itself. The incomes of the masters are mainly dependent on the fees, their salaries being miserably small. The promotion of a boy to a higher class, or his degradation to a lower, would materially affect the emoluments of his original master. It has also been proposed to throw all the fees into a common fund, from which all the masters would draw in equal proportions. Here, again, a very grave difficulty meets us. Is this not a sort of communism, akin to that organization of labour projected in Paris during the Revolution in 1848? If one master can attract a class of 150, and another a class of 50, is it not hard that the first should not be better remunerated than the second, whose labours and responsibility are so much lighter? The solution of the difficulty seems to lie in the increase of salary. This would admit of the transference of boys, which is indispensable to the wholesale conduct of a large school. Pillans was anxious to return to an old practice which had prevailed in Dr Adam's rectorship, but which had become obsolete, on account of certain disagreements among the masters. Every morning before the work of the day began, the masters with their several classes assembled in the Common Hall for social worship, each master in order officiating as chaplain for a week. This meeting was only an impressive and appropriate introduction to the employments of the day; but, as Pillans himself remarks, it was a safeguard

* In 1866 the number was reduced to two; but the system here described is retained in the Edinburgh Academy.

against the flagrant unpunctuality of some of the masters, who would slink into their class-rooms late and unobserved, or send incompetent substitutes to herald their own approach and keep the boys in order. A third change Pillans desired, but it has not yet been effected; it related to the vacation, which still falls in August and September, instead of which he suggested July and August, which seem to be preferable. In Glasgow the vacation months are June and July, and the schools re-open in August, which is the sultriest and most scorching season of the year. As matters now stand, the Glasgow schools re-open when the Edinburgh schools are closing, and no two teachers of the two cities can enjoy their vacation or go on a tour in company. July and August would suit both exceedingly well. But the sitting of the Law Courts determines the vacations in Edinburgh; while in Glasgow, the first bloom of summer and the allurements of the Clyde, render the detention of pupils very precarious beyond the end of May.

It remains for us to give some account of Pillans's long career as a Latin Professor in the University. It cannot be said that it was quite so brilliant or imposing as his Rectorship had been in the High School. He did not double the number of his students—that is an achievement which no Professor of Humanity, however profound in scholarship or effective in teaching, can ever hope to effect. The size of his class must be regulated to a great extent by the number of students enrolled in the Faculty of Arts; and Scottish students, in choosing their University, are guided, not so much by the fame of any one Professor, as by other considerations, such as locality, bursaries, the price of living, the length of the session, and the chances of obtaining private teaching. In the High School he had been the head master, with corresponding dignity, authority, and influence; in the University, he held co-ordination with numerous colleagues of high distinction, whose chairs removed them farther from the branches taught in Grammar Schools; for it commonly holds good that students entertain most respect for the Professors of those Languages and Sciences, which are only taught in Universities. In the High School, too, he had the sole direction of the boys' studies, for mathematics and the modern languages then formed no part of the course. Hence he was able to con-

concentrate their attention on his department to the exclusion of any other studies, and thus the business of his class, consisting, as has been explained, of the class lessons and of voluntary private studies, engrossed the whole of their time and energy. In the University their attention was divided by Greek, taught by Professor Dunbar, a stern, rigid, and conscientious instructor, who made large encroachments on their leisure; by the Professor of Mathematics, Wallace or Kelland, neither of them quite so inexorable; and by Hamilton, whose stupendous erudition, lofty intellect, and manly frankness of character enabled him to allure the students to the mazes of metaphysical speculation, and sometimes to engender a latent disrelish for the verbal niceties of Latin syntax, the mechanism of Latin poetry, and the recondite details of Roman antiquities. Besides these, Pillans's students had commonly reached an age when their minds were less plastic, their tempers more stubborn, and their indolence more incurable than those of his High School boys, and the shortness of the session made it impracticable for him to become acquainted with their merits, their foibles, and their besetting sins.

Still, we do not hesitate to say, that Professor Pillans, during by far the larger portion of his protracted incumbency, was an able, efficient, accomplished, and useful Professor. If estimated by the two best tests of fitness, he was entitled to the highest praise; he did much work for his students, and he obtained much work from them. It will be observed that our unqualified encomium is restricted to the first and larger part of his incumbency, because the very gratitude and admiration due to his services during that period, embracing a generation, causes his most judicious friends to regret that he did not demit his office ten years earlier. Except in rare cases, a Professor ought not to occupy his chair beyond the age of threescore and ten. Judges in our Supreme Courts may discharge their duties with the utmost efficiency, and to the satisfaction of suitors, to the verge of fourscore. With professors, and especially with professors of languages, the case is widely different, since they can hardly display that energy, vivacity, and elasticity demanded of all vigorous and impressive teaching, in which the teacher needs not only to give forth a certain amount of information to be

remembered and reproduced by the pupil, but to stimulate the slothful, to encourage the bashful, to cheer the desponding, to guide the erratic, and to curb the petulant.

The main feature in Professor Pillans's teaching was the earnestness with which he strove to enlist his students' sympathies in the course of study. Knowing, as he did, that they had come to him in almost every stage of advancement, and must speedily pass from his superintendence, his leading aim was how to turn the session to the best account. His favourite monitorial system was retained in a very modified form, and with considerable profit. He insisted on punctual attendance, continuous attention, and implicit obedience. He encouraged the students to put questions to him regarding any difficulties which they encountered in their classical reading, and invited any other student to attempt an answer before he gave his own final decision. These questions frequently led to very interesting discussion, and a prize was awarded to the student who gave up the best digest of them at the session. It is true that these interpolated discussions sometimes prevented him from going over the lesson prescribed for the day, and that he was apt to dwell upon favourite topics, called his "hobbies," such as the use of the subjunctive mood, and the rules of the direct and indirect forms of speech. Yet the class stood in much need of them. It was remarked by the late Dr Gunn, of the Edinburgh High School, that a teacher is frequently perplexed to know whether a boy's failure in mastering a lesson is owing to his inability or his carelessness. In order to ascertain this point in the case of his students, Professor Pillans placed, in the entrance lobby of his class-room, a box in which students were required to deposit slips of paper, stating the difficulties which they had felt in any passage occurring in the lesson. If a student on being called up to read broke down, the Professor searched the box for the difficulties, and if he found in the student's handwriting a note mentioning his inability to comprehend the passage, he was duly enlightened by the Professor himself, or by a student who volunteered an explanation. If no such note was found, the unlucky wight was reminded of his omission, and a task was prescribed as a corrective. He founded a class library, open to the students at a small cost,

and devoted the fines levied in the class to buy and repair the books on its shelves; the office of librarian, though honorary, being highly prized by the holder, who was always selected from his diligence and exemplary conduct.

