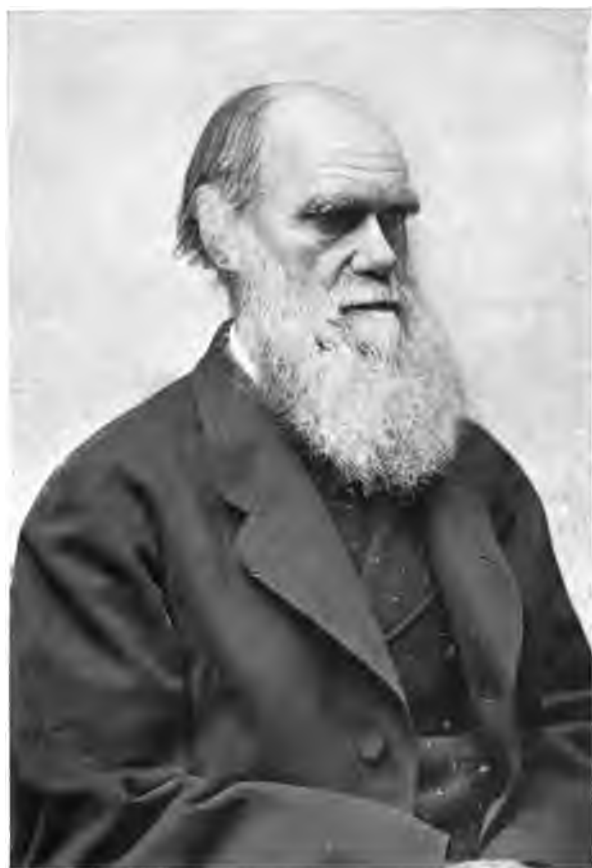


Glasgow



CHARLES DARWIN.

Glasgow

IN the month of June, and in the year of our Lord one thousand nine hundred and one, while these words were being written, in Glasgow, the University of Glasgow was celebrating its four hundred and fiftieth birthday; what it called its "Ninth Jubilee." Why "ninth" and why "jubilee" are not very clear. There is no record of its having celebrated its "first," or its "second, jubilee," or any other numerical "jubilee" whatever. And even the Earl of Rosebery, the Lord Rector of the Institution at that time, was not very sure concerning the meaning of "jubilee," according to his own published confession. He acknowledged, in a volume called *The Year of the Jubilee*, that "the wholly inadequate figure" (the words are his own)—"that the wholly

inadequate figure of twenty-five had been adopted as constituting a jubilee," and then he proceeded to preside at a "jubilee" constituted of what would seem to be the equally inadequate figure of fifty; without giving any reason for the application of the term to a period of either a quarter or a half of a century; his only expressed excuse for the latter being the historical fact that two of his own sovereigns had celebrated what were termed "jubilees," at the conclusion of fifty years of their own respective reigns.

Dr. Samuel Johnson defined "jubilee" as "a publick festivity; a period of rejoicing; a season of joy," without regard to the passing of time; and he cited Milton as his authority. And Shakspeare used not the word at all. But in The Third Book of Moses, called Leviticus, we read how the Lord spake unto Moses on Mount Sinai, saying:—"A jubilee shall that fiftieth year be to you;" the words being thus rendered into English in the reign of James First of England and Sixth of Scot-

land. A couple of centuries earlier, one Geoffrey Chaucer, in *The Summoner's Tale*, told how two friends of fifty years' standing "made their Jubilee"; and so there is some little excuse for the word "jubilee" in this connection. But, still, in the absence of all previous "jubilees," why "ninth"?

At all events, in 1451, Pope Nicholas Fifth, the founder of the Vatican Library, established a university in Glasgow which was modelled upon the University of Bologna; and, in 1901, that Scottish University had a "jubilee"; whereat there was a most liberal feast of reason; and whereat soul flowed like water, in prose and in verse, in languages dead, and in languages quick.

