

eggs, shred down together. Trudging on his homeward way, he meets his trusty messenger Amphigod, running as fast as he can, to escape from his enraged countrymen of the opposite faction,—the war and revenge party,—some tough old chips of maple-and-gnarled-oak Marathon men, from Acharnæ, who had smelt out the fact that he is returning with a Lacedæmonian truce, in some supernatural way, in his pocket, and would stone him for his pains.

Jusr. Let them bawl on, if thou the truce dost bring.

Amphigod's truces turn out to be skins of wine of various years' growth, which are tasted in turn. The five years' growth smell of ships and tar; the ten years' of embassies and lingering allies; while those of thirty years are all nectar and ambrosia. The woes of war are gone, and, bold in the possession of the truces, Justown paces once more on his journey to Acharnæ, caring little whether he falls in with his old crabbed tribesmen or no; while the semi-wizard, Amphigod, makes his escape into the purities of the capital, and is heard of no more.

This, the first act, now closes by the Chorus discovering Justown; and, mistaking him for Amphigod by the smell of the truces, watch his manœuvres, ready to attack him on the most fitting opportunity. The hurry, bustle, and character of the Chorus are well sustained in the verses of the original. We subjoin an attempted translation—a task of doubtful success, after the excellent, though somewhat too liberal version, of Mitchell.*

CHORUS.

This way follow, up and after, look about to find your man,
The honour of our state is staked on't, you must catch him if you can.

* Neither is said translator particular as to quantities, making the *i* in Lacratides short, where prosody demands it long.

Ask of every one you meet now, Tell me, tell me, if you know,
Where on earth he can have turned to, bringing truces from the foe!

SEMICHORUS.

Presto, he is off and gone,
Vanished—

SEMICHORUS.

O hapless one!

Out upon these years of mine!
Not when I was green and supple,
Coals and all upon my back,
Following on Phayllus' track,
I ran that racer, could a couple
Of such fellows, and so slack,
From my prowess take the shine;
I'd have had him on the hip,
Ere he could have gi'en the slip.
Now stiff my shins, my limbs are cold,
O Lacratides, numb and old!

The rascal's off—

SEMICHORUS.

But we must after,
Ne'er shall he hold us up to laughter.
By Father Jove and gods I swear,
Who hath made a truce and treaty
With the foes, 'gainst whom I'll bear—
For wines destroyed,
And ravage rife—
Dire-visaged war
And mortal strife;
He shan't escape however fleet he.
I shall slacken ne'er a peg
Till I fix me on his leg,
Like an arrow, sharp and fleet,
Starting neither tack nor sheet;
That our foes, from his example,
On our vines no more may trample.

CHORUS.

But we must seek the knave, and look darts and daggers
through his soul,
Catapults and like Patènè, bold usurpers to control;
We must roam through every quarter till the miscreant
be found;
I will batter, brain, and baste him, while a stone lies on
the ground.

(To be continued.)

PAROCHIAL SCHOOLS OF SCOTLAND.*

"I cannot close this Report without expressing my most cordial sympathy with the teachers, exposed as they are to so many discomforts, and subjected to so numerous and painful discouragements; nor can I refrain from again urging, as a subject especially worthy of consideration, the PROPRIETY OF INCREASING THE SALARIES, AND THEREBY RAISING THE STATUS OF THESE MOST USEFUL, MOST EXCELLENT, IN MANY CASES HIGHLY EDUCATED, IN ALL CASES MOST MISERABLY REMUNERATED MEN."—JOHN GIBSON, *her Majesty's Inspector of Schools for Scotland*.

"WHAT an admirable discourse you have given us!" said a delighted hearer once to the Reverend Rowland Hill, as he was coming out of the vestry, after sermon; "allow me to say, Sir—" "O, say nothing on that subject," replied the preacher, gravely. "I need no man to tell me that I preached a good sermon; the Devil told me so already before I left the pulpit." Here was wit and wisdom and sanctity all in one. There is nothing more dangerous for frail mortality than praise. To

be praised by others at any time, but especially in public, and with a display, is to be led into a sore temptation; to praise ourselves, is to turn our fairest sanctity into sin, and to confound our healthy reason with one of the most cunning sophisms in the Devil's logic. All men offend, more or less, in this point; but in a pre-eminent degree all corporations, and all congregations of men. All public breakfasts, and all public dinners, whatsoever dishes they may spread out to the

* I. Report to the Trustees of the Dick Bequest, for the benefit of the Parochial Schoolmasters and Schools in the counties of Aberdeen, Banff, and Moray, after Ten Years' experience of its Application. Edinburgh: Blackwood. 1844.

II. Report on the Schools within the Presbyteries of Tongue, Tain, Chirnside, Dunse, Lauder, and Edinburgh. By John Gibson, her Majesty's Inspector of Schools for Scotland; in the Minutes of the Committee of Council on Education for 1842-3. London. 1844.

III. Report on the State of Elementary Education in the Presbyteries of Haddington and Dunbar. By John Gibson, her Majesty's Inspector of Schools for Scotland, for 1840-41. London. 1841.

IV. Report on the State of Elementary Education in the Presbyteries of Aberdeen and Fordyce. By John Gibson, her Majesty's Inspector of Schools for Scotland, for 1841-42. London. 1842.

general stomach, seldom fail to sauce them bountifully with the copious liquor of self-laudation and self-glorification. Saints and sinners, clergy and laity, kirkmen, with and without a manse, however diversely they may feast together in all other respects, agree in this, that they are very prone to praise themselves, exceedingly apt to turn the banqueting hall into a multiplied echo-chamber of their own deserts. It is the deepest-rooted instinct of the old Adam, that will not be eradicated by human hands; we must even be content that it shall exist, only not without an occasional protest. Here, for instance, "Auld Scotland" has been going on for a century and a half or so, speaking to herself audibly, and to all the world, about her established church and her parochial schools, her parochial schools and her established church; and then, again, her established church and her parochial schools, asseverating stoutly, right and left, that by virtue of these things, and these things only, Scotland has attained to be, what it unquestionably is, (!) the most moral and the best educated nation in the world:—when, in the midst of all this billowy tide of self-gratulation, it happens accidentally that a good Christian merchant in Glasgow, or a pious missionary in Edinburgh, looks into this or the other most obvious settlement of swarming humanity at the very parish church door, and finds that not one-third of the best educated people in Europe can spell sense out of their Protestant Bible, and not one half of them ever were taught to lip a prayer. Here was a discovery! here was a rottenness laid bare in the midst of our prond architecture of sounding plausibilities, which not one Stow and one Chalmers, but a whole parliament of such men were required to bring back to soundness. And, in the meantime, while the stench of these putrefying sores is yet strong in the nostrils of men, what happens? The model school of ecclesiastical Christendom, the patron establishment of Europe, the Kirk of Scotland, falls to pieces!—stands, to say the least of it, as the mere fragment and shell of what it was; while, at the same time, government inspectors, and visitors of Dick Bequest trusteeships, go about the country telling us (as smoothly as they can) that our parochial schools, also, are weighed in the balance and found wanting; that, instead of being the most perfect and normal institutions of the kind in Europe, they are, in many respects, the most imperfect and abortive; so narrow, in many cases, that the best way to enlarge them is to pull them down; so crazy, here and there, that, like an old shoe, though much vamping may make them better, it never can make them good; in short, that our educational institutions require, not merely a reform, but a revolution; that we must change all our principles, and all our habits, and learn to take off our hat to the "Dominie," not to the Duke and the D.D. To such conclusion the reiterated echoings of inane self-laudation have led the reflecting men of this generation. SCOTLAND, we have at last found out, with her established church and her parochial schools, is "a half-educated nation, both in the quantity and

quality of her educational institutions;" and truly we, "measuring ourselves by ourselves, and comparing ourselves with ourselves, were not wise."

The great leading feature of our Scottish system of parochial instruction, has been from the beginning, and is now, *exclusive aristocratic influence, and ecclesiastical control*. To bring before the public eye a few important facts with regard to the practical working of this system, is the object of the present paper. As, however, the principles on which that practice has proceeded may not be so well known to our readers beyond the Tweed as it is to ourselves, we shall, in the first place, jot down a few historical and legal points, which may serve as *nuclei* to the English reader, round which the variety of practical detail will conveniently crystallize itself.

