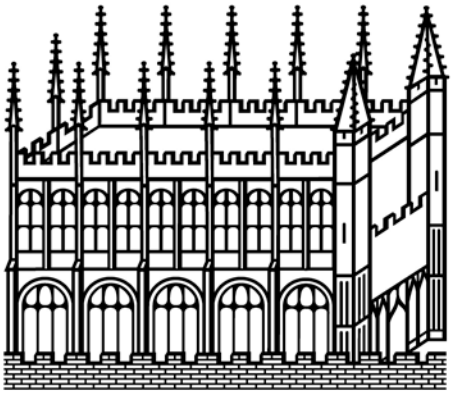

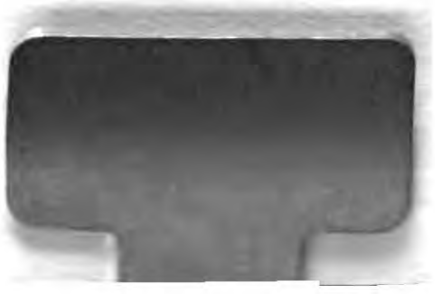

A Student of St. Andrews
One Hundred Years ago

PUBLISHED BY

JACKSON, WYLIE & CO., GLASGOW

Publishers to the University

LONDON: SIMPKIN, HAMILTON AND CO. LD.

Cambridge - - *Bowes and Bowes*
Oxford - - - *Basil Blackwell, Ltd.*
Edinburgh - - *Douglas and Foulis*
New York - - *The Macmillan Co.*
Toronto - - - *The Macmillan Co. of Canada*
Sydney - - - *Angus and Robertson*

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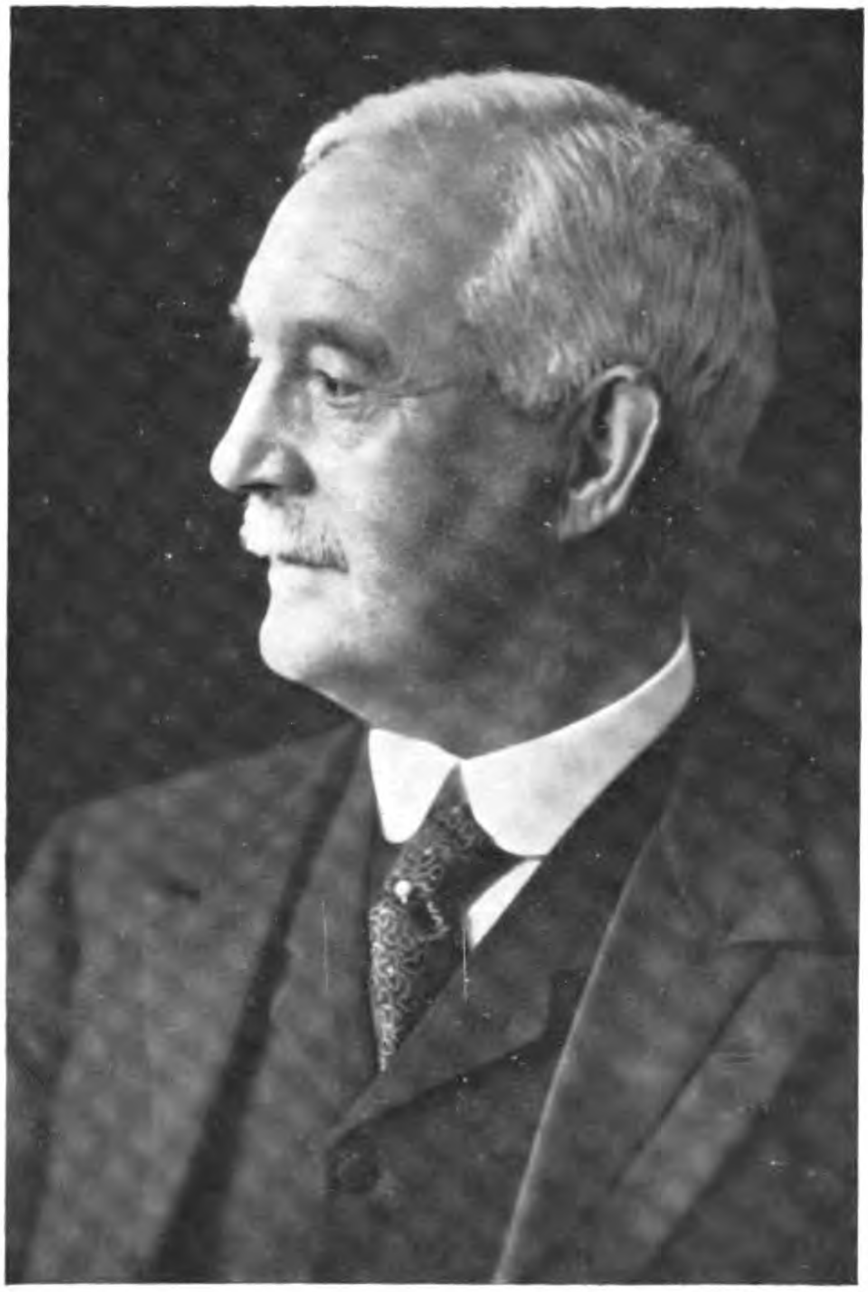

Elliott & Fry.

SIR PETER REDFORD SCOTT LANG.

Duncan Dewar

A Student of St. Andrews 100 Years ago

His Accounts

With a Commentary

by the late

Sir Peter Redford Scott Lang, LL.D., V.D.

Regius Professor of Mathematics in the
University of St. Andrews

With an Introduction by

The Hon. Lord Sands, LL.D.

Glasgow

Jackson, Wylie and Co.

Publishers to the University

1926

PRINTED IN GREAT BRITAIN BY ROBERT MACLEHOSE AND CO. LTD.
THE UNIVERSITY PRESS, GLASGOW.

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INTRODUCTION

By Lord Sands

The late Sir Peter Redford Scott Lang (1850-1926), LL.D., V.D., Regius Professor of Mathematics in the University of St. Andrews, was a native of Edinburgh, and began his professional life as assistant to Professor Guthrie Tait, who, in the seventies of last century, was teaching physics with great power in the University of Edinburgh. In 1879 Scott Lang obtained the chair at St. Andrews, which he held until his retirement in 1921. During his long tenure of this chair Scott Lang taught mathematics to successive generations of students with fidelity and diligence. But his chief interests in life were not in the subjects which he was called upon to study and expound. Mathematics is an abstract subject, and the bent of Scott Lang's mind was essentially concrete and practical. His interests lay chiefly in four directions—the church, public affairs (to use a kindlier expression than party politics), the volunteer or territorial forces, and, above all, the social welfare of the students of the University.

The practical interest of Scott Lang in the life of the students of the present led him to investigate the conditions of the past. In this relation he collected a great deal of information, and obtained contributions from many sources. It has often happened that when a student has been working up a large theme, which seemed to grow larger the more he persevered with it, he has lighted upon something that was separable and definite—something that he could deal with completely within a limited compass—with the result that he concentrated upon this and laid the larger matter meantime aside. So it happened that Duncan Dewar's manuscript having come into Scott Lang's hands, and seeming to him to throw a flood of light upon University life a century ago, he, in his last years of retirement from active life, devoted himself to its elucidation. The work was interrupted and delayed by failing health, but when he passed away it was complete and ready for immediate publication. At his request I had prepared a foreword for it which is now incorporated in this introduction, and when the lights were burning low he expressed a wish that I should see the work through the press. It is just half a century since he marked my papers in Tait's class, and our friendship has been constant all these years.

The record of Duncan Dewar in the new edition of Scott's Fasti is (slightly amplified) as follows :—

Duncan Dewar, born parish of Kenmore, 6th March, 1801, son of Duncan Dewar and Elizabeth Kennedy: educated at Kenmore School and University of St. Andrews; licensed by Presbytery of Dunkeld in 1827; assistant at Brodick and Dull; ordained at Dull as assistant and successor to Archibald Menzies (who died a month later), 23rd July, 1839; retired from active ministry in favour of an assistant and successor, 1861 : died at Edinburgh, 2nd September, 1868. He married Ann, daughter of Archibald Menzies, his predecessor at Dull, 3rd December, 1839. She died 28th November, 1883. No issue of marriage.

During his student days at St. Andrews—1819-1827—Dewar kept an accurate record of his expenditure. So far as appears, every penny which he expended during that period is recorded, and every penny which he received is accounted for. This manuscript was in the hands of a nephew of Duncan Dewar, the late Rev. John Dewar, of Kilmartin, who gave it to Professor Scott Lang, knowing that the Professor was interested in old student lore. In what appears to have been meant as part of a preface to this work Sir Peter Scott Lang writes:—

'I found it even more interesting than I had expected when Mr. Dewar kindly offered to send it to me, and ever since its arrival I have, as time permitted, endeavoured to add such notes as were

necessary to explain the circumstances of the time and some of the terms which occur. I have found the evidence taken by the Universities' Commission of 1826 and the St. Andrews University Commission of 1840 and their reports very helpful, and also various books referred to in the text, but above all I have had a great deal of assistance in many points of interest from many gentlemen, to some of whom I was a stranger. I have been encouraged, too, to give the work final shape by the interest taken in it by the Carnegie Trustees for the Universities of Scotland and their offer of assistance in the matter of publication, which relieves me of all anxiety in that regard.'

The career of a Divinity student appealed specially to Scott Lang, for he took a peculiar interest in the question of the avenues to the ministry of the Church. Whilst fully sensible of the desirability of maintaining a high standard of education among the clergy, he was of opinion that under the conditions of the present day the system of education and preparation is too hide-bound. As a member of the General Assembly of the Church of Scotland, he was instrumental in securing a certain measure of relaxation in the case of those to whom the call comes after full manhood is attained. But he was not wholly satisfied. The Master, he said, still calls Andrew from his boat and Matthew from the receipt of custom. The Church greets

them with a 'glad to see you, but remember you can never be a minister of the Word. You would require a six years' course, and even if you were prepared to face that you would not be allowed to begin it for a year or two. You left school young and even in some of your school subjects you are rusty.'

The painstaking zeal with which Scott Lang followed out any suggested line of enquiry delayed the preparation of the work, and, I fear, is responsible for the fact that he did not see its publication as he had hoped. It may perhaps, too, be held responsible for some irrelevancy or want of proportion—such, for example, as the excursus into the history of the office of Rector of St. Andrews suggested by a single item in the memorandum. But if more is sometimes hung upon a peg than the peg seems designed to carry, all that is hung upon it is of interest to the student of Scottish University life in the past.

The typical Scot was neither the nobleman nor the bond-servant, nor, though here perhaps we get rather nearer him, the prosperous merchant burgess. The typical Scot was a man of the lower middle class—the class which may be very roughly indicated as the class who were not servants themselves, but had no servants of their own. The history of University education in Scotland from the Reformation down to a time within living memory is largely, though, of course, not exclusively, the history of the educa-

tion of pushing, energetic sons of this class of the community. The excellent system of primary schools, the cheapness and simplicity of University life, and the frugality and ambition of parents, rendered it possible for a much larger proportion of this class to obtain University education in Scotland than in perhaps any other European country. There is a fine old tradition of the plain living and high thinking of student life in Scotland in the olden times ; particularly of plain living. But, like many other traditions, it suffers in this way, that the conditions which it professes to portray were not deemed remarkable at the time when they existed, and accordingly were not contemporaneously recorded with accuracy or detail.

Sir Peter Scott Lang has been fortunate enough to discover a piece of contemporary evidence as to student life at St. Andrews a century ago of meticulous accuracy, in the shape of a record by a student of the class which has been indicated, of all the items of his expenditure during his course, first as an Arts student, and then as a Divinity student, at St. Andrews University. The record bears out the tradition of the extraordinary exiguity of the resources with which a student was able to follow out a University curriculum. A course of seven years was completed with an expenditure of £101. This is approximately the amount now required for a single year by a student of Dewar's rank in life.

The case was apparently by no means an extreme one. Duncan Dewar's resources were small, and he was careful. But his case is not one of the class, which tradition has bequeathed, of the student who came to the University with a sack of meal, upon which he subsisted during the session in a fireless garret. So far as can be gathered, Dewar's circumstances were those of the average student of his day. He can stand himself—though doubtless on rare occasions—barley sugar and peppermint drops, snuff, and even, oh, fie! 'spruce beer.' When George the Fourth was King seems now very far away, and the world and St. Andrews have marvellously changed their face in the intervening century. But although Duncan Dewar did not live to a very advanced age—he died in 1868—there are still people living who remember him and others whose faces were sprinkled in baptism by the hand of the lad who crossed the hills from Kenmore on foot to catch the steamer at Perth that was to bear him to Dundee on his way to the 'college toon.' One tries to conjure up the picture of the shy, unkempt Highland lad winding his way when he had crossed the ferry at Newport past Leuchars and Guardbridge, and on past the seventeenth hole and over the Swilcan burn. How the world has changed! Little did Duncan imagine that a century later the tragic memories that gather round that green known as the seventeenth hole would stir throughout the

round world the hearts of men who had never heard of Cardinal Beaton or Archbishop Sharp !

The interest of the manuscript is not limited to the question of economy. It throws light, or, at all events, under the hand of Sir Peter Scott Lang, it is made to throw light upon social customs of the time, and more particularly upon University life and regulations. Dewar was a 'ternar,' and he paid a sessional fee to 'luminators.' Strange words those would sound to the present-day student ! Possibly he might conjecture that 'luminator' was a too flattering description of a Professor, but Sir Peter Scott Lang dispels that idea.

Nobody could have been found better qualified to shed light upon the details of this interesting manuscript than Sir Peter Scott Lang, whose keen interest in the student life of the present has led him to explore the student life of St. Andrews in the past. There shines through his pages that love of St. Andrews which is the most intense type of academic affection with which Scotland is familiar.