Glasgow was a small place when the Pope of Rome set up his school there, in the middle of the fifteenth century, and it was of but little importance in the eyes of Scotland, and in the eyes of the then known world. Principal Story, in this same "Jubilee Book," quotes John Mair as saying, at the beginning of the sixteenth century, that

80 Scottish Universities

Glasgow was "the seat of an archbishop and of a university, poorly endowed, and not rich in scholars": although he quotes Bishop Leslie, a little more than a half century later, as declaring Glasgow to have been "a noble town, the most renowned market in all the West; honourable and celebrated; where, before the Heresy there was an Academy not obscure nor infrequent, nor of a small number, in respect both of Philosophy, and Grammar, and Politick Study."

The earliest sessions of the Institution were held in an old building in Rotten Row, long since wiped out of existence, with the fishermen's huts and poor hovels which, with the Cathedral, made up all that there was of Glasgow in those days. The original College possessed a beautiful charter, but not much of anything else. The Pope was good enough to create it, but he forgot, or neglected, to provide for its support. It had no wealthy alumni to furnish it with dormitories and gymnasiums, until Lord Hamilton, who may have been a graduate,

left it several acres of land and a tenement, on what was afterwards to become the High Street.

As an expression of their gratitude for this gift, students and Faculty prayed, twice a day, and out loud, for the repose of the souls of the donor, and the Lady Euphemia his spouse, both deceased. And they kept up the practice, no doubt, until the outbreak of the Reformation; when the Reformers turned all their serious attention to the saving of the souls of the living!

These old College buildings stood on the site of what is now called the College Station of the North British Railway, on the High Street. And the Goods Station, or what the Americans would style the "Freight Depot" of the Glasgow and South-Western Railway occupies the site of the College Church, and Churchyard.

But, nothing of College, of College Church, or of College Churchyard now remains, except the gate of the old building carried to, and rebuilt in, the new.

The present University structures, on Gilmore Hill, a long walk distant from the old, were occupied, for the first time, during the session of 1870-71. They are described as being "of the early English pointed style, with an infusion of the Scoto-French monastic and secular styles of a later period." This may be lucid enough to architects, and to students of architecture, but it is not apt to mean much to ordinary secular minds of the present period.

During the seventeenth century, whether under Pope or under Presbytery, as strict a watch as was possible was kept over the students, for their moral good. Certain chambers within the College were allotted to as many undergraduates as the rooms could hold. In each apartment was accommodation for four youths, every lad with a desk, two to a bed, with a table in common. For all this the occupant was charged, from half a crown to eight shillings, according to advantage, or disadvantage, of situation. A censor visited the rooms every night, at nine

of the clock, to see that all was right; that there were no cards or dice, or frivolous and profane literature, in use; and to inquire if the occupants had been "careful in secret prayer." And then the tallow candle was blown out, and the day, with its work, was over. Every morning, the same censor, at five of the clock, awakened the youths, and saw that all were soberly behaving. At six of the clock were praise and prayer, and reading of the Scripture, in the common-room, of course long before the rising of the sun in the long, long winter months of Scotland. After "chapel," the undergraduates on empty stomachs listened to lectures, always in Latin. At nine, they breakfasted in hall, on a soup of oat-loaf "good and sufficient," three portions to the pound, with bread and drink (no doubt, this last was not of water). On three mornings of the week, they had, in addition, an egg apiece. They dined at noon. On "flesh-days," Sundays, Mondays, Tuesdays, and Thursdays, they were regaled with a fragment of oaten

loaf, and with as much of a lump of beef, contained in a general wooden platter, as they could cut, and capture, with their own clasp knives. On fish-days, their dinners consisted of two eggs and a herring. The universal supper, on all days, was bread and milk. There is no record of any of them being overfed, to any serious extent.

The students in those times were permitted to leave the College precincts when the classes were over; but on no condition were they to appear in the streets with dagger or with sword. To the Town, and in the town, they were allowed to express themselves in the local vernacular. But inside the gates, even at play, they were severely fined if they spoke anything but Latin. They were not permitted to have servants, or to introduce friends or relatives, who did not understand the scholastic Latin. And one of the earliest regulations of the College forbade the students swimming; although exactly why this last rule was enforced is not explained.



OLD COLLEGE, MAIN FRONT, GLASGOW.

Latin, it may be added, is a language as defunct generally within the precincts of the University of Glasgow now, as it is anywhere else. It is only resurrected as a matter of business; and it is still embalmed in examination papers, in set orations, and in diplomas.

Alexander Carlyle, styled "Jupiter" Carlyle, by his friends and admirers, who were many, occupied one of these College chambers in 1743-4; and he has given some account of his surroundings.

A College servant made his bed, and looked after his fire. He seems to have hired his own furniture; and he mentions a maid as appearing once a fortnight with clean linen. His dinner, consisting of roast-beef, potatoes, and small-beer, cost him fourpence.

As the number of students increased, and as the demand for additional class-rooms became greater, the letting of chambers to students was gradually discontinued; never to be revived.

The undergraduates seem, at one time, to have been fond not only of play-houses, but of playing themselves; and in 1721, it was declared that, in future, no student should appear in public, on the stage, without previous sanction of the Faculty, and on pain of expulsion. Such performances were looked upon as tending to divert the youths from more serious and more useful studies, and to lead them into ways of spending their time, and their money, which were neither profitable to themselves nor conducive to their good order.

The classes in the beginning were opened with prayer, by the students each in turn, not by the Faculty; and always in Latin. But in later years, when poor prayers and bad Latin made the service ridiculous, only those were asked who had the gift, as well as the wish, to invoke the blessing.

Mr. James Coutts, in his *Short Account of the University of Glasgow*, says that some of the early disturbances, among the students, as compared with modern breaches of disci-

pline make the latter seem "tame and domestic,"—the words in quotation marks being his own. He cites, as an example, one instance in which two youths, of high social degree, did wait for one of their professors, and did prepare to attack him, on his way from the College through the Churchyard. They were armed with batons and swords; and the professor fled. But Mr. Cunningham, the chief offender, was captured; and, as a punishment, and as a warning, he was ordered to appear, bare-footed and bare-headed, at the scene of the assault, and there to crave pardon for his offence. He disregarded the order; his family took the matter up, as a family affair; and, after much discussion, which threatened to become very serious, the delinquent, bare-headed and without his shoes, but otherwise magnificently attired, did finally present himself, surrounded by four or five hundred of his family and friends, and did, then and there, acknowledge that he had been a little hasty!

Early in the eighteenth century, there

was a very grand row between Town and Gown. Town resented some playful disturbances of Gown, and locked up a few of the playful disturbers. Whereupon other Gownsmen forcibly seized the keys of the prison, and assaulted, violently, the prison-keeper. Certain Townsmen retaliated by shooting and otherwise puncturing the students, with equal violence, and within the sacred precincts of the College itself. This last was a high violation of University privileges, never before known to be equalled, within the memory of man. Town authorities and Gown authorities became deeply interested; and many meetings between College Masters and Civic Magistrates were held before a settlement was reached. The ring-leading students were expelled, and otherwise punished by the Masters. And the Magistrates issued a proclamation forbidding the citizens to enter the University gates with warlike intent, either armed or unarmed. Town in this instance seems to have prevailed over Gown.



JOHN GIBSON LOCKHART.

Mr. Andrew Lang in his *Life of John Gibson Lockhart*, says that

“the College [Glasgow] in Lockhart’s time [1805 to 1808] as in my own, was the black old quadrangle, guarded by an effigy of some heraldic animal, probably the Scottish lion, into whose open mouth it was thought unbecoming to insert a bun. Blackness, dirt, smoke, a selection of the countless smells of Glasgow; small, airless, crowded rooms, thronged by youths at whom Lockhart could not have scoffed for exaggerated elegance in dress; these things made up a picture of the old College of Glasgow. Now” [1896], he adds, “there is a new and magnificent building, in a part of the town which enjoys, for Glasgow, a respectable atmosphere.”

It will be perceived from this, that there are men still living, and still mentally and physically active, who remember the University in all its smoke and blackness, and who do not regret the small airless rooms and the many airy smells of the old order of things.

