

is pleased when a casual answer opens up a new train of thought. He will not often be disappointed in his anticipations. On the other hand, it will be in vain for any teacher to look for the symptoms or results of honest, hearty work from his class, when he habitually meets them with the doubtful knowledge, disorderly questioning, and meagre, hap-hazard illustration, which necessarily mark unprepared instruction.—*James Currie.*

National Education in Scotland.

During the debates upon the English Education Bill of last session, so much reference was made to the state of education in Scotland, that we embrace this opportunity of pointing out a few of its principal features, in the hope that it may tend to pave the way for more unitedness in a common cause among the schoolmasters of England.

At the reformation in Scotland, about *one-tenth* part of the land of the whole kingdom belonged to the Church. John Knox proposed to divide the whole of the Church property into *three* portions—one-third for the maintenance of the clergy and the upholding of churches, one-third for Education, and the remaining third for the support of the poor. At the revolution of 1688, the Church got its full share, and within the last twenty years, by legislation, the poor have come in for something like their proportion; but the greater part of the sum proposed for Education still finds its way into the pockets of the great landowners of the country. Some few years after the establishment of Presbyterianism as the State religion of Scotland, the General Assembly applied to Parliament for a *Parochial Schools Act*.

The Act was passed during one of the sessions of William & Mary, and thus we find, that nearly two hundred years ago, it was compulsory in Scotland to have a schoolmaster in every parish. The pittance at first paid to the schoolmaster was small, but the office then, as now, was sure—the terms of his appointment having always been *ad vitam aut culpam*. As a body, the clergy of Scotland have always been the friends of the schoolmasters. Since, at least, the beginning of this century, through the kind interest of the clergy, it has been an invariable rule to appoint the schoolmaster to the office of session or parish-clerk. This office entitles him to various fees, the principal of which are those for the proclamation of the banns of marriage. In several instances that appointment, with its subsequent adjuncts, yields the schoolmaster an income equal, if not superior, to that of the clergyman himself. In 1792 the Scotch parochial schoolmaster was considered to be much underpaid, and in consequence an Amendment Act of that year was passed. By that act, the heritors or land proprietors in every parish were compelled to pay to the schoolmaster, half-yearly, the money-value of a certain quantity of *oatmeal*.

We need not enter into the Scotticisms of the Act, and we therefore deem it enough to state, that the average money salary paid to each schoolmaster, for the first half of the present century, was £30. In addition to this, the master was provided with a free house and garden, and entitled to the whole amount of the fees paid by the pupils. The latter were paid quarterly, and in most instances commenced at 2s. 6d. for "the three R's," and increased according to the subjects taught. By the Act of 1792, the appointment of the schoolmaster rested with the landed proprietors of a value of £100 Scotch, and the minister—the latter, by virtue of his office, acting as clerk. The schoolmaster-elect, had to appear at a meeting of the Presbytery of the bounds, to be examined by the members of that court as to his fitness for the office, in several branches required to be taught in the school, to which he was appointed. We find that, as a rule, *Latin* formed one of the subjects for the schoolmaster's examination; and as the Scotch clergy are no near proficient in that language, a *superior* education has, for generations, been within the reach of the very poorest of the Scotch people. For the small sum of *four or five shillings* per quarter, a Scotch boy has been able to receive an education, in many respects superior to that given in middle-class schools in England at four times

the charge. In 1861, another Parochial School Act was passed—or, rather the former Acts were revised; several important changes were made, and, amongst others, *oatmeal* was struck out from the Act, and a money payment instituted instead. The *minimum* annual salary was fixed at £35, and the *maximum* at £70. The average now paid is computed at £50, and the average income of the Scotch parochial schoolmaster, from all sources, is estimated at £120. The Act of 1861 transferred the duty of examining the schoolmaster from the Presbytery, to the four Universities of the country. For this purpose the country is divided into four districts being attached to a particular university. Contrasting England with Scotland, we may declare, without fear of contradiction, that the schoolmasters of the former, are much better trained for the special work of elementary teaching, while those of the latter, have received, in some subjects, wider instruction.

If we wish the office of schoolmaster to be recognised as an important profession, the English schoolmaster must be entrusted with something higher than carrying out the details of the present Revised Code; and the Schoolmaster must be taught, that he requires more to fit him for his office than a knowledge of Latin, or any other language.

One feature of the Act of 1861 is, that it provides a retiring allowance for the Scotch schoolmaster, in the event of his infirmity or old age, of *two-thirds* of his salary.

Ought not the English schoolmaster to have a like privilege? Another institution, connected with the parochial schoolmasters of Scotland, is a most prosperous Widows' Fund. By Act of Parliament, each schoolmaster, married or single, is bound to contribute to this fund; and by a payment of *two, three, four, or five* guineas annually, his widow or orphan children are entitled to a permanent annuity of *sixteen, twenty-four, thirty-two, or forty* pounds, according to the scale of his entry to the fund. By the return made in September last, there was accumulated invested capital of fully £110,000 belonging to this fund. It may also be mentioned, that the parochial schoolmasters of Scotland have contributed largely to bring school-books within the reach of the masses of the people, by the issue of the series under the title, "The Scottish School Book Association." These works, all prepared by men engaged in the practical duties of education, have found their way into many English schools, and redound to the credit of the schoolmasters of Scotland, as compilers of cheap and suitable school-books.—*Papers for the Schoolmaster.*

The Revised (English) Code.

THE following are the most important *alterations* proposed in the Code for 1871. Taking them in the order in which they appear, we find that ex-pupil-teachers may conduct night-schools, and receive grants.

As regards grants to day schools, there will be given:—

A. 6s. per head on average attendance.

B. For every scholar who has attended 250 times in the year:

- (1.) If above four, and under seven years of age,
 - (a.) 8s., or
 - (b.) 10s., if the infants are taught as a separate department, in a room properly constructed, and furnished for their instruction.
- (2.) If more than seven years of age, 12s., subject to examination—i.e., 4s. for each subject, reading, writing, and arithmetic.

150 attendances qualify half-timers, and children over ten years of age attending school in a rural district.

The extra-subject grant can be gained in Standards IV., V., and VI. Not more than two subjects will be tested, and the grant will be 3s. per head.

As regards grants to night-schools:—

The school must be open eighty times in the year. Fifty attendances qualify for examination. The grant will be