D. DEWAR'S
MEMORANDUM BOOK
1826

The figures 1, 5, 10, *etc., on the left of the entries, and numbering the lines, are not in the Memorandum Book: they are inserted in the print for the purpose of reference.*

MEMORANDUM FOR THE SESSION OF THE YEARS 1819-20

		£	s	d
1	Paid for Dr Jno Hunter's Class -	1	11	6
	Dr Hen: Hill's Do. -	1	11	6
	Carriers - - - -	0	3	11½
	Student's Gown - - -	1	2	0
5	Homer's Iliad - - -	0	7	6
	Greek Lexicon - - -	0	6	0
	Rui Latin Grammar - -	0	2	9
	Terence - - - -	0	1	2
	Collectanea Minora - -	0	2	6
10	Scots English Dictiony - -	0	1	9
	Deposit Money - - -	0	2	6
	College Porter dues - -	0	1	0
	Enrollment - - -	0	2	6
	Luminators - - -	0	2	6
15	Matriculation - - -	0	1	0
	Paper & Pens - - -	0	3	0
	Oil - - - - -	0	4	6
	Coals - - - - -	0	12	1
	Candles - - - -	0	2	4
20		£7	2	0½

	£	s	d
Pd for Washing - - - -	0	5	9
Room—Rent - - - -	2	0	0
Blacking &c - - - -	0	3	0
Victuals together with other Sundries - - - -	5	9	2½
	7	17	11½
25 Brought over - - -	7	2	0½
Sum total =	£15	0	0

= being the Sum brought from home

D.D.

MEMORANDUM FOR THE SESSIONS OF 1820-21

		£	s	d
	Pd for Dr Jno Hunter's Class - -	1	11	6
	Dr Jas Hunter's Do - -	1	11	6
30	Mr Alexander's Do - -	1	11	6
	Mr Duncan's Do - -	1	11	6
	Washing - - - - -	0	4	9½
	Coals - - - - - -	0	15	0
	Paper & Pens - - -	0	1	1
35	Livy - - - - - -	0	4	0
	Almanick - - - -	0	0	2
	Collectania Majora - -	0	8	6
	Smart's Horace - - -	0	4	2
	* Greek Tastement - - -	0	1	9
40	Duty on Books - - -	0	0	9
	Euripides Medea - - -	0	1	6
	Candles - - - - -	0	1	11
	Oil - - - - - -	0	1	9
	Carriers - - - - -	0	5	0½
45	Pencil - - - - -	0	0	4
	Luminators - - - -	0	5	0
		9	1	9

		£	s	d
	P[d] for Deposit Money - - -	0	2	6
	College Porter dues - - -	0	1	0
50	Road Expences - - - -	0	12	7
	Enrollment - - - - -	0	2	6
	Mending Shoes - - - -	0	0	7
	Letter Postages - - - -	0	1	5
	Sundries - - - - -	0	7	11
55	Rent Room - - - - -	2	5	0
	Blacking &c - - - -	0	3	0
	Victuals - - - - -	3	4	1
		7	0	7
	Brought from page 4th -	9	1	9
60	Session Expences -	£16	2	4
	Brought home - -	1	0	0
	Sum brought from home =	£17	2	4

= amounting to £17 : 0 : 0

D.D.

MEMORANDUM FOR THE SESSIONS OF 1821-22

		£	s	d
	P[d] for D[r] Crawford's Class - -	1	11	6
65	M[r] Duncan's D° - -	1	11	6
	M[r] Bruce's Geographical Class	0	10	6
	Pilgrim's Progress - - -	0	1	8
	Letter Writer - - -	0	1	6
	Ready Reckoner - - -	0	1	0
70	* Paley's Moral Philosophy -	0	5	0
	Bible - - - - -	0	5	6
	Reid's Essays - - -	0	7	6
	Watts on the Mind - -	0	2	8
	* Pamphlets - - - -	0	0	6
75	Fulton's Dictionary - -	0	4	0
	Hunter's Rudiments - -	0	1	6
	Aeschilus - - - -	0	3	6
	Keay to Gray's Arithmetic -	0	2	0
	D° to Mair's Introduction -	0	3	0
80	Road expences when going -	0	8	2
	Carriers - - - -	0	5	3
	College Porter's dues - -	0	1	0
	Deposit Money - - -	0	2	6
		6	9	9

		£	s	d
85	P[d] to Luminators - - - -	0	3	9
	Enrollment - - - -	0	2	6
	Paper, pens, & ink - - -	0	4	6
	Washing - - - -	0	5	3½
	Letter Postages - - -	0	4	3
90	Coals - - - - -	0	10	0
	A pair of Jean Trowsers - -	0	2	6
	Whetstone - - - -	0	0	11
	Cleaning Watch - - -	0	2	6
	Handkerchief - - -	0	0	8
95	5¼ yds of Moleskin - -	0	8	0
	Vest - - - - -	0	1	1
	Gunter's Scale - - -	0	2	6
	Mathematical Instruments -	0	4	0
	Slate - - - - -	0	1	0
100	Gaelic Society fees - - -	0	1	0
	Silk Handkerchief - - -	0	3	8
	Watch Chain - - -	0	1	6
	Hat - - - - -	0	10	0
	Rent Room - - - -	2	2	0
105	Blacking &c - - - -	0	2	0
	Road Expences coming home -	0	4	0
		5	17	7½

		£	s	d
	Pd to Sundries - - - -	0	10	0
	Victuals - - - -	2	12	4
110		3	2	4
	Brought over from page 6th - -	6	9	9
	" " 7th - -	5	17	7½
	Session Expences - - - to	£15	9	8½
	Together with 8/ given by Elizabeth to buy her an Umberella : Paid for the Umberella, 6/9 - - =	0	8	0
115	Total Expences - =	£15	17	8½
	Sum brought from home - =	£15	8	0
	Bursery obtained at St Andrews -	2	0	0
	Sum Total - - =	£17	8	0
	Session Expences - - -	15	17	8½
120	Sum brought home = to -	£1	10	3½

D.D.

May 20th

MEMORANDUM FOR THE SUMMER OF 1822

			£	s	d
		To A Bottle of strong Ale - -	0	0	9
		— Passage by the Highlander Steam Packet from Oban to Tobermorry - - - - -	0	4	0
		To Trunk Porterage, - - -	0	0	6
		Lodgings on my arrival at Tobermorry - - - - -	0	3	8
125		To a Bottle of Ink - - -	0	0	6
		Writing Paper - - - -	0	1	6
		Quills - - - - -	0	0	9
		Whipe - - - - -	0	0	6
		Soap - - - - -	0	0	2
130	*	Murray's E. Grammar - -	0	1	9
		Davidson's Virgil - - -	0	3	3
		Gray's Arithmetic - - -	0	1	3
		Blacking - - - -	0	1	0
		Black Cotton Tape - - -	0	0	2
135		Pencil - - - - -	0	0	5
		Whisky - - - - -	0	1	6
			1	1	8

		£	s	d
	To Apples - - - - -	0	0	9
	A Bottle Spruce Beer - -	0	0	4
140	Letter Postages - - -	0	1	8
	Gaelic Bible - - - -	0	5	0
	A Vest - - - - -	0	9	0
	A pair Spats - - - -	0	2	5
	Mending Shoes - - -	0	2	0
145	A Gill of Rum - - -	0	0	9
	Boarding - - - -	5	4	6
	Lent to J^{no} Walker - - -	0	9	0
	To Passage by Highlander Steam Packet Nov^{r} 1 & 2 from Tobermorry to Glasgow - -	0	10	0
	To a Pair of Gloves - - -	0	2	0
150	——— of Jew's Harp - -	0	1	0
	——— of Braces - - -	0	1	0
	A Weaver's Glass - - -	0	0	10
	Passage by one of the Track Boats from Glasgow to Castlecarry -	0	1	9
	To Trunk Porterage at Glasgow -	0	0	8
155		7	12	8

		£	s	d
	To Passage by the Athol Steam Packet from Perth to Dundee - -	0	2	0
	To Trunk Porterage at Perth - -	0	0	3
	Sealing Wax - - - -	0	0	7½
	Dundee Ferry - - - -	0	0	6
160	Repairing Hat - - - -	0	0	10
	Cutting Hair - - - -	0	0	2
	Trunk Carriage from Glasgow to St Andrews - - - -	0	11	6
	Dundee Carrier - - -	0	1	0
	Journey expences from Tobermory to St Andrews having left Tobermory on Nov[r] 1st & arrived in St Andrews on the 9th -	0	10	3½
165		1	7	2
	Brought over from P 9 -	1	1	8
	„ „ 10 -	7	12	8
	Carried foreward	£10	1	6

		£	s	d
	Brought over from Page 11th	10	1	6
	Brought from home - -	4	8	0
170	Received of School fees -	12	4	6
		16	12	6
	To Sundry Expences - -	10	1	6
		£6	11	0

Brought to St Andrews from Tobermorry in the Isle of Mull £6 11 0

D.D.

A MEMORANDUM FOR WINTER AND SPRING OF 1822-3

		£	s	d
	Paid for D[r] Jackson's Class - -	1	10	6
175	Ink-piece - - - -	0	1	6
	Paper - - - -	0	0	7
	Pens - - - -	0	0	2½
	Coals - - - -	0	3	4
	Note-book - - -	0	0	4
180	Bill Nov 16th - - -	0	4	1
	Exiles of Siberia - - -	0	1	11
	Thomson's Seasons - -	0	1	5
	Hervey's Meditations - -	0	2	6
	M[c]Kenzies M-s Works -	0	3	8
185	Shoe Blacking - - -	0	0	6
	Bill Nov 23d - - -	0	1	7½
	Washing - - - -	0	1	2
	R. History of Scotland -	0	6	9
		3	0	1

		£	s	d
190	Paid for Milton's Par Lost - -	0	2	6
	Douglas' Trajedy - -	0	0	3
	Henry's Communicants -	0	1	3
	Mending Shoes - - -	0	0	8
	Pocket Handkerchief - -	0	0	7
195	quarter of quills - - -	0	0	2
	Oil - - - - -	0	0	2½
	Bill Nov 30th - - -	0	2	3½
	Paper - - - -	0	0	4
	Duty on Books - - -	0	1	0
200	Pair of Slacks - - -	0	14	6
	Duty on D° - - -	0	0	6
	Pocket Handkerchief - -	0	1	0
	2¼ yds Black Cloth - -	1	16	0
	Duty on D° - - -	0	1	0
205	Penknife - - - -	0	1	3
	Oil - - - - -	0	0	2
	¼ 100 of quills - - -	0	0	2
	Bill Dec^{r} 7th - - -	0	1	11
		3	5	9

		£	s	d
210	Paid for A Case of Razors - -	0	2	6
	A Soap Box - - -	0	1	8
	Watch Seal - - -	0	1	0
	Oil - - - - -	0	0	3
	Bill Dec^{r} 14th - - -	0	1	10
215	Mending Shoes - - -	0	0	2
	Black Sugar - - -	0	0	3
	Bill Dec^{r} 21st - - -	0	2	6
	Oil - - - - -	0	0	4
	Paper &c - - - -	0	0	4
220	Oil - - - - -	0	0	2
	Bill Dec^{r} 28th - - -	0	2	7
	Enrolment- - - -	0	2	6
	Newspapers - - -	0	1	10
	Bath paper - - -	0	0	2
225	Oil - - - - -	0	0	2
	Jan^{y} 4th 1823 Bill - -	0	1	4
		0	19	7

		£	s	d
	P[d] for Oil - - - - -	0	0	2
	Bill Jan[y] 11th - - -	0	2	2½
230	Luminator - - - -	0	0	7½
	Soling Shoes - - - -	0	3	0
	Oil - - - - -	0	0	4
	Blacking - - - -	0	0	3
	Black Sugar - - - -	0	0	3
235	Bill Jan[y] 18th - - -	0	2	2
	Washing - - - -	0	2	0
	Oil - - - - -	0	0	2
	Coals - - - - -	0	4	3
	Bath Paper - - - -	0	0	2
240	Bill Jan[y] 25 - - - -	0	2	11½
	Letter Postages - - -	0	0	9
	Oil - - - - -	0	0	5
	Bill Feb[y] 1st - - - -	0	1	9
	Greek Tastement - - -	0	7	0
245	Watt's Logic - - -	0	1	6
	Ovid's Metamor[s] - - -	0	0	10
	Armstrong's Works - -	0	1	4
	Paper - - - - -	0	0	2
	Oil - - - - -	0	0	2
250	Bill Feb[y] 8th - - -	0	3	4
		£1	15	9½

February 11th 1823

		£	s	d
	Paid for Duty on Books - - -	0	0	8
	Subscription to Sailors - -	0	1	6
	Paper - - - -	0	0	2½
255	Cutting Hair - - -	0	0	3
	Oil - - - - -	0	0	4
	Bill Feb^{y} 15th - - -	0	1	10
	Euripidus Tyrannis - -	0	2	10
	Snuff Box - - - -	0	1	2
260	Blacking - - - -	0	0	9
	Oil - - - - -	0	0	2
	Bill Feb^{y} 22nd - - -	0	2	0
	Gardiner's Knife - -	0	0	6
	2 Brushtooths &c &c - -	0	1	9
265	Paper - - - -	0	0	4
	Oil - - - - -	0	0	3
	Snuff - - - -	0	0	2
	Bill March 1st - - -	0	2	0
	Washing - - - -	0	0	11
270	Oil - - - - -	0	0	2
	Circulating Liberary - -	0	0	3
	Bill March 8th - - -	0	3	5
		£1	1	5½