There are, on the other hand, certain romantic persons, seeing and scenting from

the outside only, who wish that some of the smoke from the earlier, more interesting, chimneys might have been left to curl gracefully over the High Street, and over the sites of the railway termini; and that there might still be a little of the ancient College blackness visible in the atmosphere now kept respectable by commerce "in the seat of the most renowned market of the west of Scotland."

The student life of the present, in the University of Glasgow, is very similar to that of Edinburgh, elsewhere more minutely described. Like Edinburgh, and the other Scottish universities, Glasgow is what is called "a non-residential college." The undergraduates (outside the buildings) are their own masters, absolutely. They wear cap and gown; the traditional cap, and a scarlet gown; but these are not always compulsory, even in class-rooms or halls; and neither cap, nor gown, on ordinary occasions, is often seen in the streets of the town.



INTERIOR COURT, OLD COLLEGE, GLASGOW.

There are two annual sessions. The first from about the 15th of October until about the 20th of April. The second from the end of April until about the end of June. The same proportion of students as in Edinburgh seek, and obtain, their degrees.

Those who do elect to go out into the world as Bachelors, or as Masters, of Arts, are literally capped and hooded. The hood is personal, bought, or borrowed, for the occasion. The cap is general; and it has lasted for generations of graduates. It is clapped upon the head of each applicant, in turn, as he, and not infrequently as she, kneels reverently in front of the Chancellor's chair in Bute Hall.

In 1715, a printing-press was established within the University precincts, and it issued, although for a short time only, a penny newspaper, published three times a week.

To-day there is but one College periodical, the *Glasgow University Journal*, and that is very young in years.

There is now, during term-times, a Sunday afternoon service in Bute Hall; some distinguished stranger usually preaching, from a three-decked pulpit, on wheels, which is rolled into the room for the occasion. A particularly selected undergraduate reads the lesson; and the Principal, or President, generally makes the prayer. The service is open to any person who cares to attend, be he citizen or student; but there is no compulsion exercised towards either Gown or Town.

As in Edinburgh there is a Students' Union, but it is as young in years as is the *University Journal*; there is a Students' Representative Council; and there are students' societies of all ages, and of all varieties. But the student himself, as in Edinburgh, goes and comes at his own sweet, untrammelled will. He makes but few friends; he carries away with him a good deal of useful and of ornamental knowledge. But he has no class spirit to carry away with him, or to leave behind him.

The average list of students is about two thousand. There are a large number of professorial chairs, and of lectureships among the Faculties of Arts, Science, Law, Medicine, and Theology.

Each professor has his own class-room. There are ample provisions for laboratories, and the like, for the development of the mind; and there is a gymnasium and a recreation ground, for the cultivation of the muscles.

The Library and the Hunterian Museum occupy a good portion of the New Building; and are richly endowed; filling admirably all the requirements of such, and similar, institutions.

The modern Bute Hall, named after a munificent donor, a late Marquis of Bute, is the scene of all graduation ceremonies and other functions. It cost a very handsome sum; and is in every way worthy of the cause for which it was intended, and to which it is put.

The most ancient of the relics of the

University, with the exception of some of the manuscripts in the Library, and unquestionably the most revered and prized, is the mace. It dates back to the days of David Cadyow, the earliest Rector, who, on the occasion of his re-election to office, in 1460, donated twenty nobles for its manufacture and purchase. This sum, however, was not sufficient; and a few years later, the members of the institution subscribed, according to their means, for its proper completion. It is a venerable piece of furniture, always playing an important part in University functions, and always handled with reverence and with affection. The shaft is of silver; but other precious metals have been employed in its construction. Upon its various parts are engraved Latin inscriptions, the rampant lion of Scotland, and the arms of certain noble Scottish families.

The Faculty of Glasgow describing this symbol once, with much pride, to a transatlantic visitor, were greatly impressed upon hearing that the only mace known to the

American colleges was a base-ball bat or a tennis-racket !

The architect of the New Building was Sir Gilbert Scott. The name of the architect of the Old Building is now forgotten ; but the records show how many joiners, and slaters, and sawyers, and quarriers, and carters, and wrights, and masons, and barrowmen were employed. And there is evidence that, at the expense of the University, these workmen were treated to drink now and then ; and that, sometimes, the regents, who were the professors, partook of glasses of wine in their society, and also at the University's expense.

The archway and an adjoining portion of the Old College were preserved as has been shown. And by private subscription, they have been put together again, at the north-eastern gateway of the present edifice, forming not the least interesting portions of the establishment as it now stands.

In 1892, Glasgow, with the rest of the Scottish universities, under what is called

“the Universities Act of 1889,” first permitted women to study for degrees, but in separate classes. And Queen Margaret College, established in 1883, for the higher education of women, with its staff of teachers, and students, was made a part, and portion, of the University proper. It is slowly, but surely, growing in numbers. But it is hardly old enough yet, important as it is, and the largest in Scotland, to have literary landmarks of its own. Its buildings and grounds are of considerable extent; and it forms, and justly so, an important part of the University of Glasgow to-day.

One of the most devoted of the earlier sons of Glasgow University, which he entered in 1601, was Zachary Boyd, notwithstanding the fact that for some unknown reason, he left Glasgow in 1603 to matriculate at St. Andrews, where he took his degree of M.A., four years later. In his maturity, he was, successively, Dean of the Faculty, Rector, and Vice-Chancellor of the University of Glasgow; and he bequeathed



OLD COLLEGE GATEWAY, GLASGOW.

to it a very voluminous collection of his manuscripts, some of which have been printed, from time to time, as curiosities of literature. In *The Last Battell of the Soule in Death*, he thus apostrophises water in general:

“O, Cursèd Waters; O, Waters of Marah, full bitter are yee to me; O, Element which of all others shall be most detestable to my Soule. I shall never wash mine hands with thee but I shall remember what thou hast done to my best belovèd Sonne, the darling of my Soule. I shall forever be a friend to the fire, which is thy greatest foe. Away Rivers; Away Seas; . . . O Seas of Sorrows; O Fearfull Floodes; O, Trembling Tempest; O, Wilful Waves; O, Swelling Surges; O, Wicked Waters; O, Doleful Deepes; O, Feartest Pooles; O, Botchful Butcher Boates;” etc.

And he winds up by expressing his sincere regret that he cannot refrain from tears, because tears are salt and wet, as certain waters are. All this was simply because an unfortunate grandson of James Fourth was drowned, once, while crossing the water to Amsterdam from Leith.

Some of Boyd's expressions in verse are equally remarkable. In *The Flowers of Zion*, a collection of "Poems on Selected Subjects in Scripture History, rendered in Dramatic Form," he gives one soliloquy of Jonah, during the prophet's traditional voyage in the cabin of the whale, which soliloquy is certainly unique. There is space for but little more than fragments of it here:

"What house is this [he cries], where 's neither
coal nor candle?

Where I nothing but guts of fishes handle?

I and my table are both here within

Where day ne'er dawned, where sunne did
never shine,

"The like of this on earth man never saw.

A living man within a monster's maw

.

He [Noah] in his Ark might goe, and also
come;

But I sit still in such a straightened roome

As is most uncouth, head and feet together,

Among such grease as would a thousand
smother."

Robert Woodrow, the laborious author of *The History of the Sufferings of the Church of Scotland*, like Dugald Stewart, was emphatically a university man. The son of the Professor of Divinity in Glasgow College, he was born within the College precincts, was a graduate of the institution; and for some years he was its librarian. His great and serious work is now one of the half-forgotten books of the world; but his name and his blood are perpetuated on the western side of the Atlantic, especially in the University in the State of New Jersey.