But no student who ever sat on his benches can have forgotten the earnestness with which he taught them to admire goodness, beauty, and truth; inculcating the formation of regular and virtuous habits, and the necessity of improving their opportunities, which many of their parents were stinting themselves and families to secure for them; while he told them that they must regard their class work as an introduction to the great business of life, in which each would be called upon to act his part, and to prove an honour and blessing, or a curse and reproach to his home and kindred. They will remember how he expressed his scorn and reprobation of everything allied to deception or trickery, which he justly stigmatised as certain to sap all youthful candour, manliness, and integrity; and how indulgent he was to any delinquent, who, having been in an unguarded moment betrayed into a violation of propriety or class discipline, frankly confessed his fault and promised to guard against its repetition. In fact, the humanity class in his hands was a class of practical ethics, and, while he could be sarcastic enough in denouncing any wilful or flagrant act of disrespect or disobedience evinced by striplings whose fortunes or prospects were not believed to hinge on pleasing their Professor, it was done in such a way as to show that he was actuated, not merely by a determination to vindicate his own authority as from a desire that they should not cast a stain on the character of the class. In 1851, a learned gentleman, Dr Voigt, head master of the Royal Pädagogium of Halle, came over to Great Britain to examine the state and methods of its educational institutions, and published a very careful and elaborate report of his observations. Speaking of Edinburgh University, he says,—“Der professor der Lateinischen sprache heisse: Professor of Humanity. Der gegenwertige Inhaber dieses Lehrstuhl's—Professor Pillans, bereits ein alterschwager Mann—hält sich daher für verpflichtet, in Seine Lectionen alles hineinzuziehn, was zur humanity, zu einer polite education, gehört, und würzt die sprachliche unschmackhaftigkeit,

so oft es gehn will, mit Digressionen über Shakspeare, Milton, u.s.w. Zuweilen werden (Ich glaube von dem professor der Lateinischen sprache) auch Vorlesungen gehalten, erstens über die Nothwendigkeit classischer studien und Zweitens (in einer Serie von etwa sechs Vorlesungen) über allgemeine Grammatik und den Ursprung der sprache, wobei mit wenig Rücksicht auf neuere Forschungen besonders die des Lord Monboddo zu Grunde gelegt werden sollen." * In addition to these lectures "On the Origin of Language," and "Universal Grammar," in which he investigated, with great minuteness and ingenuity, the theory of Horne Tooke, as expounded in his "Divisions of Purley," which startled most of the unphilosophical philologists, Professor Pillans delivered lectures on the Laws of the Twelve Tables, on the Manuscript Copies of the Ancient Classics, on the Odes of Horace, on the History of Literature and Science among the Romans, and on topics of interest in Syntax, History, Antiquities, Public and Private Teaching.

The influence which Professor Pillans for many years wielded in educational matters was immense. The knowledge of this fact proved a strong incentive to students desirous of obtaining valuable tutorships in schools. His recommendation was often paramount with Town Councils or Boards of Trustees, when they were called to fill up vacancies in the higher Academical Institutions. Nor did his interest in the welfare of such students cease after they had been settled in life. He visited them in the scene of their operations, and was always happy to give them his wise counsel, or to forward their promotion to more inviting spheres of exertion. He grudged no toil to benefit them and their families. In the course of time they would train pupils for entering his class, and when these gave promise of future excellence, he would remind them that they were under a debt of gratitude to their teachers, whose former feats of scholarship he did not fail to rehearse, while any exhibition of levity or inattention was visited with a gentle but significant hint of good teaching lost and golden opportunities

* We are indebted for the perusal of this work to Mr John Carmichael, M.A., of the High School, son of Mr A. N. Carmichael, formerly quoted,—a son worthy of his sire, equally distinguished as a highly accomplished scholar and teacher. Both were pupils of Pillans.

thrown away. Pillans's recollections of his old students, and even of his pupils, in the High School were remarkably comprehensive and minute. He appeared never to lose sight of them. Their outward aspect might be so altered by years and travel as to defy recognition, but, as soon as their name was pronounced, he would astonish them by narrating little incidents in their school or college life, which they had quite forgotten. Two examples may be cited. About three years ago we met him in London as lively and intelligent as ever, for he delighted in the society of the metropolis, and in its marvellous attractions of commerce, architecture, antiquities, learning, eloquence, literature, and art. Some one had introduced the name of the late Sir Cresswell Cresswell, Judge in the Probate and Divorce Court. "Cresswell," he repeated, "I wonder if he belongs to Northumberland; because, if he does, he and his brother were pupils of mine in the High School." He then resolved to solve his doubts by calling on Sir Cresswell. The next morning found him at Westminster a quarter of an hour before the opening of the Court, and he was led into the private room of the acute Judge, who was overjoyed at the visit of his old Rector. The other case happened in Glasgow in the preceding year, when he was attending the meetings of the Social Science Congress. He met, at a breakfast party, an old High School pupil, who has since distinguished himself as a poet, although his friends must regret that his muse has been silenced amid the responsible and harassing work of his legal court. The Professor, having taken him aside, slowly repeated some spirited verses, challenged him to say whose they were, and the poet-pupil having owned himself unable to name the author, replied, "They are your own, Sir; you wrote them for me when you were in my High School class." The poet-pupil was Mr Henry Glassford Bell, for more than a quarter of a century senior Sheriff-Substitute, and, since Sir A. Alison's death, Sheriff-Depute of Lanarkshire—a preferment rarely granted, but, in Sheriff Bell's case, richly merited by eminent legal services, as well as by his unwearied exertions in promoting Education, Philanthropy, and the Fine Arts.

The Social Science Congress enlisted his warm sympathies and steady support; its ends and objects were congenial to his

temper, and Lord Brougham was its President. Its sections assembled in the University. The aged Professor had agreed to read a paper, but, as his voice could not reach the limits of the Common Hall, his nephew acted as substitute. A gentleman, who rose to move a vote of thanks, referred in graceful and eloquent language to the eminent career of the author, and, as his old pupil in the High School, recurred to the valuable instruction which he had received. This was the Rev. Henry Renton, Kelso. The motion was seconded by another pupil, who spoke of Pillans as not only an able, but also a kind preceptor. This was the late Professor Scott, of Manchester. The old Rector's heart was so full that he was unable to express his acknowledgment of the vote. Thirty years before he had sat in that hall when, in company with Henry Cockburn and John Thomson, he had come from Edinburgh to listen to the Rectorial address of Francis Jeffrey. During the long interval, the Principal and all the Professors of Glasgow University had gone, and, under the Presidency of Henry Brougham, he had reappeared among a new race to advocate the good old cause.

Two or three years before Professor Pillans resigned the Chair of Humanity, sundry hints appeared in an Edinburgh newspaper, urging him to take that step. They were couched in language not very gratifying to a man who had been so long used to give, instead of receiving, counsel. The undoubted effect of them was to cause him to remain at his post, and to disregard the anonymous remonstrances which, he shrewdly suspected, were instigated by members of his own profession, impatient to profit by his retirement. It may not be out of place to allude to two distressing illnesses which, with a long interval, clouded Pillans's life, and seriously impaired his efficiency. His physical health was apparently sound, but his nervous sensitive system was painfully affected; his energy was paralyzed, his faculties were jangled, his spirits were depressed, and deep despondency seemed to have obtained the mastery. Happily, Providence sent him timely relief on both occasions, and, as he expressed it, the gloom was dispelled, sunshine visited his soul, and his mental vigour and elasticity regained their wonted power.

But his anonymous counsellors misjudged the veteran Professor, if they imagined that he was to be either coerced or frightened into a summary abdication. His temper was, in its normal moods, placid, and under perfect command; but when the attack seemed wanton or malicious, he could betray an irritation not less surprising than painful. Nor was he always placable on such occasions. His answer to the insinuations of his growing infirmities was a practical one. He disdained to make any formal denial, but he determined to give what he fondly hoped would silence all clamour. He not only devoted the full time formerly allotted to his two classes: he gave them extra teaching and superintendence, and boasted that he never felt better or stronger in his life. It is true that his mental powers retained much of their wonted vigour, and that he could take long walks in and around the city, with the topography and antiquities of which he was so familiar. His wonderful memory, too, teemed with the choicest treasures of standard authors, both ancient and modern. "The moment I get into my Chair," he would say, "I feel like the Pythia on the tripod." Still it is undeniable that the Professor of fourscore was a very much less efficient instructor than the Professor of twoscore and ten or threescore, when we formed his acquaintance. In making this concession, any censures caused by his clinging to his post may be softened by the reflection that he was not actuated by mercenary motives: his harshest censors never lowered themselves by such a sordid imputation. During his last visit to London, in 1863, he, though not a rich man, offered to give £5000 to endow a Chair for expounding the Theory and Art of Teaching, "the noblest, and, in proportion to its value, the least understood of all arts."* Mr Lowe, then Vice-President of the Council of Education, declined to advise the Government to advance a like sum, and the proposal was abandoned.† Pillans was intensely attached to his profession, and gloried in being Professor of Humanity.