March 15th 1823

		£	s	d
	Paid for ½ Cart of Coals - - -	0	2	2
275	Washing - - - -	0	1	8
	Paper - - - -	0	0	3
	Snuff - - - -	0	0	2½
	Bill 15th March -	0	2	4
	Letter Postages - - -	0	0	9
280	Dº Dº - -	0	0	8½
	Making Suit of Clothes -	1	1	0
	Tape for Shoes - - -	0	0	1
	Paper - - - -	0	0	3½
	Visiting Sqr Tower - -	0	0	1½
285	Oil - - - - -	0	0	2
	Bill March 22nd - -	0	2	9½
	Pair of Cot Stockings - -	0	2	2
	Oil - - - - -	0	0	2
	Bill March 29th - -	0	2	10½
290	Black Sugar - - -	0	0	3
	Mending Shoes - - -	0	0	2
	Oil - - - - -	0	0	2
	Bill April - - - -	0	3	6
		£2	1	10

April 12th 1823

		£	s	d
295	Paid for A Walking Cane - -	0	0	10
	Snuff - - - -	0	0	2
	Oil - - - - -	0	0	2
	Repairing Umberella - -	0	0	6
	Bill April 12th - - -	0	3	2½
300	Cleaning & repairing Watch	0	2	0
	Oil - - - - -	0	0	1½
	Snuff - - - -	0	0	2
	Bill April 19th - - -	0	3	3
	Mending Shoes - - -	0	0	6
305	Visiting a Show - - -	0	0	3
	Watch Key - - -	0	0	3
	Breast Pin - - -	0	2	6
	Binding Seasons - - -	0	1	6
	Bill April 26th - - -	0	2	1
310	Washing - - - -	0	0	7
	Dundee Carrier - - -	0	0	8
	Salt - - - - -	0	1	0
	Visiting Show - - -	0	0	4
	Snuff - - - -	0	0	4
315	Stamp Receipt - - -	0	0	3
		£1	0	8

	1823	£	s	d
	Paid for Bill May 1st - - -	0	3	2
	Pocket Book - - -	0	2	0
	Peppermint Drops - -	0	1	0
320	Steamboat passage - -	0	2	0
	Porterage Perth - - -	0	0	3
	Coming home - - -	0	3	6
	To Sundries - - - -	0	5	3
		£0	17	2
325	Brought over from P. 13 - -	3	0	1
	" " " 14 - -	3	5	9
	" " " 15 - -	0	19	7
	" " " 16 - -	1	15	9½
	" " " 17 - -	1	1	5½
330	" " " 18 - -	2	1	10
	" " " 19 - -	1	0	8
	Sum spent during Session -	£14	2	4
	Brought from Mull - - -	6	11	0
	Received from Home - - -	9	0	0
335	Received from Bursery - - -	9	0	0
	Sum total - -	£24	11	0
	Session expences - - -	14	2	4
	Rent Room - - - -	2	2	0
	Total expences - -	£16	4	4
340	Sum brought home - - -	£8	6	8
	Ditto - - - - -	0	9	0
	Total - -	£8	15	8

D.D.

A MEMORANDUM FOR 1823-4

		£	s	d
	To Chest portrage at Perth - -	0	0	6
	D° at Dundee - - -	0	0	6
345	Steamboat freight - - -	0	1	0
	Crossing Dundee ferry - -	0	0	6
	Mending Breastpin - - -	0	0	4
	Dundee Carrier - - -	0	2	6
	Snuff - - - - -	0	0	1
350	Road Expences - - -	0	5	5½
	Coals ½ Cart - - - -	0	4	1½
	¼ 100 of Quills - - -	0	0	6
	Bill Nov. 22d 1823 - - -	0	1	9
	Paper - - - - -	0	0	6
355	Snuff - - - - -	0	0	1
	Newspaper - - - -	0	1	8
	Vest - - - - -	0	1	1½
	Henry on Prayer - - -	0	1	6
		£1	2	1½

		£	s	d
360	To a Pair of Stockings - - -	0	2	0
	Bill Nov: 29th - - -	0	1	8½
	Black & Candy Sugar - -	0	0	7
	Hebrew Extracts - - -	0	10	0
	* Evidences of Christianity - -	0	4	0
365	Portfolio - - - -	0	1	6
	Snuff - - - - -	0	0	1
	Bill Dec: 6th - - - -	0	2	10½
	1⅛ yd of Black Cloth - -	0	16	10½
	Duty of D° - - - -	0	0	10
370	Snuff - - - - -	0	0	2
	Bill Dec: 13th - - - -	0	1	3½
	Stiffer - - - - -	0	1	2
	Enrollment - - - -	0	3	0
	Porter dues - - - -	0	7	6
375	Bill Dec: 20th - - -	0	1	6½
	Holy War - - - -	0	2	4
	B—n's Domestic Medicine -	0	2	0
	Ascanius - - - -	0	1	1
		3	0	6½

			£	s	d
380	To Clark on the Promises	- -	0	1	2
	Willson's Prayers	- - -	0	2	0
	* Paley's Theology	- - -	0	2	4
	Black Sugar	- - - -	0	0	2
	Duty on Books	- - -	0	0	6
385	Bill Dec^{r} 27th	- - -	0	1	2½
	1824 Bill Jan^{y} 3^{d}	- - - -	0	3	0½
	Letter Postage	- - - -	0	0	9
	Binding M—k Book	- -	0	0	6
	Sharpening Razors	- - -	0	0	6
390	Paper	- - - - -	0	0	3½
	Snuff	- - - - -	0	0	1
	Bill Jan^{y} 10th	- - - -	0	1	3
	Oranges	- - - - -	0	0	3
	Snuff	- - - - -	0	0	1
395	Bill Jan^{y} 17th	- - - -	0	1	6
	Washing	- - - - -	0	2	6
	Oil	- - - - -	0	0	2½
	Snuff	- - - - -	0	0	1
	Bill Jan^{y} 24th	- - - -	0	2	4
400			1	0	9

		£	s	d
	To Mending Shoes - - -	0	1	4
Feb. 21st	To Black Sugar - - -	0	0	3
	Snuff - - - - -	0	0	1
	Bill Jan^{y} 31st - - - -	0	2	0½
405	Coals - - - - -	0	4	0
	Bill Feb^{y} 7th - - - -	0	1	10½
	Making a pair Trousers - -	0	2	6
	Lining &c to Do. - - -	0	2	0
	Making a pair Spats - - -	0	1	6
410	Lining &c to Do. - - -	0	1	0
	A pair Kid-gloves - - -	0	2	9
	Bill Feb^{y} 14th - - -	0	2	10
	B—s in J.A.'s - - - -	0	0	8
	Snuff - - - - -	0	0	3
415	Black Sugar - - - -	0	0	2
Feb. 21st	To Silk Hat - - - -	0	14	0
	Bill Feb: 21st - - - -	0	2	1
	Sugar Candy - - - -	0	0	2
	Cleaning Watch - - -	0	2	0
420	Bill Feb: 28th - - - -	0	2	6
		2	4	0

		£	s	d
	To Musick - - - - -	0	2	0
	Hearing Mr Bell - - -	0	0	6
	Pair of Shoes March 5th - -	0	8	6
425	Bill March 6th - - -	0	2	5
	Mending Shoes - - -	0	0	6
	Mending Breastpin - - -	0	0	4
	Shoe Spoon - - - -	0	0	6
	Washing - - - - -	0	1	4
430	Snuff &c - - - - -	0	0	3
	Bill March 13th - - -	0	2	10½
	Golf Ball - - - -	0	0	3
	Bill March 20th - - -	0	1	10
	Indian Rubber - - -	0	0	4
435	Watch Ribbon - - -	0	1	2
	Room Rent - - - -	2	2	0
	Bill March 26th - - -	0	2	0½
	Servant Maid - - - -	0	2	6
	Repairing Umberella - -	0	0	6
440	3 yds of prints @ 11d - -	0	2	9
	Handkerchief - - - -	0	1	8
	Drive to Newport - - -	0	1	0
	Dundee Ferry - - - -	0	0	6
	St Andrews Carrier - - -	0	2	3
445		3	18	0

		£	s	d
	To Steam-Boat freight - - -	0	2	0
	Portrage at Perth - - -	0	0	6
	Road Expences - - -	0	3	0
	Gaelic Psalmbook - - -	0	3	0
		0	8	6
	Brought over from page 21 - -	1	2	1½
	" " " 22 - -	3	0	6½
	" " " 23 - -	1	0	9
	" " " 24 - -	2	4	0
	" " " 25 - -	3	18	0
	Expences during Session - -	£11	13	11
	Sum taken from home - - -	8	15	0
	Bursery - - - - -	6	1	0½
	Sum total - - -	£14	16	0½
	Session Expences - - -	11	13	11
	Sum brought home - -	£3	2	1½

Nov[r] 30th

A MEMORANDUM FOR THE SESSION OF 1824-5

		£	s	d
	To Journey expences when coming to St Andrews - - - -	0	2	0
	Portrage at Perth - - -	0	0	5
	at Dundee - - -	0	0	6
465	Hero Steam-Boat freight - -	0	2	6
	Carpet Shoes - - - -	0	2	10
	Dundee Ferry - - - -	0	0	6
	Snuff Box - - - -	0	0	8
	Note Book - - - -	0	1	3
470	Snuff - - - - -	0	0	2
	News paper - - - -	0	2	6
	A pair of Kid Gloves - -	0	2	0
	A Crape - - - - -	0	1	3
	To Bill Dec[r] 4th - - -	0	2	0
475	A Stock - - - - -	0	2	6
	Sundries - - - - -	0	0	4
	Bill Dec[r] 11th - - -	0	2	7½
	St Andrews Carrier - - -	0	2	0
		£1	6	0½

		£	s	d
480	To Letter Postage - - - -	0	0	4
	Bill Dec^{r} 18th - - -	0	2	10
	Snuff - - - - -	0	0	2
	Enrollment - - - -	0	3	0
	Sundries - - - - -	0	0	10½
485	Bill 25th Dec^{r} - - -	0	2	0
	Snuff - - - - -	0	0	1
	Black Cotton Tape - - -	0	0	1
	Bill 1st of January 1825 - -	0	3	0
	Black Sugar - - - -	0	0	5
490	Bill 8th of Jan^{y} - - -	0	2	1
	Bill 15th of Jan^{y} - - -	0	2	8
	Black Sugar - - - -	0	0	4
	Salts - - - - -	0	0	2½
	Bill 22nd of Jan^{y} - - -	0	2	0
495	A Comforter - - - -	0	1	6
	Mons Testot - - - -	0	1	0
	Bill 29th January - - -	0	2	9
		£1	5	4

		£	s	d
	To Washing - - - - -	0	2	6
500	A Pencil - - - - -	0	0	4
	Cutting Hair - - - - -	0	0	3
	To Bill 5th of Feb^{y} - - -	0	2	9
	Mending Shoes - - -	0	0	6
	Candles - - - - -	0	0	10
505	Snuff - - - - -	0	0	4
	Bill 12th of Feb^{y} - - -	0	3	0
	To Porter dues - - - -	0	7	6
	Cowper's Poems - - -	0	3	6
	Junius' Letters - - -	0	2	6
510	Rasselas - - - - -	0	1	3
	Idler - - - - -	0	2	4
	Duty on Books - - -	0	0	6
	To Bill 19th of Feb^{y} - - -	0	2	10
	Whisky - - - - -	0	2	0
515	To Bill 26th of Feb^{y} - - -	0	4	0
	Candles - - - - -	0	0	4
		1	17	3

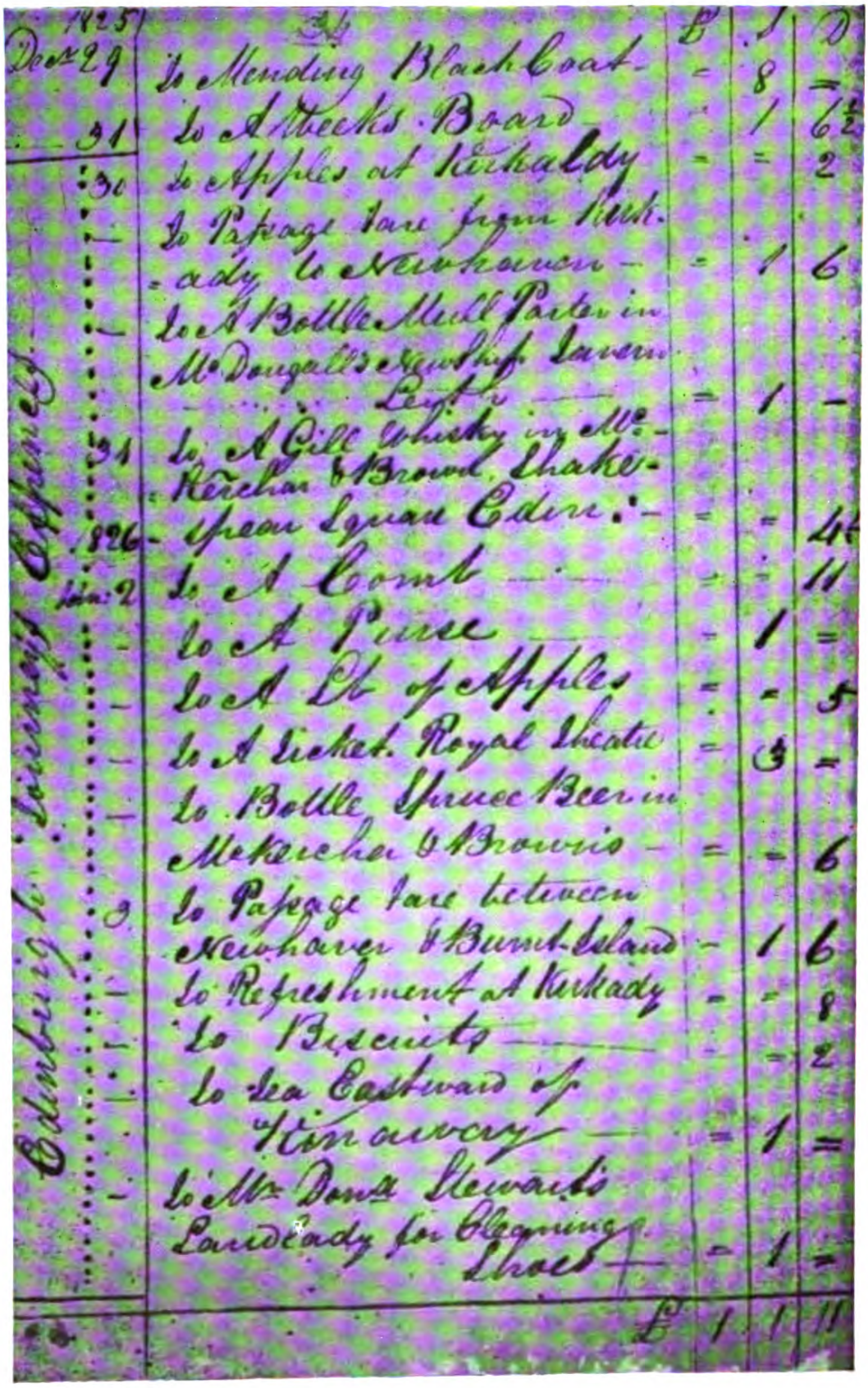
		£	s	d
	To Spirits - - - - -	0	1	0
	To Bill 5th of March - - -	0	2	6
520	Snuff - - - - -	0	0	2
	Nugent's French Dictionary -	0	5	0
	Bill 12th of March - - -	0	2	7
	Sundries - - - - -	0	0	7
	Candles - - - - -	0	0	6
525	To Bill 18th of March - - -	0	3	7
	Scots Recueil - - - -	0	5	0
	Paper & Quills - - -	0	2	0
	Washing - - - -	0	1	5½
	Mr. Bell's Rhet. Exhibition -	0	1	0
530	Sundries S—ts - - - -	0	2	0
	Mr Craik's Ticket Poetry - -	0	1	0
	Candles - - - - -	0	0	4
	To Bill March 26th - - -	0	3	4½
	Election of Rector - - -	0	1	0
535	Letter Postage - - - -	0	0	8
	To Bill March 31 - - -	0	1	6
		1	14	3

