

## CHAPTER V.—ECONOMY OF THE SCHOOLS.

§ 1. SCHOOL LAWS.—§ 2. PRAYERS.—§ 3. SPEAKING LATIN.—§ 4. HOURS OF ATTENDANCE.—§ 5. HALF AND OCCASIONAL HOLIDAYS.—§ 6. SUPERINTENDENCE DURING PLAY-HOURS.—§ 7. GAMES AND AMUSEMENTS.—§ 8. CHRISTMAS HOLIDAY.—§ 9. AUTUMN HOLIDAY.—§ 10. SCHOOL DISCIPLINE.—§ 11. PRIZES.

§ 1. EVERY school of importance had its *leges scolæ*, or code of laws for governing the interesting little company assembled within its walls—a code so comprehensive as to embrace, if possible, the whole duties of masters and pupils. As soon as the law was passed, the authorities not only promulgated it generally, but took great pains that the little subjects who were required to obey it should be perfectly acquainted with its tenor. Three or four extracts from the records of different burghs will show how common it was to publish the school laws: In 1604, and again in 1627, the town council of Aberdeen ordered the school regulations to be written in 'gryt leteris on a brod,' lest the master, doctor, or scholars should pretend ignorance of them;<sup>1</sup> the master of the school of Peebles was requested on 30th January 1649, and again on 29th October 1655, to have the school laws orderly set down on a large board hung in the school for the scholars' information;<sup>2</sup> in 1674 the town council of Dundee ordained the regulations for the government of the grammar school to be translated into Latin, and hung up in the school 'on ane broad,' that none pretend ignorance;<sup>3</sup> the regulations of the grammar school of Kinghorn were ordered, in 1763, to be 'posted on a board constantly hung in the most public part of the school.'<sup>4</sup> To a person who has no practical knowledge of the teaching profession, like the present writer, the custom of writing out the laws, which was common down to our own day, appears not

<sup>1</sup> Burgh Records of Aberdeen.

<sup>2</sup> Burgh Records of Peebles.

<sup>3</sup> Burgh Records of Dundee.

<sup>4</sup> Burgh Records of Kinghorn.

altogether unobjectionable, because however minute or prolix they might be—and they were always of that character, it is difficult to see how they could be made comprehensive enough to meet every case arising, or how it was possible to carry them out literally in practice without frequent exceptions.

§ 2. The daily work of the school was inaugurated and generally concluded from an early period with the ceremony of engaging publicly in prayer:

‘ Holy beginning of a holy cause,  
When heroes, girt for freedom’s combat, pause  
Before high Heaven, and, humble in their might,  
Call down its blessing on that coming fight.’

And the following extracts indicate the character of the acts passed by different burghs for regulating this devotional exercise: Before the end of the sixteenth century it was ordained that, in addition to the ordinary morning and evening prayers to be used daily in the grammar school of Glasgow, the scholars should each be further taught certain forms of prayer—‘formulas precandi,’ for use in private, one when they rise in the morning, the other at night, before going to bed;<sup>1</sup> in 1654 certain persons are licensed to keep Scots schools in Glasgow ‘on the special conditions that they keep morning and evening prayers in their respective schools;’<sup>2</sup> in 1655 the master of the grammar school of Peebles is directed not to dissolve the school without offering a prayer, reading a chapter from the Bible, and singing a psalm;<sup>3</sup> in 1674 the council of Dundee enjoin the master of the grammar school and his successors, or the eldest doctor in the master’s absence, to make public prayer in the English tongue every morning and evening on week-days and after sermon on the Lord’s day;<sup>4</sup> five years later, the masters of the grammar school of Dunbar were ordained to recommend the children to God by prayer in the morning, and, as they began, let them close the day with prayer;<sup>5</sup> in 1700 each ‘decurio’ in the

<sup>1</sup> Original in the archives of Glasgow.

<sup>2</sup> Burgh Records of Glasgow.

<sup>4</sup> Burgh Records of Dundee.

<sup>3</sup> Burgh Records of Peebles.

<sup>5</sup> Burgh Records of Dunbar.

grammar school of Aberdeen was required to take notice how the scholars prayed, and in time of prayer to attend on the section under his charge;<sup>1</sup> in 1755 the master of the English school of Ayr was ordered to pray to God publicly at opening and dismissing the scholars on week-days and Sundays;<sup>2</sup> in 1763 the master of the grammar school of Kinghorn was ordained to begin and conclude the school with prayer and singing a portion of a psalm in the new method;<sup>3</sup> in 1793 we find it laid down that the master of the grammar school of Elgin shall regularly at every meeting of the school in the morning and evening say audible and public prayers in the school.<sup>4</sup> That the duty was falling at a later time into some disfavour is indicated by the fact that, in April 1826, it was decided that saying prayers in the morning in turn with the other masters should form no part of the duty of the rector of the grammar school of Aberdeen.<sup>5</sup>

The practice of opening the school, or some department of it, with prayer is still generally observed, *e.g.*, in New Aberdeen grammar school,<sup>6</sup> Annan academy,<sup>7</sup> Arbroath high school,<sup>8</sup> Banff grammar school,<sup>9</sup> Bathgate academy,<sup>10</sup> Closeburn school,<sup>11</sup> Cupar Madras academy,<sup>12</sup> Dumbarton burgh academy,<sup>13</sup> Edinburgh high school,<sup>14</sup> Elgin academy,<sup>15</sup> Forres academy,<sup>16</sup> Glasgow high school,<sup>17</sup> Hamilton academy,<sup>18</sup> Inverness academy,<sup>19</sup> Kirkcudbright academy,<sup>20</sup> Lanark burgh school,<sup>21</sup> Leith high school,<sup>22</sup> Linlithgow grammar school,<sup>23</sup> Moffat grammar school,<sup>24</sup> Paisley grammar school,<sup>25</sup> Peebles grammar school,<sup>26</sup> Madras college of St Andrews,<sup>27</sup> Stirling high school,<sup>28</sup> Tain academy.<sup>29</sup> There are indeed indications that the practice is becoming less

<sup>1</sup> Burgh Records of Aberdeen.<sup>2</sup> Burgh Records of Ayr.<sup>3</sup> Burgh Records of Kinghorn.<sup>4</sup> Session Papers (No. 541).<sup>5</sup> Burgh Records of Aberdeen.<sup>6</sup> Report on Endowed Schools, ii., 340.<sup>7</sup> *Ibid.*, 345.<sup>8</sup> *Ibid.*, 350.<sup>9</sup> *Ibid.*, 361.<sup>10</sup> *Ibid.*, 364.<sup>11</sup> *Ibid.*, 377.<sup>12</sup> *Ibid.*, 399.<sup>13</sup> *Ibid.*, 420.<sup>14</sup> *Ibid.*, 448.<sup>15</sup> *Ibid.*, 451.<sup>16</sup> *Ibid.*, 467.<sup>17</sup> *Ibid.*, 474.<sup>18</sup> *Ibid.*, 494.<sup>19</sup> *Ibid.*, 499.<sup>20</sup> *Ibid.*, 506.<sup>21</sup> *Ibid.*, 515.<sup>22</sup> *Ibid.*, 519.<sup>23</sup> *Ibid.*, 525.<sup>24</sup> *Ibid.*, 527.<sup>25</sup> *Ibid.*, 549.<sup>26</sup> *Ibid.*, 560.<sup>27</sup> *Ibid.*, 585.<sup>28</sup> *Ibid.*, 598.<sup>29</sup> *Ibid.*, 602.

common; thus in the Ayr academy only some of the masters open their morning classes with prayer;<sup>1</sup> while no prayers are said in the Dumfries academy,<sup>2</sup> Forfar academy,<sup>3</sup> Greenock academy,<sup>4</sup> and Montrose grammar school.<sup>5</sup>

§ 3. From an early period down to a comparatively recent time, Latin was not only the language taught, but universally spoken in schools and colleges, and many of the *School Laws* contain regulations ordaining the scholars to speak that clerkly language only. The scholars of the grammar school of Aberdeen were indulged before the Reformation to speak Latin, and other languages, including Gaelic, but never the vernacular tongue.<sup>6</sup> At a later period, we find in the laws of the grammar school of Glasgow, passed before the end of the sixteenth century, a rule to the effect that the scholars shall accustom themselves to speak Latin; and they are strictly commanded not to use any expression except from classical authors or from the mouth of their teachers, who must take care that their pupils hear nothing from them but classical Latin.<sup>7</sup> In 1649 the scholars of the grammar school of Elgin found guilty of speaking English were liable to be punished.<sup>8</sup> In 1674 the council of Dundee ordain that none of the Latin scholars in the grammar school shall speak English within or without the school *sub pena ferulæ* for the first fault; and if they transgress again they shall be publicly whipped by the master, who shall appoint 'private clandestine captors' for this effect.<sup>9</sup> The ordinance requiring the pupils of the grammar school of Glasgow to speak Latin only, was, it would appear, not faithfully observed, for on 12th October 1685, they are again strictly forbidden to speak to their masters, or among themselves, but in Latin.<sup>10</sup> In 1700 speaking English at the grammar school of Aberdeen was a punishable offence;<sup>11</sup> and so late as 1724 the Latin scholars of

<sup>1</sup> Report on Endowed Schools, ii., 358.

<sup>2</sup> *Ibid.*, 423.

<sup>3</sup> *Ibid.*, 463.

<sup>4</sup> *Ibid.*, 488.

<sup>5</sup> *Ibid.*, 529.

<sup>6</sup> *Supra*, p. 61.

<sup>7</sup> The Original in the archives of Glasgow.

<sup>8</sup> Report on Burgh Schools, 16.

<sup>9</sup> Burgh Records of Dundee.

<sup>10</sup> Original in the archives of Glasgow.

<sup>11</sup> Burgh Records of Aberdeen.

Dumfries were required to speak Latin to each other in or out of school.<sup>1</sup> The custom of speaking Latin continued in England longer than with us. 'It is only within the last generation or two that the rule of speaking Latin exclusively, both by masters and pupils, during school-hours has fallen into abeyance at Westminster school.'<sup>2</sup> The custom of speaking Latin in school and during play-hours made the practice universally observed prior to the last century, of teaching the Latin tongue wholly by a Latin grammar, not so senseless as might at first sight be imagined, and it may be observed that, while the admirable custom of speaking Latin prevailed, there were more learned scholars and masters than have existed since our knowledge of that language has been derived from books only.<sup>3</sup>

§ 4. The length of the hours of attendance in school proves that our forefathers followed after learning with much earnestness, and the scholars appear to have been worked to a degree injurious to their health and studies, unless indeed all the preparation of, as well as saying of the lessons was made in school; even then an application of ten hours a day must have been too much work for young children. In 1595, we read that the grammar school of Glasgow met at five o'clock in the morning—an hour proving that our ancestors had a strong practical faith in early rising.<sup>4</sup> A few years later we learn the hours of attendance at the grammar school of Stirling from a contract between the town and one of its teachers who, on 24th October 1613, was taken bound to attend the school from six to nine A.M., from ten to twelve, and from one till six P.M.—instructing the bairns for ten hours a day.<sup>5</sup> And in 1616 a doctor of the school of Peebles

<sup>1</sup> M'Dowall's History of Dumfries, p. 504.

<sup>2</sup> The Public Schools of England, p. 171.

<sup>3</sup> See *infra*, *ars grammatica*, under Studies in the Schools.

<sup>4</sup> Cleland's Annals of Glasgow, ii., 156.

<sup>5</sup> Burgh Records of Stirling. As early, but not as long, hours were observed at the public schools of England. From the statutes of the grammar school of Bury St Edmunds, enacted in 1550, we learn that the usher—'hypodidasculus'—was required to come to the school at six

finds caution to teach during the same number of hours, and to behave himself honestly.<sup>1</sup> In 1630 the master of the high school of Edinburgh is required to attend on the scholars from six A.M. to nine A.M., from ten to twelve, and from 1.30 P.M. to six P.M.<sup>2</sup>—that is nine hours and a half *per diem*. From an act of the town of Aberdeen, passed in 1639, for keeping the hours of meeting more timeously in all the schools of the burgh, it appears that these corresponded with those in use at Stirling and Peebles: the council ordain, on 23d October, that the bell of Gilbert Leslie's school shall be rung precisely at the hours following for convening the scholars: at six A.M., and again a little before seven o'clock, till the hour strikes; at ten A.M., and at two P.M.; also for dissolving the school at nine A.M., twelve noon, and six P.M.<sup>3</sup>—making altogether ten hours. In the grammar school of Elgin, in 1649, the classes met at six A.M., and broke up at six P.M., with an intermission of two hours; on Saturdays the hours were from seven to nine, ten to twelve,

A.M., the master—'ludimagister'—at seven A.M., and not to depart till half-past ten; both of them shall return at one o'clock P.M., and the head-master may depart at a quarter-past four, the usher staying till five; on Saturdays—'diebus sabbati'—and half-holidays—'semifastis'—both shall remain at work till three o'clock. The pupils shall assemble at six A.M., and after dinner at one o'clock; at eleven they shall depart to dinner, at five to supper: *Archæological Journal*, xxvi., 390. At Shrewsbury school, in 1571, the hour fixed for beginning work was six in summer and seven in winter. The scholars were to work till dinner time—eleven o'clock; to come to school again at a quarter before one, and be dismissed at half-past four in winter, and an hour later in summer: *The Public Schools*, p. 203. At Westminster, the scholars, about 1600, were called up at a quarter-past five A.M. by one of the monitors with a 'surgite,' having to be in school by six at 'furthest': *The Public Schools*, p. 93.

<sup>1</sup> Burgh Records of Peebles. From the regulation of the university of Edinburgh, published in 1628, we learn that the hours of convening are six o'clock in the morning in winter, and five in the summer, beginning with May till the vacation; at ten o'clock in the forenoon, and at half-past two in the afternoon: Dalzel's *History of the University of Edinburgh*, ii., 384.

<sup>2</sup> Burgh Records of Edinburgh.

<sup>3</sup> Burgh Records of Aberdeen.

one to two.<sup>1</sup> The teaching hours at the grammar school of Peebles, which were ten hours in 1616, were shortened by half-an-hour in 1649, corresponding with those of Edinburgh in 1630; in 1649 and 1655, the schoolmasters agree to enter the school at six A.M., and after prayer and psalms, to teach until nine A.M.; he and the doctor shall convene the scholars at ten A.M. and teach them till twelve noon; work shall be resumed at half-past one o'clock, and continued till a quarter off six; during the next quarter of an hour the master shall pray, read a chapter in the Bible, and sing a psalm.<sup>2</sup> In 1656, the schoolmaster of Jedburgh obliges himself in all time coming to teach each week-day during nine hours, from six A.M. till nine A.M., ten to twelve A.M., two to six P.M.<sup>3</sup> In 1671 the town council of Aberdeen take measures to provide against a corruption which has lately crept into the grammar school, by the master or doctors not attending till seven or eight A.M.; to prevent such abuse, a doctor shall each day be in the school at six A.M., the master and other doctors arriving each day before seven A.M.<sup>4</sup>

The age, however, tends towards 'corruption' and effeminacy, notwithstanding acts of council. Three years later the early hour of six in the morning is abandoned at Dundee in winter: on 19th February 1674, the masters of the grammar school are required to convene the scholars at six A.M. in summer and seven in winter, and to keep punctual diets at ten after breakfast, and one after dinner.<sup>5</sup> The hours of attendance at the burgh schools of Dunbar in 1679 corresponded with those observed at the grammar school of Dundee in 1674.<sup>6</sup> Stirling appears to have been the first place which abandoned the admirable, if somewhat inconvenient, hour of six in the morning; we read in 1694 that the hours in the grammar school, from 1st March to 1st October, shall be seven to nine, the scholars meeting again at ten A.M., and attending from two to six; from 1st October to 1st March they shall continue

<sup>1</sup> Report on Burgh Schools, p. 16.

<sup>2</sup> Burgh Records of Peebles.

<sup>3</sup> Burgh Records of Jedburgh.