In the first place, then, we acknowledge with gratitude that we owe our educational reputation, such as it is, altogether to our Presbyterian church, to our ultra-Protestantism, as the fashionable phrase now runs. This, indeed, is only natural; for, while Papists and Puseyites may consistently content themselves with the education of the clergy only, the assertors of private judgment, who allow of no statutory mediator between the individual understanding and the Bible, must, if they will not give up their distinguishing principle, consider it a great public duty to train up every individual member of a Protestant state to such a pitch that he shall be able to judge of the evidences of Christianity, and to read the Bible with discrimination for himself. It is not sufficient for a true Protestant, as it is for a Papist or a Puseyite, that he shall get the Church Catechism by heart, and say his prayers at the appointed time and place, according to the sacerdotal formula; but he must read and *study* the Bible; a book which is not one book, but many books—"searching the Scriptures daily," with judgment and discrimination, as well as with love and wonder, "whether these things are so." A consistent Protestant presbyter, therefore, must educate the people; he must believe schools to be as necessary to pulpits, as the foundation of a building is to the superstructure. It is delightful, accordingly, to find in what a right hearty and honest spirit the matter of education was taken up by Knox and our early reformers. There is much in the following well-known scheme, (composed by Knox and others, so early as 1560,) which the ripest educationists of the present day are only now beginning, in the most imperfect and fragmentary manner, to put into practice.

Of necessity therefore we judge it, that every several kirk have one schoolmaster appointed, such a one at least as is able to teach grammar and the Latine tongue, if the town be of any reputation. If it be up a-land, where the people convene to the doctrine but once a week, then must either the reader or the minister there appointed take care of the children and youth of the parish, to instruct them in the first rudiments, especially in the Catechism, as we have it now translated in the Booke of the Common Order, called the Order of Geneva. And further we think it expedient, that in every notable town, and specially in the town of the superintendents, there be erected a colledge, in which the arts, at

least logic and rhetoric, together with the tongues, be read by sufficient masters, for whom honest stipends must be appointed. As also, (that) provision (be made) for those that be poore, and not able by themselves, nor by their friends, to be sustained at letters, and in speciall those that come from landward.

The fruit and commoditie hereof shall suddenly appear. For first, the youthhead and tender children shall be nourished and brought up in vertue, in presence of their friends, by whose good attendance many inconveniences may be avoyded, in which the youth commonly fall, either by over much liberty, which they have in strange and unknown places, where they cannot rule themselves; or else, for lack of good attendance, and (of) such necessaries as their tender age requires. Secondly, The exercise of children, in every kirke, shall be great instruction to the aged (and unlearned.) Last, The great schooles, called the universities, shall be replenished with these that shall be apt to learning; for this must be carefully provided, that no father, of whatever state or condition he be, use his children at his own fantasie, especially in their own youthhead; but all must be compelled to bring up their children in learning and vertue.

The rich and potent may not be permitted to suffer their children to spende their youth in vaine idleness, as heretofore they have done. But they must be exhorted, and by the censure of the kirke compelled to dedicate their sonnes by (training them up in) good exercises, to the profit of the kirk and commonwealth; and that they must doe of their own expenses, because they are able. *The children of the poor must be supported and sustained on the charge of the kirk, tryall being taken whether the spirit of docility be in them found or not. If they be found apt to learning and letters, then may they not (we meane, neither the sons of the rich, nor yet of the poor) be permitted to reject learning, but must be charged to continue their studie, so that the commonwealth may have some comfort by them. And for this purpose must discreet, grave, and learned men be appointed to visit schools, for the tryall of their exercise, profit, and continuance; to wit, the ministers and elders, with the best learned men in every town, shall, in every quarter, make examination how the youth have profited.*

We do not quote this extract, of course, to express approval of every thing contained in it; but it conveys to the English reader a clear insight into the origin of our present system of education in Scotland, as a thing essentially attached and subordinate to the church; as a thing which the church regarded as substantially a part of itself, and which owes its existence, in its present shape, mainly, if not exclusively, to clerical recommendation and exertion. When, therefore, the churchmen of the present day urge eagerly their ancient claims to an exclusive control and jurisdiction in the matter of schools, they advance a plea which, however impolitic, pernicious, and unjust, is not altogether so unreasonable as many which the impertinent ambition of that class of men continually urges them to prefer. For not only have they a direct and strong interest, and a manifest vocation, to mould the juvenile mind, as much as may be, after their peculiar fashion; but they can point historically to deeds done, and say, This garden I have redeemed from the waste with my own spade,—this well I have struck out of the rock with my own hammer. Have not I, therefore, a good title, the only good title, to the continued property and supervisorship of it? This is the language which the church has been accustomed to hold; and, without stopping at present to analyze it accurately, and expose its sophisms,

we shall merely observe, that so far as it states the deep obligation which Scotsmen, of all denominations, owe to the Presbyterian Scottish Reformers, in the matter of schools, it states a truth, which only an extremely ignorant, or an extremely ungenerous, mind would wish to gainsay. As a matter of history, it is undeniable, that our parochial schools owe their existence, and their preservation, to the Presbyterian church; that they were, and had been, *de facto*, long before they were *de jure*, part and parcel of the national church. We are not, therefore, to be surprised if, in a well-known act of parliament, (1693, c. 22,) entitled, an “act for settling the quiet and peace of the church”—not an act for settling the order of schools and universities—we find the following clause: “That all schoolmasters, and teachers of youth in schools, are, and shall be, liable, to the trial, judgment, and censure of the presbyteries of the bounds, for their sufficiency, qualifications, and deportment in said office.” Schools are here treated by the statute law, as what they were by the practice and custom of the land—*institutions created by the influence, and dependent on the power of the church*. Does any person wish to understand this concatenation and subordination of church and school better than he can do by the dead letter of an old book? let him look to the Free Church of Scotland—a church only a year old. That church has already one hundred and twenty-two schools, besides a large normal school; and it has a theological college, soon to be extended into a secular university. These things it has: what it will have after such brave beginnings, no heart that believes in human nature can doubt. We see, therefore, before our eyes, bodily, that there is a virtue in a church to create a school; and if to create, then also to command it: for surely I have a right (*prima facie* at least) to command my own creature; and as it now is with the Free Church, and the Free Church school, so it anciently was with the parochial schools of the Establishment—*ECCLESIASTICAL CONTROL belonged to the very essence of their constitution*.

So much for this influence,—what we may, by way of distinction, call the main and originating, the positive and plastic influence, that created and sustains the parochial system in Scotland. The other influence, that of the aristocracy, was at first merely secondary and accessory, and has long been more negative and obstructive, than positive and creative, in its operation. The schools could not be erected and maintained, of course, without money: the aristocracy, with that unscrupulous greed which has ever been characteristic of them, had seized on all the public patrimony of the country, the church lands: there was no money for schools or schoolmasters, except what these men could be forced to refund out of their iniquitous spoils. Hence came aristocratic influence. The church and the schools were both dependent on the good will of the aristocracy, by a necessity base, indeed, but strong; the necessity that makes a man's sublimest thoughts, and most heavenward aspirations, daily dependent on his

stomach. The aristocracy had to supply a body to that educational soul which had come out from the church; and the history of Scotland, for three hundred years, loudly testifies, that in proportion as the soul was large and vast in its projects, so the body was meagre and crippled in the means which it supplied for their execution.

The system of joint aristocratic and clerical administration, which distinguishes the parish schools of Scotland at the present day, was finally settled and arranged by the act of King William 1696, c. 28, entitled, an "act for settling schools." But as the provisions of this act were afterwards improved and extended by an act passed in the year 1803, (43 Geo. III. c. 54,) entitled, "an act for making better provision for the parochial schoolmasters, and for the better government of the parish schools in Scotland," commonly called, the Schoolmasters' Act, we shall, in the few following points of jurisprudential detail, refer exclusively to the latter statute.