		£	s	d
	To Mending Shoes - - -	0	0	6
	Room Rent - - - -	2	10	0
540	Coals - - - - -	0	10	0
	Trunk-Carriage to Dundee -	0	2	0
	Caledonia Steam Packet - -	0	2	6
	Dundee Ferry - - - -	0	0	6
	Marshall's Sanctification - -	0	1	6
545	Peppermint Drops &c - -	0	1	0
	Mr Lyal's French Class - -	1	1	0
		4	9	0
	Brought over from P 27 - - -	1	6.	0½
	Do. Do. P 28 - - -	1	5	4
550	" " " 29 - - -	1	17	3
	" " " 30 - - -	1	14	3
	Expences during Session - - -	10	11	10½
	Sum taken from home - - -	5	12	0
	Bursery - - - - -	5	0	0
555	Sum Total - - - -	10	12	0
	Session Expences - - -	10	11	10½
	Brought home - - - -	£0	0	1½

A MEMORANDUM FOR THE SESSION OF 1825-6

				£	s	d
			Left home 28 of Nov[r] - - -	£6	7	6
	Dec[r]	2	To Journey expences when coming to St A -	0	5	8
560	Nov:	29	To a Razor Strop - -	0	2	4
			To A Pair of Gloves -	0	2	3
		30	To Portrage at Perth -	0	0	6
			To Do at Dundee -	0	0	6
			To Athol Steam Boat Passage between P. & D. - - - -	0	3	6
565			To Dundee Fer: Passage -	0	0	6
			To Share of News Paper	0	1	11
	Dec[r]	3	To Bill for a Week's Boarding - - -	0	2	6
		8	To Trunk Carriage between D & St. An. -	0	2	2
		9	To Hurrion's Sermons -	0	2	0
570			To Mason on Self Knowledge - - -	0	1	6
		10	To Blair's Sermons -	0	6	6
			To Butler's Analogy -	0	2	7
				£1	14	5

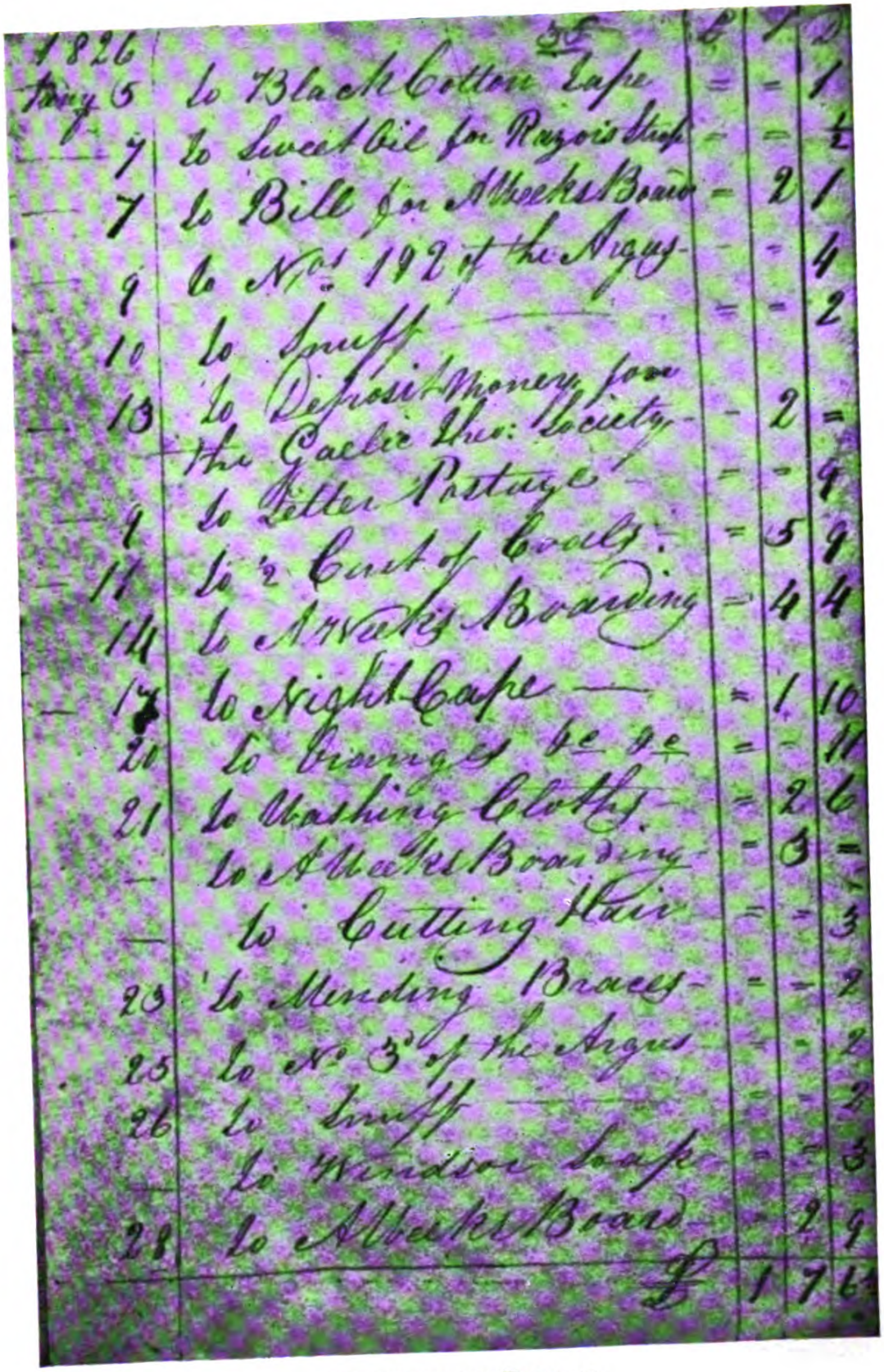
	1825			£	s	d
	Dec^{r}	10	To A Week's Boarding -	0	3	8½
575		12	To ¼ 100 of Quills -	0	0	10
			To Paper - - -	0	0	5
		6	To A Watch Glass -	0	0	6
		12	To Paley's Works - -	0	9	10
			To Reid's Enquiry - -	0	2	1
580		8	*To Ferguson's Poems -	0	1	1
		5	To A White Cotton Night Cape - - -	0	1	0
		16	To Post Paper - -	0	0	4
			To A Pencil - -	0	0	2
		17	To A Week's Board -	0	1	10
585		20	To A Snuff Box - -	0	0	10
			To Snuff - - -	0	0	1
			To Duty on Books -	0	1	0
		21	To ½ Neckcloth - -	0	0	9
			To A Whole Do. - -	0	1	10
590		22	To Enrolment - -	0	3	0
		23	To Sugar Candy - -	0	0	2
		24	To A Week's Board -	0	2	3
		26	To Paper - - -	0	0	6
		28	To French Apples - -	0	0	3½
595				£1	12	6



FACSIMILE OF PAGE 34.

				£	s	d
	1825					
	Dec^{r}	29	To Mending Black Coat	0	8	0
		31	To A Week's Board -	0	1	6½
		30	To Apples at Kirkaldy -	0	0	2
			To Passage fare from Kirkady to Newhaven	0	1	6
600			To A Bottle Mull Porter in M^{c}Dougall's New Ship Tavern Leith -	0	1	0
		31	To A Gill Whisky in			
	1826		M^{c}Kerchar & Brown Shakespear Square Edin:	0	0	4½
	Jan	2	To A Comb - - -	0	0	11
			To A Purse - - -	0	1	0
			To A lb. of Apples -	0	0	5
605			To A Ticket Royal Theatre	0	3	0
			To Bottle Spruce Beer in Mc.Kerchar & Brown's	0	0	6
		3	To Passage fare between Newhaven & Burnt-Island - - -	0	1	6
			To Refreshment at Kirk-ady - - - -	0	0	8
			To Biscuits - - -	0	0	2
610			To tea Eastward of Kina-way - - - -	0	1	0
			To M^{r} Don^{d} Stewart's Landlady for Cleaning Shoes - - -	0	1	0
				£1	1	11

	1826			£	s	d
	Jan^{y}	5	To Black Cotton Tape -	0	0	1
		7	To Sweet Oil for Razor's Strop - - -	0	0	0½
615		7	To Bill for A Week's Board - - -	0	2	1
		9	To N^{os} 1 & 2 of the Argus	0	0	4
		10	To Snuff - - -	0	0	2
		13	To Deposit Money for the Gaelic Theo: Society -	0	2	0
		9	To Letter Postage - -	0	0	9
620		11	To ½ Cart of Coals -	0	5	9
		14	To A Week's Boarding -	0	4	4
		17	To Night-Cape - -	0	1	10
		20	To Oranges &c &c -	0	0	11
		21	To Washing Cloths -	0	2	6
625			To A Week's Boarding -	0	3	0
			To Cutting Hair - -	0	0	3
		23	To Mending Braces -	0	0	2
			To N° 3^{d} of The Argus -	0	0	2
		26	To Snuff - - -	0	0	2
630			To Windsor Soap - -	0	0	3
		28	To A Week's Board -	0	2	9
				£1	7	6½



1826 — 35 — £ s d

May 6	To Black Cotton Cape	=	-	1
— 7	To Sweet Oil for Razors Stuff	-	=	6
— 7	To Bill for Meeks's Board	-	2	1
— 9	To No.s 192 of the Argus	-	-	4
— 10	To Snuff	=	-	2
— 13	To Deposit Money for the Cadets Ben: Society	-	2	=
— 14	To Letter Postage	=	-	9
— 16	To ½ Cwt of Coals	=	5	9
— 17	To Meeks's Boarding	=	4	4
18	To Night Cape	=	1	10
20	To Sponges &c &c	=	-	11
21	To Washing Cloths	=	2	6
—	To Meeks's Boarding	-	3	=
—	To Cutting Hair	=	-	3
23	To Mending Braces	=	-	2
25	To No. 3 of the Argus	=	-	2
26	To Snuff	=	-	2
—	To Window Soap	=	-	5
28	To Meeks's Board	-	2	9
		£	1	7 6

Facsimile of Page 35.

	1826		£	s	d
	Feb: 28	To Shipwrecked Sailors -	0	0	3
	March 2	To A Pencil - -	0	0	2
	4	To a Week's Board -	0	3	5½
660	6	To Snuff - - -	0	0	1
	8	To Sundries W——Y -	0	2	0
	12	To A Week's Boarding -	0	3	7½
		To Candles - - -	0	0	8
	15	To A Coat & Vest -	3	7	0
665	18	To Candles - - -	0	0	4
		To A Week's Board -	0	3	9
		To A Neck Cloth - -	0	0	7
	14	To N° 5 & 6 of Dwight's Theology - - -	0	4	0
	24	To Paper &c &c - -	0	1	0
670	25	To ½ lb of Candles -	0	0	4
		To A Week's Board -	0	3	7½
		To Coals - - -	0	3	7
	25	To Washing Cloths -	0	1	2
	30	To A Week's Board -	0	3	4½
675		To Room Rent - -	2	2	0
	30	To Sundries W——Y -	0	2	6
	31	To Snuff - - -	0	0	2
		Carried forward -	£7.	3	8

	1826			£	s	d
	Mar:	31	To the Servant Girl -	0	1	6
680			To Trunk Carriage -	0	3	0
			To Cal: Steam Boat fare -	0	3	6
	Ap:	3d	To Brown's Concordance	0	2	6
			To Journey Expences homeward - -	0	5	6
	Mar:	30	To Theo: G. Society B—se	0	1	2
685			To Sundries - - -	0	0	10
				£0	18	0
			Brought over from P 32 -	1	14	5
			" " " 33 -	1	12	6
			" " " 34 -	1	1	11
690			" " " 35 -	1	7	6½
			" " " 36 -	2	0	3½
			" " " 37 -	7	3	8
			Expences during Session	£15	18	4
			Received from home -	6	7	6
695			" " Edin: -	6	0	0
			" for Bursery -	5	0	0
			By Cash in Full -	£17	7	6
			To Session Expences -	15	18	4
			Brought home - -	£1	9	2

D.D.

