

belong to to the said church, free and quit of all claim and exaction for ever." On the same kind of evidence, viz., designations in contemporary charters, we find there were schools in Linlithgow in 1187; Edinburgh, 1124-1153; in Roxburgh, 1147-1152; in Ayr, 1234; in Berwick-upon-Tweed, 1279; in Aberdeen, 1262-3; and at Brechin in 1429.

Now if we look at the nature of the evidence on which the preceding statements are made, incidental references in charters of corresponding dates, we are quite warranted in drawing the inference, that even so early as the twelfth century, that is, several generations before the days of Wallace and Bruce, Scotland occupied no inferior position as an educated and educating nation. There are many probabilities against the preservation of those special charters referring either to school or schoolmaster, or, if Macaulay's New Zealander, moralizing over the ruins of London Bridge, have no other means of estimating our present educational position, but contemporary charters that may then survive, we much fear he will hardly do justice to the philanthropy of 1864.

Of the supervision and internal economy of such schools we know but little. They seem to have been entirely under the control of the church in the hands of the various great monasteries scattered throughout the country. By the constitutions of the cathedral of Aberdeen, settled in 1256-7, we find "it was of the chancellor's office that he should provide a proper master for the government of the schools of Aberdeen, able to teach the boys both grammar and logic." It was a part of the duty of this "master of the schools at Aberdeen" to see to the due attendance at matins and high mass, on all the greater festivals, of four singing boys, two who carried tapers, and two who bore incense. The chancellor of each diocese exercised entire control over all schools within his bounds. In the end of the fifteenth century, we find the chancellor of Glasgow successfully shewing, that from time immemorial he and his predecessors had had the unquestioned right of instituting and removing the master of the grammar school at Glasgow, and of taking care, rule and oversight of the same, so that without the leave of the chancellor for the time being, it was not lawful for any one to hold a grammar school, or publicly or privately to teach and instruct scholars in grammar. About the same date we find an ordinance of the chapter of Moray, that "a common school shall be erected and built in Elgin, by those who are bound to erect and build the same: and that the chancellor shall appoint and ordain a fit person to rule and govern the same, and to teach those who resort to it, and instruct them in grammar." In Brechin cathedral constitutions it was provided, that the college of choristers, founded in 1429, should have two chaplains, one to teach the "sang school," on the part of the cantor, the other to teach the grammar school on the part of the chancellor. But the rule of this dignitary was not quietly submitted to in all parts of the kingdom. In 1418, on the presentation of the provost and community of Aberdeen, a schoolmaster was inducted by the chancellor, who "testifies him to be of good life, of honest conversation, of great literature and science, and a graduate in arts." A little after, in the same fair city of Aberdeen, we find that a master of the grammar school "inquired be the provost whomof, he had the said school—gratit in judgment, that he had the same of the said good town—offerand him redde to do thame and thair bairnis service and plesour at his power, and renouneit his compulsator of the curt of Rome in all poyntis, except that it suld be lesum to him to persew the techaris of grammer within the burgh." This renunciation of the "compulsator of the curt of Rome" was made a considerable time before the Reformation.

The means by which subordination and obedience were enforced in these early schools, were identical with what has been more or less considered the ultimatum in common schools even to the present time—to wit, the rod. In Reginald's gossipin: *Libellus de admirandis Beati Cuthberti virtutibus*, there is one of his miraculous passages which gives us a glimpse of light on this part of our subject. Reginald, the writer, was a monk of Durham in the twelfth century. "There is," says he, "in the foresaid village," (he is speaking of Norham on the Tweed) "a church, founded in ancient times, named in honour of the blessed Cuthbert, in which, by a custom now common enough," (remember, he is writing in the twelfth century) "boys frequently pursued their studies: sometimes drawn by the love of learning and knowledge, and other times, the master being angry, driven by the fear of rods. Whence one of the boys, Haldane by name, rendered cunning by fear, began anxiously and secretly to cogitate with himself, by what manner of means he might escape the blows and pains of the rod for his laziness. At length, therefore, he conceived that, with foolhardy temerity, he would steal the key of the church of the blessed Cuthbert, and no one hindering him, would throw it with all celerity into the river Tweed. So he immediately ran to a place called Padduwell, of infinite depth, which almost seems a sea for its immense profundity, and forthwith hid the key of the church, by throwing it into the