* Dr Thomas Brown's "Philosophy of Human Mind."

† The citizens of Edinburgh were deeply mortified in July by the peremptory refusal of Mr Lowe, now Chancellor of the Exchequer, to assent to a paltry grant of £2000 a-year, needed to maintain the noble library, which the Advocates offered to place at the disposal of the public, besides agreeing to spend £7000 in the erection of a new hall.

He was childless, and had been a widower for about twenty years. His celebrated brothers-in-law, in whose society he had been accustomed to delight, the profoundest jurist and the most accomplished artist of their times, had also gone. These were Thomas Thomson, the first of our Scottish legal archæologists, and the Rev. John Thomson, of Duddingston, the Scottish Claude Lorraine. Pillans was never an idle man. He abhorred idleness in every shape and in every rank; and he often remarked that there was a busy idleness, a *strenua inertia*, as Horace terms it, which was nearly as mischievous. We verily believe that he looked forward with gloom and despair to the lonely life he might lead after ceasing to be Professor. We believe also that this foreboding was aggravated by a faint and pardonable suspicion that his chair might be occupied by some successor disqualified for the office, not so much by want of classical erudition, as by unsound views of education, or by ineffective methods of training the students. He delighted in recounting the intellectual feats of old men, who were his contemporaries — of Wellington and Lansdowne, the political Nestors of Queen Victoria — of Lyndhurst, Brougham, and Campbell, all Chancellors of at least fourscore, all sprung from the middle ranks, and conspicuous for their legal lore and senatorial prowess.

Pillans, however, was so much interested in practical education that his summer vacations were not spent, like those of most professors, in studious leisure. Perhaps no professor, certainly none of whom we have heard, has taken such pains to inform himself of the state and progress of education among all classes of the population. If he were residing in the country, he paid visits to the parish schools in his vicinity, wherever there was an open door, but the rural schoolmasters, dreading the report of his inspection, were sometimes loath to admit him, and the Professor was no longer absolute as in his cathedra in the University. In his frequent tours he improved every chance of seeing the operations of every place of instruction, — of the Philosophical Institution, equipped with lecturers of the highest talents, — of the High or Grammar Schools, where the classics,

mathematics, and the modern languages were dispensed,—of the Ragged School, or the Infant School, in which the juvenile criminal or tender child imbibed the rudiments of knowledge or religion. At school examinations he was a punctual visitor, and an obliging examiner. He did not, like many visitors of lower station and higher pretensions, show his face, put a few questions, and then depart. He remained from the beginning to the end. In the dingiest schools, situated in the lowest quarters of Edinburgh, he would remain the whole day, cheering the master by assisting him in his trying and fatiguing ordeal, examining the youngest classes in the most familiar manner, and addressing kind words of wisdom, counsel, and encouragement to the parents at the conclusion. In the annual examinations of provincial academies of note, such as Dollar and St Andrews, his presence was always welcome—indeed, almost indispensable—and his summing up of the results was expected by the masters with great anxiety. His keen and wary eye was quick to detect any trickery palmed upon unsuspecting spectators to conceal ignorance or superficiality. We remember one notable case which the master concerned will not easily forget. The class was at the end of its fourth year, and the master was parading its scholarship, the Professor put a plain and fair question on some rule of Latin prosody, which the boy could not answer. Having asked for a copy of the prize list, he put the same question to the lowest on the list, and, on his failing, he repeated the question to every boy till he reached the dux, who also remained silent. He then returned the list, and left the room. This may appear an unfeeling and peremptory proceeding, but it was a fitting rebuke to the self-complacency of the master.

On one of his visits to Dollar, about ten years ago, the Professor spent a few days with one of the masters, one of his choice students, but on Sunday morning he was missing from the house. As he was known to be in the habit of rising early in the morning, his absence was not remarked till nine o'clock, when scouts were despatched in the direction of the uplands behind the village. Before the time of divine service he re-appeared, and explained the cause of his absence. He

had been thinking of the range of the Ochil Hills, and, feeling restless, had climbed a lofty eminence to survey them. While engaged in observations, he had been accosted by an old student, a preacher who was crossing the mountains to supply the pulpit of a neighbouring minister, and had, not reluctantly, halted on his mission to point out to his old Professor the localities in that picturesque region. The teaching of geography, according to the physical features of the country, was always inculcated by him as a scheme far preferable to those based in its political division, which might be effaced by treaty or conquest.

In a preceding part of this narrative we have mentioned Pillans's "Contributions to the Cause of Education." This is an octavo volume of nearly 600 pages, containing his various works on that subject from the year 1827 to 1856, prefaced by a weighty question from Dugald Stewart. "What is the whole business of education but a practical application of rules, deduced from our own experiments, or from those of others, on the most effectual modes of cultivating the intellectual faculties and the moral principles?" This quotation reminded him of Stewart's pupil, a sage and honoured statesman, who through good report and bad report, in the evil days when advocacy provoked obloquy and reproach, has been the able and consistent friend of education and humanity, who has done more for them than any man now living, and whose name is indissolubly linked with the names of Charles, Earl Grey, and Henry, Lord Brougham. Earl Russell has not confined his exertions in favour of education to an occasional speech, or to framing a Parliamentary Bill. At the London Borough Road School examinations, he has examined the classes with much tact and skill. During his autumn residence in Scotland, he has sometimes visited the village school, and, greatly to the delight of the pupils, aided the schoolmaster in his forenoon's work. The volume is inscribed, "TO THE RIGHT HON. LORD JOHN RUSSELL, THE ABLE, TEMPERATE, AND CONSISTENT ADVOCATE OF ALL THAT TENDS TO MAKE MEN WISER AND BETTER, THIS VOLUME IS (WITH PERMISSION) RESPECTFULLY DEDICATED BY HIS FAITHFUL

AND OBEDIENT SERVANT, JAMES PILLANS." Then follow those lines from Horace :—

Est animus tibi
Rerumque prudens, et secundis
Temporibus dubiisque rectus :
Vindex avaræ fraudis et abstinens
Ducentis ad se cuncta pecuniæ ;
Consulque, non unius anni,
Sed quoties bonus atque fidus
Judex honestum prætulit utili.

CARM. iv. 9, 34.

Thus rendered by Francis :—

"Thy steady soul, by long experience found
Erect alike, when fortune smiled or frown'd.
Who never by the charms of gold,
Shining seducer! was misled ;
Beyond thy year such virtue shall extend,
And death alone thy consulate shall end,
Perpetual magistrate is he,
Who keeps strict justice full in sight ;
With scorn rejects th' offender's fee,
Nor weighs convenience against right."