A MEMORANDUM FOR THE SUMMER OF 1826

				£	s	d
700			Left home 5th of June	£6	19	0
	1826			£	s	d
	June	5	To ¾ of Mutchkin Whisky	0	1	0
			To Toll - - -	0	0	5
			To Chisels - - -	0	0	9
			To Bottle Porter - -	0	0	6
705			To Lodgings Crief -	0	0	8
		6	To Mail Coach &c -	0	8	6
			To Bottle Beer - -	0	0	3
			To Noddy from Stirling to Castlecarry - -	0	1	6
			To Track Boat - -	0	2	0
710			To Bottle Beer - -	0	0	2
		7	To Trunk Carriage -	0	6	6
		8	To Walker's Dictionary -	0	5	6
			To 2 Bottles Porter -	0	1	0
			To Bottle Ink - -	0	0	6
715		12	To Toast Book - -	0	0	6
		13	To A Week's Lodgings -	0	4	0
			To A Week's Board -	0	5	0
			To 1 lb of Candles -	0	0	8
		16	To Watch-Glass - -	0	0	6
720				£1	19	11

	1826			£	s	d
	June	16	To 2 Pair of Cot: Socks -	0	1	6
			To A Cloth Brush -	0	2	2
		18	To A Pair of Garters -	0	0	3
		19	To A Pair of Gloves -	0	1	8
725			To Sealing Wax - - -	0	0	6
		20	To A Week's Lodgings -	0	4	0
			To A Week's Boarding -	0	3	1½
		21	To 4 Yds of Shoe-ties -	0	0	2
			To A Pair of Pumps -	0	2	0
730			To Post Paper - - -	0	0	6
		23	To A Pocket Handkerchief	0	1	1
			To Do. Do. -	0	0	9
		24	To Mr Angus for 12 lessons of Private Tuition	1	1	0
			To Angus' E. Grammar -	0	1	6
735		*	„ „ Vocabulary	0	2	8
		27	To A Week's Lodgings -	0	4	0
			To A Week's Board -	0	3	0
			To Washing - - - -	0	1	0
			To A Stock - - -	0	1	6
740			To Packing Paper - -	0	0	2½
				£2	12	7

	1826					
	June	28	To Trunk Portrage -	£0	1	0
			To Passage fare from Glasgow to Lamlash by the Inverary Castle -	0	5	0
		6-28	To Sundries while residing in Glasgow -	0	5	6
745		28	To Tea upon my landing at Lamlash - -	0	1	0
	Aug.	10	To A Letter Postage -	0	1	0
	Sept[r]	26	To Do. Do. - -	0	1	1
	Oct[r]	24	To Do. Do. - -	0	1	0
	Nov	1	To 3 lbs of Candles -	0	2	0
750	Nov[r]	15	To Soling Pair of Shoes -	0	2	4
		22	To Do. Do. - -	0	2	6
	1827					
	Jan[y]	12	To A Letter Postage -	0	1	0
			To Do. Do. -	0	1	0
		26	To Do. Do. -	0	1	0
755		26	To Passage fare from Lamlash to Ardrossan -	0	1	0
		26	To Lodgings in Saltcoats -	0	2	0
		27	To Seat in Coach from Saltcoats to Glasgow -	0	5	0
				£1	13	5

	1827					
	Jan^{y}	27	To a Likeness - -	£0	4	6
760			To Cutting Hair - -	0	0	3
			To A Pad Lock - -	0	0	6
			To A Silk Pocket hand-kerchief - - -	0	4	0
			To White Neckcloths -	0	5	0
			To Dwight's Theology -	1	11	0
765		29	To Seat in Coach from Glasgow to Edinburgh-	0	9	0
		31	To Passage fare from New-haven to Burnt Island -	0	1	6
			To seat in Coach from Burnt Island to Cupar	0	7	0
	Feb^{y}	2	To Porter's due - -	0	7	6
			To Enrollment - -	0	3	0
770		3	To Spirits &c - -	0	5	6
		5	To Seat in Coach from Cupar to Kirkaldy -	0	7	0
			To Passage fare from Kirkaldy to Edinburgh	0	1	6
		6	To Mosheim's Church History - - -	1	7	0
		7	To Seat in Coach from Edin: to Glasgow -	0	9	0
775		8	To Vincent's Catechism -	0	1	2
			To Whitefields Sermons -	0	7	0
			To Walkers Sermons -	0	8	6
			To Watsons Apology -	0	3	4
				£7	3	3

	1827					
780	Feb:	8	To Fishers Catechism -	£0	4	0
		8	To Mending Watch -	0	4	4
		9	To Seat in Coach from Glasgow to Saltcoats -	0	5	0
		9	To Lodgings in Saltcoats	0	4	9
		9	To Portrage - -	0	0	6
785			To Passage fare from Ardrossan to Lamlash -	0	1	0
		8	To A Pair of Shoes -	0	5	0
		8	To 6 yds of Tape - -	0	0	3
			To A Penknife - -	0	1	2
			To A Pair of Trumps to Mr M'I - - -	0	0	10
790			To Presents Mr. Paterson's Children - -	0	6	0
			To A Watch Ribbon to Mr M'N - -	0	1	0
			To Sundry Expenses -	0	9	0
		10	To A Letter Postage -	0	1	0
	Ap:	16	To 2 Letter Postages -	0	1	11
795		28	To Do. - -	0	2	0
	July	4	To Sweetmeats to Pupils from July 1826 to July 1827 - - -	0	10	0
			To George Smith - -	0	2	6
			To Steamboat fare - -	0	7	0
				£3	7	3

	1827					
800	July	4	To Trunk Porterage -	£0	2	0
			To Cutting Hair - -	0	0	6
			To A Pair of Kid Gloves	0	2	2
			To A Stiffer - -	0	0	8
			To A Stock - - -	0	2	6
805			To A Hair Brush - -	0	2	6
			To 2 Pair Stockings -	0	2	6
			To A Penknife - -	0	2	0
			To A Nick - - -	0	1	6
			To Binding Walkers Dictionary - - -	0	3	2
810			To Mariotts & Nicols Sermons - - -	0	7	0
			To Doddridges Family Expositor - - -	1	12	0
		11	To A Weeks Board and Lodgings in Glasgow -	0	9	0
			To Sundry Expenses -	0	4	5
			To Trunk Porterage -	0	0	8
815		11 & 12	To Journey Expenses from Glasgow to Balinlaggain - - -	0	11	0
				£4	3	7

	1827				
	July	To (writing undecipherable) thes - - -	£4	14	0
		To (undecipherable) Clothes - - -	3	13	2
			£8	7	2
820		Brought over from P 39 -	1	19	11
		" " " 40 -	2	12	7
		" " " 41 -	1	13	5
		" " " 42 -	7	3	3
		" " " 43 -	3	7	3
825		" " " 44 -	4	3	7
		Total Expences -	£29	7	2
		Received when going to Arran - - -	£6	19	0
		Received from Mr. Paterson for Salary - -	30	0	0
		By Cash in full -	£36	19	0
830		To Sundry Expences from 5 June 1826 to 12 July 1827 - - -	29	7	2
	July 12	By Cash Brought home -	£7	11	10

D.D.

N.B.—These books which have an asterisk prefixed to them in this Memorandum were either sold or given in exchange for some other books. D.D.

COMMENTARY

BY

SIR PETER R. SCOTT LANG

CHAPTER I

THE foregoing pages are from a little memorandum book giving the expenditure of a student at the University of St. Andrews a hundred years ago. As will be seen from a slight perusal the memoranda are very detailed, and help to reveal a state of things very different from what exists now; and the closer the examination is the more interesting is the result.[1]

THE ACCOUNT-KEEPING STUDENT

Our student, Duncan Dewar, was born 6th March, 1801, the second son of Duncan Dewar, crofter at Upper Ballinlaggan, near Acharn, on Loch Tay, about two miles from Kenmore. The

[1] The numbers in brackets throughout the text refer to the various items so numbered in the Memorandum as printed. Many of the notes are founded on the Evidence and Reports of the Royal Commissioners to the Universities of Scotland appointed in 1826, and again in 1830, and which are herein denoted by U.C.I., or iii., or Rep., according as vol. i, vol. iii, or the General Report is referred to; or from the Evidence and Report of the Royal Commissioners to the University of St. Andrews appointed 1840, and herein denoted as St. A.U.C.

family consisted of three sons and five daughters. After the usual curriculum at the University of St. Andrews in Arts and Divinity for entering the ministry of the Church of Scotland, he was licensed by the Presbytery of Dunkeld, 1827: ordained assistant and successor to the minister of the parish of Dull July, 1839 : married December, 1839: retired May, 1860: died September, 1868, leaving no children. Four nephews (brothers) were at the same time parish ministers of the Church of Scotland—Duncan Dewar, minister at Applecross, 1864, till his death in 1916: John Dewar at Kilmartin, 1874-1904; he died 1919: Peter Dewar, M.A., at North Bute since 1881: Alexander Dewar, M.A., at Amulree since 1889.

The Rev. Duncan Dewar contributed in 1842 to the *New Statistical Account of Scotland* a remarkably interesting and able account of the Parish of Dull. He mentions one curious thing relative to St. Andrews, viz., that the minister of Dull derives part of his stipend out of the teinds of the Priory of St. Andrews.

The Staff of St. Fillan

This Dewar family was a branch of the Dewars of Glendochart, the hereditary keepers of the quigrich or coygerach, the pastoral staff of St. Fillan.

The story of the coygerach is as follows : It appears that King Robert the Bruce was specially

devoted to St. Fillan, having, as he believed, been supernaturally helped by him in a fight which took place in the neighbourhood of St. Fillan's Church at Glendochart, where but for the help of the Saint he must have perished.

As the 24th of June, 1314, drew near, on which day, if not earlier, the English were bound to attempt the relief of their garrison in Stirling Castle, it was natural that Bruce should desire the presence of his patron saint in the struggle which was to decide the freedom of Scotland; and in accordance with the ideas of the time, he gave orders that the priest in charge of the relic of St. Fillan—an arm bone in a silver casket, and the pastoral staff—should bring them to the field of battle. The priest, fearing lest the precious relic might be lost in the turmoil and confusion of battle, left the relic behind, and brought with him the empty casket. On the evening before the battle a strange thing happened while the King was engaged in his devotions. A loud noise was heard in the King's pavilion, and on the priest going to the altar where the casket was, he found it closed with the precious relic inside : whereupon he cried out, 'Here is a great miracle,' and explained how he had purposely left the precious relic behind lest it should be lost. The King was greatly rejoiced at this miracle, and passed the remainder of the night in prayer and with good hope of victory. In the speech which the King made on the following morning—the morn-

ing of the battle—he referred to this ' miracle ' of the night before as a sign that St. Fillan was with them, and that victory would crown their efforts.[1]

What became of the relic is not known, but the pastoral staff was entrusted by the King to a Dewar of Glendochart present at the battle, and in the custody of this Dewar family it remained for nearly six centuries. About fifty years ago it was handed over to the Society of Antiquaries of Scotland, and it is now in their museum in Edinburgh.

Journey to St. Andrews

The ruins of the hamlet of Upper Ballinlaggan may still be seen to the east of the bridge which spans the Acharn Burn immediately above the Falls of Acharn. The hamlet commanded a magnificent view of Loch Tay from Kenmore to beyond Lawers.

Dewar apparently remained at home working about the croft, helping his father and brothers, till he was fully eighteen; probably continuing to attend the school at Kenmore during the winter months, and latterly, perhaps, acting as a pupil teacher there. Then in the late autumn of 1819, as the first step towards putting into execution what was probably a long-cherished wish of his parents and himself, he left home for the University, St. Andrews, to begin his training for the ministry.

[1] *Proceed. Soc. Antiq. Scot.* vol. iii., xii.

Travelling was a serious matter in those days as regards time, fatigue, and cost.

In going to St. Andrews at the beginning of each session, Dewar had first of all to find his way to Perth. Early on the morning of his departure, following the usual route of pedestrians going to Perth, he would walk towards the top of the hill above Glenquaich, thence down the glen to Amulree, across the intervening hill to Logie-Almond, and so to Perth.[1] It is said an active young Highlander could do this easily in a forenoon. In those days Scots people, and especially Highlanders, were good walkers. It was not uncommon for the Perthshire students at St. Andrews—and there were a fair number of them in old days, and even in comparatively recent times—to walk home in company from the University at the end of the session, each one breaking off from the main body where the road to his home diverged. It is said some walked as far as Blair Athol—between sixty and seventy miles—in the early summer days. One route followed was *via* Cupar, and on towards Newburgh, but breaking off from the high road for the ferry at Jamesfield, across the mouth of the Earn, then round the back of Moncrieff Hill to join the Great North Road at Scoonie Burn, about two miles from Perth.

[1] The writer is specially indebted for information connected with this journey to the Rev. Alexander Dewar, Amulree; and Mr Alexander Campbell, Aberfeldy; and Mr. J. Rollo Mitchell, Perth.

But we must not ignore the difficulties of the undertaking in the case of our student. The distance from Acharn to Perth as the crow flies is twenty-five miles. The route Dewar followed consisted mainly of paths on hillsides and over muirs, and even when he happened to strike a road, its condition for walking on, especially in winter, would be nothing like so good as that of modern roads. It is not reasonable, then, to suppose that Dewar, carrying a greatcoat or a plaid, would cover the whole distance of twenty-five miles as the crow flies, increased indefinitely by the inevitable deviations from the straight line, and over such a ground, at a greater average rate than three miles an hour in the direction of Perth. Hence his journey from Acharn to Perth would take at least eight—some competent people say ten—hours continuous walking. It has also to be borne in mind that his journey was in winter, in November; moreover, he had to be in Perth in plenty of time to catch the only steamer in the day to Dundee. Supposing the steamer left at mid-day, that would involve his leaving Acharn not later than four in the morning. As the sun does not rise in the beginning of November till seven o'clock, Dewar, for two or three hours after starting, would be walking in the darkness of a winter's night.

