

THE OLD COLLEGE

BEING

The Glasgow University Album

FOR MDCCCLXIX.

EDITED BY STUDENTS

THE OLD COLLEGE.

OUR OLD UNIVERSITY.

“Dura sed emovere loco me tempora grato.”—*Hor.*

THE History of Glasgow University has yet to be written. Why this should be so, it is hard to say, considering the importance of the subject, and the abundance of materials from which such a work might be compiled. We are not ambitious on this occasion of attempting the task, being content to discourse briefly, and after an easy and rambling fashion, befitting not the sterner and more decorous style of the historian, concerning a few of the leading events in the history of the College.

It is difficult for us who live in an age of telegraphs, steam-engines and the penny press, to realise the ignorance and barbarity in which our ancestors of the middle ages were sunk. Italy, Germany and France were first to throw off the lethargy in which for centuries they in common with the western world had slumbered, and during the fifteenth century, thanks to the exertions of Pope Nicholas and other illustrious pioneers of thought, opportunely aided by the invention of the art of printing,

knowledge had begun to permeate even the humbler grades of society, and a study of the classics, by revealing the greatness and culture of Greece and Rome, had already to a certain extent humanised and cultivated the modern world. Scotland, although remote from the centres of learning, was not slow to catch the spirit of the Renaissance, and even during the preceding century had made great and marked progress in material prosperity and increased civilization. In addition to the schools attached to the monasteries and cathedral churches, there were many public grammar schools, though schools of a higher kind were of a much later date. Prior to the fifteenth century, a Scotchman desirous of education had to betake himself to one of the foreign universities, of which Oxford and Paris, and after them Cambridge and Cologne, were most patronised by our countrymen; though just as Scotch generals and Scotch cohorts were at that time to be found in the service of every foreign prince, so Scotch students and Scotch professors studied and taught in every university in Europe. Towards the end of the fourteenth century, crowds of young Scotchmen flocked to Oxford, although they were never popular there, and just then the papal schism embittered the ill-feeling. In 1382 Richard II. of England addressed a writ to the Oxford authorities forbidding them to molest the Scotch students notwithstanding their "damnable adherence to Robert the Antipope" (Clement VIII.).

These inconveniences hastened by a few years the establishment of Scotch Universities, an event which the

increased requirements and civilization of the country had rendered inevitable. In 1410 the University of St. Andrews was founded, and forty years later, on the 7th day of January, 1450-1,* Pope Nicholas V. granted the charter of Glasgow University. The honour of the idea belongs to James II., who requested William Turnbull, Bishop of the Diocese of Glasgow, to apply to the Pope for the required Bull; and the neighbourhood of that city, as being "a notable place and fitted for the purpose by the temperature of the air and the plenty of all provisions for human life," was chosen as the site of the proposed *studium generale* for the teaching of Theology, Law and Arts, "and every other lawful faculty." Bologna—at that time, with the exception of Paris, the most celebrated, as well as the oldest of European universities—was expressly mentioned as the model of the new foundation; but it is probable that their actual resemblance consisted in little more than the possession of the privilege of conferring degrees, the right of granting which privilege belonged exclusively to the Holy See. Mr. Cosmo Innes considers the real analogue of the new University to have been rather Louvain in Belgium, the customs of which were much imitated at the time by the universities of the Northern countries. This, however, seems doubtful, since Louvain was only erected in 1425, and a very short time had elapsed for testing its constitution; more-

* "1450-1," 7th Jany. 1450, is equivalent to 7th Jany. 1451, of the historical year. Pope Nicholas used the same style, then common in Scotland, beginning the year on the 25th of March, which continued to be the custom of this country till the year 1600.

over Bologna had been also chosen for the pattern of the University of St. Andrews. One curious remnant of Continental influence still survives in our division of students into four "nations," indicating in a rough way the quarters of the globe from which they have come. In old times the "nations" (then including all members of the University) elected four Procurators, who in turn elected the Rector and other officials. In the latter part of the seventeenth century, when the relative proportions and influence of the members of the University had greatly altered, a keen controversy arose as to whether the electoral constituency (in the case of the election of Rector) was properly confined to the permanent members of the University, or should be extended to all matriculated students. The dispute was settled by a Royal Commission in 1727, who declared that the right lay with the matriculated members, masters, and students of the University. Thereafter, accordingly, the Comitia, consisting of the Rector, Dean of Faculty, Principal, Professors, and Matriculated Students, elected the Rector, and continued to do so until, on the abolition of the Comitia, the right of election was vested, as it is at present, in the students alone.

By the exertions of Bishop Turnbull and his Chapter, a body of Statutes was prepared, and the University opened in 1451. It consisted of a Chancellor (the Bishop himself), a Rector,* of Masters and Doctors in

* Master David Cadzow, Precentor of the Church of Glasgow, was our first Lord Rector, and read in the Chapter House of the Dominicans on 29th July, 1460, at nine o'clock a. m., in presence of the clergy

the four faculties, and lastly of incorporated students of these Faculties, who might be promoted to degrees after the usual course of study. The Chancellor conferred all academical honours, and the Rector, with the advice of the four Deputati, exercised supreme judicial and executive power over all members of the University. By Royal Charter, dated 20th April, 1450, James II. had granted to William Turnbull, Bishop of Glasgow, and his successors, the City and Barony of Glasgow and lands called Bishop Forest, to be holden in free, pure and mere regality in fee and heritage for ever. By this grant the Bishop was enabled to confer extensive privileges on the University. Accordingly, on 1st December, 1453, he gave to the University full power to buy and sell in the city and regality all goods and necessaries of life brought thither not for trading purposes but private consumption, and without exaction of custom or asking leave. All members were further exempted from taxation,—a privilege often afterwards renewed by successive governments. In 1456 the University obtained from the Bishop the further right of “plenary jurisdiction” over its own members, in all matters, civil and criminal. Every member could claim to be tried before his peers. There is a case on record, so late as 1670, in which a student, accused of the crime of murder, was tried before the Rector and acquitted. Even to this day there would appear to be a sort of nominal sanctuary afforded to students by the college walls, and it has very recently and masters, the Rubric of the 3rd book of Gregory’s Decretals, viz., *De vita et honestate clericorum*.

been questioned whether a civil officer can legitimately insist upon invading the sacred precincts for the purpose of executing the warrant of a judge, without permission from the head of the University.

In the earliest ordinances all general meetings were directed to be held in such place as the Rector might appoint. The Chancellor and Rector being generally the Bishop and one of his canons, these meetings were usually held in the Cathedral. The first place actually used for this purpose was the Chapter House of the Dominicans (Friars' Preachers, as they were called), which occupied the site of the present College Kirk. Here the University held its first general chapter on the 14th of October, 1452, but ever after, down to the time of the Reformation, its general meetings were held, as we have said, within the Chapter House of the Cathedral. The University was necessarily very poor during its infancy, its income being derived solely from some small perquisites connected with the granting of degrees, and the patronage of two or three small chaplainries. Such was its native vigour, however, and the efficiency with which it discharged its functions, that within two years after its establishment, more than 200 students had been enrolled, and two years later the number matriculating in the Faculty* of Arts had increased so much that it was thought necessary to provide

* A 'Faculty' was the body of teachers or graduates, who not only had the privilege of lecturing, and examining, and admitting candidates for degrees into their body, but also of making statutes, choosing officers, using a seal, and doing all that pertains to a privileged corporation to raise money.

them with a regular set of teachers, and a place of residence. For the former purpose the Crypt of the Cathedral was allowed them by the Bishop, in which to attend the lectures in the Faculties of Theology and Canon Law. The house provided for their accommodation was the Pædagogium (the first actual collegiate building), which belonged to the Faculty of Arts, and was situated on the south side of the Rotten Row.

The College of Arts appears to have been the most useful and flourishing branch of the University, for so early as 1458 the Faculty rented a piece of ground on the east side of the High Street, whereon they began to erect a new Pædagogium. Their circumstances were, however, so straitened, that with all their efforts to raise money, they might have found themselves unable to compass their object, had it not been for the liberality of Lord Hamilton, who in 1459-60 made them a present of the ground. The seisin is made out in name of Duncan Bunch, the first Regent of the Faculty, and his successors in office. The ground is described as a tenement on the east side of the High Street, lying between the house of the Friars' Preachers on the south, and the lands of Sir Thomas Arthurlie on the north, with four acres of the Dowhill beside the Molendinar Burn, to which possession the name of the "Land of the Pædagogue" was for a long time afterwards applied.* A century later we find the same four acres described as a "greit orchart," and the remainder of the Dowhill tastefully laid out in gardens, rich in summer time with flowers and fruits, and surrounded by well-

* For detailed history of ground see Note, p. 31.

trimmed hawthorn hedges. To this place, then, about the year 1465,* the teaching and residence of the members of the University were transferred, in whole or in part, and the name of Pædagogium or College was given to the new buildings.

Lord Hamilton's gift soon received many additions, and in 1466 the adjacent house and lands were bequeathed to the College by Sir Thomas Arthurlie, chaplain. This land, amounting to about two acres, adjoined the College on

* This action on the part of the College was of great importance, deciding as it did one of the most practical and vexed questions in the early history of universities, that, namely, of the residence of students. At first the custom of outside residence, which obtains with us at present, was followed. But the increase of students causing a corresponding increase in rents, the price of lodging soon became so exorbitant as to render immediate action on the part of the College necessary. Bishop Turnbull accordingly enacted that all houses and lodgings for the members of the University within the city were to be let by the arbitration of an equal number of members and citizens sworn as umpires, and no one was to be disturbed in his possession so long as he paid his rent and conducted himself properly. As a further remedy for the evil the religious orders began to establish in University towns hospitia or hostels for such of their members as resorted thither. In imitation of these, houses were provided by charitable persons, in which free lodgings, and ultimately free board, were provided for the poorer students. Such establishments were called inns, halls, or colleges, the last name being generally restricted to foundations *endowed* for the support of graduates. The term *collegium* was also sometimes applied to the place in which the students were taught, although the more general name was Pædagogium. On the disuse of the common table at the end of the last century the practice of residing within college was discontinued, or at least confined to a very few students of standing and repute.

the north side, and stretched along the Vicar's Alley (the New Vennel) back to the Molendinar. It was annexed to the Pædagogy in 1475, and the front portion of it became in later times the site of some of the Professors' houses.

In all probability the Faculty of Arts alone received a definite constitution, and afforded a regular course of instruction. It had its own proper dean, and peculiar statutes, and as it possessed the greater part of the funds, it ultimately assumed the entire control of the University. By one of the statutes it was ordained that every student of sufficient means should live at table with the regents, and should on no other condition be admitted to the study of Arts. It was impossible to get a dispensation. Students who were unable, from poverty or otherwise, to live at table were ordained to pay a noble each to the regents, and as many should be allowed to sleep in the College chambers as could be accommodated. By another statute the gates were ordered to be closed in winter at nine, and in summer at ten o'clock, the chambers of the students having first been visited by one of the regents.

In this way the College went on gradually developing and increasing in usefulness till the time of the Reformation, when along with other constitutions of Roman Catholic origin, it was thrown into confusion by the loss of the support, which it had previously derived from the church. When the Crown absorbed the benefices by which the regents, who were all churchmen, were supported, men could with difficulty be found to accept the office of regent

without the salary. The Chancellor, James Beaton, fled to the continent, carrying with him the cathedral plate, as well as the charter, and titles both of the See and of the University. The buildings at this time are described as ruinous, and the teaching as almost extinguished. The College of Arts, however (owing to its principal, John Davidson, having embraced the Reformed doctrines, and continued in office), survived the storm, but in so shattered a condition that in a charter by Queen Mary, dated 13th July, 1683, it is stated that "ane parte of the sculis and chalmeris being biggit, the rest thair of alsweill dwellingis, as provisioune for the pour bursouris and maisteris to teche ceissit, sua that the samyn apperit rather to be the decay of ane Universitie, nor ony wyse to be reknit ane establisst fundatioun." For which reasons the Queen founded five bursaries for poor youths, for the endowment of which she granted to the University the manse and church of the Friars' Predicators, thirteen acres of ground adjoining, and certain other rents and property, confiscated from the Roman Catholic Church. In 1572 the Magistrates and Council of the town, sensible of the loss which the community sustained from the decay of the University, conveyed to the College certain church property which had been granted to them by the Queen. The Act of Parliament confirming this charter shows at what a low ebb the affairs of the University were at this time, the whole of the resident members, regents and students, only numbering some fifteen persons, and the entire annual income of the College not exceeding £300 Scots (£25 sterling).

In 1574 a fresh stimulus was given to the whole University system by the advent of the celebrated Andrew Melville, whose nephew, alluding to this period in its history, writes, "There was na place in Europe comparable to Glasgow for guid letters during these yeirs for a plentiful and guid chepe mercat of all kynd of langages, artes, and sciences." These words must, however, be accepted with a reservation, as it is difficult to reconcile them altogether with the facts stated immediately below. Melville, on finishing his course of study at St. Andrews, left that University with the character of being "the best philosopher, poet, and Grecian, of any young master in the land." He afterwards studied at Paris, and on returning to Scotland was appointed Principal of Glasgow University, which office he held till 1580, when he was translated to St. Andrews to fill a similar situation. During his connexion with these universities he introduced many improvements into their system of teaching and internal discipline, and eminently contributed to extend their usefulness and increase their reputation. In 1577 James VI., then in his minority, was advised by Regent Morton to remodel the constitution of the University, and grant a charter, making over to it the Rectory and Vicarage of the Parish of Govan. This deed is commonly called the *Nova Erectio*, and forms the basis of the present constitution—the Magna Charta, as it were,—of our College. The preamble contains a doleful account of the state into which the University had fallen. "Seeing that among other losses and inconveniencies of our kingdom we observe our schools

and gymnasia to have almost perished, and that our youth, who formerly were distinguished by uprightness of life and purity of moral character, are languishing in idleness and vice, we desire to renew, restore, and endow on a new foundation our Pedagogy in Glasgow, which for want of funds has almost perished, and in which, through poverty, study and discipline are in abeyance." By this charter twelve officers were appointed, including a Principal, who was to teach Theology, Hebrew, and Syriac, and three Regents or Professors, one for Greek and Rhetoric, another for Dialectics, Morals, and Politics, with Arithmetic and Geometry, and the third for Physiology, Geography, Chronology, and Astrology. Besides these there were also four Bursars (poor students), a House Steward, a Servant to the Principal, a Cook and a Janitor. These were all to live within the College, and the provision for their support was purposely limited, in order that by frugality in their meals they might be incited to greater zeal in their studies. They might with propriety have adopted for their motto the line suggested by the witty Canon for the *Edinburgh Review*, "Tenui musam meditamus avena." The provisions regulating the domestic lives of the students are very minute. The effeminate youths of modern days who grumble at having to attend classes at eight o'clock a.m., may be glad that they were not members of the College during the fifteenth and sixteenth centuries, when every one at a given signal had to turn out at five o'clock in the morning, at which hour one of the Regents (styled the Hebdomadar) went round their

bed chambers to rouse them from their slumbers. The duties of the toilette over, lessons followed from six to eight, when they all assembled to morning prayers, which occupied only half an hour. After prayers they retired to their different rooms to study till breakfast time (nine o'clock). At ten studies were resumed, and at a quarter past eleven the cook received warning to have all things ready for dinner at twelve. After dinner thanks were returned and a psalm sung, during which all stood. The rest of the day was spent in the schools until late in the evening. At nine p.m. the Hebdomadar went his rounds again to see if everybody was in, and take a note of the absentees. On certain days, after dinner and supper, disputations were held, of which, we are told, Principal Melville was exceedingly fond. From dinner till four p.m. every second, fourth, and sixth day in each week was set apart for 'play,' one of the many duties of the unfortunate hebdomadar being to accompany the students to the fields where they went to "disporte themselves." By an order in the reign of Charles I. the 'Scholars at Glasgow' were to be exercised in lawful sports, such as "gouffe, archerie, and the lyk," and were prohibited from indulging in unlawful games as carding, dicing, and for some strange reason *bathing or swimming*—we presume in the Molendinar—indulgence in which was strictly prohibited under a pain of "many stripes and ejection." It must not be supposed that their amusements were limited to such as are only exercised in "green fields"—they even included dramatic representation. It was ordained in 1462 that ever

after on 9th May (the day of Saint Nicholas) at a general congregation to be held at the doors of the Cathedral, "two discreet masters should be elected to provide the necessaries and utensils for a grand banquet of the College of the Faculty of Arts, on the Sabbath day (*i.e.*, Saturday) or Feast following said day of St. Nicholas, as the Faculty should judge proper, and weather permit," to which every master holding a benefice should give 3s., and all non-beneficed masters, bachelors and students, 1s. 6d. each. On the day fixed all should assemble, under a penalty of 2s., at eight a.m., in the Chapel of Saint Thomas, and there hear Mass, after which they should, in a becoming and solemn manner, receive flowers and branches of trees, and all should proceed on horseback in a grave and stately procession through the public street, from the higher part of the city to the Cross, and return the same way to the College of Arts, where, amid the joy of the Feast, the masters should take council concerning what might promote the interests of the Faculty and its members. The feast over, the banquetters were to repair to a place more fitted for amusement, where some of the masters and students should perform an interlude or other show whereby to delight the people; the actors being granted special powers and prerogatives for their trouble. Even in 1574, three years after the death of Knox, the performance of comedies on Sunday was not altogether discontinued, though one year later an Act was passed by the General Assembly prohibiting them.

The discipline maintained in College was very strict.

No resident student who was not cunning in the Latin tongue was allowed to have a servant, and so late as 1705 the Principal ordered every Regent to appoint a secret censor to spy among the students, and report on such as were guilty of the heinous crime of speaking their mother tongue. The wearing of arms was (and is) strictly prohibited, as also was intrusion by scholars into the sacred region of the kitchen. All students convicted of robbing the orchards were severely punished, and Masters of Arts were enjoined not to be familiar with non-graduates. Corporal punishment was a thing of daily occurrence. Originally the Principal *propria manu* inflicted the chastisement on the delinquent's bare shoulders, in the common hall, in the presence of the masters and students therein assembled. Andrew Melville was the first to disregard the custom, and devolved the task upon his regents. Squibs—which we dare say many of our readers imagine to be a recent importation within our College—were very common with students in the seventeenth century, as we read of Principal Gillespie being bitterly wroth at certain lampoons against himself and colleagues which were affixed “diverse tymes on the Colledge gate, and scattered in the Colledge close, and put in the mouth of all the schollars.” These squibs are described by the enraged principal as “most base and scandalous Latine verses, abusing myself and Mr. John Young (Professor of Theology) very vylelie, and scoffing at all the Regents.” The learned and irate authorities were unable to discover the author, although “sundrie boys were scourged publiclie,” which “remedie,” we are

naively told, "appeared not to have too much effect, for every other day new papers of many base villanies were spread and sent out all over the countrie." In 1725 a censor was appointed, for the "better preservation of order without the College," to visit the streets and "billiard rooms and other gaming places," and "observe what gentlemen of the College they might find there at unlawful hours." This and a curious letter, dated 3rd April, 1716, from Gerschom Carmichael to Principal Stirling of Aberdeen, proves the truth of the adage that "youth will be youth," or rather has always been youth. "There were some," writes Carmichael of his fellow-students, "that kept ill hours, coming late into the College by backways, and by your house among the rest, &c."

The *Nova Erectio* ordained, among other things, that the professors were not, as had hitherto been the custom, to carry on their students through the three years course, but had each to confine himself to his own department, so that the student had a new professor every year, a system which was altered in 1642, but reintroduced after the Revolution. Professors were enjoined to observe celibacy, and in the event of their marrying were strictly prohibited from bringing their wives within the walls.

In 1581 the Archbishop of Glasgow, then Chancellor of the University, in order to augment the yearly duty paid to it by the town, mortified the whole customs of the Trons, great and small, and those of fair and market, measure and weight, within the burgh, by which

donation the College was enabled to institute a separate Greek Chair. Again in 1615 the Bishop of St. Andrews presented the College with the land lying between it and its garden, of which mention has been made above. Notwithstanding all these acquisitions, however, the buildings in 1617 had advanced very little, and were still in a disgraceful state of decay. Concerning the original buildings we know little or nothing. No remains of them are now extant, except perhaps a part of the building between the two oldest quadrangles. It was not until 1632, when its appeal to the public for aid was liberally met, that the College was enabled fairly to begin the work of restoration. Attention was first directed to the inner of the two courts, the greater portion of which was rebuilt within the next seven years. An interval of about fifteen years then elapsed, during which time the College received the magnificent donations of Zachary Boyd, which were applied chiefly for the erection of the steeple. The impression is pretty general that Zachary was rather badly treated by his disponees, having left his property to them under the condition that a small portion of the funds should be devoted to the publication of a portion of his MSS. works, a condition which was never fulfilled. We are inclined to think that, apart from the strictly legal or moral aspect of the question, the College exercised a wise discretion in not fulfilling Zachary's instructions to the letter. It is not to be supposed that his two most intimate friends, Dr. Strang and Mr. Robert Baillie, to whom he had primarily committed the revisal of his MSS. for the press, should have neglected to insist on

the publication without good cause. The probability is that they were overruled or persuaded by a more powerful party, headed by Principal Gillespie (of whom hereafter), who were desirous of completing the buildings, and that the preparations for publication being deferred to a more convenient season, which never came, the matter dropped altogether out of sight. Indeed, when we consider the nature of the task imposed by Zachary upon his two reverend literary friends, we are not surprised that they were persuaded to defer its execution. The prospect of having to wade through a mass of MSS., consisting of nearly 2000 pages, closely written, and of no preeminent literary merit, might have appalled bolder men. However this may have been, thanks mainly to Zachary's donations and Principal Gillespie's zeal, the work of building was pushed on with great vigour. About the year 1654, and during the four following years, the steeple and the remainder of the inner court, particularly on the south side (but excluding the portions of the original building allowed to remain), were finished, and the work began to proceed in the first court. It is probable that up to this time (1659) the front court was merely an open space off the High Street, and that the only approach to a quadrangle was an imaginary square formed by the continuation of a projecting portion at each end of the building, and a line drawn at right angles to the lines so formed along the border of the street. The whole front therefore, nearly as it now stands, containing the fore hall, staircase, the Principal's house, and the arched entrance, is just about 210 years old. Six of the Professors' houses had

been built by this time, and in 1698 the stone ballusters of the great staircase, and the lion and unicorn on the pedestals at its foot, were erected. Writing of the Professors' houses, Mercuri says—"Of late there is a third court erected, two parts whereof are already built for the use of the masters of the University to lodge in, and when this court is finished (as is projected) it will be the largest court, looking rather like a king's palace than any other lodging. . . . The primar or principal has a most stately and convenient lodging in the south side, and adjacent to the University, so that it is an universal saying, that the primar of the College of Glasgow (even when episcopacy took place) was the best lodged clergyman in the Kingdom."

The history of the rest of the building is well known. The library was added about 1730, the Hunterian Museum in the earliest years of the present century, and the east side of the inner quadrangle, containing the common hall and several large class rooms, with an archway admitting to the back, was erected in 1812. To Principal Gillespie's enterprise and perseverance we are greatly indebted for our present pile of buildings, which is not without architectural beauties, and whose walls blackened by the smoke of ages, have so well withstood the tear and wear of the elements. The name of its architect—if it ever had one—is unknown. In these later days each builder of a petty dwelling house, must needs carve his name and the date of foundation on its front, while on our magnificent old College only the Royal arms, with C(harles) R(ex) are

engraved above the arched gateway, fronting the High Street.

In the beginning of the seventeenth century, greatly owing, as we have seen, to the patronage of James VI. and the presidency of Andrew Melville, the College had greatly increased in influence and prosperity, so much so indeed as to attract to its halls large and ever increasing crowds of students—among others one who was destined in after years to do it notable service, the well known and much misrepresented Zachary Boyd. It would be unfair, and disrespectful to the memory of one whose fortunes will ever be identified with those of the College which he loved so much and served so well, were we to pass over without some brief notice the name of Mr. Boyd. To the general public and even, we suspect, to the majority of our students, the venerable Zachary is little more than a myth,—associated in their minds with one of Grant's novels,—certain ludicrous misrenderings of holy writ erroneously attributed to his pen, and a smoke-begrimed monument of a rather austere cast of countenance, that has looked down on the inner quadrangle of the College from time immemorial. That he was a clergyman of more than ordinary attainments and exact scholarship, possessed of great courage and unblemished character, one moreover who literally gave his *all* to the institution with which he was so long and so honourably connected—not many, we dare say, even of our academical readers are aware. We shall not therefore apologise for this digression, necessary as it is, moreover, to the satisfactory elucidation

of our subject. Zachary, then only sixteen years of age, matriculated in Glasgow University in 1601, from which two years later he removed to Saint Andrews, where he took his degree of M.A. in 1607. After passing sixteen years in France, studying part of the time in the College of Saumur, he returned to Scotland in 1623, and shortly after his arrival was installed as minister of the Barony Parish of Glasgow. At the time of his ordination the population of the whole City did not exceed 7,000, and the houses generally were of a mean appearance, covered with turf, heather, or straw thatch. Mr. Boyd was three times elected Dean of Faculty, twice Vice-Chancellor, three times Rector, and while he held these offices the Records of the University bear evidence to his having been a faithful and hard working friend to its internal prosperity. From 1629 until the close of his life he was continually subscribing large sums to the College, and in 1652 he granted a Deed of Mortification in its favour, in which, reserving the life rent to his spouse, in the event of her surviving him, he conveyed to the College almost all his property. Although, as we have seen, his disponees failed to fulfil all the conditions of his will, they showed themselves not insensible to his liberality, by causing a marble statue* to be erected to his memory,

* The inscription on the statue is as follows :—

MR ZACHARIAS BODIVS FIDELIS ECCLESIAE
SVBVRBANÆ PASTOR 20000 LIB. QVA AD ALEDOS
QVOTANNIS TRES ADOLESCENTES THEOLOGIAE
STVDIOSOS QVA AD EXTRVENDAS NOVAS
HAS ÆDES VNA CVM VNIVERSA SVPELLECTILI
LIBRARIA ALMÆ MATRI ACADEMIAE LEGAVIT.

over the gateway within the second court, where it still stands.* During Mr. Boyd's connexion with the University, it prospered greatly till at the era of the Restoration it boasted (besides a Principal) eight Professors, a Librarian, a tolerable library (to which George Buchanan contributed largely) and an increased number of bursars and students of all ranks. The buildings were also rebuilt in a more enlarged and elegant fashion than they had formerly been.

In 1636 Charles II. endeavoured to force Episcopacy upon Scotland without distinction of persons. Mr. Boyd, though at first dissenting from the principles of the Covenant, and always a strong Royalist, was induced at length to give them his adhesion. The ascendancy acquired by the Independents after the execution of Charles I. was a sad disappointment to the hopes of the Scotch Presbyterians, and largely affected the fortunes of our College. Cromwell, although tolerant in religious matters, could not brook the Scotch loyalty to Charles II., and in order to chastise their monarchical pride, marched into Scotland in 1650 at the head of a large army. After the disastrous battle of Dunbar, in September of that year, the Protector obtained possession of Edinburgh, and shortly afterwards "*came peaceably,*" we are told, "*with his whole army and cannon, by way of Kilsyth to Glasgow.*" The ministers

* "By an entry dated May, 1658 (No. 15 of Clerk's Press, p. 214), it appears that there were given out for Mr Zacharias Boyd's statue, with the compartment in whyt marble, and the wryting tabell in black, twenty-five poundis sterling"—*Deeds Instituting Bursaries, &c.*, pp. 39, 40.

and magistrates all fled, with the exception of stout old Zachary, who stood by his post, and as an old chronicler has it, "railed on the invaders to their very face in the High Church," where Cromwell went in state one Sunday forenoon to hear him preach. "The fantastic old gentleman," as Carlyle designates the venerable preacher, chose for his text the 8th chapter of Daniel, and improved the occasion while he relieved his mind by inveighing in no measured terms against his august hearer, drawing a vivid parallel between him and the rough goat mentioned in his text, very much to the latter's advantage, and calling the Protector and his followers "sectaries and blasphemers." On leaving the church, Cromwell's secretary, fiery Mr. Thurlow, "whispered him leave to pistol the old scoundrel." "Tuts!" replied the General, "you are a greater fool than himself. We'll pay him back in his own coin!" He accordingly invited his reverend foe to dinner, which was of the scantiest character, and concluded with a prayer, which lasted for several hours, "even," as an old writer has it with a sort of sympathetic sigh, "even until three in the morning." Of Zachary's pulpit utterances many stories are told, of which the following is not the worst:— Finding that several of his hearers left the church after the forenoon service, in order to escape further infliction, the preacher made use of this expression in his afternoon prayer—"Now, Lord, thou sees that many people do go away from hearing the word, but had we told them stories of Robin Hood or Davie Lindsay, they had stayed, and yet none of these *are near so good* as the word that I preach."

Cromwell contrived to leave his mark on the University, as he did on most things with which he had to do, by appointing one of his favourites, Mr Patrick Gillespie, to the Principalship, to the grievous chagrin of Zachary, and "most pairt of the facultie." The former seems to have devoted the last three years of his life mainly to the business of the College and the revision of his poetical works. Concerning the latter many absurd misrepresentations are current, to show the unfairness of which we give the following specimens of verses popularly attributed to Zachary, along with the verses which he actually wrote :—

PARODIES.

There was a man called Job,
Dwelt in the Land of Uz;
He had a good gift of the gob,
The same case happen us.

Colvil.

Job's wife said to Job,
Curse God and die;
Oh no, you wicked scold,
No, not I.

Jeshurun waxed fat,
And down his paunches hang;
And up against the Lord, his God,
He kicked and he flang.

TRUE READINGS.

In Uz a man cal'd Job there was,
Both perfect and upright;
Who feared God, and did eschew
Eவில் even with all his might.

Garden of Zion, vol. ii. p. 2.

Then said his wife, Retain'st thou still
Thine old integritie;
What meanest thou, O foolish man,
Now curse thou God and die;
But he again said unto her,
His witlesse wife to schoole,
Thou speakest now thou knowes not what,
Thou speakest like a foole,

Garden of Zion, vol. ii., p. 8.

But Jeshurun, who should have beene
Most righteous, did kick;
Thou art exceeding waxed fat,
Thou art also grown thick;
Thou covered art with fatnesse; then
His Maker he forsook,
And of his sure salvation's rock,
No care at all he took.

Garden of Zion, vol. i., p. 67.

JACOB TO RACHEL.

And Jacob made for his wee Josie,	Yea, for your sake, this little Joseph more,
A tartan coat to keep him cosie ;	I love than all that born were him before ;
And what for no, there was nae harm,
To keep the lad baith saft and warm.	Him I doe count from Heav'n to be our lot ;
	Let us him make a particolour'd coat.

Zion's Flowers, MS. p. 403.

OF PHARAOH.

And was not Pharaoh a wicked and	Because this King thus hardened his
harden'd rascal,	heart,
Not to allow the men of Israel with	Often great plagues his Kingdome felt
their flocks and herds, their wives	the smart.
and their little ones, to go a forty	
day's journey into the wilderness	
to eat the Pascal.	

Garden of Zion, vol. i. p. 53.

In February, 1653, there is an entry in the Records that Mr. Boyd "wes sicke," and unable to attend a University meeting; in March following he died. All honour to his memory, which should ever be held sacred by all to whom the honour of Glasgow College is dear; for he was a man who though austere, as befitted the character of his age, was yet kindly and generous, and who with some failings bore a high character for scholarship and uprightness, and proved so true a friend to this University when it stood most in need of friendship.

About this time the buildings were undergoing great changes. During the course of about thirty years from 1630 the new buildings appear mostly to have been erected, chiefly under the principalship of Gillespie (1652-60). Mr. Baillie seems to have taken great offence at the Principal's proceedings. "For our College," he writes in a letter to Strang, 1658, "we have no redress of our discipline and teaching. Mr. Gillespie's

work is building and teaching: with the din of masons, wrights, carters, smiths, we are vexed every day. Mr. Gillespie alone, for vanity to make a new quarter in the College, has cast down my house to build up another of greater show, but far worse accommodation. In the meantime, for one full year I will be and am *exceedingly incommode*, which I bear because I cannot help it, and also because Mr. Gillespie had strange ways of getting money for it by his own industry alone. An order he got from the Protector of 500 pound sterling, but for an ill office in the country. His delation of so much concealed rent yearly of the crown, also the vacancy of all churches wherein the College had interest; this breeds clamour as the unjust spoil of churches and incumbents—upon these foundations are our palaces builded, but withal our debts grow, *and our stipends are not paid*, for by his continual laying our rent is mouldered away.” Mr. Baillie also complains bitterly of the Principal’s “pulling down the whole forework of the Colledge, the high Hall and Arthurlie, very good houses, all newly dressed at a great charge.” So much for worthy Mr. Baillie, who only bore with the high-handed Principal “because he couldn’t help it.”

The restoration of Charles II. in 1662, struck a severe blow at the prosperity of the University, by depriving it of the best source of its revenue—the Bishopric of Galloway. The merry monarch who thought that Presbytery “was not a religion for a gentleman” reestablished Episcopacy in Scotland, and overthrew the Presbyterian Church. The putting in force of the Royal Edict was en-

trusted to Lord Middleton. His Lordship was a man of profligate manners, and had gathered around him in his "jovial Parliament" (as Scott terms it) a troop of roystering dare-devils, attended by trumpeters, macers, and kettle-drums. A bacchanalian ovation awaited him wherever he went and especially at Paisley, Dumbarton, and Hamilton he was right royally entertained. "Such who entertained the commissioner best," says the matter-of-fact Wodrow, "had their dining-room, their drinking-room, their vomiting-room, and sleeping-rooms, when the company had lost their senses." At Ayr "the devil's health was drunk at the cross at midnight, and so the dissolute crew staggered onward on their way to Glasgow." Middleton held his Council in the noble old fore-hall of our College, looking out into the High Street. The hall remains identically the same to-day as when its rich old wainscotted walls rang with the excited voices of his lordship's "drunken parliament," of whom, "all present" we are told, "were flustered with drink, save Sir James Lochart of Lee." Bishop Burnet mentions that the Duke of Hamilton, who was a member of the council, informed him that "they were all so drunk that day as to be incapable of considering anything that was laid before them, and would hear of nothing but the executing the law without relenting or delay." From this council issued the celebrated Act of Glasgow, whereby nearly a third of the ministers of the Presbyterian church were thrust from their charges at a moment's notice, and out of its decree arose the conventicles and field-preachings throughout the country, which afterwards were so often assailed

by the troopers of Claverhouse and Dalzell, together with the consequent train of finings, imprisonments, and torturings.

So impoverished was the University, owing to these and other causes, that a large debt was contracted, and three of the professorships (one of theology and those of humanity and medicine), fell into abeyance. So things continued till the time of the revolution, when the College again began to revive from the state of depression in which it had so long remained. In 1693 each of the Scotch Universities obtained a gift of £300 a year out of the Bishop rents of Scotland, and the number of students who matriculated in Glasgow was greatly increased. In 1702 those attending Theology, Greek, and Philosophy amounted to 402.

We have now, as minutely as the limited space at our disposal will admit of, traced the history of our College from the year of her foundation to the beginning of the eighteenth century. It is not our purpose to follow any further her varying fortunes through times of prosperity and depression, or in any way to deal with what is matter of recent history. What has befallen her during the last century and a half—her rapid growth—her increased fame—the great and wise men who have filled her chairs and studied within her halls—down to the last changes in her system, and the late magnificent response made by the nation to the appeal of her professors for aid—these and such like are they not chronicled in recent pamphlets, and recorded in the pages of the College Calendar? Some years ago a great historian addressed a large and

eager crowd of students in the common hall of this University. It was his inaugural speech on being installed Lord Rector, and after rapidly reviewing the history of the College the orator wound up his address with the following brilliant peroration.

“I trust, therefore, that when a hundred years more have run out, this ancient College will still continue to deserve well of our country and of mankind. I trust that the installation of 1949 will be attended by a still greater assembly of students than I have the happiness now to see before me. That assemblage, indeed, may not meet in the place where we have met. These venerable halls may have disappeared. My successor may speak to your successors in a more stately edifice, in an edifice which, even among the magnificent buildings of the future Glasgow, will still be admired as a fine specimen of the architecture which flourished in the days of the good Queen Victoria. But though the site and the walls may be new, the spirit of the institution will, I hope, be still the same. My successor will, I hope, be able to boast that the fifth century of the University has even been more glorious than the fourth. He will be able to vindicate that boast by citing a long list of eminent men, great masters of experimental science, of ancient learning, of our native eloquence, ornaments of the Senate, the pulpit, and the bar. He will, I hope, mention with high honour some of my young friends who now hear me; and he will, I also hope, be able to add that their talents and learning were not wasted on selfish or ignoble objects, but were employed to promote the physical and moral good of their species, to extend the

empire of man over the material world, to defend the cause of civil and religious liberty against tyrants and bigots, and to defend the cause of virtue and order against the enemies of all divine and human laws."

Twenty years have barely elapsed since these words were spoken, yet a few months more will witness the realization of Lord Macaulay's prophecy. The rich old orchards, with their tempting fruitage and sunny slopes—the shady avenues, where learned Professors loved to walk and meditate—the cluster of mighty trees, in whose wide-spreading branches flourished a thriving colony of hoarse-throated crows—all these have long since passed away. The Molendinar no longer wimples seaward fresh and pure, nor is the upper green sacred to flowers and science, only a few barren trees remaining—sad remnants of its former glory. Those buildings, which the old chronicler thought "like unto a king's palace," seem to our modern eyes rather mean and dingy, and the halls where philosophers, scholars, statesmen and poets have taught and spoken will in a year or two echo with the voices of bustling officials, and the noisy pens of railway clerks. Confident though we are that the future prosperity of our College will as much exceed that of its past as the new buildings exceed the old in architectural beauty, we cannot help casting a lingering look of fond regret on those old halls, so soon to be swept away. To us, in common with the majority of our readers, these halls and courts are associated with happy reminiscences of olden times, when arm in arm with some friendly class-mate we strolled through the old quadrangles, never dreaming of

the changes so soon to come. In anticipation of these changes we have written this hasty and imperfect sketch, a humble but loving tribute to the memory of our College.

NOTE.—It may be interesting to many of our readers to trace the steps by which the grounds of the Old College have been acquired.

