non and civil law, the arts, and every other lawful faculty,” at Glasgow ; and granting to it all the rights and privileges belonging to the university of Bologna. The archbishop of Glasgow was constituted chancellor, with the same au­thority as was possessed by the heads of the Italian univer­sity, and particularly with the power of conferring degrees and licenses on candidates duly examined. No mention is made of medicine, as in the original erection of the univer­sity of St Andrews ; but it is implied in the expression, “ quavis alia licita facultate.” In the following year a body of statutes for its government w as prepared by the bishop and his chapter, which, with the papal bull, was confirmed in 1453 by a royal charter from James II. The king like­wise exempted the members from taxes and all civic bur­dens ; and in the same year various privileges were con­ferred by the bishop, similar to those granted by Bishop Wardlaw to the university of St Andrews.

In the original constitution of the university, that of Bologna seems to have been imitated as far as circumstan­ces would permit. It consisted of a chancellor, rector, deans of faculties, procurators, regents, masters, and scho­lars ; and was placed by the bishops beyond the control of the civil magistrates. The supreme power was vested in the scholars who had been marticulated, and whose names remained on the *album ;* and these, in their *comitia* or congregations, enacted, amended, or repealed the statutes. The *supposts,* or members of the university, were distri­buted into four nations,@@1 each having a procurator, elected annually from its own number, who was invested with con­siderable trust and power. The supposts, assembled in *comitia,* also elected the rector through the medium of intrants, and at the same time chose four deputies to form the rectorial council. The rector, acting with the advice of his council, exercised supreme judicial and executive power over all the members of the university : he was invested with jurisdiction in all minor civil cases in which supposts were concerned ; graver offences were specially reserved for the decision of the bishop himself. Permission was given to the supposts to bring their causes either before the rector or the bishop, and liberty of appeal to the latter was allowed to any one who thought himself aggrieved by the sentence of the former. In 1461 an ecclesiastical juris­diction was conceded to the rector ; and such a concession implies that this officer was always to be a person in holy orders. All houses and lodgings for the supposts within the city were subjected to regulations similar to those es­tablished by Gregory IX. in the university of Paris. The magistrates and other officers of the city took a yearly oath to observe and defend the privileges and liberties of the university.

This university, at its first erection, was entirely unen­dowed, and for a considerable time possessed no funds, with the exception of small perquisites paid at promotions to degrees. Its meetings were held in the chapter-house of the Blackfriars, or in the cathedral ; and the teachers were furnished with schools in the religious houses. In 1458, the faculty of arts commenced building a *Paedago­gium,* at the expense of its common purse ; but this design was superseded by the liberality of the first Lord Hamilton, who in the following year conveyed to the principal and the other regents of the faculty, for their use and accommo­dation, a tenement in the High Street, together with four acres of land. The donor required that the principal and re­gents should, on their admission to office, promise on oath to commemorate himself and his wife as the *founders of the col­lege.* The annals of the university furnish scarcely any infor­mation respecting the means of instruction which it pro­vided, and the mode in which that instruction was conveyed. In the higher faculties, the teaching seems to have been con­fined to occasional lectures. More attention appears to have been paid to the inferior branches of science. The records mention the admission of a regent of philosophy within two years after the erection of the university. It may readily be assumed that the want of salaries to the professors was the principal reason why the higher branches of knowledge were neglected ; and even the instruction which the university diffused was furnished by men who derived their emolu­ments from other sources. The professors of divinity, and of the canon and civil law, depended for their support on the benefices which they held as ecclesiastics in various parts of the country.

By Lord Hamilton’s deed of bequest, the faculty of arts obtained the nucleus of the college property ; but it is not quite clear that the name of a college was then, for the first time, conferred upon it. Two sets of records are preserved, commencing with the origin of the university, one volume of which is entitled “ Annales *Collegii Facultatis Artium* in Universitate Glasguensi and if this title was prefixed to it so early as 1451, the college must have existed as a corporate faculty before the charter of Lord Hamilton. It is not however till 1462 that express mention is made of the *Collegium Facultatis Artium;* and it may be questioned if even at that time the college was co-extensive with the faculty, and not rather a select body, which assumed the government of the whole faculty, like the colleges of fa­culties at Bologna. The exact imitation of all the customs of Bologna makes the latter supposition probable. It is at least clear that at this early period the term college had no reference to a building for common habitation or common maintenance.@@’

The university remained in this state for about a hun­dred years, during which time it appears, from the language of certain grants, that the university and the college of the faculty of arts were frequently confounded. In the year 1557, two years before the reformation, James Beaton, archbishop of Glasgow, conveyed to the *Paedagogium,* or *university,* and to the masters and regents in the same, an ecclesiastical benefice, which, from the accompanying re­strictions, was clearly intended for the benefit of the whole university. Similar instances might be adduced. At what precise period the two terms ceased to be used synony­mously, and the existence of a separate college to be re­cognised, does not appear.

From its peculiar constitution, the university of Glasgow suffered more from the change of religion at the reforma­tion than the other learned seminaries of Scotland. The professors in the higher faculties being all supported by their livings in the church, and adhering to the old religion, successors could not be appointed to them, owing to the total want of salaries. It likewise suffered materially from the fraudulent alienation and unjust seizure of its slender revenues.@@3 This evil was in some degree remedied in 1563 by Queen Mary, who granted certain houses and lands for the benefit of the college or university, and specially for the maintenance of five bursars. In 1572 the magistrates of Glasgow granted a charter, which was confirmed by act of parliament, conveying to the college certain church property for the support of a professor of divinity, who was to be principal or provost, two regents of philosophy, and twelve poor students. The regents and students were

@@@1 The four nations were, *Natio Clydesdaliae,* comprehending the natives of Lanarkshire, Renfrew, and Dunbarton, from Erickstane. the source of the Clyde, to Dunbarton ; *Natio Thevidalia,* including the Lothians, Stirling, and all the towns east of the river Urr; *Natio Al­bania,* embracing all the country north of the Forth ; and *Natio Rothsaia,* including Ayrshire, Galloway, Argyle, with the Isles, Lennox, and Ireland.

@@@’ Commissioners’ Report, p. 215. Malden, p. 156.

@@@’ M'Crie’s Life of Melville, i. 70.