
*Scottish Schools and Schoolmasters* offers snapshots of pedagogical life in the wake of Scotland’s Reformation. It consists of sections dedicated to pre-Reformation education, the educational impact and aftermath of 1560, specialized schools, and extensive appendices. The book reached publication after several years in hiatus with the passing of Dr. John Durkan in 2006. Jamie Baxter-Reid has collated Durkan’s incredibly thorough research into a coherent book.

The first section, “Schools before the Reformation,” reflects a patchwork availability of primary sources in its construction of education prior to 1560. Individuals for whom records exist in the thirteenth and fourteenth centuries demonstrate the nation’s low prioritization of education; only the occasional bishop or town council set aside sufficient funds to found schools of any kind. Still, the conditions illustrated at this time period serve as a point of comparison and contrast with the changes detailed at the end of the book. The scarcity of sources renders it a static picture of education rather than an explanation of developments. The sheer amount of research often eclipses analysis, but the research provides undeniable research potential.

The more comprehensive sources cited after 1560 in the second and third sections facilitate an analytical approach. The style shifts from an anthropological portrait of pre-Reformation Scotland to an assessment identifying the mechanisms of pedagogical change in the Presbyterian society. This proves much more engaging and informative; discussions surrounding the Kirk’s funding issues, the crown’s interference, aristocratic privilege, indoctrination, and competing confessional values in the reformed regime flesh out Durkan’s research to form substantial questions that deserve further attention.

With that in mind, the book finds its greatest value as a tool to identify unanswered questions as well as primary sources for
both local and national research. The appendices, comprising 245 pages of the 450-page book, serve to place particular teachers and notable students within a given location and timeframe. This printed collection will prove invaluable for researchers investigating specific people, towns, or institutions; however, the book is simply not geared toward newcomers to the history of education or Scotland. Historians interested in piecing together local histories and small-scale case studies will find Durkan’s work an invaluable asset. Sections four and five reflect that local focus by utilizing teacher-specific case studies to demonstrate changes within schools dedicated to song, fencing, writing, religion, and languages. The combination of preliminary assessments and unanswered questions will undoubtedly set many aspiring scholars on track for their next projects.

The book proper closes with a survey of the status of schoolmasters divided into subsections concerning burgh and parish counterparts, doctors, their roles in court, their role in school endowments, and their living conditions. It adopts an encyclopedic style to illustrate archetypal schoolmasters rather than narratives surrounding individuals, and serves as an ideal starting point for preliminary research. Durkan’s attention to schoolmasters’ earnings adds a quantitative aspect to a body of qualitative research. A brief subsection on royal interference follows that of status; however, this topic is also discussed in tandem with legislation throughout the rest of the book.

Scottish Schools and Schoolmasters is a fantastic addition to histories of both Scotland and early modern education. The overwhelming amount of research can obscure the book’s analysis and presentation, but it provides an incredible breadth of information to refine research processes with financial, religious, administrative, social, and political lenses. Durkan’s work teems with unanswered research questions that will surely guide scholars for years to come.

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