Luggage and Carriers

But to appreciate the difficulties of Dewar's

Fig. 3. Fig. 2. Fig. 1.

ST. FILLAN'S "QUIGRICH" OR STAFF.

journey to St. Andrews, as compared with what it would be now to a pedestrian student from Acharn, we must keep in mind the transport of his luggage. Nowadays his portmanteau would probably be sent by rail to St. Andrews. In his day it was different. His impedimenta would include his trunk, containing his college books, clothes for six months' absence from home, for he did not go home at what are now called the Christmas holidays, partly because of the expense, but partly also because there was no such break, the only holidays being Christmas Day, New Year's Day, and Handsel Monday;[1] and there would also be sundry packages of what he sometimes terms 'victuals'—some perhaps in the trunk, and the rest in various bundles or packages. Among these would be included in all probability a boll or more of oatmeal, a quantity of dried mutton and bacon, some kebbocks of home-made cheese, and a keg of salt butter.

In those days there was an extensive system of carriers all over the country, regularly plying on definite routes, each carrier going on fixed days of the week from one town or district to another, through the intervening villages. In Oliver & Boyd's *Edinburgh Almanack* of the period there is a list of upwards of four hundred carriers plying to Edinburgh alone, with the towns, etc., from which they started, and the

[1] *U.C.* iii., App. II. 332.

addresses in Edinburgh where they put up. Some of these plied every day, others on two or three fixed days in the week; and in addition there were waggons daily to England. There were similar carriers plying regularly to the principal towns—Perth, Dundee, Montrose, Aberdeen, etc.—from the neighbouring districts. A day or two before Dewar's departure for St. Andrews the trunk and the several packages would be entrusted to the carrier for transmission to Perth.

After Dewar's arrival at Perth he would collect his baggage, which had preceded him by carrier, and get it on board the steamer for Dundee, for in the Memorandum there is invariably the item, 'Porterage at Perth.' Arrived at Dundee, he would see his baggage conveyed to the Dundee and St. Andrews carrier, for again, 'Porterage at Dundee.' He then crosses to Newport by the ferry steamer, not accompanied by his baggage, for no porterage is paid at Newport, and thence walks to St. Andrews, a distance of eleven miles, his baggage following him a day, or perhaps two days later; for carriers performed their journeys on fixed days, not on every day of the week. We may estimate this journey from Perth to St. Andrews as taking not less than six or seven hours, and this involves his not reaching St. Andrews till long after dark on the November evening; and because of the late hour, the end of his long and fatiguing journey would not be

lightened on his way from Newport by a sight every now and then of the grand, beautiful tower of the Old College. There is no need to add to the trials of our friend by supposing that for good reasons he was not going back to the lodgings he had the previous session; and that, partly in consequence of the difficulties of postal communication, he had not engaged other rooms. In such a case he could probably without difficulty stay the night with some student friend.

The Perth Steamer

If we take it that he started from Acharn at four in the dark morning, and that the steamer left Perth at noon, he would not reach St. Andrews till six or seven, after an arduous day. But the hour of departure of the steamer from Perth was not a fixed one like that of a railway train nowadays, but depended on the time of high tide at Perth, which varies from day to day. Sometimes the boat left as early as six in the morning, and sometimes as late as six at night. If the boat left Perth an hour or more before noon, Dewar would have to start from Acharn by just as much before 4 a.m. If the steamer left an hour or two after noon, Dewar might delay his departure from home to some extent, but his arrival at St. Andrews would be just as much later at night. Moreover, it is too much to suppose that he never had to encounter wet weather in this walk during the winter season. It is known, for example,

that there was a heavy rainfall in the last days of November, 1825. These considerations seem to indicate that he would not on all occasions attempt the whole journey in one day, but would spend a night with friends—for there is no item for lodgings on the journey to St. Andrews—probably in Perth or somewhere else on the road.

The hours of departure of the steamer from Perth[1] for each day were published from week to week in the local newspaper, *The Dundee, Perth, and Cupar Advertiser*, which was published on Thursday, and also by means of leaflets; and probably there would be no difficulty in Dewar getting a copy from the local carrier on the eve of the ensuing journey. In 1822 the advertisement states that 'the *Athol*, of thirty horse-power, and fitted in every part in the most elegant and commodious manner, with a comfortable steward's room, where refreshments of every sort can be served, and a select library of new publications is provided, will perform the journey from Dundee to Perth in ordinary cases in about two and a half hours, whereas her predecessor, the *Caledonia*, took four hours.'

It is interesting to note that in those days the managers of the Steamboat Company advertised

[1] For much information on various matters mentioned in these notes, and especially regarding the steamers between Perth and Dundee, and also the *St. Andrews University Magazine* (Chap. V), I am greatly indebted to Dr. A. H. Millar, Dundee.

that ' their steamer would call at Bridge of Earne for the accommodation of their friends and the public going to " Pitkeathly Wells," ' and also that ' during the bathing season the steamer would ply regularly to Broughty Ferry.'

It appears from James Thomson's *History of Dundee* that steamers ran from Perth to Dundee as early as 14th April, 1814.

Travelling Expenses

On the homeward journey Dewar usually walks to Newport—in the spring of 1824 he has the chance of a drive for 1/- [442]—crosses to Dundee, sails up to Perth, sometimes accompanied by his trunk, when its presence is marked by ' porterage,' and finds his way home.

In the expenditure connected with these journeys there are usually two principal items—one carriers, the other, road expenses; and it is not easy to discriminate in the earliest years whether they are for the journey to St. Andrews or for that back to Acharn. For his first year there is only one charge—carriers [3] 3/11½. Although he was eighteen years old he had probably never been from home, or had never seen so large a city as Perth; and it may be supposed that he was taken to college at the beginning of his course by his father or some friend, and all expenses paid for him except that of the carrier from Perth or Dundee to St. Andrews, who would be paid when delivering the trunk and packages a

day or two after he himself arrived, and the item [3] would be for the homeward journey. In 1820-21 carriers are 5/0½ [44] and road expenses 12/7 [50], which agrees well with 1821-22, where we have road expenses going to St. Andrews, 8/2 [80], and road expenses coming home, 4/- [106], with carriers, 5/3 [81]. Road expenses, where individual items are not given, would probably include ferry at Newport, boat fares between Perth and Dundee, porterages at Perth and Dundee, and refreshments. Prior to his fourth session, the expenses of Dewar's journeys between Acharn and St. Andrews are given in slump; but from November, 1822, onwards we generally get some details. Among other items it will be noticed that he usually pays porterage both at Perth and at Dundee when coming to St. Andrews, and at Perth only on the return home. The explanation is perhaps that on the journey to St. Andrews his baggage would be both bulkier and heavier than on the homeward trip; and as it would be despatched from Acharn one, or possibly two, days before Dewar left, it would reach Perth probably the evening before he did, and be stored in the carrier's premises, whence Dewar could get it removed to the steamer after he arrived. The steamer with Dewar on it would arrive at Dundee in the afternoon, hours after the St. Andrews carrier had left for that day's round, and a porter would be required to carry the trunk and baggage to the

carrier's store for despatch to St. Andrews on the morrow, while Dewar would cross to Newport and walk to St. Andrews. For the homeward journey Dewar and the carrier's cart might leave St. Andrews about five or six o'clock in the morning, and be at Dundee by ten or eleven, in time to have his baggage put on board the steamer before it left for Perth. But, of course, the hour of departure of the steamer would depend on the time of high water at Perth. If we allow three and a half hours for the voyage to Perth, Dewar would reach Perth between two and three, and after putting his trunk in charge of the carrier for conveyance to Acharn on the next carrier's day, he could start his walk for home about three. We allowed eight hours for his walk from Acharn to Perth, and if we suppose no less time for his journey back, that would involve him walking for some three or more hours after sunset, during the latter part of which it might be so dark that he would scarcely be able to see his feet. Glad he would be when at last he saw the lights in the window of his father's house.

It is possible that on these journeys Dewar spent the night with friends in Perth both going and returning, but that is not likely, unless on days when the weather happened to be bad. In Dewar's time Perthshire men were good walkers, and thought little of a walk of fifty or sixty miles. He almost certainly stayed, however, in Perth in November, 1825.

The charges for carrier seem to be high—as much between Dundee and St. Andrews as for himself by boat between Perth and Dundee. But besides the trunk there would be the baggages of food mentioned, in the outward journey at least. The charges in the boat begin at 2/- [156], Perth to Dundee, and rise to 3/6 in November, 1825 [564]. The fares advertised in 1822 were —steerage, 2/-; cabin, 4/-. In 1823 and 1824, cabin, 2/6; steerage, 1/6. The charges in some years were higher in autumn than in spring because of the fewer passengers.

CHAPTER II

The First Session

During his first session, 1819-1820, Dewar attended the Junior Humanity Class (1) under Dr. John Hunter, and the Junior Greek Class under Professor Henry David Hill (2). The former had been appointed to the Chair in 1775: he resigned it in December, 1835, on his appointment, at the advanced age of 91, as Principal of the United College—a post he held for very little more than one year. Dr. Hunter's assistant and successor, Professor Gillespie, had at that time, 1835, performed the duties of the Professor for about ten years. There were no retiring allowances for professors then.

Principal John Hunter

Principal Hunter has been described as perhaps the most learned classical scholar of his time and country. His editions of several Latin authors obtained great celebrity for the care and ability with which they were edited, and must have done much to facilitate the study of Latin in

this country. It has been said that his edition of Horace was the only book that ever left the press without a printer's error. Dr. Hunter's editions of the classics were: Horace, 1797 and 1813; Virgil, 1799 and 1817; Juvenal and Persius, 1806; Sallust, 1807; Cæsar, 1814; Livy, 1814, 1820, 1822; *Latin Grammar*, 1818; Ruddiman's *Latin Rudiments*, 1818, 1820. It is not easy now to realise adequately the very great difficulty there must have been more than a century ago and earlier in the teaching of Latin and Greek in the various burgh and country schools of Scotland, and even in the Universities, from the absence of good editions of classical authors suitable as school text books. 'Dr. Hunter's chief legacy to posterity are his notes to Livy and to Horace, together with his essay on the subjunctive mood at the end of his edition of Ruddiman's *Rudiments*. It is in these notes and in the essay that the acute, philosophical, and discriminating character of Dr. Hunter's mind is evinced.' (Grierson's *Delineations of St. Andrews*, 1838 edition, p. 202, edited by Professor Gillespie and others.) This—Dewar's first session—was the last session as Professor of Greek of Dr. Hill, brother of the distinguished Principal Hill, and author of a valuable series of essays dealing with ancient Greece.

The Junior Latin Class met from ten to eleven and from one to two on five days of the week, and one hour on Saturday. Some idea of the state of

preparation of the students and of the work of the Latin classes may be got from the evidence of Dr. Hunter before the University Commissioners, Scotland, in 1827, vol. iii, p. 39. 'When the students come up to the University a great many of them are very young, not such as ought, in my opinion, to enter the College, and there are others of them that have been very ill taught by incompetent schoolmasters. Those form a great burthen on the rest of the class.' The first class of Latin began by reading the speeches contained in the history of the Catiline conspiracy—the two speeches of Cæsar and Cato, and the continuation of the narrative to the end of the history. After that a play of Terence was invariably read: after that a book or two of Virgil's *Æneid*, and for the rest of the session Livy. A great many of the students being deficient in the knowledge of the very elements of the Latin language, and not being able perhaps to decline nouns accurately or to conjugate verbs accurately, there was a grammatical competition every Saturday morning, and those who were successful were given prizes.

Sometimes, indeed very necessarily, the Professor was obliged to read over the task that the boys were to have prepared against the next meeting, on account of a great many of them being unable to make it out for themselves. When, however, it was such as the Professor thought they could themselves overtake, he made

them prepare it without that assistance. The students were made to translate the passage sentence by sentence, and they were examined pretty minutely both as to the flexions and the syntax, so as to make them at home as much as possible in the elementary part. Grammatical exercises were prescribed in each class, but as a rule no compositions in Latin.

The Junior Greek Class met from seven-thirty to nine, and during the darkest portion of the session from eight to nine, and always from eleven to twelve on five days of the week. In addition, the Professor met the class on Saturdays at the morning hour.

The session lasted from about the first week in November till the beginning of May.[1] The Christmas holidays consisted only of Christmas Day, New Year's Day, and Handsel Monday. The first Monday of every month was a holiday.