The burden of providing a school and a school-house for each parish, is laid by this act on the heritors; the right of electing a schoolmaster is given to a meeting composed of the landed proprietors and the clergyman of the parish, of which meeting the clergyman is a sort of permanent convener: and the right of trial of qualification, of suspension and deposition of the schoolmaster, as of a general superintendence over the schools, is given to the presbytery. These are the general features of the act; but to a person who studies it carefully, two things strike him through the whole with extraordinary prominence: viz. The extreme niggardliness of the educational provision made by the heritors, and the extreme jealousy of exclusive jurisdiction and supervision on the part of the church. We are, in the first section, for instance, told, "that after Martinmas 1803, the salary of each parochial schoolmaster, in every parish in Scotland, shall be not under three hundred merks (£16, 13s. 4d.) per annum, nor above four hundred merks Scots (£22, 4s. 5½d. sterling) per annum;" and in sec. 11. where provision is made for two schoolmasters in very large parishes, the salary of each teacher is fixed absolutely at the minimum of £16; and "the heritors of such parishes, in respect of their being thus bound to pay an higher salary, are hereby exempted from the obligation of providing schoolhouses and gardens for the two teachers!" Can any thing more niggardly be conceived? Men who possess whole parishes and counties and islands, grudging £32 to a brace of schoolmasters; and with this paltry pittance, refusing him a stone wall to shelter him from the Highland snow, and a bit ("one fourth part of a Scots acre") of moor ground for a kail yard! O fie! fie! if this be the generosity of our Scottish nobles, let no honest man be of their council. These men boast of their pedigree; and truly shabbiness has been entailed upon them from the days when they vexed the righteous spirit of John Knox even until now. But this is not all the magnanimity of the Scottish aristocracy in respect of education. This large salary of £16 is not all to come out of the "game preservers"

pockets; they are to have "relief against their tenants," for one half of the sum. *O Dii immortales!* and what boon do the poor tenants receive for their share of this burden? Are they to have any vote in the parochial meetings for fixing the schoolmaster's salary? Are they to have any voice in the election of the poor half-starved "Dominie," to whom they are to commit the education of their own children? No! they are to share the burdens, but not to share the privileges. This is the law of aristocracy. The heritor may elect whatsoever creature he chooses, by himself, or "by proxy, or by letter under his hand,"—that is to say, by every miserable jobbing attorney whom he may choose to employ to lift his rack-rents,—the absentee heritor who is racing at Doncaster or living riotously at Naples, the man who has no interest in the parish, except the negative interest to save the half of £16, or perhaps only the half or the quarter of that yearly,—is to have a voice in the election of a schoolmaster, while the respectable, industrious, intelligent tenant, is to have none. No! not even the half of a voice; but he must pay the half of the salary. Call you this *justice*, masters, not to speak of *NOBILITY*?

We shall now make one or two extracts from the act of Parliament to show the extent to which ecclesiastical control and superintendence is maintained over the schools. In sec. 16, it is enacted that the schoolmaster elect shall appear before the presbytery, within whose bounds the parish is situated, and "the presbytery shall take trial of his sufficiency for the office, in respect of morality and religion, and of such branches of literature, as by the majority of heritors and ministers shall be deemed most necessary and important for the parish, by examination of the presentee, by their own personal inquiry, or otherwise, and shall see him sign the Confession of Faith and formula of the Church of Scotland; and that their determination as to the qualifications of such presentee shall not be reviewed, or suspended, by any court, civil or ecclesiastical." Then sec. 18 enacts farther, that "the heritors and the minister shall have the power of fixing the school fees from time to time, as they shall deem expedient;" and sec. 19 continues, "that the superintendence of schools shall continue as heretofore with the ministers of the Established church;" and sec. 19 farther enacts, that, "as often as presbyteries in the course of their visitation shall find any thing wrong with respect to the hours of teaching, &c., they shall have the power of regulating the same in the manner they may judge most consistent with the particular circumstances and general good of the parish: and that the schoolmaster shall conform to and obey all regulations, so made by the presbytery, under pain of censure or suspension from or deprivation of his office, as to the presbytery shall seem proper." And finally, sec. 21 enacts, "that the presbytery, on complaint from the heritors, ministers, or elders against the schoolmaster, charging him with neglect of duty, &c., shall, after taking the necessary proof, acquit or pass sentence of censure, suspension, or deprivation: that such judgment shall be final without appeal

to or review by any court, civil or ecclesiastical : and that if they shall depose the incumbent from his office, his right to the emoluments and accommodations of the same, shall cease from the time of his deposition."

These extracts are sufficient, without comment. It does not require much penetration to see what they mean. In the original erection of the schools, in the periodical election of the schoolmaster, and the provision for his comfort, the heritors, that is to say, the landed aristocracy, are the ruling and almost exclusive power ; they are constituted into a permanent local board to determine the quantity and quality of education to be given in the school ; and the presbytery of the bounds acts in the double capacity of an exclusive local board of educational inspectors, and an exclusive court of local jurisdiction. The question now remains to be asked, What peculiar claims the parties possessing these exclusive privileges have to possess them ? What peculiar aptitude the persons, on whom the performance of such high duties is laid, have to perform them ? And then another, and the most important question, How have these parties actually exercised these privileges, and performed these duties ?

In answering these questions, the first and most obvious remark to be made is, that any parties claiming an exclusive privilege, must make out, not merely a strong case of right and interest to interfere on their part, but a strong case of want of all right and interest on the part of all other persons. Now, this is manifestly both a hard and a harsh thing to do ; and the consequence is, that for twenty claims of exclusive privilege that are set up by ecclesiastical or other corporations, not one of them will stand ground for a minute before any bar, except the bar of the corporation itself, and those who are dependent upon it. Such claims, in fact, do generally imply, not merely an overweening conceit, and an ignorant self-satisfaction, on the part of the claimant, but a disposition essentially ungenerous and base towards all other claimants. To sit and hear an argument of a venerable General Assembly, in favour of university tests, or any other exclusive privilege, is indeed a sorry sederunt. The ears of the auditor are circum-undulated grandly with a magnificent swell of awe-inspiring sounds—such as church and state, morality, religion, humanity, Christianity, and what not ; and yet, through all this tumid voluminosity of plausible words, a little child may see there is nothing in the logic or rhetoric of the long declamation, but an undue appreciation of self, and an undue depreciation of others. This is unquestionably all that need be said on the question of university tests, that has lately received so much discussion in Scotland. Public opinion and public practice have long ago decided against them ; and does it stand otherwise with the schools ? Assuredly not. The well-deservings of the presbyterian clergy of Scotland, in respect of the parochial schools, have been already stated in this paper, and most gratefully acknowledged ; but these well-deservings, be it remarked, though they establish the claims of the

clergy to have *much* to say in the superintendence of national education, are very far from founding in them any right to say *all*. And the fact is, the reasonable part of our churchmen are now so thoroughly convinced of the insufficiency of the act 1803, as respects educational supervision, that they have, though not without considerable opposition on the part of some bigoted brethren, submitted to the imposition, first of one, and then an additional inspector of schools appointed by the crown. This is a confession of the strongest kind, that the exclusive privilege of the presbyteries has not proved salutary. How, indeed, could it have been otherwise ? If, as Solomon says, "in the multitude of counsellors there is wisdom," shall a Scottish corporation of presbyters say, that in respect, not of matters purely ecclesiastical, but of matters scholastic, matters that can be only secondary and subordinate to them, they will manage matters best when they systematically exclude the advice and co-operation of all other classes of men, and specially of persons who have made education, in all the wide variety of its matter and method, a professional study ? It is too gross a proposition to be stated. And yet, as we have seen lately in the resolutions in favour of university tests, carried with only one dissenting voice in the Kirk Assembly, *nihil est tam turpe quod non fecerit aliquis clericorum*. Generosity, and largeness of heart, are certainly not clerical virtues. Churchmen are a narrow-chested generation. We return them, therefore, our most heartfelt thanks for this small boon of tolerating state inspectorship of schools. To speak honestly, we did not expect even this from them. But much more remains to be done ; much, we fear, that in the present temper and position of church parties, neither will be done, nor can be done. It was, it will be remarked, in the capacity of Presbyterians, that our clergy exerted their influence to get schools founded and maintained in every parish of Scotland : it is to the body of Presbyterian clergy that Scotland is indebted for all the good that has hitherto resulted from these institutions. It is the whole body of the Presbyterian clergy, therefore, and not this or the other section of them, that are entitled in justice to prefer a claim for a large share (of course we do not say an exclusive share) in the control and administration of them. But this plain sentence of common equity, that section of the Presbyterian Church of Scotland, called the Established Church, never would hear ; did not hear after the original minor dissents in the last century ; does not hear now, after the great dissent of the Free Church in 1843. The pious Presbyterian men, who headed and who head these dissents, had, and have, as just a claim, in nature and fact, to have a voice in the management of the NATIONAL parish schools, as the Presbyterian men, pious and not pious, who did not dissent. For there is no crime, before a truly Protestant government, in dissent ; there may be, and there often is, a great virtue. None but a Puseyite can consistently gainsay this. What shall we say then, if, from the management of the Presbyterian schools of this country, from

the dignities and emoluments, however small, of Presbyterian schoolmasters, a large section of the most pious and zealous Presbyterians of the country are, by the monopolizing law of 1803, excluded? We can only say, that these monopolizers have law in their favour, but not justice; that injustice of the grossest kind is committed by the national schools—schools intended for, and originally used by, the great majority of the nation—being given over as private property to one section of those who profess the national religion. For the national religion of Scotland, parties may require to be reminded, is not the Establishment or the Free Church, the state-paid churchmen or the voluntaries; not patronage, and a manse and glebe, but Presbytery and the Shorter Catechism. Wherever these things are, there also the Church of Scotland is. The church of the Duke of Buccleuch has no more right to an exclusive supervisorship of the parish schools of the nation, than the church of Janet Frazer. If Janet Frazer has a son of pedagogic propensities, he has as just a title to a school-house, and £16 a-year, as the son of one of his lordship's flunkys.

These remarks may be enough for the ecclesiastical element in the system of our national schools. With regard to the laic element, we have already expressed our opinion, that there is no hint of justice in giving the exclusive control of these matters to heritors: we now add, that much less is there any propriety or expediency of any kind. The heritors are precisely the persons, in nine cases out of ten, who have the least personal interest in the well-being of the parish school. If, indeed, there were an act of Parliament, (as we think in policy there ought to be,) compelling heritors to reside two-thirds of the year on their estate, or else to pay a heavy fine, for local and parochial purposes, then the heritors might have some substantial interest in the school of the parish to which they belong. But some of them, we well know, possess whole parishes and districts, and live in London or in Paris; and even of those who perform their social duties to the nation of which they are a part, by living at least one-half of the year on their estates, how few are there who send their children to be educated at the parochial schools? The parochial schools are, in fact, so miserably provided in all respects, the schoolmaster is systematically kept so much beneath the level of what is called gentlemanship in this country, that no heritor would send his children to the parochial school, where he is within reasonable reach of a good burgh academy. Moreover, if the heritors are to act with the clergy as an educational board in each parochial district, it were but reasonable that they should perform their important public functions in their own persons, and not in that negligent fashion which the act allows, "by proxy, or by letter under their hand." What is this, as we already stated, but to surrender the important local trust, with which they are honoured, to any perking creature of an attorney in the county town, who may happen to pay a visit to the parish once a-year for the purpose of collecting

rents? But the truth unfortunately is, and must be repeated, that, of all men in the parish, the heritors and their factors are precisely the persons who have the least interest in improving and elevating the school of the district. It never can be improved, in the first place, except at their expense; and as they are generally persons of expensive habits, and often in debt, it is obvious they will not, in many cases, be apt to look on the poor schoolmaster's claims with more complacency than on their wife's dressmaker's account, or their own tailor's bill.

We come to this conclusion, therefore, on the whole matter, that neither clergy nor heritors can prefer any valid claim to an *exclusive* direction of parochial education in Scotland; and no sane man will wonder that it should be so. Both heritors and clergy have something else to do, than to attend to education; the heritors, those of them who are not altogether idlers and vagabonds, are busy with county politics, with agricultural improvements, or with steeple-chases. The clergy are busy with sermons, and sick persons, and with Lord Aberdeen's Bill. Human beings truly are not of that calibre of conscience, or texture of brawn, to be wisely intrusted with any great public concern in a merely secondary and accidental way. Education is a great public concern; and, like other concerns of the like nature, can be safely intrusted only to official and responsible persons, specially exercised in the principles and in the details of that department over which they are called to preside. It has been the grand practical mistake of this country, a radical error of wide-spreading malignity, to imagine that any body is good enough for a teacher, and that any body may take upon himself, as a light and secondary matter, the important business of superintending national education. We would commit the patronage and superintendance of parochial and other schools in every country, to a local board of office-bearers, specially appointed and paid for that purpose; these boards should consist not of clergymen only, or heritors only, but of persons of influence and intelligence generally; to be elected not by the crown exclusively, or by the church exclusively, or by any body exclusively, but by different bodies having interest, so as to prevent the possibility of their becoming mere instruments of church or state partisanship. From such local educational boards, clad with official authority, and subject to official responsibility, no sane man would wish to exclude the clergy: on the contrary, we would come willingly forward, and welcome the pious Christian men of all denominations, and beseech them to join with us, in the noble and arduous work of education reform; we wish to exclude no person of piety and intelligence from co-operation in this grand national work; and it is precisely because we, as lay-education reformers, are conscious to ourselves of no mean jealousy towards the established clergy, or any other churchmen, that we cannot comprehend why they should wish to exclude us. Party spirit, indeed, purse and pedigree, lord it so tyrannically over nature, truth, and justice, over human feeling and

Christian principle in this country, that any such rational scheme of co-operation as we are projecting, is not likely soon to take place. Perhaps without a smart shock of a REVOLUTION, neither this nor any other social change of importance, will be carried through in this most factious and foolish land. Nevertheless, though folly and faction may bawl in the market-places, reason and moderation must make a protest. If the crime must be com-

mitted, you, honest reader, and I, may at least wash our hands, and be clean.

We now come to the question of fact, How have these privileged parties, the landed aristocracy, and the clergy, actually exercised their exclusive rights, and performed their self-assumed duties?—

But this part of the subject we must reserve till next month.

OSWALD HERBST'S LETTERS FROM ENGLAND.

LETTER I.—TO CARL FRÜHLING.

Penrith.

I AM in England. After an easy voyage, I arrived in the town of Newcastle a fortnight ago. The entrance of the Tyne is noble, and crowded with vessels of merchandise. Shall I confess that the first sensation I had upon landing in this town was something of Heimweh? (they have no name for it here.) When I walked out into the crowded streets of this commercial place, I felt my own insignificance to a painful degree. In that quiet little town of Franconia, where I spent last summer, the very air seems favourable to philosophic contemplation. One feels there as if one's thoughts were of some importance to the world, which seems to lie passive and recipient around one; but here, how different is my feeling! What can gentle thoughts do here! Can you make these money-seeking crowds of men stand still long enough, or hold in the breath of eager desire while you instil into them lessons of unworldly wisdom? How the clergymen feel in these great commercial towns, I can hardly imagine. Perhaps they are pleased if they get new churches erected and well-attended on Sundays; but I should be very discontented in their situation. But then I am a dreamer. Well: I already feel that if I came hither for mere immediate pleasure, for objects exactly accordant with all my predilections, I have made a wrong choice of ground for travel; but if I wish to try my patience with a stout opposition to my ruling fancy, or to enlarge my mind by the contemplation of a wide diversity, here I am right; for I already feel that England is the antipodes of our fatherland. And, after all, the disagreeable is, perhaps, as essential to the improvement of the mind as the agreeable. We must have the hard as well as the soft, the ungenial as well as the congenial, or we fall into a weak and sickly self-sameness, instead of a large and healthy unity of mind.