There was a good deal of fun, and not a little of frolic, mixed with the serious studies of Tobias Smollett at Glasgow. He was fond of practical joking, and he was famous for the satirical and pungent nature of his comments upon persons and things. One of his biographers gives a striking example of the force of his repartee. He participated in a certain mild Town and Gown row, when and where the missiles were snowballs. Among his civic opponents was

a surgeon's apprentice, who, upon being rebuked by his master, an eye-witness of the encounter, explained that he (the apprentice) did not begin it; that he was first assaulted without cause; and that he, naturally, had to defend himself. The surgeon seemed to consider the statement improbable, remarking that nobody ever threw snowballs at him! Upon this hint did Smollett immediately and emphatically speak, hitting the surgeon in the ear with an unusually large and hard snowball, fired with unusual accuracy of aim. Smollett's biographer in question regarded this as a wonderful example of his subject's power in the use of the retort courteous, the quip modest, the reply churlish, the reproof valiant, and the counter-check quarrelsome.

By the chance of his intimacy with some of the medical students in the College, Smollett was led to turn his attention to what was called the "Profession of Physic and Anatomy." But, for all that, he did not neglect the study of literature; and,



JAMES WATT.

during his undergraduate days, he wrote a tragedy upon the death of James First of Scotland which composition he termed *The Regicide*. It was better suited to the closet than to the stage; but it is said to display considerable ability. It was not published until 1749, some ten years later. He left college when he was eighteen, one of his professors speaking of him, affectionately, as "a bubbly-nosed callant; with always a stone in his pouch." 

One of the great distinctions of Glasgow University is the fact that *The Wealth of Nations* was first distributed, and first drew interest, in her class-rooms, by the medium of the lectures of Adam Smith, as they were delivered to her students; to be banked, and safely invested, afterwards, through many editions of bound volumes.

Smith entered the College in 1737, when he was hardly fifteen, and we are told that his favourite pursuits there were natural and moral philosophy and mathematics. In 1740, he went to Balliol College at Oxford.

In 1748, he lectured on belles-lettres and rhetoric at Edinburgh. In 1751, he went back to Glasgow to accept the Chair of Logic; and the next year he was made Professor of Moral Philosophy, a position he held until 1763. And in 1787, he was elected Rector of the University which he had attended so faithfully and so long. No preferment, he declared in his letter of acceptance, could have given him so much real satisfaction. No man, he added, could owe greater obligations to a society than he did to Glasgow. The period of thirteen years which he had spent as a member of that institution, he remembered as by far the most useful and, therefore as by far the happiest and most honourable, period of his life.

We are told that, in delivering his lectures, Smith trusted almost entirely to extemporary elocution. His manner, although not graceful, was plain and unaffected; and he seemed to be always interested in his subject, while he never failed to interest his hearers.



OLD COLLEGE GATEWAY, IN PRESENT UNIVERSITY, GLASGOW.

Not the least valuable of Adam Smith's contributions to *The Wealth of Nations* was his kindness to James Watt, who was not permitted to follow his profession of instrument maker in Glasgow, on the ground that he had not served a proper legal apprenticeship to the trade, that he did not, as it were, belong to the Union. But the heads of the College, including Smith, appointed him "Mathematical Instrument Maker to the University," and authorised him to establish a workshop within its precincts, where he remained for some time.

James Boswell, the famous biographer of Johnson, after his graduation at Edinburgh, studied civil law, in Glasgow, in 1759; and he also attended there the lectures of Adam Smith on rhetoric and moral philosophy, although he is always considered, and no doubt he always considered himself, an Edinburgh man.

Although Dugald Stewart was born, was educated, and taught in the College at Edinburgh, and was intimately associated with

that institution for fifty-seven years, he went to Glasgow at the commencement of the session of 1771, to benefit by the lectures of Dr. John Reed, the metaphysician and moral philosopher, where he not only attended diligently to the matter in hand, but composed, during his leisure hours, his famous *Essay on Dreaming*, afterwards published in the first volume of *The Philosophy of the Human Mind*. He was then eighteen years of age.