<sup>4</sup> Burgh Records of Aberdeen.

<sup>5</sup> Burgh Records of Dundee.

<sup>6</sup> Burgh Records of Dunbar.

only until five P.M.<sup>1</sup> Edinburgh and other burghs soon followed the lead of Stirling. On 11th September 1696 the town council of Edinburgh, considering that the high school is 'situated in a corner at some distance,' and that many of the inhabitants are unwilling to expose their tender children to the cold winter mornings, ordain the masters to convene the school at nine A.M. from 1st November to 1st March, and to teach the scholars till twelve that which they were in use to teach in the mornings and fore-noons.<sup>2</sup> Montrose soon followed in the wake, and, indeed, quotes the example of Edinburgh as if an apology were necessary. Thus on 1st September 1697, the town council taking into serious consideration that the youth now at the grammar school being . . . young and not capable of rising from their beds . . . at the time appointed by the masters of the school, whereby the children, by their untimely rising, are deprived of their learning<sup>3</sup> . . . and seeing that by . . . of the good town of Edinburgh the magistrates has enacted in all time coming . . . therefore the magistrates and council ordain the masters of the grammar school to appoint the [children] to repair to the school . . . from the first day of . . . of February at the hours . . . continue to twelve a . . . and continue till six . . . which is their order.<sup>4</sup> . . . Two years later the burgh of Haddington followed suit: on 14th December 1699 the council for the 'health and welfare of the scholars' ordain them to meet from Hallowmas to Candlemas at nine A.M., instead of six as formerly.<sup>5</sup> The Granite City is not altogether proof against the degeneracy which is spreading everywhere: in 1700 the town council of Aberdeen ordain

<sup>1</sup> Burgh Records of Stirling.

<sup>2</sup> Burgh Records of Edinburgh.

<sup>3</sup> Probably by sleeping in the school before the work of the day was brought to a close.

<sup>4</sup> Burgh Records of Montrose. Unfortunately the leaf in the volume of the Council Register from which the extract is taken is torn, but the tenor of the act may be gathered, and was no doubt the same as that of Edinburgh.

<sup>5</sup> Burgh Records of Haddington.



the hebdomadar to be present in the school at seven A.M. summer and winter, but the hour of nine A.M. is fixed for the winter quarter from Hallowday to Candlemas.<sup>1</sup> On 20th October the town council of St Andrews enact that from Martinmas to Candlemas the boys at the grammar school shall convene at nine in the morning and continue till twelve, and in the afternoon as formerly.<sup>2</sup> We do not know the hours in the morning at which the scholars in the grammar school of Perth met; but it is evident that the hours in the afternoon were encroached upon in 1725, when the council, considering that, by the practice of convening the youth at half-past one P.M., the scholars are much prejudiced by being hurried at dinner, recommend the master to dismiss them at twelve o'clock, and not convene them again till two.<sup>3</sup> There were, however, a few burghs which still continued faithful to the old tradition: thus, in Dumfries, it was ordained in 1724, that during the summer half-year, beginning on 1st April, the teacher, under-teacher, and children should enter the school at seven A.M. and continue till nine; the rest of the hours being from ten to twelve, and from two to six, forming altogether eight hours daily, except on Saturdays, when the school was closed at noon.<sup>4</sup> The same hours were fixed in Dunbar for the Latin school in September 1727.<sup>5</sup> Still later, we have the practice of early hours illustrated. In 1761 the magistrates and council of Ayr fix the following hours for the Latin school under Mr Ochterson, who taught the first five classes of the Latin school—from seven to nine, from ten to twelve, and from two to four during the summer half-year, viz., from 1st April to 1st October; and from nine to twelve, and two to four during the winter half-year: for the school under the rector—who taught mathematics and the highest class in Latin and Greek—from nine to twelve, and from two to four or five, during the whole year.<sup>6</sup> In

<sup>1</sup> Burgh Records of Aberdeen.

<sup>2</sup> Burgh Records of St Andrews.

<sup>3</sup> Burgh Records of Perth.

<sup>4</sup> M'Dowall's History of Dumfries, p. 503.

<sup>5</sup> Burgh Records of Dunbar.

<sup>6</sup> Burgh Records of Ayr.

1763, the hours in Kinghorn were, from 1st April to 1st October, seven to nine A.M., and two to four P.M.; from 1st October to 1st April, nine to twelve A.M., and two to four P.M.<sup>1</sup> In 1779 the council of Greenock fix the hours for the English master from nine to twelve, and from two to four in winter; and from nine to twelve, and two to five<sup>2</sup> in summer; in 1786 he taught from ten to twelve and three to four, from 22d September to 22d March; and from nine to twelve and three to five, from 22d March to 22d September;<sup>3</sup> three years later, the hours in the grammar school were, from 22d September to 22d March, ten to twelve and two to four, and in summer the same as in the English school.<sup>4</sup> On 13th January 1780 the town council of Banff fixed the hours of attendance in the grammar school, from the middle of October to the middle of February, at nine to twelve forenoon, and from two to dark in the afternoon; and from the middle of February to the middle of October, three meetings daily from seven to nine in the morning, from ten to twelve before noon, and from three to five in the afternoon;<sup>5</sup> in September 1781, they appoint the masters of the grammar school to keep the following hours, during which they shall attend themselves, as well as command the strict attendance of their scholars, under penalty of malversation— from 1st April to 15th October, seven to nine A.M., ten to twelve A.M., and from two to five P.M.; and from 15th October to 1st April, nine to twelve A.M., and two to five P.M.; Latin and Greek only shall be taught during these hours.<sup>6</sup> In 1803 the hours of attendance in the Elgin academy were: in summer, from seven to nine A.M.—breakfast, nine to ten; work, ten to one—dinner, one to three; work, three to six; in winter, nine to twelve and one to three; in 1822, three to five in the afternoon were substituted for three to six.<sup>7</sup>

The number of hours during which the scholars are at present engaged in the following schools, are as follow:

<sup>1</sup> Burgh Records of Kinghorn.

<sup>2</sup> Burgh Records of Greenock.

<sup>5</sup> Burgh Records of Banff.

<sup>3</sup> Ibid.

<sup>6</sup> Ibid.

<sup>4</sup> Ibid.

<sup>7</sup> Elgin Case.

seven hours at the Forfar academy<sup>1</sup> and the Hamilton academy;<sup>2</sup> six hours and forty-five minutes at Renfrew grammar academy;<sup>3</sup> six and a half hours at Lanark burgh school;<sup>4</sup> six hours and a quarter at Hutton Hall academy;<sup>5</sup> six hours at Annan academy,<sup>6</sup> Arbroath high school, Ayr academy,<sup>7</sup> Banff grammar school,<sup>8</sup> Brechin grammar school,<sup>9</sup> Burntisland grammar school,<sup>10</sup> Cupar Madras academy,<sup>11</sup> Dollar institution,<sup>12</sup> Dumbarton burgh academy,<sup>13</sup> Elgin academy,<sup>14</sup> Inverness royal academy,<sup>15</sup> Kirkcudbright academy,<sup>16</sup> Paisley grammar school,<sup>17</sup> Stirling high school,<sup>18</sup> Tain academy,<sup>19</sup> Greenock academy;<sup>20</sup> between five and six hours at the New Aberdeen grammar school,<sup>21</sup> at Dundee high school,<sup>22</sup> at Glasgow high school,<sup>23</sup> at Peterhead academy,<sup>24</sup> at Madras college of St Andrews;<sup>25</sup> between four and six hours at Perth academy,<sup>26</sup> and at Leith high school;<sup>27</sup> five hours and three-quarters at Forres academy;<sup>28</sup> five and a half hours at the Kirriemuir seminary,<sup>29</sup> and at Peebles grammar school;<sup>30</sup> five hours at Bathgate academy,<sup>31</sup> at Moffat grammar school,<sup>32</sup> and at Montrose grammar school;<sup>33</sup> four hours and forty-five minutes at Fraserburgh academy.<sup>34</sup> In addition to the hours spent at school, there is no burgh school for which a certain amount of home preparation is not necessary for the work of the next day—extending from one hour to three hours. One hour of home preparation is thought sufficient for the Forfar academy; one and a half for the Lanark burgh school, Brechin grammar school, Burntisland grammar school, Leith high school, and Montrose grammar school; from one to two for the Moffat grammar school; two for Hamilton academy, Hutton Hall academy, Arbroath high school, Banff grammar

<sup>1</sup> Report on Endowed Schools, ii., 463.

<sup>2</sup> *Ibid.*, 494.

<sup>3</sup> *Ibid.*, 575.

<sup>4</sup> *Ibid.*, 515.

<sup>5</sup> *Ibid.*, 374.

<sup>6</sup> *Ibid.*, 346.

<sup>7</sup> *Ibid.*, 358.

<sup>8</sup> *Ibid.*, 361.

<sup>9</sup> *Ibid.*, 368.

<sup>10</sup> *Ibid.*, 371.

<sup>11</sup> *Ibid.*, 399.

<sup>12</sup> *Ibid.*, 411.

<sup>13</sup> *Ibid.*, 420.

<sup>14</sup> *Ibid.*, 452.

<sup>15</sup> *Ibid.*, 499.

<sup>16</sup> *Ibid.*, 506.

<sup>17</sup> *Ibid.*, 549.

<sup>18</sup> *Ibid.*, 599.

<sup>19</sup> *Ibid.*, 603.

<sup>20</sup> *Ibid.*, 448.

<sup>21</sup> *Ibid.*, 340.

<sup>22</sup> *Ibid.*, 426.

<sup>23</sup> *Ibid.*, 474.

<sup>24</sup> *Ibid.*, 571.

<sup>25</sup> *Ibid.*, 585.

<sup>26</sup> *Ibid.*, 568.

<sup>27</sup> *Ibid.*, 519.

<sup>28</sup> *Ibid.*, 467.

<sup>29</sup> *Ibid.*, 512.

<sup>30</sup> *Ibid.*, 561.

<sup>31</sup> *Ibid.*, 364.

<sup>32</sup> *Ibid.*, 527.

<sup>33</sup> *Ibid.*, 530.

<sup>34</sup> *Ibid.*, 470.

school, Dumbarton burgh academy, Paisley grammar school, Tain academy, Peterhead academy, Kirriemuir seminary, Peebles grammar school, Bathgate academy; from two to two and a half for Inverness academy; from two to three for the Dollar institution, New Aberdeen grammar school, Madras college of St Andrews, Forres academy; from one to three for Stirling high school; three hours for Annan academy and Elgin academy; nearly all the learning is done in the Greenock academy.<sup>1</sup>

It is painful to contemplate the exhausted state, mentally and bodily, of poor children who had to attend school for ten hours a day—from six in the morning to six in the evening, with only two hours of intermission. We found, indeed, that the hours of attendance were being reduced in number as we approached our own times, but persons who are familiar with the work now done in our public schools, and entitled to give an opinion on the subject, assure us that the hours are still, as a rule, too long and the work too much. The commissioners appointed in 1867 to report on the burgh schools ascertained that in fifty-nine day-schools, public and private, the scholars worked on an average forty-four weeks in the year; the regular hours being from nine A.M. to three P.M., or from ten A.M. to four P.M., and in some schools from nine A.M. to four P.M. The pupils worked, therefore, on an average, 1320 hours in the year, that is in the schools, and it has also been calculated that three hours a day are devoted to learning at home the next day's lessons; so that, altogether, a boy spent something like 1980 hours on his lessons, being at the rate of nine hours per day for five days in the week—nearly double what they spend at the three principal English schools. The commissioners conclude that the hours are thus far too long, both for teachers and taught,<sup>2</sup> and let us hope that the school boards will direct their attention to this not unimportant subject, and provide for shortening them—say to six hours a day, which is generally believed to be a long enough stretch of intellectual work, especially for children.

<sup>1</sup> Report on Endowed Schools.

<sup>2</sup> Report on Burgh Schools, i., 86-88.

§ 5. But though the school hours have been so unreasonably long, especially in the olden times, it would seem that in the past the scholars were indulged much more than at present with short intervals of recreation, extending from half a day to a longer period. The records supply a good deal of interesting information on the pleasant subject of 'play' and 'vacancies.' We begin with intervals in the daily work, and with the short or occasional holiday. In 1649, the scholars of the grammar school of Elgin had play from two to four on Tuesdays and Thursdays,<sup>1</sup> and on Saturdays from two P.M. till five. A similar regulation was in force in Peebles at the same time: on 30th January 1649, the schoolmaster promises not to give the scholars play except on Tuesdays and Thursdays, between two and four P.M.; and on Saturdays from two P.M. for the rest of that day.<sup>2</sup> It is laid down, on 15th October 1656, that the scholars of Jedburgh shall have play from four o'clock in the afternoons of Wednesdays and Thursdays, and from three o'clock on Saturdays till night.<sup>3</sup> In 1679 the town council of Dunbar passed an act which, in its conception, was far in advance of the times, and to which there is no parallel in the records of any other burgh at this period: the act, which requires that there shall be a fair proportion between work and play, is calculated to impart to the school a healthy tone, and to the scholars an *esprit de corps*—any manifestation of which was liable to be stamped out, instead of being fostered, in other burghs. The master is ordained to give the accustomed liberty to the scholars, 'so that the children be not used as slaves but as freeborn;' and in order that the labour of the children 'may be sweetened unto them,' they shall be allowed to play on every Tuesday and Thursday—the days being fair—from half-past three till four afternoon. If these two days be unfit for recreation, the play may be delayed until the first fair season, with every Saturday afternoon, and the accustomed festival days—the scholars

<sup>1</sup> Report on Burgh Schools, i., 16.

<sup>2</sup> Burgh Records of Peebles.

<sup>3</sup> Burgh Records of Jedburgh.

observing their ancient rites and oblations to their masters in testimony of their thankfulness; 'at which times the scholars may, with a kindly homeliness, plead for the play by the mouth of their victor;' also at the entry of a new scholar, if earnestly entreated, they may have it 'for all night;' the like may be granted to any of the masters, to the superiors, or for a compliment to strangers, or when any necessary occasion requires it—the masters thereby showing their clemency to their scholars, and gaining them by such demonstrations of their affection; but the masters shall nowise give them a whole day's play, unless permitted or recommended by their superiors.<sup>1</sup>

As complaints have been made in our own day as to the frequency of holidays, so we find, in 1701, the kirk session of Dumbarton, considering the great loss caused to the scholars by reason of frequent plays, 'do lay it upon the schoolmaster' not to give a play at marriages, though it be sought by the parties; when a play happens to be granted on account of a stranger—to whom it cannot be denied—or of a new scholar's entry, it shall not be given again that week; and the session enjoin that it be given as seldom as possible.<sup>2</sup> The unwritten law with regard to plays was codified for the high school of Edinburgh in 1710, when the town council allowed the scholars to play one whole afternoon every fortnight, in place of all the other ordinary occasions of dismissing the schools when new scholars entered, or when the quarterly fees were paid, or on the desire of the boy who is victor at Candlemas, or of gentlemen or ladies walking in the yard.<sup>3</sup> A similar act was passed in 1715 by the town council of St Andrews, when, for preventing the frequent getting of play, the council allow, in lieu of all former customs, the play to the boys on the first Monday of the month, saving the common vacations, the arrival of new scholars, and the common play days, on Tuesday, Thursday, and Saturday afternoon.<sup>4</sup> On 10th July

<sup>1</sup> Burgh Records of Dunbar.

<sup>2</sup> Kirk Session Records of Dumbarton.

<sup>3</sup> Burgh Records of Edinburgh.

<sup>4</sup> Burgh Records of St Andrews.