Fines

Intimately connected with prizes in the Latin classes at least, as will presently appear, is the matter of fines. Fines were imposed upon students guilty of minor faults, such as lateness or absence from class or from chapel, or for petty misconduct. Professor Gillespie in his evidence (August, 1827) before the Universities Commissioners[2] expressed his strong disapproval of the system, giving various grounds, among others

[1] *U.C.* iii. 332. [2] *U.C.* iii. 55.

the inequality of the incidence of the fine on the comparatively rich and the comparatively poor, and the tendency of the delinquent to think that the payment of the fine wiped out the fault. A boy when late for his class laid down his twopence on the master's table, went to his seat unreproved, and looked around with a smile of complacency, as much as to say, 'Now we are quits.' In the same way he buys a forenoon's absence for sixpence and a whole day's indulgence for a shilling. Professor Gillespie goes on to observe that so absurd is the law of the United College upon this head, that were the Professor to commute the fine of sixpence (sex asses) into any other infliction, such as the getting by heart of a few pages (sic) of Horace, the student would be entitled to his bond, and be enabled to say, 'Adhere to your regulations.' The laws of the College were read to the students a few days after the commencement of each session. [For the laws, see Universities Commission, vol. iii, p. 287.] But as it had turned out in his (Professor Gillespie's) own experience, either the pennies were more highly valued than he thought, or the alternative punishment was less onerous than he indicated, for apparently the students made no objections to the substitution by Professor Gillespie in 1825-6, for the system of fines in the Latin classes of a system of censorships and stigmas which the students knew might affect the terms of the class certificate, upon which largely depended the

student's chances of getting employment during summer, or after College was finished, as a teacher or tutor in a family.[1] This system of censorship, says Professor Gillespie in 1840, in his evidence before the St. Andrews University Commissioners, had all along up to the hour of his evidence served the purpose most admirably for which he had introduced it years before. But the system of fines prevailed still in the College in 1840, and he goes on in his evidence (1840) to say: 'Mulctetur sex assibus' is the tune to which the old fundamental penalties of the College are still played. A boy is late, is obstinate—'mulctetur, mulctetur'—one punishment, at least one in kind, for all ordinary offences, and he states fines were rigorously exacted in the Latin, and he believed in all the classes. The fines in the Latin classes, when Professor Gillespie became assistant to Professor John Hunter, 1824, 'amounted to between £4 and £5 for the session, which sum Dr. Hunter laid out in purchasing prizes, thus making the idle and ignorant (as he well expressed it) pay to the diligent and well conducted.' Professor Gillespie states that the prizes referred to as given by Dr. Hunter were limited to the Junior Class of Humanity, and the competition was restricted to a superior knowledge of the genders of Latin nouns exclusively.[2]

In May, 1780, new resolutions of 'The Society' (as the College masters in meeting assembled are

[1] *S.A.U.C.* App. II. p. 141. [2] *St. A.U.C.* App. II. p. 140.

often described in their minutes) were adopted. The ninth resolution was as follows: 'That a professor, in regard to cases not provided for by the public laws of the College, has the power to make such regulations as to him may appear necessary for conducting the business of his class, and to enforce them by such methods as he may judge expedient, even by the penalty of expulsion from his class.' Against this last resolution the Principal and Mr. Cook dissented, and desired that their dissent might be recorded in the minutes. Probably their feeling was that in any case not provided for the College must at least be consulted, and approve any special action by an individual professor. Professor Gillespie may have thought that this view involved that where the College had determined by its laws on the penalty appropriate to any offence, it was not competent for any professor to substitute another.

The Second Session

In his second session Dewar took Senior Humanity [28], Senior Greek [30], Logic [29], and First Mathematics [31]. This filled up his day pretty well—classes from eight to two, with nine to eleven free. This was the first session of Andrew Alexander (who died in 1859) as Professor of Greek, and of the celebrated Thomas Duncan as Professor of Mathematics. He died in 1858.

The Senior Humanity met from eight to nine,

and read Livy, Horace, and Carson's *Excerpta*. The aim was to read and examine very accurately, and consequently little text was covered. Grammatical essays were prescribed, but little Latin composition.

Sheriff Campbell Smith in his life of Professor Robert Wallace (p. 92) says Professor Alexander —Greek—was a man of no inconsiderable powers, mental and personal.

Under Professor Alexander the Junior Greek Class began with the grammar and read in the *Collectanea Minora* extracts from Xenophon, Lucian, Anacreon, and Tyrtaeus, followed by a book of the *Iliad*. The Senior Class met one hour a day—one to two. A book of the *Iliad* was read, followed by bits of Xenophon, Herodotus, and Thucydides from the *Collectanea Majora*, and also extracts from Plato, Longinus, and Aristotle's *Poetics and Rhetoric*. The Professor met the Senior Class on Sundays from ten to eleven for the purpose of reading the *Diatessaron*, although attendance was not compulsory.[1]

Greek as Then Taught

At that time the conditions for the study of Latin and of Greek were very different. In particular, Dr. Hunter had provided excellent and cheap editions of many Latin authors, but, as stated in the preface to the first edition of the *Collectanea Græca Majora*, tom. I: 'Many of

[1] *U.C. Rep. St. A.* 22.

those who have devoted themselves to the study of Greek, whether as teacher or learners, have complained of being in a way debarred from the study and reading of the chief Greek authors, partly by the prices of copies of their works, which are such as not everybody can afford to pay, and partly by the number and bulk of the books themselves, to read through which in their entirety is neither possible in the limited time normally devoted by students to these studies, nor required by the general idea and plan of their studies.' Mr. W. L. Lorimer has kindly supplied the following note on Greek: 'In those days, for example, separate editions of individual books of the historians or of individual plays were not common. The then existing editions of a classical writer commonly comprehended the whole or a large part of his works, and often in quarto or folio. The problem of compiling a suitable First Greek Reader is a difficult one. There is very little really easy Greek to be found anywhere, and the most of what there is is not in the best authors. The *Analecta Græca Minora* is a good effort to solve the problem, and the number of editions it went through—one by the famous scholar, C. J. Blomfield and another by a Professor in Leipzig—shows that it was felt to meet in very considerable measure a real want of the times. (Indeed, if copies were available in sufficient numbers it might just be worth while considering its reintroduction into the junior classes of the present day.)

Nor could the students for whom it was intended complain that inadequate help was given them in the notes and vocabulary (except that they are in Latin for the most part), and certainly not, if as Dalziel intended, and as was, it seems, the practice of Professor Alexander, the professor or teacher translated the Greek to the class in the first instance. The *Analecta Græca Minora* was read in the junior or beginners' class in our student's time, and apart from the *Diatessaron* (read on Sundays) formed their sole reading. In addition they did grammar with exercises. As the class met for two and a half hours per day for five days, and an hour on Saturday, such as were not *ingenio plane crassissimus* (to use Dalziel's own phrase) probably acquired a pretty fair knowledge of grammar and some facility in reading easy Greek. At least they might have done so if they had a good grammar and were well taught. But Professor Alexander's own grammar does not impress one at all favourably. In the second year (Senior Class) they went on to the *Collectanea Græca Majora*. It is not to be supposed that any one class got through the whole of this, but they may have read a good deal of it. But the C. G. M. seems to be a less satisfactory work than the more elementary A. G. M. The choice of extracts is a very fair one, though it would not be difficult to better it. But the chief defect is in the notes. These, which are in Latin, and are of the rather narrow and arid type usual at that time,

do not seem to give sufficient help to students, most of whom had been studying Greek only for one year. One has to remember that the students of that time were many of them boys, and the teaching of Greek in the University in those days should rather be compared with the teaching in schools now; and the comparison would not be wholly in favour of the modern school.'

Child Students

Dr. Hunter in his evidence before the University Commissioners of 1826 says he has had a boy entering the University at eleven and a half who turned out a very clever boy, but he felt it a great evil that the students came too young; they had got from below the ferula, and they often had no ambition for improvement, and, therefore, often they did little good.[1] Principal Hill came to the University in his eleventh year, and Dr. Chalmers when eleven. The age generally ran from twelve to fifteen, but sometimes they were double that age. Our friend was eighteen. No reason has emerged why Dewar deferred coming to the University till he was so old. But perhaps some savings had to be accumulated at home before the adventure was launched. There was no preliminary examination then, and sometime students were deficient both in acquirements and in ability. Professor Hunter states, 1827,[2] that it would be an advantage if they were to reject one

[1] *U.C.* iii. 41. [2] *U.C.* iii. 40.

or two students. He and Professor Hill discussed this matter some years before. There were two very stupid lads whom they determined they would reject. However, Dr. Hill thought it would be better to select but one at first, and it unfortunately happened that they kept the greater dunce of the two and sent away the cleverer lad, who went to Alloa and made a figure in teaching Mathematics there. Since that time no student had been rejected for incompetent attainments. Preliminary examinations have now altered all that.

It is interesting to note that our friend purchased Smart's *Horace* [38] in his second session, and Davidson's *Virgil* [131] in the summer of 1882—the recognised translations of these poets—and one naturally supposes he got them to use as cribs; but this is a mistake, for *Horace* was read in class in his first year and *Virgil* in the second; so Duncan Dewar bought these books after his class-work on them was over.

A student who had paid the usual fees for attendance on the Junior and the Senior Classes of Latin or of Greek became thereby a civis of that class, and could attend its senior class again as often as he pleased without additional fee.[1] Many availed themselves of this privilege, and the Senior Latin and Senior Greek Classes were large, and it appears that perhaps the half of those in attendance on either were cives.[2] Dr.

[1] *U.C.* iii. 42, 57. [2] *U.C.* iii. 338.

Hunter reports for the year 1823, 137 in his Senior Class, and Professor Alexander gives 114 in the year 1822 for Senior Greek. The practice certainly continued into the 'forties. In 1840-41, out of 50 students in Senior Greek, 26 were there for the first time and nine for the third; and in the same year for Senior Latin the corresponding numbers were 46, 27, 4.

CHAPTER III

Mathematics, Thomas Duncan

Sheriff Campbell Smith in his *Life of Professor Robert Wallace* says of Professor Duncan (p. 104): 'He was commonly and affectionately known as "Tommy," was one of the most simple, unsophisticated, guileless, good-hearted, and just of men, best known to the world as the life-long friend of Dr. Chalmers, who pronounced him "the best specimen of the natural man he had ever known," and to whom the impulsive, fiery orator applied for guidance, advice, and consolation in all his personal troubles and distractions. Chalmers was confided to his care when he entered the United College at the early age of eleven years. "Duncan," who had entered College the previous year, 'was about two years older, a tall, raw-boned farmer's son, very peaceable himself, but muscular and resolute enough to keep the peace among his fellow-students; and among other performances in that kind he rescued John Campbell, afterwards Lord Chancellor of

England, from a sound drubbing by John Leyden (who helped Sir Walter Scott in the *Minstrelsy of the Scottish Border*, and who afterwards held various important appointments in India, and acquired celebrity for his acquaintance with a number of Eastern languages), on his way to fame as a poet and philologist. Campbell, holding the office of "censor," had reported Leyden (as was his duty) to the Professors for irregular attendance at church, at the time that all three were studying for the ministry at St. Mary's College.[1]

'Duncan's system of written competition was such that it was taken for granted that the best mathematician in each class, barring accidents, seldom, if ever, failed to gain the prize founded by John Carstairs of London in 1834. Duncan's thorough impartiality led every student to believe that he would get whatever he deserved.'[2] The clearness of Duncan's expositions was an incalculable help to lads who had come from parish schools, simple equations, and three books of Euclid, or from boat-building, house-building, gardening, the plough, and the airy leisure of a shepherd's life. (So Campbell Smith indicates some of his fellow-students, himself included.) It may interest St. Andreans to know that Duncan's house was at 90 South Street, and that

[1] Wallace's *Life* and *Last Leaves*, p. 105.

[2] *Ibid.*, p. 106, 107.

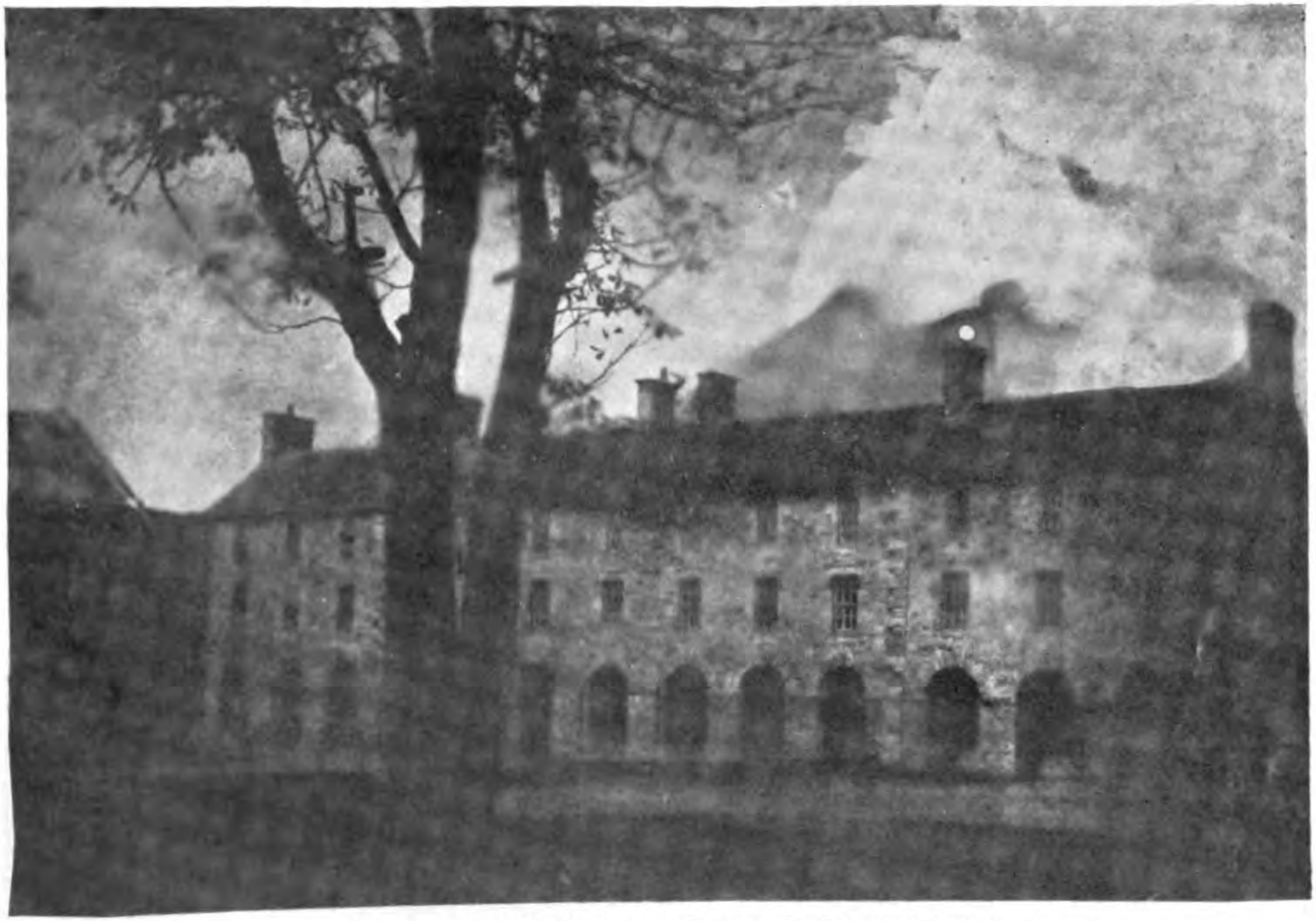
Chalmers' house was on the opposite side of the street, where the Post Office is now.