We cannot always live upon the food which we have already well digested and assimilated; but must take fresh nutriment from the outward world, though the process of digestion may cloud the head a while. I am sure I shall find plenty to try my digestive economy in this great, busy England. But I will leave this subjective mode of speaking. I cannot say that I would see the diversity which I find existing between England and our well-loved Deutschland destroyed. I would not have England assimilated to Germany; and I

am sure I would not have Germany conformed to the present condition of England: no, not for all the advantages (so far as I understand them) of a free press and representative government. But of politics I shall write when I get to London.

For want of a companion, I suppose, I soon exhausted the objects of interest in this town. Here is a good literary institution styled the Athenæum; but I have heard no lectures there. The town has been greatly improved of late years, by the building of several streets of splendid shops and respectable houses; but the work seems to have proceeded (as such matters often do in England) too rapidly; as many of the houses remain unlet, and give the town a rather depressed appearance.

Soon after I arrived I devoted a very rainy day to the study of the counties of Northumberland and Durham. The result of this study was a determination to cross the Tyne, and see the old city of Durham, with its cathedral, and other spots of interest in its neighbourhood. Accordingly, one rainy morning, I set out by railway, and in the course of a little time, arrived in the city. The speed of travelling, and the level line, allowed me only hasty glimpses of the country, which seemed rather bare. Its most striking features were the chimneys of steam-engines, and the long lines of coal-wagons travelling rapidly upon the colliery railways. We passed over a very noble stone-bridge named after the Queen. It crosses the river and the valley of the Wear; but it seemed to me a great inconvenience that the entrance upon the bridge on both sides of the river was made at a very sharp angle for railway-travelling, so that the engine's speed had to be considerably diminished in passing over it. The neighbourhood of the city of Durham abounds in picturesque situations; but the city itself is, on the whole, mean in its interior appearance. On a considerable eminence from the river, whose banks are steep and thickly wooded, stands the ancient cathedral, grand and heavy. My first business was to climb up a steep and narrow street, from which the entrance into the large square in front of the cathedral is fine and imposing. The north front of the pile first struck my view. It is exceedingly grand. There is nothing particularly lightsome or beautiful about it, nothing apparently designed for effect; but the vast building has throughout an expression of venerable grandeur mingled with something of antique gloom. The organ was pealing as I entered. The enormous round pillars, (I should say of between seven

come from the grave to sign, or some power of mischief had done it to mock her; for it was blank, she protested, when the major left home, and ever since he fell she had kept it in her bosom and under her pillow, and had often looked at it, and seen no writing there until now. I knew not what to reply: there was something more than was right in the matter, I verily believe; but what the exact truth might be was never known, for the poor girl's brain was turned; it was useless to torment her with questions. She never held up her head again—and died away before the summer was over, on her twentieth birth-day. I often mused on that rising of the body in the night; and at least had now seen enough to think it might have been as well for poor Rica if the major had really come to life again. He had become a changed man, she said, and treated her as tenderly as if she had been a countess. It may be that he had repented, if this account was not merely an exaggeration of her grief for his loss, which was the mischief that killed her. I have now told you all my story."

"And when you look back on it, does not it seem as if you only imagined that visit of the major's?"

"How should it?" the old man answered, earnestly. "There could be no fancy—it was the dis-

turbed conscience that vexed him: it would have been stranger if he had rested, with all those misdeeds and broken promises on his mind; and my own belief is, that the spirit had tried to return and fulfil that act of justice to Frederica:—perhaps it troubles him yet. But I have seen him no more, thank God!"

"And how have you lived since?" I asked.

"After her death, I could not leave the place where she was buried; and Major von Knebel, (an old Prussian soldier, like myself,) spoke to Her Highness, who gives me a small pension, that keeps soul and body together, that is all. I can do no work, and the street-boys call me hairbrain, (*has-enfuss*,) so that I live with my own thoughts, and mostly go out at night, when no one disturbs me."

"A singular tale," said I to my myself, after the vagrant had been dismissed with a gratuity. "I am glad that Clarence was not here to be frightened by it,—women are such foolish, nervous creatures."—

Just as I said this, my wife's bell rang smartly; and I started up from my seat, as if a ghost had laid its hand on my shoulder. "There are foolish, nervous creatures in the world," thought I, as I slowly crept up stairs, "besides women."

V.

PAROCHIAL SCHOOLS OF SCOTLAND.

(Concluded from page 521 of our August Number.)

HERE, happily, we are supplied with such abundant materials, by the reports recently published, that we shall have little to do but systematize a few extracts, leaving the reader to draw his own conclusions, with as little interruption of comment on our part as possible. Our extracts, for the purpose we have in view, may most conveniently be arranged under the following heads:—

- I. The school buildings.
- II. The school apparatus and machinery.
- III. The status and condition of the school-master.
- IV. The quality and the quantity, the matter and the manner of the teaching.
- V. The superintendence and inspectorship of the schools.

It is necessary, however, before making these extracts, strictly relating to the parochial schools, to observe that the parochial system, excellent as it was, had it been carried out with spirit and consistency, did from the beginning make no provision for the education of that portion of the community that are in the greatest want of education, and from whose wild and lawless state society has long suffered, and is daily suffering the greatest part of the evils under which it labours. We need scarcely say, we mean the poor inhabitants of large towns, and those swarms of their ignorant lawless progeny, that are to be seen roving about every considerable town in the kingdom, educated in hundreds by the tossings and

squeezings of blind circumstance, only to become thieves and prostitutes. For these unfortunates, the parochial system made no provision: and so they grew up plentifully, like weeds in a neglected garden, till some twenty or thirty years ago, in Glasgow, God moved the hearts of a Chalmers and a Stow, to take some brotherly charge of their destitution. Since that time much has been done in Glasgow, and elsewhere, to fill up this woeful chasm in our educational organization; witness only the Heriot Schools in Edinburgh, at which 2000 poor children are taught gratis, not by broken down tailors, and weavers, as used to be the case in some of our parish schools, but by well educated men, receiving a salary of £140 a-year. This is an improvement indeed: the most decided advance that education has made in Scotland during the last fifty years; but *it is no part of the parochial system*. It is not to the parochial system, in fact, that the great improvements, lately made in Scottish education are principally due; nor were the parochial schools at any time entitled to the exclusive meed of the praise which educated Scotland was always forward to claim from her less happily situated sisters.

We now proceed to the extracts. As to the first head, by the act of parliament, sect. 8, the heritors were required to provide "a commodious house for a school." This sounds very well. But who was to determine what sort of a house was "commodious" for a school? The heritor, who might care nothing, and the minister who might know

little about the matter. The consequence has been what might have been anticipated. The heritors, in most cases, have considered rather what was commodious for their own pockets, than commodious for a school. We do not say, they did this purposely; they did it by instinct if you please, and ignorantly; but still they did it.

"The teacher," says Mr. Gibson* "has very frequently to contend with all the inconveniences and discomfort of a restricted and too limited accommodation. I do not here allude to the size of the school-room; that is in general far too small. But I wish to direct special attention to the circumstance, that the teachers are compelled to conduct in one apartment, and at the same time, the various branches of an elementary education.

"The want of an additional class-room for the younger children, and of an enclosed and spacious play-ground, to which they in fine weather, and after the constrained positions and intellectual exertion of the school-room have prepared them for relaxation, might be prudently and safely sent, almost necessitates the confinement during the whole day of those who are not actually under instruction more than a fourth of the time they spend in the school-room.

"This is in every view of it detrimental. *It interferes with the general quiet, good order, and discipline of the school-room. It has an injurious influence upon the health of the children. It almost necessarily engenders in their minds a distaste to school and school exercises, and greatly impedes the master in conducting the education of the more advanced pupils.*"

Here are important educational truths truly: but during the long century and a half that has run its course from the year 1696, when the "act for settling schools was passed," heritors and presbyteries have either not perceived at all, or have been very backward to perceive these things.

But there is something worse than mere narrowness of room, and want of play-ground, to be said of the Scottish parochial schools. Witness the following extract, which includes also the Assembly's schools in the presbytery of Tongue, in Sutherlandshire; but it must be borne in mind, with regard to these latter, that though they are not part of the regular parochial system, their deficiencies, whatever they are, are also the deficiencies of the parochial system. For had the landed aristocracy in the Highlands shown any practical zeal to give that system in these districts fair play, schools supported by the imperfect means at the disposal of the General Assembly would never have been heard of. What indeed is every Assembly school, and every adventure school, in a Scottish parish, but a standing proof that the landed aristocracy, on whom was laid the honourable charge of providing schools for the parish, have not done their duty?

There are five parochial school-houses in the district. Those of Tongue and Skerry are recent erections: the former was built in 1835, the latter in 1836. Both are good, substantial, and sufficiently commodious buildings, and in excellent repair. The parochial school-house of

Strathy was erected in 1829, that of Farr in 1809, and that of Durness about sixty years ago. These are in an unsatisfactory state: the situation of that at Farr, though central, is unhealthy; the building is in very bad repair; it is not well ventilated or lighted, and it is incapable of accommodating more than two-thirds of those who are in regular attendance during the winter months.

The walls of the school-house at Strathy are substantial, its situation is healthy, and in all respects well chosen; but it is said to be very cold in winter: the roof is of thatch, the floor is covered with flags, and even at the period of my visit, (the middle of June,) it presented an aspect of great discomfort.

The parochial school-house of Durness is, in every respect, quite unsuited to the purposes of instruction. Its situation is low, damp, unhealthy, and not central. It is in miserable repair: the roof is of tiles, many of which are broken, and the thatch with which they are covered is not water-tight.

The school accommodation provided for the teachers connected with the General Assembly's Education Scheme, though generally situated in localities at once healthy, and within reach of the surrounding population, are, in regard to their state of repair, not greatly superior to most of the parochial school-houses.

The school-house of Skerry was erected in 1833. The walls are substantial, but the floor is earthen, and very uneven. It is not well heated, and is not sufficiently commodious.

The school-house at Talmine, which was built in 1826, is inferior to that just described. Its roof is of thatch, and is seldom water-tight; the whole apartment is in miserable repair. The walls are very dirty, the floor is earthen, and very damp; the ventilation is not good; it is also badly heated and lighted.

The school-house at Ceannbinn was erected about twelve years ago. The walls are good. It is covered with tiles, but these are in bad repair: the floor is earthen; the apartment is not well lighted, and is very cold and damp.

The only adventure school in the district is situated at Durine. The school-house is of the most miserable description; and yet it is a monument of the solicitude which the very poorest of our Scottish population feel for the moral and religious education of their children. Dissatisfied with the parochial teacher, and determined not to have their children educated by him, out of their most scanty incomes they raised the sum of £7, with which they procured materials, and, with their own hands, reared the humble structure.

The walls are of dry stone, and not more than five feet high; the covering is thatch; there is no fire-place, and no window; but in the roof are large openings, from which the smoke from a small peat fire, that ascends most gradually, escapes, and by which all the light that is within finds an entrance. The dimensions of the apartment are twenty-four feet by ten; the height of the entrance exactly four and a half feet; and here sixty children are congregated and taught, while very few cross the threshold of the parish school.

So much for the mere stone and lime of our parochial machinery. We would not wish it to be understood, of course, that things are every where as bad as in the presbytery of Tongue; as little would we suppress the fact, that when clamant evils of this kind were intimated to parties, having both the power and the will to do good, they were, to a certain extent, remedied; but the evils existed, nevertheless, and existed—God knows how long—as a part of the system.

With regard to the second head, of SCHOOL APPARATUS, the following extract from the same Report may be sufficient,—

In the parochial school-houses of Tongue, Strathy, Farr, Durness, Scourie, Fearn Edderton, Logie Easter, and Rosskeen, there was no school apparatus, no globes,

* Report on the Presbyteries of Haddington and Dunbar. Vol. 1810-1, p. 280.

no maps, not even a black board. In Kincardine parochial school-house, the only apparatus was a black board. In that of Nigg, there was, in addition to the black board, a ball frame. In that of Tarbat, a black board, five large and a few small maps. In that of Tain, a black board, an alphabet board, a ball frame, and a good supply of maps; and in that of Kilmuir Easter, a black board, and nine large maps, kindly supplied by Mr. Hay Mackenzie of Cromarty.

Here are eight parishes, out of thirteen, possessed of no school apparatus — not even a black board! But the Duke of Sutherland was not obliged, by the letter of the law, to provide a black board; and the presbyteries of Tongue and Tain — very likely also the starveling pedagogue himself — did not know the use of such a thing. Upon such barren beginnings, who shall dare to propose a museum, a library, a gymnastic apparatus, and an apparatus for an industrial school, as a farther burden upon the munificence of Scottish heritors? But to proceed.

With regard to the status and condition of the schoolmaster, there are three things to be considered. First, The provision made for his independence, comfort, and dignity. Second, His state of subordination to the Established Church. Third, His personal fitness for his professional situation. Now, in all these respects, the real state of the so-much-belauded parochial schools of Scotland, has been either lamentably bad, or, at least, below par. As for the first matter, the miserably small salary of our parochial schoolmasters is at once a proof of how low an idea the landholders entertained of the degree of comfort and dignity belonging to a public educator, and an index to the beggarly meagreness with which the whole system has been organized. By the act of 1808, as we already showed, the highest salary for a parochial schoolmaster is £22 a-year, which, with the fees, in many parishes, did not produce an actual income of above £35 or £40 a-year! There is, however, a provision in that act, subjecting the salary to a periodical revision and increase every twenty-five years; and, by virtue of this clause, the lowest salary is now, we believe, £25, and the highest £34. This sum, with the fees, may make an average of £50 or £60 a-year, all over the country, besides a small house, and a quarter of an acre of ground. Does any person imagine, that a paltry pittance of this kind, can be any inducement to young men of talents and mettle, to devote themselves to the laborious, and often fretful, work of education? Plainly not; and the consequence has been practically, that the whole body of educators in Scotland has sunk in public estimation, by being associated with that starved and stunted race of public instructors, who, on one occasion, making an energetic but unsuccessful attempt to raise their social status, thus sadly and truly depicted their degraded condition. "It is impossible for us, upon our present small income, to maintain that influence and regard which is due to our function and character. Want and poverty naturally depress our spirits, sink the credit of our office with people of every rank; and, what is worst of all, our injunctions can never have their due weight with the children who are under our care, while possibly they see

their master as little taken notice of as the meanest in the whole parish."* This complaint was made about an hundred years ago, in the year 1748; and though some little improvement has been made since, can any person say that these meritorious public servants, are not comparatively in the same lame and crippled position still? The meagreness of the schoolmaster's salary is the source of a great part of our present educational powerlessness. A great majority of our teachers are intelligent and educated men; and if they only had the means, do not want the will to advance both themselves, and the noble cause of which they are the representatives. But with a palsied arm, the most heroic will can never learn to strike hard blows; and we must not, therefore, be surprised to find, that the parish schoolmaster, finding his profession in such small estimation with an unthinking and ungenerous public, is forced, in self-defence, to regard it in the same light himself, and view the desk as only a stepping-stone to the pulpit. He accordingly thinks more on sermons than on primers; and is more anxious to secure the heritors' suffrage in helping him to a kirk, than forward to make himself prominent in preaching the odious mission of pedagogic emancipation. This brings us to the second practical evil of our parochial system — the complete subordination of the school to the church; on which we shall content ourselves with the single remark, that, while it is undoubtedly necessary that the person who is to superintend the general training of youth in schools, should be both pious and orthodox, this Christian piety and Calvinistic orthodoxy, can readily be secured in a thousand obvious ways, without that total subjection and subordination of the school to a section of the Presbyterian clergy, which is so prominent a characteristic of the present system. This subjection and subordination is such as, in the estimation of the present writer, to amount to a complete degradation and branding of the whole pedagogic class. Let the words of the act of parliament, already cited, be soberly considered, and it will appear as if the framers of that act had one selfish object continually in view, *to keep the parochial schoolmaster in a state of slavish dependence on the parish minister.* Now, the testimony of the distributors of the Dick Bequest money† chimes in here with the cry of nature and liberty, to the effect, *that a schoolmaster must be a schoolmaster standing on his own legs, and attending to his own business; not a mongrel creature, half a teacher and half a preacher at any time; at no time either the one or the other, with vigorous concentration of purpose, and a healthy totality of view.* On the 21st February, 1839, the trustees of the Dick Bequest adopted a resolution, that it was their duty "to

* Annals of the Church of Scotland from 1739 to 1752. Edinburgh: Johnstone. 1836.

† Mr. Dick, a native of Forres, in Morayshire, was born in 1743. He went to the West Indies, where his talents and industry soon enabled him to amass a large fortune. He returned to England; and dying in 1828, left a capital of £113,147 sterling, to be invested as a fund for increasing the salaries of schoolmasters in the three counties of Moray, Banff, and Aberdeen. Here is a lesson for foolish men how to leave their money wisely.

withhold the benefit of the funds from such schoolmasters as now have, or shall hereafter form, permanent engagements as preachers or preaching assistants." This sensible resolution was, as might have been expected, stoutly opposed by a large body of those northern clergy, whose one idea on the subject of schools is, that the more power churchmen have over them the better. But the trustees, with a breadth of healthy and unprejudiced view, very different from the common educational notions current in church courts, referred emphatically to "the vital importance and arduous duties of each of the separate offices of schoolmaster and preacher, and the diversity of their nature in several particulars, — the great unlikelihood, if not impossibility, (considering the mental energy and devotion indispensable to the adequate discharge of each of these functions,) of one individual attaining to the highest excellence of which he is capable in either, if forced to combine them as stated and incumbent duties, — the right of all concerned to have the school in the best condition to which the application of a teacher's whole time and powers can bring it, — the duty of the trustees to discourage stated extraneous engagements, of such a weighty and responsible character, as must necessarily occasion mental distraction and anxiety, and thereby prevent the best possible condition of the school." So far the trustees. It is, in truth, a sad thing to think, that the scurviness of our Scottish aristocrats will not allow a teacher of youth any convenient standing-room within the bounds of his own profession, but he must even be content to eke out his scanty income, with the small fees of a session or an heritor's clerkship; and be eager to supply his lack of personal dignity by grasping greedily, at every turning, after assistant-preacherships, and other ecclesiastical expectancies. There is but one way to remedy this evil, and it must be had recourse to; make the teacher's status as respectable as the preacher's. Let every parochial teacher have £150 a-year of salary, besides his fees; and let the common courts of justice be open to him equally with any other citizen. Nothing less will do it.

There is but one more matter to be touched on with reference to the personal condition of the schoolmaster; and that is his professional fitness. On this head, the Report of the trustees of the Dick Bequest furnishes the most unquestionable evidence of the faultiness of the present system of election and trial. "By the terms of Mr. Dick's settlement," say these gentlemen, "they are bound to administer the funds in such a manner, as to encourage active schoolmasters, and gradually to elevate the literary character of the schoolmasters and schools in the three counties of Elgin, Banff, and Aberdeen. Now it was presently found, that the trustees could not with certainty look to the accomplishment of this object through the medium of the electors; representations made to them, in some instances, having apparently failed of any effect; since teachers of immature age, incomplete education, and without experience, were appointed to supply the vacancies

in the cases referred to. A statutory requirement of preparatory study, or professional training, might have afforded some check to elections, which could not but be regarded as unfortunate; no such legal requirement, however, exists. *Nor was an adequate remedy found in the presbytery's power of trial.* That power did not prevent admission in the cases referred to; nor is it supposed that it could have done so. The presbytery's trial is statutory, strictly defined and limited to certain express objects, which do not embrace any branches but such as the heritors may have prescribed, and do not include the essentially important inquiry of aptitude to teach. Besides, that admission by the presbytery, which must take place where the presentee possesses the *minimum* of needful acquirement, could afford no guidance to a trust which, in the distribution of its funds, makes the *quantum* of acquirement an express "element of consideration."

The school, and the schoolmaster, having been thus so miserably provided, we shall not be surprised to find farther, that neither in quantity nor in quality is the teaching in our parochial schools generally what it should be; and, as for methods of teaching, that even where they have both arms and weapons, the masters in many cases, do not know how to use them. The returns from the Haddington district, for instance, under the heads of Music and Drawing, two of the most essential elements of popular education, present, with one exception, an utter blank; indeed, beyond reading, writing, and arithmetic, and even these taught in a very imperfect way, many of our parochial schools exhibit a barrenness equalled only by the vegetation of the bleak moors where they are situated. In the Report on the Presbyteries of Tongue and Tain, Mr. Gibson, under a separate head, remarks on "the limited extent to which geography, grammar, history, mental arithmetic, &c. are taught, and the small proportion of the pupils learning these branches." And to the same purpose the Dick Bequest examiners, in one of their reports, state that in "history and geography, two most important branches, to which, it is to be feared, sufficient attention has not hitherto been paid in our parochial schools, the knowledge displayed was extremely limited and defective." "No branch of education also," they add, "is of more importance in a parish school than arithmetic. It is therefore deeply to be regretted, that so great a deficiency should appear under that head."* So much for the subjects taught. With regard to the method of teaching, Mr. Gibson, in his Report on the Presbyteries of Aberdeen and Fordyce, bears the following sad testimony:

I examined sixteen parochial schools. The teachers are, generally speaking, highly accomplished men. Eight of them are preachers of the Church of Scotland, five are students of divinity, and the remaining three have gone through a complete course of study at the University of Aberdeen.

At the same time, while all these gentlemen seemed, in point of literary attainment, admirably fitted to discharge their duties, only six of them appeared to me to conduct the business of the school with ability and success. In the schools of these six gentlemen, the most

* Dick Bequest Report, p. 55.

torial system, or some one of its modifications, was in full operation. The explanatory method was systematically and successfully practised; and, in short, their schools were, in most respects, worthy of being compared to the very best I have ever seen.

The unsatisfactory state of the other schools of this class was attributable to defective organization; to the want of knowledge, on the part of the teachers, of the best methods of instruction; or to a determined adherence to other plans, because they were old.

One point of our review of facts remains; the superintendence and inspectorship of the parochial schools. After what has been stated, we need not prove formally what is evident on the face of the whole narrative, that this superintendence and inspectorship, on the part both of the heritors and of the church, has been most weak and inefficient, in some respects altogether nugatory. We need not repeat here what we said already, when talking of the principles on which our parochial system is founded, that to expect efficient educational superintendence and inspectorship from men who were sufficiently occupied otherwise, was from the beginning a futility. While we, therefore, give all due credit to Professor Robertson of Edinburgh for his candid admission,* that "an effective superintendence of the education of a country" implies a great deal more than any thing that the Scottish presbyteries have hitherto done in the matter; we can by no means go along with him in thinking that "our national church" is the only proper body by which that superintendence can be effectively exercised. The idea, that unprofessional churchmen may be made to act efficiently as a permanent board of educational inspectors, is the natural conception of an active doctor of divinity, and nothing more. The experience of one hundred and fifty years is against it.

We have only one further remark with regard to the inspectorship of schools in Scotland; and it is a remark which we submit to our practical men as worthy of the most serious consideration. Mr. Gibson has, in his Reports, arranged the teachers of the different parishes into three classes, according to their merits,—*first*, those who did their business altogether in a thorough and efficient style; *second*, those who did not want talents, but did not seem to know, or in some cases even to be anxious about knowing, how to use them; *third*, those who were utterly incapable and inefficient. Now, what we have to suggest is, that, when the salaries are raised, as they must immediately be,† they be raised, not uniformly, but according to a scale of efficiency drawn up from the reports of official inspectors. The practicability, as well as the beneficial effects, of this have been proved by the trustees of the Dick Bequest; and it were well, indeed, not merely for

parochial schoolmasters, but for all public servants, if a regular system were adopted of paying them, in some measure, according to the zeal and energy they display in the execution of their duties. What a strange turning of the tables with some men, would the introduction of this plain principle of justice effect! a Dick Bequest trusteeship, for instance, suspended over the heads of the Court of Session, or some sinecure sheriffdom, with power to add or to take away hundreds, according to the number of cases on the roll!