deepest profound. And then he hid himself where neither the curious nor the officious would be able to touch him. And thus he fondly reckoned to have deceived his master, and, with the wished for freedom, to be able at once and forever to escape the slavery of learning. For he did not imagine that another key could be found by any means, and so he fell to congratulating himself with immense joy of heart." The poor rogue rejoices ere he is safe. At vespers the people assemble, the key can't be found, the master attempts to break open the door of the church, but finds it, as befits those warlike times, harder to do than he thought of; he desists, goes home much concerned, at length falls asleep; the blessed Cuthbert appears, and angrily demands why the ordinary services are not performed in his church? The priest confesses that the key is lost. "To whom," says the blessed Cuthbert, "to-morrow with the dawn, go to the fishers of Padduwell, on the Tweed, and buy at any price the first draught of their nets." The master gladly obeys. The fishermen agree to give the first draught for the love of the blessed Cuthbert alone. The nets are drawn, and they enclose one huge salmon. It is almost equal to the pleasure of eating a slice of the fish well seasoned, to read the thrilling account of the capture, in the garrulous Latin of the old chronicler. Reginald must have been a keen fisher himself, hence his enthusiasm. It is consoling to think that, though barings out, and other equally naughty tricks of the present day, prove that the race of cunning, lazy, self-deceiving Haldanes, is still found among youth, the teaching profession can, at the same time, still produce masters of the gentle craft. Space forbids further extract. Let us refer our curious readers to cap. lxi. of the fore-cited history, which certainly exhibits the king of fishes in a somewhat new light. Suffice it to say, that the missing key was found stuck across the gills of the fish, with the ring protruding to serve for carrying both home. The consequences to the astute Haldane, the chronicler saith not. Most probably his glorious freedom had had an ignominious termination.

Our information regarding the books used in these pre-Reformation schools, though certain enough, is anything but comprehensive. A writer who seems to have flourished about the commencement of the thirteenth century thus describes a child's first book of that period:—

"Quon a chyld to scole xal set be  
A bok him is browt,  
Nayld on a brede of tre,  
That men callit an a be ce  
Pratylych i-wrout.  
Wrout is on the bok without,  
V. paraffys grete and stoute,  
Rolyd in rose-red,  
That is set withoutyn doute  
In tokenyn of Cristes ded."

That is, when a child is set to school, he gets a book called an A B C, nailed on a wooden board. This book is wrought very prettily on the outside with five great large nails coloured red, that without doubt betoken Christ's death on the cross. This is most probably the same book as is referred to by Lydgate, who lived in 1430, when he says, in one of his minor poems,—

"How long ago lernyd ye, 'Crist cross me speede!  
Have ye no more lernyd your A B C?"

The name, "Crist cross me speede," applied to this first of school-books, was very likely given from a large red cross on the first page. It is described in its appearance and uses, by a writer subsequent to Lydgate, probably about the end of the fifteenth century. He says:

"Crosse was made all of red  
In the begynning of my boke  
That is called God me sped,  
In the fyrste lesson that j toke  
Thenne I lerned a and b  
And other letters by her names  
But always god spede me."

From the praiseworthy minuteness of this ancient versifier, we can gather that phonetics were in no particular favour with the pedagogues of those days. He "lerned a and b, and other letters, by her names." Unfortunately, we have no indication of the contents of this educational manual of the days of old. Most likely it had contained a summary of religious beliefs; thus serving the double purpose of teaching to read, and imprinting firmly on the memory the various articles of the church's faith. Books solely to teach the art of reading are quite modern. Wynton, the contemporary of Chaucer, 1328-1400, in the fifth book of his *Cronykil of Scotland*, thus writes:—

"Donate than was in his state,  
And in that time his libell wrote  
That now Barnys oysys to lere  
At thaire begynnynge of gramere: