

it was not unnatural that, actuated by a deep conviction that they were the representatives of the past tendencies, objects, and traditions of the Presbyterian Church, those who left the Establishment should endeavour to realize, in their new capacity, the old connection of church and school. The execution of this plan would probably have been postponed until more pressing claims had been provided for, had not several of the parochial schoolmasters been unfortunately removed from their office, in consequence of their adherence to the Free Church. This gave rise to the establishment of a separate system of schools over Scotland, not determined by the educational destitution of the localities, but by the religious views of a section of the inhabitants. These schools had thus their origin in the old connection between the public schools and the Church. They now amount in number to 619, besides two normal schools; and the scholars attending them to more than 62,000. The large proportion of these schools receiving aid from the Privy Council—viz., 405, besides the normal schools—testifies to their general efficiency. The scholars are usually drawn from all denominations, especially in towns, where, except in name and management, the schools hardly preserve a denominational character. Indeed, it is certain that eighteen years' experience has considerably modified the views prevalent in the Free Church as to the constitutional connection of the church and school; and were the subject to be now considered from the beginning, the practical result would, in all likelihood, be materially different.

"We must here say a few words about the Privy Council system in its relation to Scotland. This can be done without any general impeachment, for it was not originally designed for Scotland, but for England. When it was established, popular education in England was afforded chiefly by benevolent societies, having an ecclesiastical or religious organization. There were no national schools; and as it was not contemplated or deemed practicable to establish them, but only by means of regulated aid to elevate and extend the existing institutions, the system was probably well adapted to that purpose, and, it must be said, has done very much to improve the quality of popular education. The Report of the Commission affords satisfactory proof of this. In Scotland it was far otherwise. There the system came into contact with an established organization of public schools, which, in many respects, it has affected injuriously. Its tendency is to dissociate them from the Universities. It has improved the mechanical part of teaching, but is introducing a lower class of teachers; less cultivated, and of inferior education, as compared with those who, in the best districts, occupy the parochial schools. Of these a large proportion have studied, during several years, at one of the Universities; in the counties to which the Dick Bequest extends, one hundred of the schoolmasters are graduates in Arts. This injury, or incongruity, seems acknowledged by Sir J. K. Shuttleworth himself, who proposes to meet these cases by establishing University bursaries in favour of some of the students of the training colleges. But not only are the pupils, thus expensively and laboriously trained in the technical part of teaching, comparatively uncultivated and immature; they are also in many instances defective in scholarship, to such a degree as to disqualify them for discharging efficiently the duties of parochial schoolmasters; and yet their special training tends to favour their appointment.

"Then, more obviously, by giving aid to rival schools, this system injures the parochial school. And here the *wastefulness* of the system comes out prominently. In some cases it grants subsidies to two or three schools in the same locality, where one school would do the work better; for schools are not improved, but rather made worse, by the reduction of the number of pupils below a certain standard.* And this wastefulness occurs at a time when its formidable expense is limiting the efforts for popular education. It is the case of a father keeping up two establishments, while his children are crying for bread. We want aid for Gymnasias, or higher schools; we want aid for Ragged Schools; and meantime not only the public exchequer, but the public bounty, is drained of the means so much required. And the poorest classes are not reached by this system. The evidence on this point is uniform and conclusive; and it seems doubtful whether, even with the considerable amendments proposed by the Commissioners, the present system can be made available to the poorest. The amount stated in the estimates for the present year, just issued, is £803,794, showing an increase on the preceding year of £5627. The total amount of this sum appropriated to Scotland is £87,664.† For England and Wales the capitation grant

amounts to £77,000; and, taking the estimated populations as a measure of proportion, this grant, if extended to Scotland, would add about £11,000 to the sum already stated,—giving a total of very little less than £100,000. If, as we have seen, £5,000 well spent has materially elevated the education in the northern counties, representing a population of a quarter of a million, what advantage may be anticipated from £100,000, as well spent, over the whole of Scotland?

"Now, it is of the utmost importance to find that, by those who attend the schools, the denominational element, as among Protestants, is scarcely regarded at all. The Report of the Commission as to England, founded on a very careful inquiry, is on this point quite decided; and also shows that, except where combined with Church attendance, the schools have no appreciable proselytising influence. As to Scotland, the reports of some of the inspectors are to the like effect. If there be difficulty, it does not come from the parents of the children, but from the managers of the schools, who attach importance to differences to which the parents do not give weight, where *good teaching* is the thing required. The condition of the burgh schools, already stated, shows that no ecclesiastical control is necessary, either to secure religious instruction or efficient general teaching. The reports of presbyteries to the General Assembly for last year, where the question of religious teaching is specially inquired into, mention *no instance of the neglect of religious teaching*, so far as we observe, although they embrace 1741 non-parochial schools, of which 51 are burgh schools, and 371 adventure schools. The answer under this head is uniform, 'None neglect religious instruction.' It may therefore be regarded as certain, that no system of elementary education could be maintained in Scotland in which religious instruction, conducted substantially as at present, did not form a part.

"Former attempts to put the parish schools on a more national basis have failed; and we believe all such attempts will fail until the pressing necessity is better recognized. In the words of the Lord Advocate, at the meeting of the Social Science Association in Glasgow—'Of all the difficulties which stand in the way of a national system of education, one of the most conspicuous and important is the want of due appreciation on the part of the public of the real importance of the question.'

The general tone of the papers read and of the discussions at that meeting, seems to show that some progress has been made towards agreement. As respects the parish schools, the practical difficulties are not great, the changes requisite not being fundamental. The appointment of the teachers might remain with the *heritors*,—the interpretation of the word being extended to its original meaning, and embracing all those whose names are on the valuation roll as proprietors, or at least within some very moderate limits.*

"We have now nearly completed our task; very inadequately, but at least with a desire to do justice. The immediate obstruction we find to be the tests. The objections on the part of a large proportion of the community to any religious teaching by Act of Parliament, would be obviated, it is believed, by some such arrangement as has been proposed: the opposition to all public aid of education is, in Scotland, too exceptional to be important.

"The most serious opposition comes at present from the Churches, or from those acting in their interest. Meanwhile, another generation is growing up with most inadequate means of education. It is true they do not use sufficiently the means they have, children being so early withdrawn from school; but is not that a reason why the quality should be as good as possible? The argument used for the tests, and also against any school organization not ecclesiastical—that there will be no security otherwise for religious teaching—is not always used honestly; and it implies distrust both of the Churches and people of Scotland.† From its felt importance, and from confirmed habit, a religious education has become a recognized necessity. Religious wants have greatly promoted education; more than any other cause, in its beginning, the desire to read the Bible in the vernacular; whose influence has, indeed, been pre-eminent—first impelling to the study of letters, then providing a literature so sublime and various, that they who have pondered that solitary Book can never be an uneducated people. The nation, having now 'attained its majority,' may naturally refuse to continue longer under subjection in the matter of education."

enumeration in the last Report for 1859-60) to be:—Parochial, 256; General Assembly, 205; Others—Established Church, 68; Free Church, 405; Episcopalian, 77; Roman Catholic, 28,—amounting, exclusive of the Roman Catholic schools, to 1011 schools. The expense of the Establishment in connection with this system amounts to £65,205, 17s., of which there is charged under the head of *Inspection*, £43,164, 17s. 3d.

* Principal Tulloch—'There are few intelligent Churchmen, I fancy, who would be disposed to contend for the exclusive connection of the parish teacher with the Established Church, so long as his appointment is left in the hands of the present electors.'—*Transactions*, p. 345.

† Mr. Murray Dunlop said: 'Tests were of no practical value; for while they kept back the conscientious, they were no barrier to the unprincipled. At the same time, he dissented from that part of Mr. Fraser's paper in which it was stated, that if the tests were removed, without any other safeguard being adopted, the religious teaching of the country would be endangered.'—*Transactions*, etc., p. 422.

* Dr. Guthrie said, the denominational schools introduced a system of ruinous rivalry. He had been visiting a place in the Highlands, where they had three schools close together; he proposed that they should teach day about, and let two of the teachers go to the fishing, or where they liked.—*Transactions*, etc., p. 423.

† Expenditure from Education Grants, classified according to denomination of recipients, so far as these relate to Scotland (*Estimates for 1861-62*):—

On schools connected with Established Church	£44,376 11 9
Free Church	36,650 8 0
Episcopal Church	4,436 7 5½
Roman Catholic	2,202 13 6½

The number of schools thus aided appears (so far as we can collect them from the