1733, the town council of Dundee appoint Mr Bruce to give the school-boys the 'play once in the fortnight, at his pleasure.'<sup>1</sup> In 1763 the play-days at the grammar school of Kinghorn were fixed as the afternoons of every Wednesday and Saturday, and two days in the month of February;<sup>2</sup> and the afternoons of Wednesdays and Saturdays were granted as holiday to the pupils of Fortrose academy.<sup>3</sup> In 1779, the English teacher of Greenock was authorised to give weekly for a play-day either Saturday, or the afternoons of Tuesdays or Wednesdays and Saturdays;<sup>4</sup> and in 1786 and 1789, the English and grammar masters were requested to give two play-days weekly, the afternoons of Wednesdays and Saturdays.<sup>5</sup> In 1793, the master of the grammar school of Elgin obliged himself not to give the scholars any relaxation from their studies, except during the usual hours of refreshment, on the Saturday afternoon, and at the annual fairs in the burgh.<sup>6</sup> In 1796, besides the general vacation allowed to the scholars in the grammar school of Aberdeen, the rector, it was ascertained, indulged the boys with the following plays: three weeks in July, ten days at Christmas, each Wednesday after twelve, each Saturday after eleven, on all public rejoicing days after twelve, a day or two at the beginning of each quarter, at the annual visitation, on the day the synod meets, sometimes at the graduation, and they are always allowed to see the races once.<sup>7</sup>

Besides the short and occasional holiday, there was an annual holiday in all schools on Candlemas, when free offerings were made by the scholars to the masters,<sup>8</sup> and the scholars

<sup>1</sup> Burgh Records of Dundee. In 1738 the masters are forbidden to give play more than once a fortnight.

<sup>2</sup> Burgh Records of Kinghorn.

<sup>3</sup> Records of Academy.

<sup>4</sup> Burgh Records of Greenock.

<sup>5</sup> Ibid.

<sup>6</sup> Session Papers, 541, p. 35.

<sup>7</sup> Burgh Records of Aberdeen.

<sup>8</sup> See *infra*, under Fees and Salaries, where there is a notice of Candlemas Dues. The following curious note may be given here: 'It has been customary from a very remote period, for one student from each of the four nations in the natural philosophy class in the college to repair to the grammar school towards the end of January, and to request

had also the liberty of two or three yearly holidays when they went for rushes or bent for the school. In the records of Dunbar there is a notice of this custom, on its discontinuance in 1679, when it was commuted into a tax levied upon the scholars; three or four times in the summer quarter, we are told, the children had liberty to go in quest of bent for the school; this custom, however, was accompanied, says the record, by the inconvenience that oftentimes the children, taking to wrestling with hooks in their hands, injured themselves and their neighbours. To prevent this evil, and that the scholars may have their former liberty, the town council enacted that each shall give at least twelve pennies Scots for bent silver to the master on the first Mondays of May, June, and July—with which money the masters shall buy bent, or other things needful for the schools.<sup>1</sup>

§ 6. It appears that from an early period some superintendence has been exercised at many of the schools over the boys in the playground. The oldest instance of such a supervision is recorded in the directory of the grammar school of Aberdeen—which is older than the Reformation—where the scholars were forbidden to engage in play, except in the presence of the ushers.<sup>2</sup> Coming further down, we find that, in 1655, the

a play-day for each of the classes on the last Friday of that month. . . . In return for this compliment, four of the boys of the oldest class in the grammar school repair to the college in the last week in January, and having first pronounced a Latin oration to the principal, they boldly enter the several halls, and in the Latin language request a holiday from the professor on Candlemas-day for the students. These juvenile orators are politely received and their request granted: 'Cleland's Annals of Glasgow, ii., 161, note.

<sup>1</sup> Burgh Records of Dunbar. In 1724 the under-teacher in the burgh school of Dumfries was enjoined to put fresh rushes on the schoolhouse once a month, for preventing the spoiling of the children's clothes: M'Dowall's History of Dumfries, p. 503. The practice of strewing the school with rushes was also common in England, *e.g.*, Rugby was duly strewed in the time of Mr Knail—who resigned his office in 1751—with rushes, in honour of the visit of the trustees, which took place at the beginning of the summer holidays: The Public Schools, p. 64.

<sup>2</sup> Miscellany of Spalding Club, v., 44; *et supra*, p. 61.



master of the grammar school of Jedburgh was requested to take care that good order shall be kept on play-days.<sup>1</sup> At Aberdeen, in 1671, the council being informed that, upon the ordinary play-days, and at other times when the scholars get play, they have not only disturbances and outbreaks among themselves, but also with the old scholars, enact that the master or one of the doctors shall, at such times, always attend on the scholars—causing them to keep the ordinary places of playing, and to use such recreations as may not be prejudicial to themselves or their fellows.<sup>2</sup> Three years later, the town council of Dundee, on 19th February 1674, enact that, on play-days, the master or one of the doctors shall go forth with the scholars to the 'Magdalen year,' and, after two hours' play, bring them back to school.<sup>3</sup> It was enacted, on 23d October 1700, that, on every play-day, the hebdomadar of the grammar school of Aberdeen shall accompany the scholars to the hill when they get the play, to see that there be no desertion nor abuse among them, and bring them back to the school at the ringing of the bell.<sup>4</sup> On 22d April 1756, the town council of Wick make provision that the scholars shall only 'play and divert themselves within view of the master.'<sup>5</sup> Coming down to our own time, we find that, in several schools, the teachers still superintend the scholars in the playground, or mingle with them in playing. Thus, at the Caerlaverock Hutton Hall academy, the masters superintend and join the boys in their play-hours ;<sup>6</sup> at the Cupar Madras academy the masters exercise a general superintendence over the playground ;<sup>7</sup> at the Dumbarton burgh academy the masters take cognisance of the pupils during the play-hours ;<sup>8</sup> at the high school of Glasgow the masters mingle with the boys, to see that there is fair play ;<sup>9</sup> at the Paisley Neilson institution,<sup>10</sup> and at the Madras college of St

<sup>1</sup> Burgh Records of Jedburgh.<sup>3</sup> Burgh Records of Dundee.<sup>5</sup> Burgh Records of Wick.<sup>7</sup> *Ibid.*, 400.<sup>2</sup> Burgh Records of Aberdeen.<sup>4</sup> Burgh Records of Aberdeen.<sup>6</sup> Report on Endowed Schools, ii., 374.<sup>8</sup> *Ibid.*, 421. <sup>9</sup> *Ibid.*, 475.<sup>10</sup> *Ibid.*, 558.

Andrews, the teachers also superintend the scholars.<sup>1</sup> In some schools the janitor takes the place of the teacher, by looking after or attending on the boys during play-time, *e.g.*, at grammar school of New Aberdeen,<sup>2</sup> at the Brechin grammar school,<sup>3</sup> at the Inverness royal academy,<sup>4</sup> at the high school of Leith,<sup>5</sup> at the high school of Stirling.<sup>6</sup> But in the majority of cases there is no superintendence during play-hours—not, for example, at the following schools: Annan academy,<sup>7</sup> Arbroath high school,<sup>8</sup> Ayr academy,<sup>9</sup> Banff grammar school,<sup>10</sup> Dundee high school,<sup>11</sup> Elgin academy,<sup>12</sup> Forres academy,<sup>13</sup> Greenock academy,<sup>14</sup> Hamilton academy,<sup>15</sup> Irvine academy,<sup>16</sup> Lanark burgh school,<sup>17</sup> Linlithgow grammar school,<sup>18</sup> Montrose grammar school,<sup>19</sup> King James's grammar school at Paisley,<sup>20</sup> Peebles grammar school,<sup>21</sup> Perth academy and grammar school,<sup>22</sup> Renfrew grammar school.<sup>23</sup> But if delinquencies be committed in the playground, they may be reported to the masters, who shall take cognisance of any rough or improper conduct.

§ 7. There is very little information to be gleaned from the records with regard to the means of recreation, or the games indulged in by, or forbidden to, the scholars. Some of the amusements with which James V. was entertained by his courtiers when he was a boy, were probably not unknown at the schools:

'Schir, ye mon leir to ryn ane speir,  
And gyde you lyke ane man of weir ; . . . .  
Sum gart hym raiffel at the rakkat,<sup>24</sup>  
Sum harld hym to the hurly hakkat ;  
And sum, to schaw thair courtlie corsis,  
Wald ryid to Leith, and ryn thair horsis,  
And wychtlic wallope ouer the sandis :

<sup>1</sup> Report on Endowed Schools, ii., 587.

<sup>2</sup> Ibid., 368.

<sup>4</sup> Ibid., 499.

<sup>5</sup> Ibid., 520.

<sup>3</sup> Ibid., 343.

<sup>6</sup> Ibid., 599.

<sup>7</sup> Ibid., 346.

<sup>8</sup> Ibid., 351.

<sup>9</sup> Ibid., 359.

<sup>10</sup> Ibid., 361.

<sup>11</sup> Ibid., 426.

<sup>12</sup> Ibid., 452.

<sup>13</sup> Ibid., 468.

<sup>14</sup> Ibid., 489.

<sup>15</sup> Ibid., 494.

<sup>16</sup> Ibid., 504.

<sup>17</sup> Ibid., 515.

<sup>18</sup> Ibid., 525.

<sup>19</sup> Ibid., 531.

<sup>20</sup> Ibid., 550.

<sup>21</sup> Ibid., 561.

<sup>22</sup> Ibid., 568.

<sup>23</sup> Ibid., 575.

<sup>24</sup> Play at tennis.

Yea, nother spairit spurris nor wandis ;  
 Castand galmoundis, with bendis and beckis,  
 For wantones, sum brak thair neckis.  
 There was no play bot cartis and dyce.'<sup>1</sup>

Sir David Lindsay describes also the part played by himself in amusing his young master :

'Than playit I twenty spryngis, perqueir,  
 Quhilk wes gret piete for to heir.  
 Fra play thow leit me never rest,  
 Bot gynkartoun thow luftit ay best ;  
 And ay, quhen thow come from the scule,  
 Than I behuffit to play the fule.'

One of the oldest pastimes in the schools of which we have record is archery, which was long practised as the national weapon of warfare. Archery did much to promote the martial glory of England, and her victories at Crescy and Agincourt are ascribed to her skill in the bow and arrow, called by Bishop Latimer 'God's instrument.' In ancient times every village had its 'butt,' at which was winged the cloth-yard shaft, with marvellous certainty, by many a skilful hand.<sup>2</sup> The oldest notice of archery at schools in Scotland is in James Melville's Diary, where he tells us, that the scholars at the school of Logie-Montrose were taught to 'handle the bow for archerie.'<sup>3</sup> At a later time, archery is mentioned in the records of Glasgow as the pastime of the scholars of the grammar school: on 14th April 1610, the master is requested

<sup>1</sup> Complaynt to the King.

<sup>2</sup> Our own Sir Walter Scott has, with unrivalled pen, described a trial of skill at this most honourable pastime in his 'Ivanhoe,' where Locksley's skill called forth from the assembled crowd vociferous cheering.

<sup>3</sup> Diary, p. 13. From the statutes of the grammar school of Bury St Edmunds, passed in 1550, we learn that each parent was required to 'allow his chylde at all times a bow, three shaftes, bow-strynges, and a braser, to exercise shootyng:' *Archæological Journal*, xxvi., 392. The recreations of the scholars at Shrewsbury school, in 1571, were ordered to be 'shooting in the long-bow, and chess-play, and no other games, unless running, wrestling, or leaping:.' *The Public Schools*, 203.

to ordain his scholars to 'prepare their bows for archery;'<sup>1</sup> a little later still, the council of Perth, in 1624, think meet that the scholars should go about the town with their bows and arrows one day weekly in May, 'according to use and wont,' making as merry as they please.<sup>2</sup> The invention of gun-powder dealt a fatal blow to the science of archery, which has long ago declined into a mere accomplishment.

Another old game still practised at the schools is golf, which, so far back as the Reformation, was played at the school of Montrose, where the scholars were taught by their master to 'handle the glub for golf.'<sup>3</sup> This fine rural pastime is still practised at Trinity college, Glenalmond,<sup>4</sup> and we need hardly say at Madras college of St Andrews, the metropolis of the national game.<sup>5</sup>

The scholars attending the grammar school of Glasgow were forbidden, in 1630, to resort to the yards where the 'alie-bowlis, French kylis, and glakis' are practised, under pain of £10.<sup>6</sup> The kinds of games which the scholars of the burgh schools of Dunbar were permitted to play in 1679 do not appear, but we know those which they were forbidden to practise: the council ordain the scholars to abstain in their games from cards and dice, and playing with or for money.<sup>7</sup>

An old game practised in the schools was the hand-ball. In

<sup>1</sup> Burgh Records of Glasgow.

<sup>2</sup> Burgh Records of Perth.

<sup>3</sup> Melville's Diary, p. 13.

<sup>4</sup> Report on Endowed Schools, ii., 480.

<sup>5</sup> Ibid., 587.

<sup>6</sup> We cannot explain what these pastimes were; perhaps the 'alie-bowlis' were what we now call *bowls*, a favourite game of our ancestors. It was while playing at bowls—'a sport she much delighted in'—that Princess Elizabeth, daughter of Charles I., caught the illness of which she died: *Out of Doors*, by Alfred Elliott, p. 72.

<sup>7</sup> Burgh Records of Dunbar. A few years earlier we find a trace, at the grammar school of Paisley, of a vice even more pernicious than gambling—drinking! On 17th April 1673, the council of Paisley, 'moved by certain ongoings in their midst, ordain that changers selling drink to scholars shall pay £10 of money, and be discharged in future from brewing:' Burgh Records of Paisley.

May 1774, the council of Ayr forbid 'hand-ball' to be played at the schools, as it damages their slates and windows, and frequently 'hurts' the children, by idle persons following that diversion.<sup>1</sup> In 1784 a 'great disturbance was caused to the English and grammar schools of Kilmarnock, by a number of idle persons playing at the hand-ball in the area of the schoolhouse.'<sup>2</sup> The game is still not forgotten; it is one of the amusements of the scholars at the Thurso institution,<sup>3</sup> at George Heriot's Hospital, Edinburgh, and at other schools.

There is no trace in the records of the glorious game of cricket, the 'birthright of British boys, old and young—as *habeas corpus* and trial by jury are of British men'<sup>4</sup>—nor of the

'Kicking, with many a flying bound,  
The foot-ball o'er the frozen ground,'

of which a delightful account is furnished by our friend, 'Old Boy,' in his 'School Days.' But, undoubtedly, the most popular pastimes to-day in the Scottish, as well as in the English, schools are cricket in summer and football in winter.<sup>5</sup> In the following schools, including all our best schools, they are the principal amusement: grammar school of New Aberdeen,<sup>6</sup> Arbroath high school,<sup>7</sup> Ayr academy,<sup>8</sup> Bathgate academy,<sup>9</sup> Caerlaverock Hutton Hall academy,<sup>10</sup> Crieff academy,<sup>11</sup> Cupar Madras academy,<sup>12</sup> Dollar institution,<sup>13</sup> Dumfries academy,<sup>14</sup> Edinburgh high school, Bellie free school,<sup>15</sup> Trinity

<sup>1</sup> Burgh Records of Ayr.

<sup>2</sup> Burgh Records of Kilmarnock.

<sup>3</sup> Report on Endowed Schools, ii., 606.

<sup>4</sup> Tom Brown's School Days.

<sup>5</sup> The games at most of the public schools of England are almost entirely confined to cricket, football, and fives: The Public Schools, p. 64. Boating is practised at Westminster (p. 172), hockey played at Harrow (p. 312), and hare-and-hounds at Harrow and Rugby (pp. 312, 404).

<sup>6</sup> Report on Endowed Schools, ii., 343.

<sup>7</sup> Ibid., 350.

<sup>8</sup> Ibid., 358.

<sup>9</sup> Ibid., 365.

<sup>10</sup> Ibid., 374.

<sup>11</sup> Ibid., 387.

<sup>12</sup> Ibid., 400.

<sup>13</sup> Ibid., 412.

<sup>14</sup> Ibid., 424.

<sup>15</sup> Ibid., 459.

college, Glenalmond,<sup>1</sup> Greenock academy,<sup>2</sup> Hamilton academy,<sup>3</sup> Inverness royal academy,<sup>4</sup> Irvine royal academy,<sup>5</sup> Kirkcudbright academy,<sup>6</sup> Lanark burgh school,<sup>7</sup> Leith high school,<sup>8</sup> Moffat grammar school,<sup>9</sup> Newton-Stewart institute,<sup>10</sup> Paisley Neilson institution,<sup>11</sup> Perth academy,<sup>12</sup> Madras college of St Andrews.<sup>13</sup> In some schools the two games are not coupled together or found side by side. Thus cricket, apparently without football, is played at Forfar academy,<sup>14</sup> Forres academy,<sup>15</sup> Kirriemuir seminary,<sup>16</sup> and Thurso institution;<sup>17</sup> and football, without its complement, at the Banff grammar school,<sup>18</sup> and at Lerwick educational institute.<sup>19</sup>

In some schools 'balls' are popular, *e.g.*, Closeburn school,<sup>20</sup> Cupar Madras academy,<sup>21</sup> Forfar academy.<sup>22</sup> The simple game of leap-frog is a favourite, *e.g.*, at Banff grammar school,<sup>23</sup> Forfar academy,<sup>24</sup> Kirriemuir seminary,<sup>25</sup> Moffat grammar school;<sup>26</sup> and a still greater favourite is shooting a 'taw,' which requires no small dexterity and precision; games with marbles are played at Banff grammar school,<sup>27</sup> Closeburn school,<sup>28</sup> Forfar academy,<sup>29</sup> Forres academy,<sup>30</sup> Inverness academy,<sup>31</sup> Kirriemuir seminary.<sup>32</sup>

Our old friends the *tops*, which have long ago disappeared from the public schools of England, are, we fear, nearly defunct also in our higher schools; we only find them at the Forres academy,<sup>33</sup> and at Kirriemuir seminary.<sup>34</sup> In connection with the whip-top a pretty little story is told of the eldest son of our James VI., Prince Henry, who is said to have been a most promising boy: 'The first time that the prince went to the town of Stirling to meet his father, seeing a little without the

<sup>1</sup> Report on Endowed Schools, ii., 480.

<sup>2</sup> *Ibid.*, 489.

<sup>3</sup> *Ibid.*, 494.

<sup>4</sup> *Ibid.*, 499.

<sup>5</sup> *Ibid.*, 504.

<sup>6</sup> *Ibid.*, 506.

<sup>7</sup> *Ibid.*, 515.

<sup>8</sup> *Ibid.*, 520.

<sup>9</sup> *Ibid.*, 528.

<sup>10</sup> *Ibid.*, 540.

<sup>11</sup> *Ibid.*, 558.

<sup>12</sup> *Ibid.*, 568.

<sup>13</sup> *Ibid.*, 587.

<sup>14</sup> *Ibid.*, 464.

<sup>15</sup> *Ibid.*, 468.

<sup>16</sup> *Ibid.*, 513.

<sup>17</sup> *Ibid.*, 606.

<sup>18</sup> *Ibid.*, 361.

<sup>19</sup> *Ibid.*, 523.

<sup>20</sup> *Ibid.*, 378.

<sup>21</sup> *Ibid.*, 400.

<sup>22</sup> *Ibid.*, 464.

<sup>23</sup> *Ibid.*, 361.

<sup>24</sup> *Ibid.*, 464.

<sup>25</sup> *Ibid.*, 513.

<sup>26</sup> *Ibid.*, 528.

<sup>27</sup> *Ibid.*, 361.

<sup>28</sup> *Ibid.*, 378.

<sup>29</sup> *Ibid.*, 464.

<sup>30</sup> *Ibid.*, 468.

<sup>31</sup> *Ibid.*, 499.

<sup>32</sup> *Ibid.*, 513.

<sup>33</sup> *Ibid.*, 468.

<sup>34</sup> *Ibid.*, 513.

gate of the town a sack of corn, in proportion not unlike to a top wherewith he used to play, he said to some that were with him, 'Lo, there is a goodly top!' Whereupon one of them saying, 'Why do you not play with it, then?' he answered, 'Set you it up for me, and I will play with it.'<sup>1</sup>

The rough but manly old game of 'shinty' has not yet quite fallen into desuetude: it is played at Forfar academy,<sup>2</sup> Inverness academy,<sup>3</sup> Moffat grammar school.<sup>4</sup> Our dear old friend 'hide-and-peek' has unfortunately fallen on evil days; among the endowed schools we find it only at the Kirriemuir seminary.<sup>5</sup> The game of hockey, which does not appear to have yet made much progress in Scotland, may be seen at Trinity college, Glenalmond,<sup>6</sup> and at Greenock academy.<sup>7</sup>

A game less known, though a most admirable one, is the 'prisoner's base,' which we find only mentioned in connection with the Forres academy.<sup>8</sup> Games still less known are 'cross-tig,' and 'Scotch and English Jackson,' which are played at Arbroath high school,<sup>9</sup> and 'smuggle-the-geg,' at the Kirriemuir seminary.<sup>10</sup> Games like running and leaping have always prevailed in the schools; and so far back as the Reformation, we find at Montrose 'warselling to proue pratterks,' and what is more remarkable, the scholars were taught the 'batons for fencing'<sup>11</sup>—that gentlemanly accomplishment so admirably fitted to give quickness to the eye, lightness to the hand, firmness to the foot, and pliancy to the body. Gymnastics have become one of the institutions of the country,<sup>12</sup> but it is to be regretted that the noble art of swimming is so much neglected in our schools; this neglect is the more remarkable, considering our supremacy on the sea, and the fact that we are no less a nation of boatmen, yachts-

<sup>1</sup> Out of Doors, by Alfred Elliott, p. 68.

<sup>2</sup> Report on Endowed Schools, ii., 464.

<sup>4</sup> Ibid., 528.

<sup>7</sup> Ibid., 489.

<sup>10</sup> Ibid., 513.

<sup>5</sup> Ibid., 513.

<sup>8</sup> Ibid., 468.

<sup>11</sup> Melville's Diary, p. 13.

<sup>3</sup> Ibid., 499.

<sup>6</sup> Ibid., 480.

<sup>9</sup> Ibid., 350.

<sup>12</sup> See *infra*, under Studies in the Schools.

men and sailors, than 'shopkeepers;' in the 'good old times,' it appears to have formed part of the curriculum at Montrose, shortly after the Reformation; for James Melville tells us that he and the other scholars were taught by the master to 'swoum.' At present swimming does not appear to be a common amusement or study at our public schools; it is only mentioned in the report on endowed schools as existing at Madras college of St Andrews<sup>1</sup> and the educational institute at Lerwick.<sup>2</sup>

We much regret that in connection with the schools there is so little of fishing, than which, says the immortal Izaak Walton, 'God never did make a more calm, quiet, and innocent recreation, if I might be judge.' The scholars attending the Trinity college, Glenalmond,<sup>3</sup> and the Newton-Stewart institute,<sup>4</sup> have the opportunity—an invaluable one—of indulging in this pastime during hours of recreation. Then there is the lively—the liveliest, we should say, the gayest, the most beautiful, the most inspiring pastime of all—skating, by which, says Klopstock, 'men, like the gods of Homer, stride with winged feet over the sea, transformed into solid gold.' Perhaps there is no time of history in which this was not a popular game among our 'forebears'—the Norsemen—and school boards and masters, if they value the highest kind of education, should give every possible opportunity to their pupils of learning this glorious 'art.' The scholars at the Cupar Madras academy,<sup>5</sup> and Trinity college, Glenalmond,<sup>6</sup> are mentioned as votaries of this surpassing recreation.

We must not omit to mention that in some schools, *e.g.*, the Newton-Stewart institute,<sup>7</sup> there are picnics, excursions, etc., and we think that there might be a great deal more of this kind of amusement for cheering school days than exists at present. Alas! in several of the schools, the scholars cannot indulge in their favourite pastime on account of the inadequacy of the playground, *e.g.*, at the Annan academy,<sup>8</sup>

<sup>1</sup> Report on Endowed Schools, ii., 587.

<sup>2</sup> *Ibid.*, 523.

<sup>3</sup> *Ibid.*, 480.

<sup>4</sup> *Ibid.*, 540.

<sup>5</sup> *Ibid.*, 400.

<sup>6</sup> *Ibid.*, 480.

<sup>7</sup> *Ibid.*, 540.

<sup>8</sup> *Ibid.*, 346.



at the Brechin grammar school,<sup>1</sup> at the Glasgow high school.<sup>2</sup> There has been less reform with regard to the means provided for the recreation of the scholars and playgrounds, than in any other subject connected with the education of our youth. The commissioners appointed to inquire into the condition of our burgh schools, report, in 1868, that there is great deficiency in both points in the Scottish schools. 'The playgrounds,' they say, 'of all the day schools put together would not form a place of recreation, of the same size, as the "playing fields" at Eton, or "the Close" at Rugby. If nothing were gained by the increase of the means of recreation in the Scottish schools, except some additional happiness in schoolboy life, the experiment of endeavouring to mix, to some extent, work and play would not be thrown away.'<sup>3</sup>

§ 8. Besides the half and occasional holiday, two annual 'plays,' or 'vacancies,' have of old been granted to the scholar—one in winter, generally called the Christmas, or Yule, holiday; the other in summer, often called the midsummer or autumn holiday, or vacation. In the ancient records Christmas is religiously coupled with cessation, for a certain time, from work in all the schools, great and small. The new opinions in religion, which became prevalent at the Reformation, told sadly against the Christmas holiday, which is associated with so much happiness in schoolboy life; and it would be matter of surprise, and even regret, if the scholars showed so little spirit as to abandon it without a protest, at the bidding of fanatical preachers. Accordingly, we find that a decided stand was made, in more places than one, for conserving the ancient holiday, to which the scholars believed they had acquired a prescriptive title from immemorial usage. The hardest contest in defence of the old 'privilege' was fought at Aberdeen, and the record of the gallant stand made during half-a-century, by the boys at the grammar school there, deserves to be quoted, as showing not only the high spirit of

<sup>1</sup> Report on Endowed Schools, ii., 368.

<sup>2</sup> *Ibid.*, 475. -

<sup>3</sup> Report on Burgh Schools, i., 88, 89. For the sizes of playgrounds, see *infra*, Buildings and Playgrounds.

the youth, but that in number and organisation they were powerful enough to defy the authority of the masters and town council.<sup>1</sup>

In 1568, eight years after the Reformation, on the petition of the boys to the town council of Aberdeen, praying for their customary holiday at Christmas, in an 'epistill in Latin,' they received a vacation from St Thomas Even till the morning after Epiphany day;<sup>2</sup> on 22d December 1575, however, the council, finding that 'inconveniencies' resulted from the holiday granted from 20th December to 7th January, annulled the act.<sup>3</sup> The next entry in the records shows that the scholars did not quietly submit to the loss of their ancient holiday: on 21st December 1580, because of the 'enormities' of the scholars, in rising against the masters and magistrates, before Yule, the council ordain that no scholar shall be admitted to the schools without being first presented to the magistrates and finding caution for good behaviour.<sup>4</sup> An entry in the records on the day after Christmas in the following year, shows that the troubles of the council are not yet ended; but they were willing to let bygones be bygones, and even to grant some concession to the young rebels: on 26th December 1581, the council take order with the 'disordered bairns, who have taken the school, meaning to have the old privilege,' by remitting past offences, and granting, in lieu of the old privilege, a holiday of three days, at the beginning of each quarter.<sup>5</sup> Still the scholars are not satisfied, but cling to the memory of their dear old Christmas holiday: on 12th December 1589, the council are obliged to take new measures to prevent the scholars from 'taking the school before the superstitious time of Yule;' and enact that no master shall

<sup>1</sup> All festival days, especially Christmas, were abolished at the Reformation, as far as Acts of Parliament could do so.

<sup>2</sup> Burgh Records of Aberdeen.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid. The scholar's and the cautioner's name to be registered in the town's books.

<sup>5</sup> Ibid. On 15th December 1641, this act was repealed.

admit a boy, without finding caution for good behaviour, under pain of £10, and being held liable for the damage done to the furniture of the school by the scholar.<sup>1</sup> The scholars became more lawless than ever; on 10th January 1604, it is recorded that, at the 'superstitious time of Yule,' they took the school, held it against the master—armed with swords, guns, pistols, and other weapons—and spuilzied poor folks of their gear—geese, fowls, peats, and other 'vivaris,' to their great hurt and 'sklander of the burgh and magistrattis;' for preventing such 'horrid disorders' again, the masters are once more forbidden to receive a scholar without caution that he shall not defy discipline or attack the school at Yule.<sup>2</sup> The council have not yet succeeded in breaking the spirit of the scholars, who conceive themselves to have been wronged with regard to their holiday: in 1609, the masters are again commanded to receive no scholars, until they find caution not to trouble 'man, woman, master, or servant,' so long as they remain at the school. But notwithstanding the stringent measures taken to establish discipline, the rebellion is actually gathering strength, now 'commencing long before the superstitious time of Yule:' on 1st December 1612, the scholars of the grammar school, sang school, and writing school, took possession of the sang school, and held it, with hagbuts, pistols, swords, and long weapons, until the afternoon of the 3d December, when the council, bishop, and ministry were compelled, by reason of the great 'insolencies, riots, and oppressions' of the scholars, to apprehend them by force, committing a number to ward,<sup>3</sup> and ordaining the other

<sup>1</sup> Burgh Records of Aberdeen.

<sup>2</sup> Ibid.

<sup>3</sup> The names of the ringleaders are preserved, and may be quoted as being the earliest list of scholars with which we are acquainted: Alexander Gordon son of Mr William Gordon of Tulligraig; Alexander Gordon son of James Gordon of Lesmore; John Innes son of Alexander Innes of Coltis; Hew Cummyng brother of the Laird of Culter; John Johnstone son of Robert Johnstone of Kayesmylne; William Fraser son of ——— Fraser of ———; Thomas and George Gordon brothers of the Laird of Cluny; William Chalmer son of Chalmer of Balnacraig; William Setton son of umquhile Mr Alexander Setton; John

rebellious scholars to find caution that the town shall be skaithless of them in future, and that they oppress not again the lieges in their persons or goods.<sup>1</sup> On 23d December, the town council ascribe the insubordination—'whereof there is no such within an other burgh'—to the slackness of the masters in chastising insolent scholars, and enact that the masters shall in future be answerable for all disorders committed at the superstitious time of Yule.<sup>2</sup>

The infringement on the 'ancient privilege' of the scholars produced tumults and riots in other places as well as Aberdeen: at Christmas 1580, eight scholars in the high school of Edinburgh were imprisoned for holding the school against the masters, and were released only after finding caution to pay the damage caused to the doors.<sup>3</sup> It is not easy to abolish old customs; town councils and church courts found it difficult, if not impossible, to suppress the Christmas holiday: on 15th December 1641, we find the town council of Aberdeen re-enacting the ordinance of 26th December 1581, substituting three days' play at the beginning of each quarter, in lieu of the Yule vacation, which is now for ever discharged.<sup>4</sup> Four years later, the General Assembly fulminated an act against scholars and teachers who observe superstitious Yule: on 13th February 1645, the Assembly, on the preamble that scholars are giving great scandal and offence at that season, enact that, if in future they be guilty of any such profanity, they shall be severely disciplined; and if the masters be accessory to the superstition of granting 'liberty of vacance,

Forbes son of the Prior of Monymusk; William Leslie son of umquhile George Leslie, burgess of Aberdeen; John Irvine son of umquhile Gilbert Irvine of Collairlie; James Ogilvy son to William Ogilvy of Baldewy; Alexander Cruickshank son of Patrick Cruickshank in Ardiffrie; Alexander Norie son of umquhile William Norie of that ilk; Alexander Forbes son of Alexander Forbes of Feengzes; John Meldrum son of ——— Meldrum of ———; James Campbell son of the commissar of Inverness; Alexander Irvine son to William Irvine in the Hirne; Robert Farquharson son of John Farquharson of Inverchald.

<sup>1</sup> Burgh Records of Aberdeen.

<sup>2</sup> Ibid.

<sup>3</sup> Burgh Records of Edinburgh.