Francis Jeffrey was at Glasgow for two sessions, entering at the traditional early age. During the first half-year, his classes were the Greek and the logic; during his second term, he devoted himself particularly to moral philosophy. One of his contemporaries says that "he exhibited nothing remarkable, except a degree of quickness, bordering, as some thought, on petulance; and the whim of cherishing a premature moustache, very black and covering the whole of his upper lip, for which he was inordinately laughed at, and teased, by his



FRANCIS JEFFREY.

fellow-students." Another man recollected seeing, at a certain election for the Lord Rectorship, "a little black creature," who was haranguing some boys on the Green, and urging them to vote against Adam Smith. This was Jeffrey. Still another Glasgow man remembered Jeffrey at a debating society called "The Historical and Critical," where he distinguished himself as the most acute and fluent of the speakers. His favourite subjects were criticism and metaphysics.

He was, or at least he thought he was, at that time, a victim to superstitious fears. And, to cure himself, he was accustomed to walk, alone, and at midnight, around the Cathedral and its graveyard; then a very solitary spot. He was elected Lord Rector of the University in 1820.

Glasgow is so universally looked upon, and apostrophised, as the Centre of Trade and of Commerce, as the very epitome of all that is practical, in a business way, that it is hard to think of *The Pleasures of Hope*

and *The Pleasures of Memory* as springing from its College. Nevertheless the former poem was begun while Thomas Campbell was an undergraduate, and before he was twenty. He had posed as a poet ten years earlier than that, and those of his productions, as a child, which have been preserved, are said to "exhibit all that delicate appreciation of the graceful flow and music of language for which his poetry was afterwards distinguished."

Born in Glasgow, he entered the University there in 1791, when he was fourteen; and he at once attracted the attention of the masters, by the happiness of his translations of Euripides, put by him, as class exercises, into excellent verse. In 1793, his *Poem on Description* won the prize in the logic class, although it had been written four years previously, and before he had reached the age of twelve.

Those of us who are interested at present in the formation of the common mind in universities, on each side of the Atlantic,

rarely meet with examination-papers which are rendered into verse that is not exceedingly blank. And when the modern undergraduate lisps in logic numbers, and receives the highest commendation for so doing, the modern professor will think that the millennium has come!

Whether Campbell's prize was awarded on the strength of his knowledge of logic, or because of the delicate music of the language in which his knowledge of logic was expressed, the University records do not show.

During the greater part of his college course he was obliged to pay for his own education by giving lessons in Latin and in Greek, as a private tutor. He had completed five sessions at the University before he was twenty, when he went to Edinburgh to find a publisher for *The Pleasures of Hope*.

In 1826, he was elected Lord Rector of the University, by the unanimous vote of the students. The honour was conferred upon him for three successive terms, a compliment

rarely paid to any holder of that high academic office.

In his student days, Campbell lodged on the High Street, on the corner of College Street, and opposite the Old College. But the tenement, alas, for the pleasure of the memory of it, no longer stands.

John Wilson, better known as "Christopher North," was at Glasgow University for a few years, where he studied Greek and Latin; but he is chiefly associated with Magdalen College in Oxford, where his education was completed, and with the University of Edinburgh, where, in 1820, he was appointed Professor of Moral Philosophy.

Lockhart, the son-in-law and biographer of Scott, was matriculated at Glasgow University in 1805, when he was in his twelfth year, and among the youngest of his class. Mr. Andrew Lang, Lockhart's biographer, gives the official record of his subject's career in the institution. In 1805-6, he attended the Humanity class, gaining, during the next session, the fifth prize, "for



PRESENT UNIVERSITY, GLASGOW.

exemplary diligence and regularity"; and also the second prize "for excellence at the examination in Roman antiquities." In 1807-8, he received a prize in the Greek class "for propriety of conduct, diligence, and earnest ability, displayed during the whole of the session." In 1808-9, he received a prize in the logic class, and two prizes in Latin.

A friend of Lockhart has told of the character and appearance of the boy on his first entering college. He had but lately lost a brother and a sister, who had died within a few days of each other, and to whom he was devotedly attached. He had then barely recovered from the misery caused by his great grief, which he had tried to suppress. He was thin, and pale, untidy, a mocker at what he considered dandyism in others, fond of poetry, averse to games, addicted to satire, and given to pictorial caricature of his professors. He was not fond of fights with the Town boys. His chief amusement was to collect, and to recite,

ballads. He obtained a Balliol Fellowship in 1809, when he left Glasgow to complete his university course in Oxford.