And by Pillans's pupil and friend, Mr Theodore Martin :—

"Thou, my friend, hast a soul, by whose keen-sighted range
Events afar off in their issues are seen ;
A soul which maintains itself still, through each change
Of good or ill fortune, erect and serene.
"Of rapine and fraud the avenger austere,
To wealth and its all-ensnaring blandishments proof,
The Consul art thou, not of one single year,
But as ope as a judge, from all baseness aloof.
"Thou hast made the expedient give place to the right,
And flung back the bribes of the guilty with scorn,
And on through crowds warring against thee with might
Thy far-flashing arms hast triumphantly borne."

The "Contributions" consist of two parts. The first contains the "Letters in Elementary Teaching," addressed to Mr Kennedy of Dunure; "A Speech on Irish National Education;"

two articles in the "Edinburgh Review;" and "Minutes of Evidence on National Education before a Committee of the House of Commons." The second part embraces "Lectures on Classical Training; "The Rationale of Discipline;" "A Word for the Universities of Scotland;" "Prefaces" to various classical selections; and an Appendix, containing notes and illustrations of the text. As we noticed the "Rationale of Discipline" in narrating Pillans's administration of the High School, we need not review it again.

The "Letters on the Principles of Elementary Teaching" were suggested by a conversation with Mr Kennedy of Dunure, M.P., a zealous friend of popular education, and were meant to elevate the methods of instruction pursued in the parish schools of Scotland. To us who belong to a succeeding generation, these letters do not seem to contain anything very original, or to offer any suggestions which any sensible teacher would be likely to oppose. But although they do not startle us by any paradoxes or chimeras, such were the epithets by which they were stigmatised on their first publication. So strongly was the first Lord Dunfermline* impressed with their permanent value, that Pillans republished them in 1855 by his advice. It may not be out of place to extract a few of the propositions which startled the country schoolmasters in 1827. (1.) A child, in being taught to read, should be taught at the same time to understand what he reads. (2.) Corporal punishment is not to be resorted to till every other method of correction has failed; or rather, corporal punishment should never be employed in school. (3.) The office and duty of a public teacher require him so to arrange the business of his school, and the distribution of his time, that no child shall be idle. In the illustration of these propositions he manifests great ingenuity and knowledge of human nature. Their soundness in the main is generally admitted in our times, and yet his answers to the objections then offered are marked by equal candour and discernment. His own tender feelings and susceptible organization recoiled from physical pain of any kind, and he was uniformly opposed to the use of the lash, viewing its employment as alike degrading to the master and his victim. The master, he argued, constituted himself, who was a

* Formerly Mr Speaker Abercromby.

party in the case, judge, jury, and not unfrequently, a witness. It occurred to a schoolmaster to publish at Montrose "Structures" on Pillans's "Letters." From this production of a brother schoolmaster we extract the following avowal, which is at least frank and explicit, whatever may be thought of its humaneness. "To me," says this Angus Orbilius, "nothing is more nauseating than to hear teachers canting and whining about the pain it gives them to chastise children for their faults, and lamenting the dire necessity that urges them to it. For myself, I frankly confess that this part of my duty is frequently performed, not merely without reluctance, but with positive gratification." The following is a description given by Pillans, of what had often met his view :—"To meet daily some sixty or seventy children—to keep them together for two or three hours at a time in a state of more or less subordination, which is prevented from breaking out into deafening clamour, or open rebellion, only by the constant fear and frequent application of the lash—to call up the different classes into which they are clumsily arranged, and hear, with conscientious, it may be ill-directed attention, each pupil in his turn go through his portion of the lesson, while the whole school, that individual and his master excepted, are either practising or meditating mischief, or, what is worse, in all the misery of languor and absolute idleness,—this, I fear, must be admitted to be, upon the whole, a more true and faithful delineation of our ordinary schools."

Having thus pointed out the defective condition of the parish schools, the Professor proceeds to investigate the causes, and to provide the remedies. These are given as follows :—

1. The total want of all public provision for the professional education of schoolmasters.
2. The unfitness of most of the school-books then employed. Under this head he properly reprobates the mere attainment of mechanical dexterity in reading, and the almost incredible, yet very common absurdity, of assuming the fluent reading of the 10th chapter of Nehemiah as a test of proficiency.
3. The prejudices of parents, who strangely enough were disposed to associate severe punishment with thorough teaching—a "notion strengthened, perhaps, in the people of Scotland, by the perverted application of a text

of Sacred Writ — that there can be no effectual teaching without rigorous infliction.” The parental prejudices operated strongly against the monitorial system, which, they probably imagined, superseded, instead of supplementing, the masters, and which they condemned in such language as, “We will not send our children to be under other children, instead of being taught by the master: we will not encourage the master’s laziness at the expense of our children.” 4. Among the minor causes that perpetuate imperfect methods and discourage improvements, may be reckoned the little countenance shown to the teacher in the discharge of his professional duties, by those classes of the community whose countenance is calculated to cheer and encourage him. 5. The depressed condition and small professional emoluments of the masters. He justly stigmatises the niggardly and shameful clause of the Schoolmasters’ Act, 1803, enacting that “the schoolmaster’s” dwelling-house shall not consist of more than two apartments, “including the kitchen.” This legislative measure was introduced by the Lord Advocate Hope, afterwards Lord President, who informed Lord Cockburn that he had considerable difficulty in getting even the two rooms, and that a great majority of the lairds and Scottish Members were indignant at being obliged to “erect palaces for dominies.” It is pleasing to reflect on the vastly elevated condition of the modern schoolmasters, and to remember that the Act of Parliament, to which they owe so much, was the work of the present Lord Advocate Moncreiff—a distinguished student and gold medallist in Pillans’s class.

Before quitting these “Letters,” we are tempted to extract a passage, the correctness of which will be admitted by all who are familiar with the character and occupation of schoolmasters forty years ago. “There is one class, for example, and it is a reproach to the country it should be so numerous, who, being depressed beneath their level in society by the force of circumstances, and not aware of the capabilities of their profession, live under feelings embittered by disappointment; giving up all hope at last of rising to a station which the liberal studies of their youth had taught them to anticipate, they fall into a state of torpor and apathy, from which it is almost impossible to arouse them. They are men of frugal habits, and have few

physical wants, and, being sure of their salary, and aware, too, that a certain proportion of children will always frequent the parish school, be it ever so indifferently taught, they abandon the field of competition to a needier rival, and barter the difference of income between the fullest and thinnest attendance, for the enjoyment of a careless and somnolent existence. All bad habits gain strength by indulgence, and none more certainly and rapidly than laziness. Augmented salary, it is therefore to be feared, would increase the comforts of such men, without adding to their activity and usefulness. There is another class of schoolmasters who, having a great flow of animal spirits, and an equal dislike of professional labour, or what they contemptuously call, and ignorantly, the drudgery of teaching—unite, in their own persons, two or more of the offices of precentor, session-clerk, takers-up of the militia and population lists, and, it may be, land-measurer and cattle-dealer; and thus contrive to make up, along with their salary, an income of which the entire school fees form but a small part, and the difference between the extreme of attendance but a trifling item. Such men are strongly tempted to regard their primary duty in the light of a subordinate concern, and to do just enough of it to fulfil the letter of the law, while they violate its spirit. To them a simple increase of salary will doubtless be most grateful; but it is not so clear that it will increase their efficiency in school, but the contrary, in this, as in the former class, it is far more likely to operate as a bounty on neglect of duty than as an excitement to the better discharge of it."