<sup>4</sup> Burgh Records of Aberdeen.

or any compensation in lieu thereof,' they shall also be dealt with.<sup>1</sup> The authorities continued their hostility to the Christmas holiday until the beginning of last century; and in 1700 the masters and doctors of the grammar school of Aberdeen are requested to give attendance on Christmas at the usual hours every day, and not to allow their scholars to withdraw; any one absenting himself to be punished;<sup>2</sup> one of the last acts against the Christmas holiday appears to have been passed by the town of Dundee, where on 18th December 1716, the council discharge the Yule vacation, and appoint the first day of the year to be a holiday.<sup>3</sup>

Old privileges die hard. The Christmas holiday has survived the persecution with which its sacred character was long assailed after the Reformation, and it still gladdens the heart of many a schoolboy; but it was not long before the end of last century that it was legalised: thus in 1791 the Christmas holiday of the Fortrose academy was fixed to be eight days;<sup>4</sup> and in 1805 the English master was ordered to give his month's vacation from 24th December to 6th January.<sup>5</sup> The winter holiday now extends from a few days to even five weeks, if we reckon the schools established among us on English models as Scottish schools. From returns made to the commissioners on endowed schools in 1873, it appears that the length of this holiday in the following schools was as follows: 'a few days' at the Irvine

<sup>1</sup> Acts of General Assembly.

<sup>2</sup> Burgh Records of Aberdeen. When episcopacy was established the Christmas holiday was restored: thus on 13th December 1676 the scholars of the grammar school of Aberdeen were ordained to have ten days' play at Christmas. In one burgh at least there does not appear to have been the same horror of 'superstitious Yule;' on the petition of the scholars of the grammar school of Banff for the 'Yule play according to use and wont,' the magistrates allow them from 21st December 1701 to 11th January following, and recommend them to behave themselves in the interval: Burgh Records of Banff; cf. also under 27th December 1723.

<sup>3</sup> Burgh Records of Dundee.

<sup>4</sup> Records of Academy.

<sup>5</sup> Ibid.

royal academy;<sup>1</sup> one week at Bathgate academy,<sup>2</sup> at Brechin grammar school,<sup>3</sup> at Closeburn school,<sup>4</sup> at Cupar Madras academy,<sup>5</sup> and at Montrose grammar school;<sup>6</sup> ten days at Arbroath high school,<sup>7</sup> at Crieff academy,<sup>8</sup> at Dollar institution,<sup>9</sup> at Dumfries academy,<sup>10</sup> at Fraserburgh academy,<sup>11</sup> and at Madras college of St Andrews;<sup>12</sup> two weeks at Banff grammar school,<sup>13</sup> at Bellie free school,<sup>14</sup> at Forres academy,<sup>15</sup> at Hamilton academy,<sup>16</sup> at Leith high school,<sup>17</sup> at Newton-Stewart institute,<sup>18</sup> and at Paisley Neilson institute;<sup>19</sup> three weeks at Lerwick educational institute;<sup>20</sup> and five weeks, 'with margin,' at Trinity college, Glenalmond.<sup>21</sup>

§ 9. Enough of Christmas holiday which, by reason of the bigotry and intolerance of the authorities—ecclesiastical and municipal—has been productive of so much discord and anarchy in the schools, instead of peace and goodwill. We now pass to the last great holiday—the summer or autumn holiday. The patrons of the schools continued to find the subject of holiday the most difficult question which they had to settle in connection with the government of the school. A second riot broke out in the high school of Edinburgh in 1587; the cause is not recorded, but it too had its origin probably in connection with the autumn vacation. In August of that year we read that the scholars *barred* the school not only against the master (the distinguished Mr Rollock), but 'most proudly and contemptuously held it against my Lord Provost and the bailies, who were compellit to ding in peices' one of the

<sup>1</sup> Report on Endowed Schools, ii., 504.

<sup>2</sup> Ibid., 365.

<sup>3</sup> Ibid., 368.

<sup>4</sup> Ibid., 378.

<sup>5</sup> Ibid., 400.

<sup>6</sup> Ibid., 531.

<sup>7</sup> Ibid., 351.

<sup>8</sup> Ibid., 387.

<sup>9</sup> Ibid., 412.

<sup>10</sup> Ibid., 424.

<sup>11</sup> Ibid., 470, 'or six days.'

<sup>12</sup> Ibid., 587.

<sup>13</sup> Ibid., 361.

<sup>14</sup> Ibid., 459.

<sup>15</sup> Ibid., 468.

<sup>16</sup> Ibid., 494.

<sup>17</sup> Ibid., 520.

<sup>18</sup> Ibid., 540.

<sup>19</sup> Ibid., 558.

<sup>20</sup> Ibid., 523.

<sup>21</sup> Ibid., 480. Another holiday, besides Christmas, is gaining ground in Scotland, namely, Easter, while the communion is the occasion of a general holiday of four or five days, and in some places of four or five days twice a year. There is also an occasional holiday, such as the Queen's birthday, etc.

doors to get possession of the school, in which the scholars were found with 'pistols, swords, halberts, and other weapons, and armour, against all good order and laws, to the evil example of others.' The scholars are fined and punished 'at the sight of their fellow scholars,' and for their disobedience it is ordained that they shall receive no privilege in future, except from 15th to 22d May.<sup>1</sup>

The magistrates had reason to be grateful for their providential escape in this riot. It required no little fortitude to attack the scholars armed, as they were, with dangerous weapons. Another barring out in the high school, also occasioned by the holiday question, ended more tragically. On 15th September 1595, the scholars marched in a body to the council chamber, and petitioned, according to custom, the magistrates for a holiday or 'privilege.' The petition having been refused, a number of them, 'gentilmen's bairns,' resolved to resent the refusal, and, after arming themselves with victuals and weapons, took possession of the school. The good and learned master, Mr Rollock, unable to obtain access to the school, applied to the town council for assistance; whereupon Mr John Macmoran, one of the magistrates of the city, with a reinforcement, appeared on the scene, but the scholars becoming excited, dared any one at his peril to attack the school, which was converted into a garrison. Poor Mr Macmoran, having bravely persisted in forcing the door, was 'slene be the schot of ane pistoll on the forehead out of the scholl.' The author of the foul act was William Sinclair, son of the chancellor of Caithness, who took a prominent part in the barring out. After two months' imprisonment, seven of the scholars, with William Sinclair, were tried by an assize, but no record is preserved of what took place at the trial. We know that the prisoners were soon set at liberty.<sup>2</sup>

It is proper to observe that, in the different acts of mutiny to which we have referred, the scholars were merely

<sup>1</sup> Burgh Records of Edinburgh. This rule was relaxed next year, the master being authorised to grant the same privilege in September.

<sup>2</sup> Steven's High School, 23-25.

resenting the encroachments made on their liberties—only contending for their ‘auncient privileges’—and on no occasion did they wantonly defy the authority of the masters and councils. The insubordination was occasioned by an unnecessary severity of discipline—a discipline which made them often desperate. Unfortunately, the scholars carried their resistance in one case at least to extremities, but it would be bold to say that there were not faults on either side.<sup>1</sup>

We shall now quote cases illustrating the practice in the different burghs with regard to the summer or autumn vacation, which is referred to as an ‘auncient custom’ in the records of Stirling on 15th June 1663, when the scholars humbly supplicate in Latin the council to grant the ‘vacance;’ the provost and bailies are desired to ‘go to the school’ and grant a vacation of fourteen days, for the encouragement of the scholars.<sup>2</sup> In the same year, on the 14th of August, the ‘master of the grammar school of Edinburgh, with some of the doctors, and many of the scholars, presented a petition to the council of Edinburgh for a ‘vacancy after the usual form;’ the council comply with the prayer of the petitioners, granting a holiday till Friday the 15th of September; and a committee is appointed to repair to the high school and dismiss the boys.<sup>3</sup> On 19th April 1678, the council of Irvine allow the schoolmaster to dismiss the scholars for a month or twenty days, ‘providing they keep the school during harvest.’<sup>4</sup> On the petition of

<sup>1</sup> A modern writer says that the ‘barring out’ was a general custom, usually taking place at Christmas. ‘If the boys,’ he says, ‘kept out the master for three days, the pedagogue was obliged to sign articles of agreement relating to the number of holidays, hours of play, matters of discipline. But if the barring out was unsuccessful, the pupils were dictated to in these matters, and they had also to undergo an unlimited amount of flagellation:’ *History of the Rod*, p. 442.

<sup>2</sup> Burgh Records of Stirling.

<sup>3</sup> *Steven’s High School*, 70. It was a common custom for the teachers and scholars to march in procession to the council chambers, and present to the patrons a request, generally written in Latin, for the autumnal holidays.

<sup>4</sup> Burgh Records of Irvine.



the scholars of the grammar school of Cupar, on 6th August 1678, for a vacance, in order that they may 'recreate' themselves, and visit their friends, the council allow them a holiday till 23d September next.<sup>1</sup> The town council of Forfar unanimously agreed, on 24th August 1681, that the scholars shall have the play from this day until Wednesday the 7th September, but shall have only Christmas and St Stephen's days.<sup>2</sup> On 6th September 1686, on the petition of the master of the grammar school of Dumbarton, 'in Latin verses craving the vacancie as use is,' the council grant it for a fortnight.<sup>3</sup> On 1st September 1697, the council of Montrose ordain the boys of the grammar school to have the 'vacance' from the 1st to the 10th of May;<sup>4</sup> on 18th April 1705, the master of the school represents to the council that in his humble opinion the beginning of June would be more convenient for the 'vacance,' because the first of May is the beginning of a quarter, and for certain other reasons; the council accordingly alter the 'vacance' as follows: two days' play only during the Rood market, and the first week of June yearly, reckoning from the first Monday thereof, inclusive, in place of the first ten days of May formerly granted.<sup>5</sup> On 2d August 1706, the scholars of the grammar school of Dunbar having presented to the council a bill for a 'vacance,' are ordained to meet again on 10th September next.<sup>6</sup> The council of Perth, understanding, in 1709, that it is hurtful to the scholars at the grammar school to have the 'vacance' at the end of August and beginning of September—which is the period of 'grein fruit and peise,<sup>7</sup> and doe occasion diseases, and is destructive to

<sup>1</sup> Burgh Records of Cupar.

<sup>2</sup> Burgh Records of Forfar.

<sup>3</sup> Burgh Records of Dumbarton.

<sup>4</sup> Burgh Records of Montrose.

<sup>6</sup> Ibid.

<sup>5</sup> Burgh Records of Dunbar. From other entries in the minutes, this seems to have been the vacation usually given.

<sup>7</sup> The proper period for the autumn holiday in the parish schools is, in some places, ascertained by the boys presenting to the master a ripe ear of corn.

their health,' authorise the master to give the holiday at any time he pleases, between 15th May and 15th June, the holiday lasting as long as the magistrates and master shall agree upon.<sup>1</sup> On 5th August 1725, the council of Dundee fix the 'play from the first fair in August till after the latter fair in September, and so yearly hereafter.'<sup>2</sup>

The following pleasant entry, indicating that a feast was held on 'breaking-up day,' occurs in the records of Kirkcaldy in 1736: 'The toun of Kirkcaldy is debtor to William Salisbury for 19s. 7d., the expence of an entertainment to the masters and scholars of the grammar school when getting the vacation on 26th August 1736;'<sup>3</sup> and the next entry is interesting for the reasons it gives for fixing the play later in the year than formerly: in April 1748, Mr John Mair, rector of the grammar school of Ayr, presents a missive to the council, showing, that as the Justiciary Court interferes this year with the time proposed for the public examination of the school, and the ordinary time of keeping the vacation, it would much oblige him and the other masters if the magistrates and council would fix a day for the examination and for the vacancy. If the masters be allowed to judge, the month of June seems most proper for the vacation, for the following reasons: First, The month of May in this climate is generally cold, the fields wear a winterly face, and there is little abroad to entertain either the senses or imagination; secondly, This is the month in which birds build their nests, and boys often run great hazards by being at liberty to stroll abroad in quest of them; thirdly, Several of their scholars for a good many years past

<sup>1</sup> Burgh Records of Perth.

<sup>2</sup> Burgh Records of Dundee.

<sup>3</sup> Burgh Records of Kirkcaldy. The items are:

11 lbs. of raisins, at 6d. per lb.,	£0	5	6
1 lb. of almonds, . . . .	0	1	2
5 bottles white wine, . . . .	0	8	4
1 bottle claret, and 1 bottle, . . . .	0	4	0
Rolls and biscuits, . . . .	0	0	7
	<hr/>		
	£0	19	7

have been in use to repair to Arran, or other distant places, for goat milk, and seldom return till the fair week, which happens on the last of June, and it would be more convenient for them that this time were taken from the vacation than from the usual time of attending school; fourthly, He had observed for a good many years past that any scholars they get from Carrick or Galloway do not come till some time after the June fair; and the parents usually speak with the masters to provide a place for lodging their children, whom they send down some days after; fifthly, Scotland in general seems to be so sensible of the force of one or other of the foregoing reasons, that no school has its vacancy sooner than June, and most of them later. The arguments were irresistible, and the magistrates and council resolved that the vacation shall commence from and after the last day of May.<sup>1</sup> On 16th August 1762, the town council of Forfar, understanding that the schoolmaster has only given two days of vacation about Christmas last, and five days at the two summer markets, agree to give a further vacation in the harvest time, as being the most proper season of the year; the vacation shall begin this year on 23d August, and continue for twenty days, the scholars convening again on 13th September next.<sup>2</sup> In 1763 it was ordered that a month of vacation, beginning in the middle of August, should be given to the grammar school of Kinghorn.<sup>3</sup> On 3d September 1765, the holidays in the English school, Kirkcudbright, were ordered to be the same as in the grammar school, the vacance in harvest beginning at the discretion of the master, and not exceeding fourteen days.<sup>4</sup> The town council of Banff, on 27th September 1781, enact that there shall be no harvest or Christmas vacation longer than shall be directed by the magistrates.<sup>5</sup> In 1791 it was ordered that the holiday of the Fortrose academy shall

<sup>1</sup> Burgh Records of Ayr. Mr Mair, who indited this missive, was the author of the well-known 'Introduction,' and of mathematical works of authority.

<sup>2</sup> Burgh Records of Forfar.

<sup>3</sup> Burgh Records of Kinghorn.

<sup>4</sup> Burgh Records of Kirkcudbright.

<sup>5</sup> Burgh Records of Banff.

extend from middle of August till 1st October; and after fourteen years' experience, the annual course was changed into two sessions: the spring session commencing on third Tuesday of January and rising on third Tuesday of June; autumn session from third Tuesday of July to third Tuesday of December. The third master, who teaches young scholars, shall give a vacation of a fortnight from third Tuesday of June—no other vacation besides the winter holiday allowed, save on fast days, the communion public fasts, the king's birthday, and the afternoon of the day of the Fortrose November market.<sup>1</sup> In 1797, the town council of Stirling enact that in future the vacations in all the public schools of the burgh shall commence at and continue for the same period, either in June, July, or August, as the council shall afterwards fix.<sup>2</sup> On 19th June 1800, the council of Greenock insist that the different schoolmasters in the burgh, including those who are not under the direction of the council, shall give the vacation at the same time, so that the scholars meet on the same day;<sup>3</sup> on 29th June 1802, the teachers in the burgh are informed that the vacation shall begin on first Monday of July, and continue for five weeks only.<sup>4</sup> In 1803 the annual recess of the Elgin academy extended from 1st July to 1st August.<sup>5</sup>

In 1868 it was calculated that fifty-nine of our higher schools work forty-four weeks in the year, leaving only two months for the vacation, and all other holidays.<sup>6</sup> By 1873 the average length of the holiday does not appear to have varied, as may be gathered from the practice in the following schools, in which the vacation extends from one month to two months, beginning in some places in June, *e.g.*, Glasgow, but in other places not before the end of July, *e.g.*, Edinburgh. The number of burgh schools in which the summer holiday extends to one month is few; among them are Lanark burgh school,<sup>7</sup> Irvine academy,<sup>8</sup> and Renfrew grammar school.<sup>9</sup> At

<sup>1</sup> Records of Fortrose Academy.