We conclude with the following little history, from a Highland glen in Sutherlandshire. It is worth a volume of pleadings.

After having completed the inspection of the schools in the Presbytery of Tongue, (says Mr. Gibson,) I travelled through the peculiarly desolate and mountainous parish of *Assynt*, on my way to the presbytery of Tain. On coming to a place called Kyle Strome, I entered into conversation with the ferryman (N. M'L.) regarding the manner in which his children (he had seven of school age) were educated. The nearest school-house, he said, was about nine miles distant. There were, within two or three miles of his house, between thirty and forty children of school age; and the only means of educating them, within the reach of the parents, was to employ, during two or three months in the year, a *boy*, who had received his education in the nearest parochial or Assembly school. In this way, some of these poor children had received some instructions in reading; but the labours of the *boy*, such as they were, had been discontinued, in consequence of the parents being unable to raise even the small sum necessary to secure his services. On parting from N. M'L., the road ascended along the slope of a high and rugged hill; at intervals of two or three hundred yards, stretched on each side a long deep glen, with a few thatched cottages occupying its warmest and most sheltered spot. As I proceeded slowly up the rugged ascent, I observed the sons of the ferryman running at full speed along the brow of the surrounding hills, or darting away up into the glens. At intervals their shrill halloos were heard among the hills, and were speedily answered in deeper and more manly tones. The boys had been despatched by their father to apprise the residents of these remote solitudes of my presence in the country, and to summon them to overtake me at a point of the road, where it was known my progress would be most gradual. A little farther on, I saw issuing from each of the dark ravines one or two individuals, each leading in his hand one young child, and followed by two or three of more advanced age. On my arrival at the appointed place of meeting, there stood before me a small, but most interesting assemblage of seven sturdy Highlanders, surrounded by their children, to the number of twenty-three. Their object was to request me to use my influence in procuring for them the services of a schoolmaster. Here were their children growing up without instruction. They were unable to afford remuneration sufficient to retain the services even of such a teacher as had been labouring among them. They assured me, that, in the event of a salary being procured for a teacher, they would most willingly rear, with their own hands, a structure sufficiently large and commodious for a school-house, and that there might be secured a tolerably regular attend-

* Dick Bequest Report, p. 318.

† Since writing the above, we are glad to see the Earl of Haddington, in the House of Lords, has publicly expressed the necessity of taking up the schoolmasters' matter immediately. One important point of detail that will arise, when the salaries are raised, is this: On whom shall the burden of supporting the parochial schools be laid—on the parishioners at large, or only on those who belong to the established church? The answer to this question depends altogether on the conduct of the state-paid clergy. If they insist, as there is every reason to think they will, that the NATIONAL SCHOOLS of Scotland shall continue the private property of their section of the national religion, then it is but fair that they should take upon themselves the whole burden of supporting their own institutions. If, on the other hand, they should have their hearts moved to open the national schools to all who profess the national religion—that is to say, to all Presbyterian Dissenters—in this case it were but just that all Presbyterians should contribute to the support of such schools. As for other Dissenters, wherever they take advantage of the national schools, of course they should pay the common tax; wherever they have conscientious scruples so to do, and can prove that they support schools of their own, it is but just that they should be exempted.

ance, during the winter, of between thirty and forty children. They pointed out to me a wretchedly dilapidated hut which they had erected a few years before, and which had served as the school-house of the district, so long as they could raise the necessary remuneration

for their "boy" teacher. It is now a ruin; it never had been sought but a hut of the rudest and humblest character; and yet it told most eloquently of the solicitude of these dwellers among the hills for the religious and moral welfare of their children. J. S. B

LIFE OF LORD CHANCELLOR ELDON.*

If the character of a public man is to be estimated by the only enduring test, the amount of good which his talents, station, and influence gave him power to accomplish, and which he has performed for his country and mankind, that of Lord Eldon cannot stand very high, either with his contemporaries or with posterity. The best that can be said of him is, that he was a good sort of man in his family and private relations—as many selfish and narrow-minded men are—a good lawyer, a fair and able judge, the king's "excellent Chancellor," and, as a statesman, worse than stark naught. He seems to have been, and upon calculation, a more determined bigot and time-serving courtier than any minister of his day. His illiberality and subserviency was less excusable than that of his colleague, the pliant Addington, as his intellect, however partially cultivated, was of much greater original strength. Looking to Lord Eldon in his most prominent public aspect, he stands alone among modern statesmen. He is the only influential minister of his time of whom it may be said that he never even proposed a single good measure, while he undeviatingly resisted improvement of every sort, and from whatever quarter it might proceed. He ought rather to have been the functionary of the cold and bigoted Mary, or of the weak and self-willed Charles the First, than a minister of the crown under princes called to the throne of England by the Revolution settlement. He was held behind his age, less by the natural constitution of his mind and the narrow range of his knowledge of all except mere law, than by that steady view to his own immediate advancement which throughout life was his governing principle. How, then, it may be asked, comes it that a man who was not, in any liberal sense, either a politician, an orator, a debater, or philosopher—who could, indeed, scarcely write his own language with propriety,—should for so long a period occupy the highest station in the state, and make so powerful an impression on his age. His advancement, and its long tenure, we unhesitatingly ascribe to dexterous and sometimes unscrupulous management, and the possession of those useful qualities which recommend a complaisant valet or steward, to a weak-minded and opinionated country gentleman, who, distrusting all about him, has come to believe that he cannot exist, and that none of his affairs can prosper, without the intervention of so faithful and devoted a servant. It may be mortifying to believe that in free England the highest officers of state may be chosen on this low principle. But such in the instance of Lord Eldon was a fact which neither the King nor his "excellent Chancellor" affected to disguise. It was the boast of this constitutional lawyer that he

held office as the personal favourite of the King, and owed nothing to the prime minister, whether that minister was Addington or Pitt. That a man of the character of Lord Eldon should have possessed great influence with George III. and his family, was only in the natural course of things—but that he should have made any strong or durable impression on his age, or is likely to influence future ages either by his words or his actions, would be a fact so extraordinary that we must be permitted to doubt its possibility. It was highly requisite that Mr. Twiss—and none could be better qualified—should write the "Life of Lord Eldon," as we are inclined to think that after a few fleeting years the real life of this fortunate man will be found to have been written in water. Who, except a circle narrowing every day, longer feels or thinks of Lord Eldon's tears, his protestations, his steadfast defence of every time-worn abuse, and more steadfast opposition to every amelioration of existing institutions? If Pitt himself is almost forgotten—if Toryism has almost disappeared in modern Conservatism—which in its turn is merging in Young Englandism, of what weight or force are now the principles of the venerable Chancellor? Even with the remnant of that superannuated party, of which he was the head, or rather the cement, and which now, in dotage, is only formidable to its friends, the influence of his opinions is no longer felt. It had, indeed, expired before the term of his natural life. The party by which he was revered as a champion, and loved as the incarnation of its prejudices and its hatreds, is, happily, itself all but extinct in England. The public life of Lord Eldon, in its great and permanent results, is therefore easily disposed of, though considerable interest belongs to his history as an individual and a partisan. More than any one of his contemporaries, the guiding principle of Lord Eldon was an intense but wary selfishness, which permitted him to see nothing, either public or private, save as it might affect his chances of advancement, and his continuance in office. Keeping this in view, we have the key to his entire career, and to nearly every separate act of his public life. He was the confidential adviser and warm advocate of the unfortunate Princess of Wales as long as she had the reigning king for her friend and protector: he was her active enemy when another reigning king, her husband, became her persecutor. There was nothing elevated or generous in the character of the king's kindly and homely "excellent Chancellor": even his ambition savoured of *valetship*. As he could not be a great minister, like Pitt or Fox, he prided himself on being the favourite of the king, which no great minister ever was.

It is not, however, our intention to expatiate on the public character of Lord Eldon. This is no

* 3 vols. 8vo. London: John Murray.