It will be remembered that, in 1832, a violent and groundless agitation was organized to villify and undermine the excellent scheme of Irish National Education, devised by the Hon. E. G. Stanley, now Earl of Derby. It is rather curious that this system, which has been so very beneficial to Ireland, was attacked with equal bitterness by the bigots among the Protestants and Catholics—by the Protestant Lord Archbishop of Armagh, and the notorious Dr M'Hale, Roman Catholic Archbishop of Tuam, in his Synod of Thurles, the Vatican of Ireland.* It was defended, and administered with commendable

* The Roman Catholic Bishops are again launching their fulminations against the Normal Schools and against the Queen's College, instituted by the late Sir R. Peel in 1846.

judgment and integrity, by Dr Whately and Dr Murray, the archbishops of the rival churches in Dublin. The outcry raised against the irreligious character of the system was hollow and dishonest, especially when we bear in mind that the Irish Church had been established for more than a hundred and twenty years before the whole of the Bible had been translated into the Erse dialect of the Celtic, which was the mother tongue of the vast majority of the population, and that the expense was defrayed, not by the lazy and wealthy hierarchy, but by a layman, the illustrious Robert Boyle. A great meeting was held at Edinburgh on the 14th May, 1832, to strengthen the hands of Mr Stanley, who was in correspondence with Pillans. The bill was cordially supported by the Rev. Dr John Brown, of Broughton Place Church, who was the originator of the two resolutions carried in its favour, and who enforced and recommended one of them with his wonted eloquence. Pillans was called to the chair. His opening speech was so very temperate and convincing that, on the motion of Sir James Gibson-Craig, the meeting ordered it to be printed. It contains one passage, which we quote the more willingly, because it was once the fashion to misrepresent Pillans as indifferent, if not hostile, to the use of the Bible in the training of youth. It must have been suggested by the recollection of his own boyhood in his father's house. "It is at home, under the sanctity of the paternal roof, in the invoked presence of that God, whom the united family are assembled to worship,—in the lowly dwelling, where the artless melody, impressive and affecting from its very simplicity, ascends to heaven with sweeter influences than the 'diapason full' from towered cathedrals and long drawn aisles, in which

‘The pealing anthem swells the note of praise ;’—

it is in scenes like these that the youth of Scotland are furnished with that reverence for the standard of our faith, which is so proud a feature in the Scottish character. It is there that the Holy Book is first associated with recollections the most sacred and endearing, and consecrated along with them in the very inmost recesses of the heart."

This speech was followed by two articles which Pillans con-

tributed to the "Edinburgh Review" on "National Education in England and France," and on "Seminaries for Teachers." The former of these presents us with a lucid and interesting exposition of the state of elementary instruction in England, of the systems of Bell and Lancaster, of the operations of the National Society, and of the British and Foreign School Society. It likewise expounds the system of *Ecoles Primaires*, established by M. Guizot, then Minister of Public Instruction in France. This was founded on the very able report on the Prussian system by M. Cousin, who, like Guizot, was a friend of Pillans. The more advanced schools, termed the *Ecoles Moyennes*, after the German *Mittelschule*, are next examined. The article concludes with an account of the *élèves-maîtres*, and a strong recommendation of this establishment in Britain of institutions for training teachers. It will surprise some of our younger readers to be told them, that in 1833 the expression "Normal School" was unknown in the English language; it corresponds to the *Ecole Normale* of the French, *Schullehrer Seminarien* of the Germans. In connection with this department, he asks, whether a lectureship or professorship of didactics—the art of teaching—might not be appended to one or two of the Scottish Universities? The second article on the "Seminaries for Teachers" travels over the same ground as the latter portion of the first, and does not demand special notice.

The conflicting theories on national education had provoked so much discussion that, in 1834, a select committee of the House of Commons was nominated to collect evidence and report. The committee was very large and influential. The chair was appropriately filled by Lord John Russell, who has been so long identified with the British and Foreign School Society, and has been the unwearied and consistent friend of the education of the people. It is a source of unmingled satisfaction to find such a phalanx of statesmen united in so good a cause. Several of them are gone, and others have got new names, but we copy a few from the list:—Lords Morpeth, Sandon, Ashley; Sirs R. Peel, J. Graham, R. Vyvyan, W. Molesworth; Messrs Grote, Abercromby, Gladstone, Lewis, Romilly, Thompson, Goulburn, Sandford, Rice, Strutt, Parker,

Hawes, and Roebuck. The labours of this committee would not have been complete without the evidence of Pillans. He had written largely on education; he had inspected the system established in Prussia, France, Switzerland, and Ireland; he was among the foremost educationists of the age. Accordingly, he underwent two protracted and searching examinations, in which he communicated the valuable results of his mature judgment and varied experience. It was once affirmed, on a subsequent occasion, by the Premier, Sir R. Peel, that in the House of Commons as much discretion is required to put questions as to answer them. The questions put by the Educational Committee were singularly comprehensive and intelligent, indicating ample knowledge of the question, and allowing ample scope to the views of the witness. One answer, long afterwards familiar to philanthropists, and adduced by Mr Frederick Hill, in his work on Education, as so creditable to the Scottish character, we extract to the question, "Is it the uniform practice to send their children to school?" Pillans's answer—"Almost universal, wherever they can. I think the exceptions to the habit are very rare, indeed, and can only exist in Scotland among the most depraved part of the population. In the country districts, I should say, there is no such thing. A man would be looked upon as a monster who could keep his children from means of instruction within his reach." Another answer will not be so palatable to those whose anticipations of the unexpected benefits of national education have been so cruelly falsified. "And you consider that, as a means of prevention [of crime], education stands pre-eminent?" "So much so, that I conceive that a well-digested system of national education, skilfully carried into execution, would in the course of a generation or two almost extirpate crime." Alas for the tardy pace of human progress, and the innate corruption of human nature! Pillans, resembling many educational reformers and benevolent enthusiasts, was apt to overrate the force of education, and to underrate the power of antagonistic forces. Cicero and Lord Chesterfield fell into the same error, as was proved by the characters of their own sons. He was minutely interrogated regarding the National Schools under the control of the Church of England, and the effects of instruction imparted

exclusively from religious works. His answer deserves to be recorded:—"I conceive that the great defect in the system which the English Church has patronised hitherto lies in the extremely limited nature of the information communicated—the object being almost solely to make good members of the Church of England, and to inculcate a blind submission to her, instead of imparting along with religious instruction that general information and intelligence which alone can make a school ultimately valuable to an individual who is to be in the lower walks of life. So narrow and unattractive is the instruction given in the schools which call themselves, by a misnomer national, that I think it by no means unlikely that a considerable proportion of the pupils, ten years after quitting them, will be found to have lost the power of reading." Educationists need not to be reminded that the National Schools are now under Government inspection, and vastly improved in every respect.

The following extracts are worthy of serious perusal at the present day, when the important problem of National Education remains to be solved, and the religious difficulty is still formidable:—

"If there were a spirit of forbearance among the sects of Christians at this time existing in England, there would in reality be no objection on this score to the institution of a national education. Not the least, I should think. There is, in the present day, as far as I have observed, less of excitement and mutual hostility between the different sects in Germany and France than in England; and accordingly, in the ministerial circulars and official papers sent out to the Circle or Department of the Prefect, as well as to the teachers themselves, they are strongly enjoined to encourage 'mixed' schools, where the children may practically learn the principles of toleration and mutual forbearance; and where that cannot be done, the authorities are invited to take every means to provide such religious instruction apart, as shall be thought necessary, or even to form separate schools. The last, however, they consider as a resource not to be resorted to unless all means of uniting the two persuasions [Catholics and Protestants] shall be found unavailing.