<sup>2</sup> Burgh Records of Stirling.

<sup>3</sup> Burgh Records of Greenock.

<sup>4</sup> *Ibid.*

<sup>6</sup> Elgin Case.

<sup>6</sup> Report on Burgh Schools, i., 86.

<sup>7</sup> Report on Endowed Schools, ii., 515. <sup>8</sup> *Ibid.*, 504. <sup>9</sup> *Ibid.*, 575.

the Annan academy it extends to five weeks.<sup>1</sup> But in the majority of the schools it is six weeks, *e.g.*, Arbroath high school,<sup>2</sup> Banff grammar school,<sup>3</sup> Bathgate academy,<sup>4</sup> Brechin grammar school,<sup>5</sup> Caerlaverock Hutton Hall academy,<sup>6</sup> Elgin academy,<sup>7</sup> Bellie free school,<sup>8</sup> Forres academy,<sup>9</sup> Fraserburgh academy,<sup>10</sup> Hamilton academy,<sup>11</sup> Moffat grammar school,<sup>12</sup> Montrose grammar school,<sup>13</sup> Newton-Stewart institute,<sup>14</sup> Paisley Neilson institution,<sup>15</sup> Peebles grammar school,<sup>16</sup> Tain royal academy,<sup>17</sup> Thurso institution.<sup>18</sup> The length of holidays at Kirkcudbright academy is six and a half weeks,<sup>19</sup> and in a few of the schools it is seven weeks: as at Cupar Madras academy,<sup>20</sup> at Dollar institution,<sup>21</sup> at Dumfries academy,<sup>22</sup> at Lerwick educational institute,<sup>23</sup> at Peterhead academy.<sup>24</sup> At Closeburn school, Dumfries, it is seven weeks and three days,<sup>25</sup> and in nearly all the largest schools it is two months, *e.g.*, New Aberdeen grammar school,<sup>26</sup> Ayr academy,<sup>27</sup> Edinburgh high school, Glasgow high school,<sup>28</sup> Greenock academy,<sup>29</sup> Leith high school,<sup>30</sup> Perth academy and grammar school,<sup>31</sup> Madras college of St Andrews.<sup>32</sup> Trinity college, Glenalmond, is conspicuous for its liberality, where the scholars have ten days at spring (Easter), seven weeks in summer, with margin, five weeks in winter (Christmas), with margin.<sup>33</sup>

§ 10. Discipline—'disciplina'—has come to mean the police of the school, and includes all the means necessary for governing it, and promoting the end for which it was established, *viz.*, the education of pupils. In every school there are laws or duties, written or unwritten, which the scholar must observe and discharge, more or less strictly, for the common benefit of the school. Of the duties ordinarily

<sup>1</sup> Report on Endowed Schools, ii., 346.

<sup>2</sup> *Ibid.*, 351.

<sup>3</sup> *Ibid.*, 361.

<sup>4</sup> *Ibid.*, 365.

<sup>5</sup> *Ibid.*, 368.

<sup>6</sup> *Ibid.*, 374.

<sup>7</sup> *Ibid.*, 452.

<sup>8</sup> *Ibid.*, 459.

<sup>9</sup> *Ibid.*, 468.

<sup>10</sup> *Ibid.*, 470.

<sup>11</sup> *Ibid.*, 494.

<sup>12</sup> *Ibid.*, 528.

<sup>13</sup> *Ibid.*, 531.

<sup>14</sup> *Ibid.*, 540.

<sup>15</sup> *Ibid.*, 558.

<sup>16</sup> *Ibid.*, 561.

<sup>17</sup> *Ibid.*, 603.

<sup>18</sup> *Ibid.*, 606.

<sup>19</sup> *Ibid.*, 506.

<sup>20</sup> *Ibid.*, 400.

<sup>21</sup> *Ibid.*, 412.

<sup>22</sup> *Ibid.*, 424.

<sup>23</sup> *Ibid.*, 523.

<sup>24</sup> *Ibid.*, 571.

<sup>25</sup> *Ibid.*, 378.

<sup>26</sup> *Ibid.*, 343.

<sup>27</sup> *Ibid.*, 351.

<sup>28</sup> *Ibid.*, 475.

<sup>29</sup> *Ibid.*, 489.

<sup>30</sup> *Ibid.*, 520.

<sup>31</sup> *Ibid.*, 568.

<sup>32</sup> *Ibid.*, 587.

<sup>33</sup> *Ibid.*, 480.

prescribed, the following may be taken as examples; they are extracted chiefly from three school directories—those of Elgin, Dunbar, and Aberdeen, dated respectively 1649, 1679, and 1700, which are substantially identical. The positive duties are few, but important, and consist of injunctions to the scholars to seek God in the morning before they come abroad; to come to school with washed hands, combed hair, and neat clothes; and to obey and respect the masters. The negative duties are numerous enough—forbidding them to come late, to be absent or truant, to speak English, to sport or bargain, to throw stones or snowballs, to carry hurtful weapons, to provoke to fighting, to tease or nickname, to entertain common discourse, to be perturbors, vaguers—wandering from place to place—to lie, to steal, to swear, to curse, to talk profanely, to break the Sabbath, to be indecent or immodest. These laws are applicable to every school, but in almost every school directory there are rules which have only local application: thus in 1674 the council of Dundee forbid the scholars to frequent the shore;<sup>1</sup> the scholars of the high school of Edinburgh are told not ‘to go on that precipitous part of the Calton Hill immediately behind the school, situated between the two lower walks.’<sup>2</sup> The catalogue of transgressions which subjected the offender to punishment frequently concluded with a tail so comprehensive that masters seemed to have been invested with absolute powers—powers which, in many cases, were cruelly exercised; thus a catalogue of offences drawn up for the grammar school of Elgin in 1649, concludes with the penalties to be inflicted on those who shall be guilty of ‘delinquencies within and insolences without the school.’<sup>3</sup>

Horace prayed for a settled standard of punishment, lest any one should be subjected to the horrible thong, who is only deserving of a slight whipping; for ‘I am not apprehensive,’ says the poet, ‘that you should correct with the rod one that deserves to suffer severer stripes.’

<sup>1</sup> Burgh Records of Dundee.

<sup>2</sup> Steven’s High School, 300.

<sup>3</sup> Report on Burgh Schools, i., 16.

' Adsit

Regula, peccatis quæ pœnas irroget æquas ;  
Ne scutica dignum horribili sectere flagello  
Nam, ut ferula cædas meritum majora subire  
Verbera, non vereor.'<sup>1</sup>

Nor was the punishment to be inflicted for the violation of a law generally defined with us, except in the case of flagrant offences, of which there is an instance in the burgh records of Dundee, in 1674, when the council ordain that, if any scholar swear, break the Sabbath, or rebel against his master, he shall be 'publicly whipped' for the first fault, 'flogged' for the second, and expelled for the third.<sup>2</sup> But the general rule was that the master punished at his discretion, inflicting punishment according to the nature of the fault, and as each case required. Thus we find that, in 1640, the schoolmaster of Dundonald was required to punish 'according to the quality of the faults; striking some on the hand with a birch-wand or pair of taws, others on their hips, as their faults deserve.'<sup>3</sup> In 1649 the master of the grammar school of Peebles was ordained to punish those transgressing the school laws only 'according to the nature and quality of the law;'<sup>4</sup> the ordinance was re-enacted in 1655.<sup>5</sup> In 1679 the council of Dunbar ordain that if a scholar becomes fugitive, the master shall punish him as he thinks 'fit;'<sup>6</sup> in the same year it is enacted that if scholars throw stones or snowballs, they shall be punished according to their deserts, especially if thrown at one another, or in the streets, or at or about dwelling-houses;<sup>7</sup> again, in the same year, the council enact that if the scholars use irritating words, or call nicknames, they shall be 'punished with discretion;'<sup>8</sup> they who are not 'neat in their clothes, and have not their hands and face washen, and their heads combed,' shall be 'slightly punished.'<sup>9</sup>

In the records we find some early entries giving directions

<sup>1</sup> Sat. I., iii., 117.

<sup>3</sup> Chambers's Domestic Annals.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

<sup>2</sup> Burgh Records of Dundee.

<sup>4</sup> Burgh Records of Peebles.

<sup>5</sup> Burgh Records of Dunbar.

<sup>9</sup> Ibid.

<sup>8</sup> Ibid.

—important directions, to the masters regarding the infliction of punishment for breaches of discipline: The town council of Dunbar were of opinion, nearly two hundred years ago, that the less corporal punishment was inflicted the better—that as far as possible the discipline of the school should be maintained without flagellation—that the master who uses the rod least uses it best; but, on the other hand, when neither exhortation, admonition, warning, censure, nor threatening availed, the master is not ‘to spare the child for his much crying.’ The council, in 1679, instruct the teachers of the burgh that if the children can be ‘prevailed upon by words or threatenings, it is expected that the masters shall make use of their prudence in their actions, and spare the rod as long as it may consist with the children’s good; but if neither fair words nor threats will gain them, then they, the masters, shall show, both by their words and countenance, an aversion to passion and a dislike to the action, with suitable expressions to that effect, in which humour they may correct the defaulters.’<sup>1</sup>

School punishments in the past were unquestionably more harsh, severe, and cruel than in our day; but it would be a great mistake to suppose that, in matters of discipline, the patrons left the masters to do as they liked. The little evidence preserved proves that the council exercised a careful supervision over masters in using the rod: thus in 1640 the schoolmaster of Dundonald is forbidden to strike ‘at any time, or in any case, any of the scholars on the head or cheeks;’<sup>2</sup> the masters of the burgh schools of Dunbar are told, in 1679, that, ‘for every trifle they are not to stupify the scholars with strokes,’ which should only be inflicted in cases of ‘necessity’—when the ‘welfare of the children’ requires it;<sup>3</sup> in 1793, on the appointment of a master of the grammar school of Elgin, the magistrates take him bound to ‘correct with moderation.’<sup>4</sup> We have found no case of severity or cruelty of discipline mentioned in the records

<sup>1</sup> Burgh Records of Dunbar.

<sup>2</sup> Chambers’s Domestic Annals.

<sup>3</sup> Burgh Records of Dunbar.

<sup>4</sup> Elgin Case.



which did not lead to the removal<sup>1</sup> of the teacher, or to his promising to behave better in future. Take, for instance, a case recorded in the burgh records of Cupar, which is curious not only for the defence set up by the disciplinarian, but as containing perhaps the earliest notice in the records of the national instrument of flagellation—the tawse: in 1639 the council threaten to remove from his office the master of the grammar school ‘for the cruel exercise of discipline in correction of the bairns, in girding of tham to the blood;’ the flagellator having been summoned before the council, declares that the fault was not his, ‘bot only be the new tawis our small maid, I had never useit thaim befoir,’ and promises never to do the like again.<sup>2</sup> Take another illustration of the superintendence exercised by a town council in a case of severity of discipline: in 1672, upon information being given to the town council of Paisley that Mr Alexander Park ‘does strek the bairnes severely, they, upon consideration,’ appoint a committee to take cognition in the matter.<sup>3</sup> A more recent case may be quoted from the records of Crail: in 1795 the council sent for the master of the grammar school, who is charged with ‘severity of discipline;’ he compares, confesses, and apologises, whereupon the council ‘enjoin on him better behaviour for the future.’<sup>4</sup> There is an important act, of date 1700, in the records of Aberdeen, from which it appears that if a parent complained of the master of the grammar school for exercising severe discipline on his child, it was customary for the council to call the master before the ‘latron,’ where public cognition was taken of the complaint. But in the past, there having been so many groundless complaints on this head, the council ordained that in future the master, on being accused of severely ‘correcting’ the scholars, shall first be examined privately by the quarterly visitors, who shall hear both

<sup>1</sup> For instances of deposition, see *infra*, Removal of Masters from Office.

<sup>2</sup> Burgh Records of Cupar.

<sup>3</sup> Burgh Records of Paisley.

<sup>4</sup> Burgh Records of Crail.

parties, take information, and report, if need be. It is further enacted that if a parent complain without cause he shall be fined or censured, and the child chastised.<sup>1</sup>

The records point to the conclusion that the unhappy teacher had sometimes to perform the duties of a flagellant-general—to punish not only for breaches of discipline committed in the school, but to flog for offences of which the scholar may have been guilty at home. Mr Andrew Duncan, master of the grammar school of Dundee, in a letter dated 1595, dedicating his grammar<sup>2</sup> to the community of the burgh, preaches the necessity of punishment, but protests against transferring to him and to his professional brethren the unpleasant duty of chastising scholars for offences committed at home. 'Be diligent,' says the stern disciplinarian to the parents of his scholars, 'in correcting the youth. Do you spare the rod? indulgence leads to the gallows. Perhaps you would transfer this part of your duties to masters of schools! But on what principle? Parents! God has laid on *you* the charge of suppressing evil. The school is a place of intellectual exercise, not a place of execution. No wonder that so many, when they become their own masters, detest those studies that were rendered so bitter to their taste.' Parents! you may do much to make your children like the school, and not regard it as a place of weeping and flagellation. Is it not to be desired that they should of themselves prefer to attend school than lurk at home? But how is this to be effected, if indulgence prevails at home, whilst terror and the rod prevail in school? Farewell! most Christian men.' Another reference to the practice of flogging domestic vices out of scholars in the school, occurs in the burgh records of Dunbar, and is of a considerably later date. In 1679, the council desire the parents of scholars to signify to the schoolmasters of the burgh any acts of dis-

<sup>1</sup> Burgh Records of Aberdeen.

<sup>2</sup> *Latinæ Grammaticæ sive Etymologia Latina in usum rudiorum*, published at Edinburgh in 1595. The grammar contains an early Scottish glossary, lately contributed by Mr John Small, M.A., to a volume issued by the English Dialect Society.

obedience of which their children may be guilty at home; in such cases the masters shall first admonish the disobedient, and if they continue stubbornly obstinate, they shall then punish them.<sup>1</sup>

Little is known as to the exact time at which the punishment was inflicted for breaches of discipline; the probability is that in the majority of schools the culprit was chastised as soon as it was possible, or convenient, after the act of transgression; but in the schools which had directories, the time was fixed—extending generally from a day to a week. In 1671, the council of Aberdeen passed an act requiring the master and doctors to exercise, once every twenty-four hours, discipline, which was formerly done only on the forenoon of Saturday.<sup>2</sup> In Dundee, on the other hand, an act of council, dated three years later, ordained that discipline shall be exercised only once a week: in 1674, the council ordain a roll of the scholars in the grammar school to be called once every Monday for chastising breakers of the laws of the school.<sup>3</sup> Thus, in Dundee, the postponing of the time of punishment would, in all probability, lead to a batch of offenders being chastised at the same time—a practice calculated to deprive the penalty of its salutary effect.

On the highly important subject of the different methods adopted for establishing and maintaining school discipline, the records throw little light, though there are indications that the pupils were held responsible for the conduct in certain cases of their fellows. Thus, in 1679, the council of Dunbar enacted that if a scholar break a glass window, or desks, locks, or anything in the school, and cannot be found out, all the scholars shall be made to contribute towards repairing the damage.<sup>4</sup> A more important act was passed by the council of Aberdeen at a later period, by which the principle of self-government was to some extent recognised, and introduced into the grammar school: in 1700 it was enacted, for the discipline of the school, that there should be chosen out

<sup>1</sup> Burgh Records of Dunbar.

<sup>2</sup> Burgh Records of Aberdeen.

<sup>3</sup> Burgh Records of Dundee.

