The fee here given in the Greek class is that for the public class. The fee for the private class is L.1. 1s., and attendance is free after two sessions. The fee for private students in the na­tural philosophy class is L.3. 3s., and for the experimental course L.2. 2s. The professor of natural history lias a class of minera­logy, the fee for which is L∙1. 10s. 6d. The fee for the class of Scotish law, which is taught by the professor of the civil law, is L.4. 4s. Part of the salaries of the principal and the professors of di­vinity is payable in grain, and varies with the price of that arti­cle. Several of the professors receive part of the graduation fees. The principal and thirteen professors occupy houses erect­ed by the college : the expense of keeping them in repair, the taxes, and civic burdens being also defrayed out of the college funds.

**UNIVERSITY OF ABERDEEN.**

The university of Aberdeen was founded in 1494, by a bull of Pope Alexander VI., issued on the representation of James IV., who was desirous to extend the advantages of education to the northern districts of his kingdom. The papal edict authorized the erection of a *studium ge­nerale et universitas studii generalis,* in the city of Aber­deen, for teaching divinity, the canon and civil law, me­dicine, and the liberal arts ; and conferred upon it all the privileges and immunities which were enjoyed by the uni­versities of Paris and Bologna. The university was to consist of a chancellor, who was to be the bishop of Aber­deen, a rector, and doctors of faculties, and was invcsted with the power of conferring degrees, which were to be considered valid throughout Christendom. Two years after, on the publication of the deed of erection, the king granted a charter in favour of the university, bestowing upon it certain ecclcsiastical funds for the support of its members, and communicating to it all the rights, liberties, and ad­vantages which his ancestors had given to St Andrews and Glasgow. Its privileges were finally established by a pa­pal bull issued in 1500. In erecting this new seminary, the model of Paris seems to have been mainly followed. The supposts were divided into four nations, who seem to have elected their procurators (*procuratores gentium)* ; but they took no further part in elections, or in the government of the university, the procurators acting as their representa­tives.

In 1505, William Elphinstone, bishop of the diocese, for the purpose of increasing the revenues of the new univer­sity, and enlarging the number of its members, founded and endowed a college in honour of the Trinity and the Virgin Mary, which was in the following year confirmed by the head of the church, and soon after by the reigning monarch. The college was to consist of thirty-six ordinary members, the chief of whom was to be a doctor or licentiate of di­vinity, who was to be styled principal, and to whom all the members were to yield obedience. Next to him were doc­tors and licentiates of the canon and civil law and medicine ; a master of arts, who was to be regent and sub-principal ; and another who was to teach the elements of literature. Besides these there were five masters of arts, students of divinity, who were to retain their appointments for a limited number of years, and thirteen poor scholars of respectable talents and proficiency, who were to be students of arts. All the members, with the exception of the doctor of medicine, were to be ecclesiastics, and were required to live within the college. The rector of the university, if not a member of the college, and if he was, the dean of the faculty of arts, and the official of Aberdeen, were constituted visitors, with power to remedy whatever was found defective.

A new erection was prepared by the bishop, and offi­cially published in 1531, increasing the number of the members of the college, improving their comforts, and in­troducing a more efficient system of instruction. By this new charter, which, though modified by time and circum­stances, still regulates, in a great degree, the form and practice of the university, the members of the seminary were to be forty-two. The first class consisted of four doctors ; a doctor of divinity, who was to be principal, and whom all the other members were respectfully to obey ; and doctors of the canon and civil law, and medicine, or li­centiates if doctors could not be found. In the second class were eight masters of arts, the first of whom, skilled in philosophy and the arts, was to be sub-principal ; the se­cond was to be conversant in poetry, grammar, and rhetoric ; and the other six, from whom the regents were to be elected, were to be students of divinity, and to retain their ap­pointments for six years. The next class was formed of stu­dents of law, who were to study the civil law, and to attend the lectures delivered on that subject. All these, with the exception of the doctor of medicine, were to belong to the priesthood, and were occasionally to say mass for the founders. There were, besides, thirteen students of arts, retaining their endowments for three years and a half, the usual curriculum in that faculty ; and eight prebendaries, who were to attend to sacred music, one of them being styled Cantor, and another Sacrist, and six boys for the choir. For all these accommodation was to be provided in the college. The revenues were placed under the charge of a procurator or factor, who was to be appointed by the principal officers of the college.

The principal was to be elected by the rector of the uni­versity, the procurators, doctors, sub-principal, regents of arts, humanist, theological students, cantor, and sacrist, and to be admitted by the chancellor. His duties were to go­vern the college, to preside in its meetings, to direct the regents in the delivery of their lectures, and to punish such as were deficient in their duty, to profess every day in philosophy and the arts, and to give lectures in divinity to the people six days in the year. The doctors, who were to be appointed by nearly the same electors, were likewise to be admitted by the chancellor, and to lecture to the students, each on the subjects belonging to his faculty. The election and admission of the sub-principal and hu­manist were to be conducted in a similar manner. The for­mer was required to lecture in philosophy and the arts *quolibet legibili die,* to instruct the students in manners and virtue, to preside at public disputations among the students, to in­flict fines on such as absented themselves from divine wor­ship, and, along with the principal, to take a general superin­tendence of the affairs of the college. The students of theo­logy and the arts were to be elected by the sub-principal, the regents, and the doctors of faculties, and admitted by the principal. The theological students were required to ap­ply themselves to the study of their science, and to be qualified within three years to take their bachelor’s degree. Their places, when vacant, were to be filled up from the students of arts. The college was exempted from all civic burdens.

From this statement it appears that the northern seminary closely resembled in its constitution the colleges of St Andrews and Glasgow. The connection between the col­lege and the university is distinctly marked in the charter of foundation, in which it is recommended that the perma­nent and higher offices should be supplied from the inferior members if they were qualified, if not, from the members of the university of Aberdeen ; and failing these, recourse was to be had to other universities. As at Oxford, Cam­bridge, and St Andrews, however, the university has dis­appeared, and the incorporated and endowed college only remains. The college is co-extensive with the university, or rather the university is confined to the limits of the col­lege ; nor is any distinction between them preserved, as at Glasgow.

This college remained in nearly the same state for more than a century, without however escaping the deterioration which