The first portion, acquired by gift from Lord Hamilton as mentioned in the text, is described as “quoddam tenementum cum pertinenciis unacum quattuor acris terrarum montis columbarum prope torrentem de Malyndonore contigue adjacentibus, quod quidem tenementum jacet in Magno Vico descendente ab ecclesia Cathedrali Glasguensi usque ad crucem Fori ex parte orientali ejusdem inter locum Fratrum Predicatorum ab australi parte et terram Domini Thome Arthurle Capellani a parte boreali.” This land comprehended two portions, first, the site of the original building, consisting of two courts, and covering about half an acre; and second, a garden of nearly four acres in the low part of the green, adjoining the Molendinar on the east, Arthurlie’s lands on the north, the Friars Lane or Blackfriars Street on the south, and the Muyr Butts on the west. The two portions of ground were not adjacent to each other—although of course there must have been means of access to the garden—because in 1615 the Bishop of St. Andrews mortgaged to the College “a tenement lying between the College and its gardens.” This tenement *may* have been identical with the Muyr Butts, and have extended all the way along the west side of the four acres. Between the Butts and the grounds of the Blackfriars preachers there was at one time a private lane or alley which led from the Friars Lane to the back of the College buildings.

The next acquisition was the gift of Sir Thomas Arthurlie, mentioned in the text, a long narrow strip of ground of about two acres adjoining the College on the north side. It extended along the Vicar’s alley (the New Vennel) from High Street to the Molendinar. The front portion of this ground is now occupied by the Professors’ Court. Arthurlie’s lands cannot, however, have embraced the

whole of 'the new court,' because in 1632 "the few males and superiorities of the tenement of land and yeards lying betwixt the house belonging to David Rob and the New Vennel" were purchased from the Laird of Bedlay by Charles Morthland, Professor of Oriental Languages, on behalf of the College, who was also instructed to buy the property of the said tenement. It is stated in the same minute that six of the Professors' houses stood on this piece of ground. The portion last acquired seems to answer to the description of "the Paidagog or Colledge yaird," and the portion of Arthurlie's lands lying betwixt it and the College to the description of "the Auld Colledge Yaird," which at one time supplied the learned inmates of that august institution with Kail.

The Chapter House and ground formerly belonging to the Friars were bestowed on the College in the time of Queen Mary. They are described as "the Manss and Kirkrowme of the Freris predicatoris within the citie of Glasgow—with threttene aikers of land lyand besyde the samyn citie." The Friars predicatores were the Dominican or Black Friars, who are said to have been called the Friars Preachers on account of their frequent preaching. The Chapter House was nearly 200 years older than the College. It was succeeded by the College Kirk, which was afterwards transferred by the College to the town in 1635. In 1618 the Chantry of St. Mungo, which we presume was a chapel set apart for the praise of that saint and had been connected with the old Chapter House, was acquired by purchase. It fronted the High Street and stood close by the site of the Principal's house. The chantry ground was retained and still forms part of the College grounds.

If we can put any reliance on the descriptions in the Title Deeds, the gardens round the chapter house were at one time of the most luxuriant description. This is at least suggested by the name of "the Paradise yards," which, along with "the West Freir yarde, the Colhouse and Cloister Knot yardis," all lay "conjoint with the greit orchart, betuix the samyn and the kirk callit the Blackfriars' Kirk." The College was wont to let the orchard, as appears from the old rent-rolls, and we get some notion of what the ground pro-

duced from a note appended to a document entitled "The Fencing of Muyr Darnlye and Cruxtown, Colledge and Pedagog," to the following effect, "the fensing of the *quheat, peis, beinis*, ground upoun the land in Dowhill maid the penult of Merche before Mr. Hew Fullarton at the Mercat Croce." This document seems to us to have been a kind of judicial allocation of the produce of the College garden between three tenants—or rather three purchasers of the produce, because no rent is entered in the Rental of that time as derived from the garden, though it was let on lease shortly afterwards.

The "threttene aikers of land besyde the citie" must have lain beyond the Molendinar. That portion of the green amounts to more than seven acres, and the property of the College beyond the wall of the green on the north-east extremity of it amounts to about six acres. The latter part has been feued for public works and the like. Taken together these two portions rather more than account for Queen Mary's gift. "The high green," in which the observatory long stood, was used as a private garden where the Professors might pursue their meditations undisturbed in the open air. This was also probably the "great garden for Botany and a Physic garden," which in 1704 was improved and enclosed with a wall. The whole green was enclosed with a wall about the same time, for in 1696 the University bought from the Minister and Session of the Barony Parish "part of the five-shilling-land of the Dowhill," called "the Grassum Lands," at the price of 1184 merks Scots, "the said Universitie being about to enclose the haille lands of the Dowhill in a park which they cannot convenientlie doe without enclosing the said Grassum lands." The Grassum lands must therefore have lain between the high green and the low green on the sloping banks of the Molendinar, where there was, and still is, a grove of trees. The name indicates that these lands were considered available for feuing purposes, and the probability of their having occupied this position is heightened by the fact that about the same time the University purchased some feus in the same line at its southern extremity.

We have now accounted for the whole ground connected with the College, and shown, in sufficient detail, how and when it was ac-

quired. We feel disposed to wind up with a reflection. Often have we heard of the 'grand uncertainty of the law,' often have we felt the delights of casuistry, but we never were more bewildered by contradictory statements, never more convinced of the vanity of conjecture, than in the case of the Muyr Butts. Did they ever exist? If so, where did they lie? What were they? Why were they called *Muyr Butts*? and why *Butts*? When the Editors are made Lord Rectors of the University, they will be happy to present with a gold medal any enterprising young historian who will give a satisfactory answer to these simple questions. Our own opinion is that the Muyr Butts were set apart for the practice of archery, and occupied the position we have indicated above.