When Walter Scott lay a-dying at Abbotsford, he turned to Lockhart, and said—the account is Lockhart's own:—"Lockhart, I have but a few moments to speak to you. My dear, be a good man—be virtuous—be religious—Be a good man!"

Lockhart was a good man. And his college records show that he was a good boy—the stuff out of which good men are made.

After Robert Pollok had passed through a regular course of literary and philosophical study at Glasgow, he entered the Divinity School, and was licensed to preach in the spring of 1827. He delivered but one, single, sermon; and he died in the autumn of the same year.

He made several attempts at prose, and at verse, during his early college days; and he wrote his *Course of Time*,—a very unusual undergraduate production,—while preparing for the ministry. It was published, by



WALTER SCOTT.

Blackwood, just before the author's death, on the strong recommendation of Prof. Wilson, "Christopher North." In one portion of what the inscription upon his monument calls his "Immortal Poem," which is, in a measure, a fragment of autobiography, he tells how

"He called philosophy, and with his heart
Reasoned. He called religion, too, but called
Reluctantly, and therefore was not heard."

How

"He stood admiring,
But stood, admired, not long. The harp he
seized,
The harp he loved, loved better than his life,
The harp which uttered deepest notes, and held
The ear of thought a captive to its song.
He searched and meditated much, and whiles,
With rapturous hand in secret, touched the lyre
Aiming at glorious strains."

A tinge of melancholy pervades the song.
But he believed that he was to

"Have
His name recorded in the Book of Life."

And in its pages his name still stands.

In the long list of Scottish literary worthies are two Michael Scotts. The earlier, born in the beginning of the thirteenth century, before there were any Scottish universities to go to, was educated, it is supposed, in Oxford; the second, the author of two once famous books, *Tom Cringle's Log* and *The Cruise of the Midge*, was born in Glasgow in 1789, and went for a short time to the College of the town of his nativity.

Norman Macleod entered the University of Glasgow in 1827; but he was in no way particularly distinguished there; and he obtained no honours, except in logic. His intimates were men of the highest available intellectual qualities, usually his seniors in years and experience; and he devoted his spare hours to the study of poetry and general literature, without neglecting more serious things. One of his peculiarities was to dress himself in sailor garb, and to imitate the mariner, as far as possible, in his walk and talk, although nobody now knows why. His letters and his journals rarely touch

upon his college life or doings; but in his later years he was fond of talking about his curious experiences in Glasgow; about the strange characters he met there; about the conceits, peculiarities, absurdities, and enthusiasms of his friends and acquaintances there; about the occasional social gatherings and suppers they indulged in, where the dissipation was of the mildest form; and about the long, speculative talks they had, lasting often far into the night. Later he studied his well-applied divinity under Dr. Chalmers in Edinburgh.

The quantity or the quality of the plays written by Tom Taylor during his undergraduate days, at Glasgow, is very uncertain. He began his dramatic composition almost before he could form his letters; and he was a playwright, and a player, long before he was sent to school. His first stage was a loft over his father's stable; his company was made up of his juvenile associates; he was always stage-manager, generally leading man, and, not infrequently,

leading lady. His ventures met with a fair amount of success, until he introduced thunder and lightning into the more thrilling of his melodramas, when on account of their dread of fire, the authorities interfered and brought the performances to an abrupt conclusion. He then immediately turned his attention to the production of puppet entertainments of a comparatively harmless character. According to his own account of his career, he became the manager of a troupe of marionettes. His sister was associated with him as costumer; but he was the builder of his own theatre; the painter of his own scenes; the author of his own comedies and tragedies; and the manufacturer, and creator, of his own actors. And then he went to school and to college. At Glasgow he won three gold medals; but he migrated to Trinity College, Cambridge, in 1837, when he was twenty.