"Do you not suppose that the teaching of various sects in one school, under that system of catholic faith, if it may be so called, would very much tend to promote general kindness amongst the whole population?—I think so desirable an object more likely to be attained by such a joint and mixed system. Judging both from reason and experience, I should say it is a result that could scarcely fail to take place.

"Do you not think a true Christian feeling would be created by such a system of national education?—I do.

"Do you consider that in any way the interests of religion would be injured by such a system?—On the contrary, it appears to me that the amount of religious feeling and true Christianity would be increased very considerably by such an arrangement, inasmuch as we are taught to believe, and none can help believing who are familiar with the New Testament, that brotherly love is one of the first of Christian virtues."

In 1834 only a few advanced Educationists dreamt of compelling parents to educate their offspring. Pillans was quite conscious of its propriety:—

"For example, supposing a drunken or careless parent let his children run about the streets of a Sunday, you do not think it would be an infringement of the proper liberty of the subject that his children should be compelled to be educated?—I think it would be no infringement, but, on the contrary, an exercise of an undoubted right on the part of the public.

"A wholesome exercise of a power which they possess?—Certainly.

"Can you conceive of any injury that will result to any portion of the population from such an exercise of power?—None whatever, but the greatest good."

Before leaving the committee, Pillans earnestly recommended infant schools, the teaching of music, and the abolition of the lash.

Our elder readers will remember the fierce attacks which about thirty years ago were directed against classical education. About that time various cheap periodicals had been started, and what was called popular scientific information began to be disseminated. It was asserted that our forefathers had been learning mere words, and that facts had been too long concealed

amid the barren routine of accidence and syntax. Many institutions sprang up in the larger towns, in which the ancient languages were almost discarded, whilst their place was occupied by etymological grammars, by the modern languages, and by compends of science, containing the elements of the whole host of sciences, whose names end in *ology*, *sophy*, and *nomy*. The high schools and grammar schools began to languish, the classical masters stood aghast, their incomes rapidly declined, and their prospects seemed to be dark and lowering. It consists with our knowledge that an eminent classical scholar, then teaching in Dollar, and now a professor in Aberdeen, took occasion to express his fears to the late Dr Carson, the eminent and kindly rector of the Edinburgh High School. The Doctor was not downcast, but predicted a speedy revulsion in public opinion. And so it proved. Even the Messrs Chambers, who had so persistently decried classical education, became the publishers of classical works. But whilst classical education had received a shock, and its claims had been scrutinised by the most hostile opponents, its advocates were not slow to perceive that it had been conducted in a somewhat restricted and pedantic spirit. The consequences of this conviction have been most beneficial to the rising generation. How vastly superior are the classical manuals of our sons to those from which we were taught! In conception, method, explanations, and examples—in every requisite which a school-book ought to possess—they excel the dry and forbidding guide bequeathed to schools by the schoolmaster of Edward VI.'s reign, as much as our carpeted, well-ventilated rooms excel the straw-covered and smoky apartments of Elizabeth's era. If we were asked to name the four departments of authorship in which our country has been most prolific during the last twenty years, we should point to social science, history, biography, and archæology, including the illustration of Roman and Greek authors. In all of these departments, the researches have been wide, deep, and earnest.

The foregoing remarks have been suggested by Pillans's "Three Lectures on the Relative Importance of Classical Training in the Education of Youth." It was natural that he should take part in the controversy, and he speedily appeared

to vindicate the claims of classical education. He delivered the Lectures to his students in the Humanity Class-Room, admission being liberally afforded to the public, whose interests were concerned in the question at issue. In the course of the discussion, he displays all the tact, skill, and acuteness of a practised controversialist, without the ostentation of the pedant or the artifices of the sophist. He neither concedes nor denies too much. He sifts candidly the objections of his opponents, and gives them the full weight of his approval, whenever they rest on sure foundations. These lectures investigate the tendency of his own province of instruction, and it would have been strange if he who had written so intelligently on the lower education should have proved himself disqualified to estimate the intrinsic value and comparative claims of the higher. Shunning all mysticism and factitious ecstasies, discarding the trite and idle commonplaces about the fancied superiority of the classical languages, or the matchless splendour of Greek and Roman genius, and disdaining to treat as inferiors those who were not classical scholars, he reviews the different substitutes recommended as the means of developing, disciplining, and informing the understanding. He discriminates useful instruction from that which ought to be called entertaining. He shows the absurdity of the attempts to initiate mere children into the mysteries of chemistry and astronomy, and the more prevalent practice of overlaying the mind of the young aspirant to a liberal profession with the facts ascertained and the facts arrived at by learned and scientific research, while he is left unacquainted with the steps and processes of the proof. He does not deny the worth of mathematics as a means of confirming and improving a habit of steady and continued attention. Neither does he question the utility of inviting the attention of our youth to the powers, properties, and appearances of the material world. But he contends for the prominence of classics as a leading subject, and, with much force and elegance of diction, he enlarges on the philological, moral, and philosophical aspects of classical studies in a well-regulated course of mental gymnastics. These lectures, we make bold to affirm, are not excelled by any work in our language as a safe, rational, and tangible defence of classical training. They

formed the basis of a masterly article in the "Edinburgh Review," written by Sir William Hamilton, who characterised them "as a valuable contribution to the cause of education, and, in particular, one of the ablest expositions we possess of the importance of philological studies in the higher cultivation of the mind. As an occasional publication, the answer does too much honour to the attack. Indeed, the only melancholy manifestation in the opposition now raised to the established course of classical instruction is not the fact of such opposition, but that arguments in themselves so futile—arguments which, in other countries, would have been treated only with neglect—should in Scotland not have been wholly harmless."

The Scottish Universities Act of 1858 promises to be of great service in elevating the reputation, promoting the efficiency, and eradicating the abuses, of these ancient institutions. This boon was conferred by Lord Advocate Inglis, now Lord Justice-General of Scotland, and, since Lord Brougham's death, Chancellor of the University of Edinburgh. It owes its existence to complaints, dissension, clamour, and controversy, to energetic pamphlets, municipal debates, and Parliamentary commissions. Among the earliest and most resolute advocates of University Reform was Professor Blackie, who has been recently styled its Luther by Sir D. Brewster. In a series of letters addressed to the "Scotsman," he had, as Pillans conceived, unfairly impugned the character of the Universities, and the constitution of the Humanity Class in Edinburgh. This gave rise to his "Word for the Universities of Scotland and Plea for the Edinburgh Humanity Classes," which elicited a reply from Professor Blackie. The facts and merits of the controversy will soon be forgotten amid the manifold discussions of University Courts and Councils which have been created by the Universities' Act. The following is a sketch of Professor Blackie, which contains some measure of truth, and did not, we believe, give serious offence to the versatile and eccentric Grecian, who was then Professor of Humanity in Marischal College, Aberdeen. It is pervaded by a vein of delicate irony and gentle reproof. "Mr Blackie has so many good qualities, and so many claims on public favour, that he can well afford to have his fitness to be a college reformer called in question.

His best friends are ready to admit, and none more ready than himself, that his imagination is apt to run away with, and is not always found waiting for judgment. He is earnest and disinterested, with a mind full, to overflowing, of ingenious thoughts, benevolent purposes, and enthusiastic aspirations; but they are in a constant state of effervescence. Could he but cool them down—could he heave overboard two-thirds of his Germanism, and all the exuberances of an ‘extravagant and erring spirit,’ there would remain behind a *substratum* of talent, learning, and indomitable activity, which thus *despumatum et defecatum*, and garnished with his good humour and lively wit, would greatly improve his character, both in a social and professorial capacity. These processes gone through, he might be addressed in the words of Horace to his friend Flavus—‘*Quo te coelestis sapientia duceret, ires.*’” No man who was jealous of his own reputation, or conscious of his own deficiencies, would be prompt to assail the performances of such a master of fence, even though seventy winters had passed over his head.

The choice of classical authors has caused much diversity of opinion and practice among the most fervent admirers of the ancient languages. Many distinguished professors consult their own preferences rather than the benefit of the students. Pillans had formed so judicious notions on education generally, and had defined the proper place of classical studies so skilfully, that he could hardly fail to exercise a sound discretion in his choice of text-books. Accordingly, he not only read the passages of the authors usually put into the hands of students, but issued selections, accompanied with critical prefaces, evincing much acuteness and refinement of taste, blended with amusing raillery. The preface to Cicero requires him to defend the Roman orator against the fierce onslaught of his friend Brougham, whose model of eloquence was Demosthenes. Pillans’s specimens of translation are models of that art, faithful and elegant, after his own fashion. The preface to Curtius comprises an excellent review of the Latin books which were wont to be put into the hands of boys; the meagre and bald Eutropius, called a classic by courtesy; Nepos’s “Lives of Illustrious Commanders”—brief, abrupt, fragmentary sketches, studded with strange expressions, uncouth and almost barbarous phrase-

ology; Cæsar's "Gallic War," couched in pure Latinity, but apt to imbue the youthful mind with an undue admiration of military prowess, and not enabling the master to inculcate maxims of moral conduct and lessons of wisdom and experience, nor to exercise them with tools and weapons for contending with the world; Phædrus "Fables," containing constructions and forms of expression puzzling to beginners, though abounding in idiomatic Latin; the Delectus, with strings of oracular sayings culled from various authors, expressing apophthegms, moral maxims, truths in ethics and metaphysics, terse and beautiful truths, but unintelligible to neophytes, used as mere media for verbal analysis, detached from connexion with their context, and placed like enunciations of Propositions in Euclid, without demonstration and without corollary.

This paves the way for the reasons put forward to justify the use of Quintus Curtius Rufus, whose "History of the Exploits of Alexander the Great" was introduced by Pillans for the first time into Scotland, when he was Rector of the High School. Besides citing Zumpt to vindicate Curtius against the classical Pharisees, who object to his style, he proves by examples that he has not been a greater offender against the two eyes of history, geography, and chronology, than Xenophon, "the Altic Bee," who has been convicted of grosser blunders. On moral grounds, Curtius is entitled to a decided preference. While in the exploits of Cæsar the warrior-annalist paints himself as a stern conqueror, destitute of pity or compunction for the sufferings of the unoffending Gauls, whose homes he has sacked, and whose kinsmen he has put to the sword, the historian of Alexander's conquests in Asia delineates a prince avenging repeated wrongs—founding cities, extending civilization, extorting admiration by gallantry, and winning affection by clemency. On the other hand, his excesses, flowing from prosperity and luxury, afford the opportunity which Curtius constantly seizes, to instil ethical lessons, which would do justice to a Christian philosopher.

Just as Cicero had brought Pillans into collision with Brougham, so Livy constrained him to dissent very strongly from Dr Arnold of Rugby, whose favourite historian was Thucydides. Livy, indeed, though a graceful, vivid, and picturesque

writer, is untrustworthy in his statement of facts. Yet Dr Arnold is not warranted in saying that the use of reading him is almost like that of a drunken helot. Full justice is done to the Rugby Doctor, who is styled a "remarkable and most meritorious person," though exception is taken to his "eccentric opinions on various subjects—literary, political, and religious." There were several points of resemblance between Pillans and Arnold. Both were humbly born. Both were proud of their profession, and never sought to leave it. Both raised the prosperity of the schools over which they presided. Both interested themselves warmly in the social comfort of the people. Both were fond of foreign travel, and kept up a large correspondence with scholars and philanthropists. Both were Edinburgh reviewers. Both were extremely jealous of clerical domination in Church or State. We suspect that Pillans would have demurred to some features of Arnold's government of Rugby, such as his pleas for fagging, flogging, and summary expulsion. Arnold described himself as an Ishmael, his hand against everybody, and everybody's hand against him; he waged fierce war against authors and rulers, who had been dead for two thousand years. Still, after making allowance for the fond partiality of pupils, like his biographers, Dean Stanley, and the author of "Tom Brown's School-days,"* Dr Arnold was a great and good man.

Contenting ourselves with naming his brief sketch of Tacitus, unsurpassed by historians, ancient or modern, for profound thought and dramatic execution, especially in unmasking vice and hypocrisy, we observe with pleasure that ample justice is done to the editorial services of Dr Hunter of St Andrews, and of Dr Carson, Pillans's immediate successor in the High School, both modest and excellent men, belonging to a race of whom the late Dr Melvin of Aberdeen was in the first rank.

Before leaving the prefaces, we are tempted to quote a felicitous sketch of the pedantry displayed in Variorum Classics:—

"The process which has led to the production of the monster brood of what are called the Variorum Classics may be thus described:—Some *vir doctissimus* propounded, centuries ago, a theory as to the right reading and interpretation of a disputed passage, and supported it with a long array of quota-

* Mr Thomas Hughes, M.P.

tions, and much show of Ciceronian argumentation, interlarding the whole with vehement abuse of or contemptuous sneering at former commentators, who had taken a view of the passage different from his own. This testy note is responded to in a still longer and testier note by a subsequent editor, who sets up a reading of his own, doomed in its turn to be vilified, rejected, and supplanted by a third; and these three hostile and contradictory notes, with all their self-gratulation and malignity, the next editor publishes at full length in his 'Apparatus Criticus,' either giving no opinion himself, and thus leaving the bewildered and impatient reader without rudder or compass, or taking refuge in the hackneyed quotation—

Non nostrum est tantas componere lites;

or, at the best, setting up some nostrum of his own, which he begins the defence of by consigning, in good set terms, all his predecessors in the same line to everlasting contempt."

The Scottish Universities had been taunted with their discreditable inferiority to the universities of France and Germany. After enumerating the celebrities of Edinburgh University, Pillans states that he was able, from personal observation, to repel the taunt. In Paris he had known Biot, Say, Guizot, Cousin, Villemain, Guy Lussac, Thenard, and Arago; in Germany he had met Schwartz, Böttiger, Hase, Hermann, Encke, Oken, Tiedemann, and Moll; but the deference and consideration shown to him betokened nothing of the contempt which Frenchmen and Germans were represented to cherish for Scottish universities. On the German people, their literature, and educational institutions he pronounces a favourable judgment. Their universities, however, he believes to undo, in a great measure, the good effects of their excellent school discipline. Admitting the quiet and orderly demeanour of the students during the academical hour, he laments that the college authorities are compelled to wink hard and pass unnoticed acts of insubordination and immorality which in Scotland would be punished by the strong hand of the civil magistrate. The "chartered libertinism" of the Burschen Code shocked him exceedingly: the afternoon is spent in "re-nouncing," that is, "kicking up rows," the evening in smoking tobacco and drinking beer. From these luxuries arise midnight brawls, and duels with lethal weapons next morning.