<sup>4</sup> Burgh Records of Dunbar.

of the high class, whom the masters judged most fit 'for their observance and faithfulness,' so many as may have inspection of the rest of the school under the masters, to be called 'decuriones,' each *decurio* having six scholars committed to his care. The duties of this functionary consisted in taking account of 'two questions of the Shorter Catechism each day,' and how the scholars pray and read the Scriptures; at prayer, each *decurio* was required to attend the faction under his inspection, and take notice that the hands of the scholars 'be washen, ther heads combed, and ther cloaths neat;' each *decurio* giving up daily to the master a list of the faulty, 'together with the absents of the morning and preceding day.'<sup>1</sup> There was also another class of inspectors appointed, who were called *censors*, whose duty it was to superintend the several factions, and take account of those who 'speak English, talk profanely, or swear;' they also giving in a list of offenders.<sup>2</sup>

We do not know the success with which this method of maintaining discipline was attended, or how long it continued, if indeed it ever took root in that famous seminary. The principle of it appears good: the masters delegated part of their authority to their advanced pupils, who were held responsible in the same way, though to a less extent than themselves, for the good order, moral character, and proper discipline of the school. The defect of the plan may seem, to some, to be that the *decuriones* and *censors*, though appointed for the government of the school, were not provided with means and appliances for correcting the pupils or checking bad conduct, except merely reporting to the masters. The inspectors were not invested with the same power and authority as the 'præpostors' of the system of school discipline, developed and organised, if not originated, by the distinguished Master of Rugby. To many it might seem, that of the two systems, the one introduced at Aberdeen was preferable; and, indeed, the power of chastising the younger boys at Rugby, entrusted to the præpostors, was vehemently

<sup>1</sup> Burgh Records of Aberdeen.

<sup>2</sup> Ibid.

condemned at the time, though the good Master stoutly maintained that it was essential for preserving order in the great school. Dr Arnold's system was this: For checking vices and elevating the tone of the school, he made use of the Sixth Form, that is, the thirty boys who composed the highest class, and of fagging, the 'power given to that Form, over the lower boys, for the sake of securing a regular government, and avoiding the evils of anarchy, in other words, of the lawless tyranny of physical strength.' He endeavoured to make the præpostors feel that they were 'fellow-workers' with himself, and had with him 'a moral responsibility, and a deep interest in the real welfare of the place.'<sup>1</sup> 'You should feel,' he said on one occasion to them, 'like officers in the army or navy, whose want of moral courage would, indeed, be thought cowardice. When I have confidence in the Sixth, there is no post in England which I would exchange for this; but if they do not support me, I must go.'<sup>2</sup>

We have borrowed not only the literature, but, with modifications, the instruments of discipline used by the Romans, who are believed to have carried the art of punishing to a high degree of perfection. Their instruments of punishment best known to us are the *scutica*, *ferula*, *flagellum*, and *virga*, which are mentioned by several classical writers. Juvenal, in his Satires, speaks of one who has 'ferulas' broken on his back, another as growing red under the 'flagello,' another under the 'scutica.'

'Hic frangit ferulas, rubet ille flagello, hic scutica.'<sup>3</sup>

The 'scutica' was a scourge or whip made of leathern thong:

'Scuticaque loris horridis Scythæ pellis, qua vapulavit Marsyas Celenæus.'

The 'ferula' was a rod or stick, the blows of which are, in some places, called *pandies*; another form of the ferula was a broad leather strap, of which the one end was rounded and

<sup>1</sup> Arnold's Life by Dean Stanley, i., 117-119 (3d ed.).      <sup>2</sup> Ibid., 121.

<sup>3</sup> vi., 479.

the other tapered and fastened to a handle. Juvenal describes this instrument of offence :

‘Ferulæque tristes, sceptræ pædagogorum;’<sup>1</sup>

and speaks of the schoolboy drawing back the hand from the ‘ferula:’

‘Et nos ergo manum ferulæ subduximus.’<sup>2</sup>

The ‘flagellum,’ called by Horace ‘horribile flagellum,’<sup>3</sup> was a whip or lash of leathern thongs or twisted cords tied to a handle, and sharpened with knots, and sometimes with small bits of iron or lead.<sup>4</sup> Of the ‘virga’ used by the Roman schoolmaster for correcting scholars, Martial says :

‘Item de virga qua cæduntur pueri a magistro in ludo literario.’<sup>5</sup>

The ‘virga’ perhaps suggested to our dominies the use of the birch, which, according to Solomon, is ‘for the fool’s back;’<sup>6</sup> and Plautus, in his *Captivi*, agrees with that high authority :

‘Væ illis virgis miseris,  
Quæ hodie in tergo morientur meo.’<sup>7</sup>

<sup>1</sup> Sat. I., v., 15.

<sup>2</sup> Sat. I., iii., 120. Our own schoolboy still practises this dodge—sometimes stretching out as well as drawing back the hand, sometimes dropping his cuff over the hand, sometimes lubricating the hand, sometimes placing a hair on the palm, a device which is believed to have a magical effect on the tawse. Many more elaborate dodges have been invented, e.g., a pedagogue, who punished his scholars without removing their clothes, found that one of the boys placed within his trousers a skin with a view to diminish the pain of ‘skelping.’ The ingenious little fellow, on being discovered, was immediately dubbed by his schoolfellows ‘leather doup,’ a name which always stuck to him. The boys of the high school of Dundee not long ago protected the calves of their legs by their bookboards, which they placed within the legs of their trousers.

<sup>3</sup> Sat. I., iii., 117. <sup>4</sup> History of the Rod, p. 479. <sup>5</sup> i., 14, Epigr. 80.

<sup>6</sup> For the convenience of the flogger, the delinquent was sometimes placed on a block, or hoisted on the back of another boy—a custom which gave rise to the word *horsing*. An old-fashioned dominie punished his scholars by fastening them upon a desk at the door, and their clothes being removed, every one of the other scholars had to ‘skelp’ the culprit with the tawse.

<sup>7</sup> iii., 4, 571.

The Scotch *ferula* is the 'tawse'—also used in the North of England—which consists of a strap made of soft, pliable leather, divided at the end into a number of thin stripes, and sometimes hardened in the fire.<sup>1</sup> Unlike the *virga*, it is generally applied to the hand—giving rise to the word 'palmy,' from *palmæ*—and produces, as we know from experience, a severe pain, which, however, is happily of short duration.

The tawse, the national instrument of punishment, is not unknown at the following schools: New Aberdeen grammar school,<sup>2</sup> Burntisland grammar school,<sup>3</sup> Cupar Madras academy,<sup>4</sup> Dollar institution,<sup>5</sup> Forfar academy,<sup>6</sup> Hamilton academy,<sup>7</sup> Kirkcudbright academy,<sup>8</sup> Paisley grammar school,<sup>9</sup> Tain royal academy.<sup>10</sup> The instrument of infliction is called a 'thong of leather' at the Dumbarton burgh school;<sup>11</sup> a 'strap' at the Annan academy,<sup>12</sup> at the Closeburn school,<sup>13</sup> at the Forres academy,<sup>14</sup> at the Greenock academy;<sup>15</sup> a 'cane' at the Montrose grammar school,<sup>16</sup> and at the Peterhead academy.<sup>17</sup> Breaches of order and bad conduct at the Moffat grammar school are punished by 'flogging,'<sup>18</sup> and at the Elgin academy by 'pandies.' The method of inflicting corporal punishment in the following schools is not specified: Arbroath high school,<sup>19</sup> Brechin grammar school,<sup>20</sup> Caerlaverock Hutton Hall academy,<sup>21</sup> Crieff academy,<sup>22</sup> Bellie free school,<sup>23</sup> Glasgow high school,<sup>24</sup> Trinity college, Glenalmond,<sup>25</sup> Inverness academy,<sup>26</sup> Lanark burgh school,<sup>27</sup> Leith high school,<sup>28</sup> Lerwick educational institute,<sup>29</sup> Linlithgow grammar school,<sup>30</sup> Paisley Neil-

<sup>1</sup> The Edinburgh high school is said to rejoice in a pair of tawse furnished with a wooden handle.

<sup>2</sup> Report on Endowed Schools, ii., 334.

<sup>3</sup> Ibid., 372.

<sup>4</sup> Ibid., 400.

<sup>5</sup> Ibid., 412.

<sup>6</sup> Ibid., 464.

<sup>7</sup> Ibid., 494.

<sup>8</sup> Ibid., 506.

<sup>9</sup> Ibid., 550.

<sup>10</sup> Ibid., 603.

<sup>11</sup> Ibid., 420.

<sup>12</sup> Ibid., 346.

<sup>13</sup> Ibid., 378.

<sup>14</sup> Ibid., 468.

<sup>15</sup> Ibid., 489.

<sup>16</sup> Ibid., 531.

<sup>17</sup> Ibid., 470.

<sup>18</sup> Ibid., 528.

<sup>19</sup> Ibid., 350.

<sup>20</sup> Ibid., 368.

<sup>21</sup> Ibid., 374.

<sup>22</sup> Ibid., 387.

<sup>23</sup> Ibid., 459.

<sup>24</sup> Ibid., 475.

<sup>25</sup> Ibid., 480.

<sup>26</sup> Ibid., 499.

<sup>27</sup> Ibid., 514.

<sup>28</sup> Ibid., 519.

<sup>29</sup> Ibid., 523.

<sup>30</sup> Ibid., 525.

son institution,<sup>1</sup> Peebles grammar school,<sup>2</sup> Stirling high school.<sup>3</sup> Corporal punishments are generally inflicted for moral offences, breaches of discipline, or when other modes fail.

A frequent punishment consists in depriving the defaulter of his personal liberty by detention in the school, or of a right or privilege, *e.g.*, loss of place in the class, reward ticket, holiday, etc. Punishments of deprivation are common at the following schools: Brechin grammar school,<sup>4</sup> Caerlaverock Hutton Hall academy,<sup>5</sup> Cupar Madras academy,<sup>6</sup> Edinburgh high school,<sup>7</sup> Fraserburgh academy,<sup>8</sup> Glasgow high school,<sup>9</sup> Hamilton academy,<sup>10</sup> Inverness academy,<sup>11</sup> Lerwick educational institute,<sup>12</sup> Moffat grammar school,<sup>13</sup> Montrose grammar school,<sup>14</sup> Paisley Neilson institution,<sup>15</sup> Peterhead academy,<sup>16</sup> Stirling high school.<sup>17</sup>

Perhaps the most common punishment is the 'pœnas,' or 'impositions,' which, as well as punishments of deprivation, are generally inflicted for minor offences, and consist in prescribing additional lessons, or writing out at home tasks, such as a few lines of poetry, a chapter of the Bible, etc. Punishments of this description are common in the following schools: Arbroath high school,<sup>18</sup> Caerlaverock Hutton Hall academy,<sup>19</sup> Dollar institution,<sup>20</sup> Edinburgh high school,<sup>21</sup> Forres academy,<sup>22</sup> Greenock academy,<sup>23</sup> Inverness academy,<sup>24</sup> Lanark burgh school,<sup>25</sup> Moffat grammar school,<sup>26</sup> Montrose grammar school,<sup>27</sup> Peebles grammar school,<sup>28</sup> Perth academy,<sup>29</sup> Madras college of St Andrews,<sup>30</sup> Stirling high school,<sup>31</sup> Tain royal academy.<sup>32</sup> Very rarely is fining adopted, but we find it mentioned in connection with the Dollar institution.<sup>33</sup>

<sup>1</sup> Report on Endowed Schools, ii., 558.

<sup>2</sup> *Ibid.*, 561.

<sup>3</sup> *Ibid.*, 599.

<sup>4</sup> *Ibid.*, 368.

<sup>5</sup> *Ibid.*, 374.

<sup>6</sup> *Ibid.*, 400.

<sup>7</sup> *Ibid.*, 448.

<sup>8</sup> *Ibid.*, 470.

<sup>9</sup> *Ibid.*, 475.

<sup>10</sup> *Ibid.*, 494.

<sup>11</sup> *Ibid.*, 499.

<sup>12</sup> *Ibid.*, 523.

<sup>13</sup> *Ibid.*, 528.

<sup>14</sup> *Ibid.*, 531.

<sup>15</sup> *Ibid.*, 558.

<sup>16</sup> *Ibid.*, 571.

<sup>17</sup> *Ibid.*, 599.

<sup>18</sup> *Ibid.*, 350.

<sup>19</sup> *Ibid.*, 374.

<sup>20</sup> *Ibid.*, 412.

<sup>21</sup> *Ibid.*, 448.

<sup>22</sup> *Ibid.*, 468.

<sup>23</sup> *Ibid.*, 489.

<sup>24</sup> *Ibid.*, 499.

<sup>25</sup> *Ibid.*, 514.

<sup>26</sup> *Ibid.*, 528.

<sup>27</sup> *Ibid.*, 531.

<sup>28</sup> *Ibid.*, 561.

<sup>29</sup> *Ibid.*, 568.

<sup>30</sup> *Ibid.*, 587.

<sup>31</sup> *Ibid.*, 599.

<sup>32</sup> *Ibid.*, 603.

<sup>33</sup> *Ibid.*, 412. At Trinity college, Glenalmond, the punishments consist



The punishments are generally inflicted by the head-master in each department, *e.g.*, in the Annan academy,<sup>1</sup> in the Arbroath high school,<sup>2</sup> in the Ayr academy,<sup>3</sup> in Crieff academy,<sup>4</sup> in the Cupar Madras academy,<sup>5</sup> in the Glasgow high school,<sup>6</sup> in the Kirkcudbright academy,<sup>7</sup> in the Perth academy,<sup>8</sup> in the Madras college of St Andrews,<sup>9</sup> in the Stirling high school,<sup>10</sup> in the Tain academy.<sup>11</sup> In very few instances, the head-master alone administers the punishment, *e.g.*, in the Caerlaverock academy,<sup>12</sup> in the Leith high school,<sup>13</sup> in the Forres academy,<sup>14</sup> in the Fraserburgh academy,<sup>15</sup> in the Moffat grammar school.<sup>16</sup> In several schools the head-master punishes certain classes of offences, *e.g.*, the head-master of the grammar school of New Aberdeen punishes breaches of discipline outside the class-room ;<sup>17</sup> so does the head-master of the Hamilton academy ;<sup>18</sup> the rector of the Inverness academy punishes offences against general discipline of the school,<sup>19</sup> and the head-master

of tasks written, or learnt by heart ; refusal of indulgences ; compulsory service at the least interesting part of games—for instance, ‘fagging out’ at cricket, without joining in the game ; corporal punishment not inflicted, except for persistent misconduct, and when other modes fail : *Ibid.*, 480. At Ewart institute, Newton-Stewart, the punishments are : If for neglect of duty, that duty to be done in writing ; for bad habits, a good and thoughtful essay on these bad habits, or a diary of the offences committed, to be kept and shown till improvement is effected ; for bad but curable offences, dangerous as examples, corporal punishment by the head-master from once to four times *per annum* ; for offences more dangerous to the school than curable in the individual, expulsion : *Ibid.*, 540.

<sup>1</sup> Report on Endowed Schools, ii., 346.   <sup>2</sup> *Ibid.*, 350 ; and assistants.

<sup>3</sup> *Ibid.*, 358.   <sup>4</sup> *Ibid.*, 387.   <sup>5</sup> *Ibid.*, 400.   <sup>6</sup> *Ibid.*, 475.

<sup>7</sup> *Ibid.*, 506.   <sup>8</sup> *Ibid.*, 568.   <sup>9</sup> *Ibid.*, 587.   <sup>10</sup> *Ibid.*, 599.

<sup>11</sup> *Ibid.*, 603.   <sup>12</sup> *Ibid.*, 374.   <sup>13</sup> *Ibid.*, 519.   <sup>14</sup> *Ibid.*, 460.

<sup>15</sup> *Ibid.*, 470.   <sup>16</sup> *Ibid.*, 528.

<sup>17</sup> *Ibid.*, 343. In 1700 the council ordained that, in absence of the principal master, any of the other masters present may exercise discipline upon any of the scholars offending : Burgh Records of Aberdeen. In 1710 the council of Edinburgh ordain that, ‘in great faults,’ the rector of the high school shall chastise the guilty : Burgh Records of Edinburgh.

<sup>18</sup> *Ibid.*, 495.