"I was invited to be present at one of these matins of the Heidelberg students by an old pupil of my own, who had caught the Burschen infection: I judged so at least by the pipe in his mouth, the cherished profusion of his hair, and the interest and enthusiasm with which he spoke of those sports." The invitation seems to have been declined; and had the young scapegrace returned to the Humanity Class, he might have been pleasantly rallied on his Heidelberg frolics.*

Pillans attaches great value to the excellent debating societies in the University of Edinburgh, as developing the latent powers of thought and speech, and alludes to the most famous and exclusive of these, the "Speculative." He might have mentioned another, hardly less efficient, the "Dialectic," of which he had been himself a member, and which was founded by some Burgher students of divinity nearly a century ago, one of them the father of the writer of this Memoir, who was also enrolled in its ranks. So valuable does Pillans count these schools of mental gymnastics, that he would treat as a venial offence the defective preparation of a student who was to read an essay, or to take the lead as opener or respondent in an exciting debate. Not content with encouraging these societies, he devoted half-an-hour weekly to hearing and criticising English recitations in his own class, and a prize was awarded by the votes of the class. On our chancing to remark that a certain peer had been a capital hustings orator when a commoner, he answered, "I remember him well. His regiment was lying in the Castle. He had been a boy in the London Charterhouse School, where he received a good classical education. Doffing his uniform, he joined my class, studied Latin with earnestness, declaimed with great effect from my rostrum, and the class awarded him the highest honours." This academical officer was Mr Fox Maule, now Earl of Dalhousie, who in his old age has retained his oratorical powers, and who as Lord Panmure earned the gratitude of his country by his ability as War Secretary during the latter part of the Crimean War, and proved himself the friend of British sol-

* It ought to be remembered that this criticism is founded on observations made in 1830. Political events have produced a wholesome revolution in the habits of German students. Travellers still remark the deep scars on the foreheads of elderly Germans,—remembrancers of their university life.

diers by his efforts to elevate their condition, and to impart the blessings of education to their children.

As President of the Watt Institution and School of Arts in 1854, it fell to the lot of Pillans to inaugurate the statue of James Watt, in Adam Square. His speech was worthy of the occasion. After describing the happy evening parties in which Watt, then in his green and vigorous old age, was wont to mingle at the house of Thomas Thomson—Sir Walter Scott being a frequent guest—he pays a becoming tribute to Watt's multifarious acquirements and sprightly conversation, which fascinated Sir Walter, who had discoursed with the finest and choicest spirits of the age. In his eighty-first year, when most men cling to old associations, and are heedless of present transactions, the discoverer of the steam-engine was alert and lively, familiar with the progress of philology, political economy, and polite literature: science was all his own. The artizans who composed the audience might be sometimes inclined to murmur when they thought how

“Slow rises worth, by poverty depressed.”

But they are exhorted to study Watt's modesty, industry, unflagging energy, and irreproachable conduct in all the relations of society. Next they are reminded of the high character of the School itself, with its almost European reputation. “That statue will henceforth be our *genius loci*—the inspiring and tutelary genius of the Edinburgh College of Artizans.”

On the 1st June, 1853, upwards of a hundred old pupils in the High School, between 1809 and 1820, entertained Professor Pillans at a public dinner. The chairman was Lord Neaves, who had been the Dux of his year, and had subsequently given ample evidence of his refined classical scholarship in his translations, published in “Blackwood,” when conducted by Professor Wilson. It was not a juvenile assembly. The guest had passed his threescore-and-ten years, and none of the old boys was under forty-five. Pillans's reply was replete with fond affection and reminiscence. He rehearsed the story of his connection with the High School, on which we have dwelt at some length. He was not in that prime of manhood as he had been while their Rector, but he made no complaint. “So true is it that I have no complaint to make of old age that, if I were given the choice of seven consecutive years to spend

over again exactly as they had been spent, I would select, out of a long and, upon the whole, a very happy life, the three years in each side of the threescore-and-ten, the seventieth itself being included."

On the 11th of April, 1863, Pillans ceased to be the Professor of Roman Literature. On that day he took farewell of his classes and the University. Sir D. Brewster, the Principal, accompanied by a large number of the Professors, attended. In impressive words, the Professor adverted to his favourite themes—to the importance of classical studies, to the work of the session, to the conquest of difficulties, to the literary triumphs of Scotsmen, to the parochial system of education, to the qualities required for success in life. He inculcated constant occupation, and a resolute resistance to the blandishments of pleasure, as the best securities for their virtue and progress.

His end was near: he died on the 27th March, 1864.* His ruling passion was strong even in death. His mind wandered, and, like his revered old Rector, Dr Adam, he fancied he was teaching his class, and correcting his exercises.

On the 1st April, his body was borne from 41 Inverleith Row, and buried in the private burying-ground of the West Church, beside his father. The long procession included a large number of the city clergy, several judges of the Court of Session, many members of the Town Council, and a numerous company of distinguished citizens.

We now conclude this sketch of our venerable and lamented Professor. He was distinguished more by the variety than the depth of his erudition; his mind was remarkable rather for its elegance and refinement, than for its strength or originality: he was not so much a learned as an accomplished man. He was not a profound critic, commentator, or archaeologist,—an Erasmus or a Politian, a Heyne or a Ruhnken, a Bentley or a Parr, a Nebuhr or an Arnold. But he was a competent Latinist, who honourably sustained the reputation of his University, while he was a proficient in many departments of study to which most classical scholars are utter strangers. If his life had been prolonged, he intended to become a student of Sanskrit in Professor Aufrecht's class. He excelled pre-eminently

* The "Scotsman" of 29th March, 1864, contains a truthful and most exquisite notice of Professor Pillans. The authorship was ascribed, we believe justly, to Mr Simon S. Laurie, M.A.

in what he styled the philosophy of education, which he never ceased to cultivate after he had imbibed the lessons of his revered Professor, Dugald Stewart. What strikes us with the greatest surprise is his own avowal that, before quitting Eton, he had no predilection—rather indeed a rooted aversion—to the profession of a public teacher.” Yet he won golden opinions in this sphere of honourable labour, lending some countenance to Buffon’s paradox that genius is patience, and long before he was summoned to his rest, he had legitimately earned what the prince of English dramatists represents his noble Scottish thane to have coveted as the accompaniments of old age, “honour, love, obedience, troops of friends.” Although the variety of his occupations prevented him from concentrating his energies in any great classical work in literature, his memory will be justly honoured as an accomplished scholar, an enlightened educator, an unwearied philanthropist, and an academical gentleman.

We subjoin Professor Pillans’s Latin prayer, supplied to the Edinburgh *Daily Review* by the Rev. Dr Cairns, of Berwick, who inaugurated his brilliant career in the University by carrying off the Gold Medal in the Senior Humanity Class:—

“Deus Optime, Maxime gratias Tibi quam maximas et agimus et habemus, quod vitam nostrum tam caducam et tot tantisque periculis quotidie obnoxiam in hodiernum usque diem benigne produxisti! Da nobis, Sancte Pater, ut nunc et quicquid postea temporis intra hos muros una commorabimur omnibus eximiis animi dotibus ingenua juvenus in dies augeatur, et quum ad vitæ munera capessenda se quisque accinxerit, sibi ipsis honori, et amicis utilitati, rei que publicæ emolumento esse possint, tandemque hoc vitæ curriculo tam brevi rite et ex præceptis Tuis feliciter peracto, Tecum in coelis vita, sempiterna fruamur per Filium Tuum sanctum Jesum Christum. Amen!”

~~18-0069~~

ERRATUM AND ADDITION.

At page 31, line 13, *for* Thirty, *read* Forty. Besides Cockburn, Pillans, and Thomson, the Whig muster included Moncreiff, Murray, G. J. Bell, Robert Graham, James Campbell, Keay, and Rutherford.