<sup>19</sup> *Ibid.*, 499.

of Bellie free school punishes 'flagrant offences,'<sup>1</sup> while that of Lerwick educational institute alone inflicts corporal punishment.<sup>2</sup> The head-master of the Greenock academy punishes 'some cases ;'<sup>3</sup> that of the Dollar institution may suspend, but not expel, a scholar ;<sup>4</sup> and the rector of the Dumbarton burgh academy alone can expel a pupil.<sup>5</sup>

An attempt was recently made to regulate the difficult subject of school punishment by an Act of Parliament. In 1869, the Marquis of Townshend introduced a bill in the House of Lords, providing that the birch-rod should be the only instrument used in punishing persons under sixteen years of age ; that no schoolmaster should inflict corporal punishment on any pupil under that age for inattention to his studies ; and that no child under that age should be struck on the head or face by a teacher—a practice which sometimes led to fatal results—under a penalty not exceeding £5, or two calendar months' imprisonment. The Earl of Airlie objected to the application of the bill to Scotland, and pointed out that the birch-rod was unknown as an instrument of chastisement in that country ; that the bill would make the tawse—a safe and sufficient instrument of school discipline—illegal ; and that the youth of Scotland would probably object to the introduction of the birch-rod.<sup>6</sup> The bill was again introduced in the following year, but withdrawn.<sup>7</sup>

The inflicting of corporal punishment on scholars has been of old condemned ; Plutarch, in his 'Treatise on Education,' is of opinion that youth should be impelled to the pursuit of liberal studies by exhortation, and not by blows and stripes, which he thinks can have no other effect than to induce torpor of mind, and disgust for exertion, from a recollection of the pain and insult endured. Quintilian denounces the practice of flogging, on account of its degrading tendency ; but there are worse punishments than flogging ; smart castigation is, in our opinion, much preferable to fool's-cap, imprisonment, and

<sup>1</sup> Report on Endowed Schools, ii., 459.

<sup>2</sup> Ibid., 489.

<sup>3</sup> Ibid., 412.

<sup>4</sup> Hansard's Debates, cxcvii., 1864.

<sup>5</sup> Ibid., 523.

<sup>6</sup> Ibid., 420.

<sup>7</sup> Ibid., ccii., 1594.

mental degradation caused by being made the subject of ridicule and satire. Boys are no longer flogged as they once were, for no other reason than that they ought to be flogged;<sup>1</sup> and the tendency of pedagogy, or the science of teaching, is to banish personal chastisement from the higher schools, and make it as rare as possible in the elementary schools. Already it is seldom resorted to in the following schools—only in extreme cases: Greenock academy,<sup>2</sup> Lerwick educational institute,<sup>3</sup> Paisley grammar school,<sup>4</sup> Paisley Neilson institution,<sup>5</sup> Perth academy and grammar school,<sup>6</sup> Madras college of St Andrews,<sup>7</sup> Stirling high school,<sup>8</sup> high school of Edinburgh,<sup>9</sup> Thurso institution.<sup>10</sup>

<sup>1</sup> We suspect that in the following case the master punished on this abstract theory: A Swabian schoolmaster, who conducted a large school for fifty years, inflicted, it is said, 911,500 canings, 121,000 floggings, 209,000 custodes, 136,000 tips with the ruler, 10,200 boxes on the ear, and 22,700 tasks by heart; calculated further that he had made 700 boys stand on peas, 6000 kneel on a sharp edge of wood, 5000 wear the fool's-cap, and 1700 hold the rod: *History of the Rod*, 425. Most of the great schools of England have also their stories of flogging. Dr Busby of Westminster's name has passed into a proverb—'Busby's awful reign.' Vincent's rule nearly equalled that of Busby. Butler of Shrewsbury was also a famous flogger, and Dr Parr was quite as distinguished a flogger as a scholar; his rod-maker was a man who had been sentenced to be hanged, but had been cut down and resuscitated. Flogging is yet an institution of Eton; the most distinguished flagellator in whose annals was the famous Dr Keate; and among the stories told of Keate, is one of a boy who called on him to take leave: 'You seem to know me very well,' said the great master; 'I have no remembrance of ever having seen you before.' 'You were better acquainted, sir, with my other end,' was the unblushing reply: *Ibid.*, 438.

<sup>2</sup> Report on Endowed Schools, ii., 489.

<sup>3</sup> *Ibid.*, 523.

<sup>4</sup> *Ibid.*, 550.

<sup>5</sup> *Ibid.*, 558.

<sup>6</sup> *Ibid.*, 568.

<sup>7</sup> *Ibid.*, 587.

<sup>8</sup> *Ibid.*, 599.

<sup>9</sup> *Ibid.*, 448. In the rector's class no punishment, beyond writing out the translation of a passage not well prepared, has been requisite for seven years.

<sup>10</sup> *Ibid.*, 607. From the Reports of the Schools Inquiry Commission (England), it appears that in 73 per cent. of the schools of Surrey and Sussex, corporal punishment of some kind is in use, which is the correction for lying, indecent conduct, swearing, insolence, and moral offences;

Our best masters find that moral suasion, and an appeal to their pupils as Christians and gentlemen, are sufficiently powerful to maintain good discipline. The public opinion of the class, when properly developed, is also a potent corrective of offences, great and small; and judging from our own recollection, *kindness* is not the least effective instrument in establishing authority and preserving discipline. Indeed, that teacher governs the school best who loves the scholars most:

'He [ruleth] best who loveth best.'

§ 11. Prize is the complement of punishment; faults are reprimanded or punished, and good works rewarded. Educationists have written for and against the system of giving school prizes, and not a few assert that the balance is *per contra*. Prizes, say the latter, stimulate the intellect only, but develop not the moral faculty; they cannot be given to all who deserve them, and are only won by scholars of abilities—those possessing cleverness, the power of remembering facts and figures. But on whatever side the balance lies, the practice has not only antiquity to recommend it, but is now become universal. The oldest notice of competition for school prizes found in our own records, dates from the

impositions, fines, and stoppages of pocket money are the other punishments. There is almost no corporal punishment in the schools of Flint, Denbigh, Montgomery, Glamorgan, and Hereford; in the girls' schools of this quarter, sending the delinquent to bed is said to be an efficacious punishment—a less barbarous punishment than that which prevails in some of our own boarding schools, where naughty girls are made to drink dozes of castor-oil! In Northumberland, tasks, impositions, and corporal punishment are the means of enforcing discipline, the last being inflicted either with the tawse or cane; there is not a birch in the county. In Lancashire the cane is the last remedy for vice or insubordination, and there appears to be only one birch in regular use in the county. The French commissioners observe that a 'foreigner can hardly conceive the perseverance with which English teachers cling to the old and degrading custom of the rod; one is astonished,' they go on to say, 'at seeing English masters remove a garment which the prudery of their language hesitates to name.'

latter part of the sixteenth century, and occurs in a programme of studies drawn up for the grammar school of Glasgow.<sup>1</sup>

The old patrons of the schools regarded prize-giving as a solemn work; and the entries in the records indicate that they endeavoured to adjudge them with right honourable impartiality. The records of a single burgh sufficiently illustrate this point: In 1659 the visitors of the grammar school of Aberdeen are commanded by the town council to be careful not to give prizes in a partial way to a scholar as being of 'kenned freends or allyance,' because that would discourage the deserving and encourage the careless, thus bringing prizes into contempt, and frustrating their chief end;<sup>2</sup> in 1779 the council enacted that no boy who has been a student at college, or competed for a 'burse,' shall receive premium at the annual visitations of the grammar school;<sup>3</sup> in 1793 a question having arisen as to whether boys entering any of the lower or higher classes during the currency of the year previous to the annual visitation should be allowed to compete for premiums along with the other boys of such classes, it was unanimously declared that no boy who had not been a year at the school previous to the visitation should be allowed to compete for premiums at the annual visitations;<sup>4</sup> in 1798 it was unanimously resolved that the merits of the scholars should be determined by the number of the themes only, and that the premiums should be put down to the respective numbers of the versions before any of the scholars' names be shown.<sup>5</sup>

With the exception of a very few schools, including the grammar schools of Aberdeen,<sup>6</sup> Glasgow, and Edinburgh, the distribution of prizes among the scholars did not come into

<sup>1</sup> The Original in the archives of Glasgow.

<sup>2</sup> Burgh Records of Aberdeen.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid. On 23d October 1794, the visitors resolve that the restriction shall be extended only to the scholars of the fourth and fifth years.

<sup>5</sup> Ibid.

<sup>6</sup> At the annual visitation in October 1773 prizes were awarded to the first six best scholars in the several classes; in the following year ten

use previous to the last century. It was only in 1699 that the council of Stirling ordered three Latin books, not exceeding £6 Scots in value, to be given *tanquam praemia* to the scholars who, after examination and dispute, should be thought best deserving.<sup>1</sup> In 1732 the town council of Banff invested £1, 17s. 6d. Scots, and 2s. 6d. sterling in penknives for premiums to the scholars of the grammar school;<sup>2</sup> and in 1781 the council of Inverurie gave orders to purchase paper and pens for encouraging the best scholars in the public school in the burgh.<sup>3</sup> In 1785 the provost of Ayr produced a note of books proposed to be presented to the best scholars at the grammar school at the examination.<sup>4</sup> In 1794 the council of Greenock being of opinion that the giving of a few prizes among the scholars would be a 'salutary measure,' resolve in future to do so, the expense not exceeding £3.<sup>5</sup>

In many schools prizes are given to pupils supposed to be the most moral—for what is called good conduct—a most difficult prize to decide; so difficult or impossible, that grave objections have been made to singling out in a whole school one or two boys who may be supposed to have most distinguished themselves after this manner. The practice of giving prizes for good conduct cannot boast of the same high antiquity as that for diligence or proficiency; indeed, the moral prize is so modern that the first notice of it found in the burgh records is not older than the end of last century: in 1795 the visitors of the grammar school of Aberdeen, considering that it is of importance to encourage good conduct, as well as emulation in learning, resolve that a book, stamped with the town's arms, shall be given to one boy of each of the five classes who shall be deemed by a majority of the scholars

prizes were distributed, and from that time forward about sixty books, stamped with the arms of the town, were distributed annually, ten prizes to each class: Burgh Records of Aberdeen.

<sup>1</sup> Burgh Records of Stirling.

<sup>2</sup> Burgh Records of Banff.

<sup>3</sup> Burgh Records of Inverurie.

<sup>4</sup> Burgh Records of Ayr.

<sup>5</sup> Burgh Records of Greenock.

of his class to have been the best behaved for the preceding year.<sup>1</sup>

School prizes are in our day granted sometimes by clubs consisting of old pupils, sometimes by persons specially interested in the school, but generally by the town councils—now, of course, the school boards—and, in a few instances, out of endowments made expressly for the purpose,<sup>2</sup> or for education generally.<sup>3</sup> They are determined in one or other of the following methods: by written examinations—at which in certain schools a certain percentage must be scored throughout the year at the periodical competitions—by daily class marks, by the vote of the class, by a system of tickets for ‘perfectly-done lessons,’ by place-taking, by oral examinations, or by a combination of two or more of these methods.

In all our burgh schools<sup>4</sup> prizes are now given at the annual examinations at the close of each session to the good,<sup>5</sup> industrious, and successful, and consist generally of books, often of gold and silver medals, sometimes of silver pens, of certificates, etc. The prizes in the following schools are books principally: Annan academy,<sup>6</sup> Ayr academy,<sup>7</sup> Brechin grammar school,<sup>8</sup> Burntisland grammar school,<sup>9</sup> Cupar Madras academy,<sup>10</sup> Dumbarton burgh academy,<sup>11</sup> Glasgow high school,<sup>12</sup> Greenock academy,<sup>13</sup> Inverness academy,<sup>14</sup> Moffat grammar school,<sup>15</sup> Montrose grammar school,<sup>16</sup> Madras college of St

<sup>1</sup> Burgh Records of Aberdeen.

<sup>2</sup> At Brechin grammar school there is an endowment of £2 annually for a medal to the best Latin scholar: *Endowed Schools*, ii., 368.

<sup>3</sup> In 1669 the council of Aberdeen find it reasonable that the premiums usually given by the visitors to the scholars of the grammar school should be furnished at the expense of Dr Dun's mortification: *Burgh Records of Aberdeen*.

<sup>4</sup> No; in Linlithgow grammar school neither conduct, diligence, or proficiency appears to be rewarded: *Endowed Schools*, ii., 525.

<sup>5</sup> No prizes are given at the Greenock academy for good conduct: *Ibid.*, 494.

<sup>6</sup> *Report on Endowed Schools*, ii., 346.    <sup>7</sup> *Ibid.*, 358.    <sup>8</sup> *Ibid.*, 368.

<sup>9</sup> *Ibid.*, 372.    <sup>10</sup> *Ibid.*, 400.    <sup>11</sup> *Ibid.*, 421.    <sup>12</sup> *Ibid.*, 475.

<sup>13</sup> *Ibid.*, 489.    <sup>14</sup> *Ibid.*, 499.    <sup>15</sup> *Ibid.*, 528.    <sup>16</sup> *Ibid.*, 531.

Andrews,<sup>1</sup> Tain academy.<sup>2</sup> In the following schools the scholars most distinguished for scholarship receive gold and silver medals: New Aberdeen grammar school,<sup>3</sup> Arbroath high school,<sup>4</sup> Ayr academy,<sup>5</sup> Brechin grammar school,<sup>6</sup> Cupar Madras academy,<sup>7</sup> Dumbarton burgh academy,<sup>8</sup> Glasgow high school,<sup>9</sup> Greenock academy,<sup>10</sup> Inverness academy,<sup>11</sup> Moffat grammar school,<sup>12</sup> Montrose grammar school,<sup>13</sup> Madras college of St Andrews,<sup>14</sup> Tain academy.<sup>15</sup> In the returns made to the commissioners on endowed schools, the kinds of prizes given in the following schools are not specified, though, no doubt, they are the ordinary ones: Banff grammar school,<sup>16</sup> Dumfries academy,<sup>17</sup> Elgin academy,<sup>18</sup> Forfar academy,<sup>19</sup> Forres academy,<sup>20</sup> Fraserburgh academy,<sup>21</sup> Kirkcudbright academy,<sup>22</sup> Lanark burgh school,<sup>23</sup> Leith high school,<sup>24</sup> Paisley grammar school,<sup>25</sup> Peebles grammar school,<sup>26</sup> Perth academy,<sup>27</sup> Peterhead academy,<sup>28</sup> Renfrew grammar school,<sup>29</sup> Stirling high school.<sup>30</sup>

<sup>1</sup> Report on Endowed Schools, ii., 587.

<sup>2</sup> Ibid., 603.

<sup>3</sup> Ibid., 343. A gold medal to the dux of the school, and a silver medal to the best general scholar in each of the four junior classes.

<sup>4</sup> Ibid., 350. <sup>5</sup> Ibid., 358. <sup>6</sup> Ibid., 368. <sup>7</sup> Ibid., 400.

<sup>8</sup> Ibid., 421. Three gold medals, of the value of £5 each; a record of the successful competitors is made in a memorial tablet.

<sup>9</sup> Ibid., 475. <sup>10</sup> Ibid., 489. <sup>11</sup> Ibid., 499. <sup>12</sup> Ibid., 528.

<sup>13</sup> Ibid., 531. <sup>14</sup> Ibid., 587. <sup>15</sup> Ibid., 603. <sup>16</sup> Ibid., 361.

<sup>17</sup> Ibid., 424. <sup>18</sup> Ibid., 452. <sup>19</sup> Ibid., 464. <sup>20</sup> Ibid., 468.

<sup>21</sup> Ibid., 470. <sup>22</sup> Ibid., 506. <sup>23</sup> Ibid., 515. <sup>24</sup> Ibid., 519.

<sup>25</sup> Ibid., 550. <sup>26</sup> Ibid., 561. <sup>27</sup> Ibid., 568. <sup>28</sup> Ibid., 571.

<sup>29</sup> Ibid., 575.

<sup>30</sup> Ibid., 599. Cf. also under Chapter IV., Visitations and Examinations of Schools.