In Mathematics the First Class was taught plane geometry, proportion, algebra to quadratic equations, theory of arithmetic. The Second Class had logarithms, trigonometry with application to land surveying (which explains the expenditure on Gunter's scale [97], and mathematical instruments [98], solid geometry, mensuration, conic sections (geometrical), spherical trigonometry. In the Third Class, arithmetical and geometrical progressions, interest, chances, annuities, cubic equations, the calculus for maxima and minima, tangents, curvatures, evolutes, lengths and areas of curves.

Logic, James Hunter

The Professor of Logic, the Rev. James Hunter, LL.D., was also minister of St. Leonard's parish, the congregation of which worshipped in the chapel of St. Salvator's College in North Street from 1759 to 1904. His wife was the celebrated Mrs. Hunter of whom so many witty sayings and amusing stories are told. Professor James Hunter was not interesting either as a preacher or as a lecturer.[1] He had not many lectures, and to make them last as long as possible he came to his class late and let the students out early. He says himself that about twenty

[1] Dr. Gray, *Jubilee Jottings*, p. 43.



THE OLD COLLEGE BUILDINGS IN DEWAR'S TIME (NORTH SIDE).

minutes of each hour was given to oral examination, but ' he had done with logic about the beginning of February, and concluded his course with some lectures on the nature and utility of method, and the principles of judicious arrangement, which led him naturally to the second part of the course dedicated to the study of rhetoric.'[1]

The Third Session

The classes of Moral Philosophy [64], Professor Crawford—father of Professor T. J. Crawford, of Edinburgh University—and Second Mathematics [65], and a class on Geography by a Mr. Bruce [66] were attended in the third session. Dewar also attended the Senior Latin and Greek Classes without additional fee, and it will be noticed that this session he purchased Hunter's *Rudiments* [76] and *Æschilus* [77] in addition to works on moral philosophy.

The Fourth Session

In his fourth session Natural Philosophy occupied two hours every day, and towards the end of the session three hours, besides an additional hour every Saturday during the whole session. It was again open to Dewar to attend the Senior Latin and Greek Classes, and it will be noticed he purchased this session *Euripidus Tyrannis* [258].

[1] *U.C.* iii. p. 121.

Natural Philosophy, Thomas Duncan

The Professor of Natural Philosophy, Dr. Jackson (an error here in the amount of the fee) [174], had the reputation of being a zealous and excellent teacher. Apparently he devoted much of his lectures to teaching and demonstrating by oral examination of the students the principles and foundations of Natural Philosophy rather than to experimental work,[1] and he expected from his students good knowledge of Mathematics. In connection with his appointment there was a law-suit lasting for years. The patronage of the Chair was in the hands of the United College, which on this point at least was divided into two practically equal parties. The vacancy occurred in 1804, and a number of good men, who afterwards were more or less distinguished, were candidates, including the Rev. Dr. Thomas Chalmers, who had been at one time assistant to Professor Vilant, the Professor of Mathematics in St. Andrews, and was at that time minister at Kilmany; Thomas Duncan, the future Professor of Mathematics in the University, at that time Rector of Dundee Academy, now Dundee High School; Thomas Thomson, afterwards Professor of Chemistry in the University of Glasgow, said to have been the first Professor in Great Britain with a chemical laboratory for teaching purposes;

[1] *U.C.* iii. 125.

the future Sir John Leslie, who had just been awarded the Romford Medal of the Royal Society of London, and in 1805 was elected Professor of Mathematics in the University of Edinburgh, and a few years later Professor of Natural Philosophy there; Thomas Jackson, at that time Rector of Ayr Academy; and the Rev. James M'Donald, minister at Kemback. Apparently the contest was very keen. Professor Vilant, who had not attended an ordinary meeting of College for upwards of thirty years, was induced to be present. One party in the College was for M'Donald, the other for Jackson. Each received four votes, and Jackson was elected by the casting vote of the Principal of the College, the Rev. Dr. James Playfair. The legality of the election was challenged on the ground that the Principal had no right in such a matter to give a casting as well as a deliberative vote. The Court of Session decided that in such a matter the Principal had only a casting vote, and that M'Donald had been elected by a majority. Mr. M'Donald was accordingly admitted as Professor—by Professor Cook, the Senior Professor, as the Principal refused to do so—and performed the duties till 1809, when the House of Lords, overturning the decision of the Court of Session, declared that Jackson had been duly elected. Jackson generously gave up his claim to the emoluments of the Chair from the date of his election in 1804. Fortunately for M'Donald he had not resigned

his position at Kemback, for the condition made on his appointment that if elected he should forthwith resign his charge at Kemback had not been insisted on till the legal position should be determined.[1]

It will be noticed that Dewar did not confine his studies to the usual curriculum. He had in addition geography, 1821-22 [66]. He buys Nugent's *French Dictionary* [521], attends a French class [546], buys Scott's *Recueil* [526]—a selection of writings, literary, historical, dramatic, and poetical, by French authors; he is interested in elocution, March, 1825, and takes lessons in English, June 1826 [733].

[1] Macdonald was consoled with a D.D. Degree a few days after the decision in the House of Lords. His second wife was a Hill, which may explain his influence and the keen feeling in the matter of his appointment. He remained at Kemback, and died as Father of the Church in 1843.—ED.

CHAPTER IV

Class Fees

The class fees paid by students of the United College in Dewar's time were somewhat peculiar. Students were classified as Primars, the sons of noblemen; Secondars, somewhat equivalent to Gentlemen Commoners at Oxford and Cambridge; and Ternars, those of the common rank of life.[1] Primars paid six guineas each for a class, Secondars three guineas, and Ternars a guinea and a half—and these fees had been paid from time immemorial. There happened to be no Primars during our friend's time, and in the previous fifty years there had been only two. A student might enter himself as a Secondar or a Ternar as he pleased, and pay the corresponding fee, and it often happened that a Ternar could afford a Secondar's fee. The Professors *exacted* no fee, but accepted what the student gave. At one time Secondars had some small privileges, but at this period there was no advantage, and between one-third and one-fourth of the students

[1] *U.C.* iii., App. II. p. 291.

were Secondars. In their evidence before the University Commissioners several of the Professors expressed the opinion that the system was objectionable, and so did the students. In 1829 a uniform fee of three guineas for each class for all students was established. The number of students in the United College at once fell. The average for 1826-27-28 was 197; for 1829-30-31 it was 138.[1] It is stated in the evidence before the Commissioners of 1826 that in 1698 the distinction of Primars, Secondars, and Ternars was taken away, and all students of Philosophy, as students in either St. Salvator's or St. Leonard's were styled, were henceforth to be reckoned in two orders: Potentes and Minus Potentes. Apparently the change was meant to apply to the class fee, and if made it was not permanent.[2]

Luminators

Each class in the United College had a Luminator, whose office originally was to attend to the lights and the fires for the class, for a certain remuneration from the students of the class; but at this period the College provided lights and fires, and the duties of the Luminator were nearly all done away with. In some classes they acted as the class Censors, calling the roll and noting who were absent. The University Seal shows a Professor lecturing while the Luminator holds

[1] *St. A.U.C.*, App. I. p. 54. [2] *U.C.* iii. p. 37.

the candle.[1] The Luminator was appointed as a reward of merit at the annual bursary competition. The two students who made the best appearance next to the successful candidates were made, one of them the Luminator of the Greek Class, which carried him through the course gratis; the other the Luminator of the Latin Class, which secured for him admission to that class for two years.[2] In addition, each Luminator received half-a-crown from each Secondar, and one shilling and threepence from each Ternar, and the half of these sums from students who had attended the Senior Latin or Greek Class a previous session. It was estimated that the most a Luminator got in any year was not more than about six pounds in the largest class, and in some he received very little. In short, to be appointed Luminator was equivalent to winning a small bursary, except that the distinction of Luminator was less honourable, insomuch that students had been known to decline it. It will be noticed that Dewar paid for two Luminators his first year [14], four the second [46], four the third [85], i.e., for Mathematics II., for Moral Philosophy, and a half each for II. Latin and II. Greek; and in his fourth year only sevenpence-halfpenny, i.e., a half-fee in the Natural Philosophy Class [230]. Apparently this ought to have been one shilling and threepence. There is no mention of Luminators in St. Mary's College. The office of

[1] *St. Andrews*, Andrew Lang, 92. [2] *U.C.* iii. 58.

Luminator came to an end at the same time as the class fee was made three guineas for each student, i.e., in 1829.

The Red Gown

As prescribed by the terms of the Foundation of the College, every student had to wear a red gown.[1] The student was at one time obliged to wear this dress on all occasions, unless when in his own room; but in Dewar's day the obligation was restricted to the classroom, the College Chapel, the Common Schools, and the University Hall. The Common Schools were on the west of the Quadrangle of St. Salvator's College, running north of the janitor's house; the University Hall was on the ground floor of the University Library—the Lower Library Hall—often called the Parliament Hall, to the east of the entrance door. For his gown Dewar pays one pound two shillings [4], a new one apparently. According to the official estimate of the expenses which must be incurred by a student of the United College, the gown for a Ternar is put down at seventeen shillings. It was not unusual to get a second-hand one. Dr. Lee tells of one student at Aberdeen who bought a second-hand gown for seven shillings, and after wearing it for four years sold it for five.[2] The gown at St. Andrews varied somewhat with the rank of the student, according as he was a Primar, Secondar, or Ternar. The

[1] *U.C.* iii. App. II. 342. [2] *U.C.I.* p. 598.

gown in use in Dewar's day differed from the present pattern, and is said to have been rather scrimp. In March, 1838, a petition to the United College, signed by seventy-eight students, earnestly requested that the College would sanction such a form of gown as would serve at the same time as a cloak, agreeable to a pattern submitted. The change was granted, and included a lengthening of the gown by some inches, the introduction of a velvet yoke, and the addition of sleeves or wings somewhat like those of an Inverness cape.[1]

Library

Enrollment [13], [51], [86], [222], [373], [483], [590], [769] (so spelt in all but the two cases [222], [590]) was a compulsory contribution by every student each session to the University Library, whether he borrowed books or not.[2] Ternars paid 2/6, Secondars 5/-, and Divinity students 3/-, even in the case of a partial session. In those days the Library was open to students for the borrowing of books on only three days a week—Tuesdays, Thursdays, and Saturdays, in the forenoon from nine o'clock to eleven. Students having classes at those hours might arrange with friends to borrow for them. Students did not at that time read in the Library (the service room of which was then upstairs), and, indeed, there was no place provided for such a purpose; some students felt this a grievance. Before a

[1] *St. A.U.C.* App. I. p. 54. [2] *U.C.* iii. App. II. p. 292.

student could borrow one or more books he had to make a deposit of one pound, not as an equivalent for the value of the books the student had borrowed, but as a pledge of the care he would take of them; and having paid his pound, he could then get a book for a period of three weeks at a time. The pound remained in the hands of the Library Keeper till the end of the session. But by no means could all books be borrowed by the students. Books to which students had access were in a small manuscript catalogue, and were lodged in three or four presses. The printed catalogue was not seen by students, except perhaps by special permission. A Professor had power to give a student as many books, marked on the page of the Professor in the Library, as he thought proper.[1] The students desired more access to the Library, and that a table might be provided in the Library at which they could read such books as they were not allowed to borrow. But the Librarian, Professor James Hunter, said to the Commissioners that such a thing would not be allowed, though students might consult for a short time such a book, apparently at the place where books were given out: certainly no provision was made in the Library.[2] So far as Dewar's accounts show, he may never have borrowed a book from the Library. Certainly a considerable number of students did not borrow. For example, the

[1] *U.C.* iii. 23, 83, 87. [2] *U.C.* iii. 21, 22.

Commissioners of 1826 called for a return of the number of students who borrowed one or more books from the Library for the year 1826-7, from which it appears that 173 did so,[1] there being in that year 202 students at the United College, and 36 regular students, besides 32 irregular students at St. Mary's.[2] Though the irregular students had to pay the usual enrolment fee, it is not clear that they were entitled to borrow books. In any case, more than a quarter of the students did not borrow books from the Library in 1826-7. How much better off the students are now as regards the Library! They are not required to deposit a pound before borrowing a book. The Library during session is open five days a week from nine to four, and on Saturdays from nine to twelve, for the exchange and consultation of books, and also in the evenings for consultation from five to seven. Thanks largely to the initiative of Dr. Maitland Anderson, the New Library Hall, well heated and well lighted, is open during these same hours to students to read in and to study; and they have direct access to many of the more usual books of reference in all subjects. Similar arrangements prevail during vacation.

Common Tables

When Dewar came to the University in 1819 there were still maintained by the United College

[1] *U.C.* iii. App. I. 264.

[2] *St. A.U.C. Rep.* App. I. p. 54; *U.C.* iii., App. III. p. 400.

two common tables, a high and a low, for bursars and boarders. But the system of boarding students in College was gradually abandoned in consequence of a gradual improvement in the accommodation which the town afforded to the students, as well as a prevailing taste among the students themselves to give the preference to private over collegiate living.[1] The same causes operated a similar change in the feelings and sentiments of bursars, so that after repeated applications from them to that effect, it was at length agreed in the year 1820 to discontinue the common tables, the bursars meanwhile receiving an equivalent in money.[2] There had been accommodation for about forty students to reside in the College, supposing two to lodge in each room; and about thirty-five years before Dewar entered College all the rooms were full. But in his time and for some years earlier only a very few—not more than five or six—of the students resided within the College, although the College stated that the rooms were free to every student who was desirous of being so accommodated.

The College Buildings

In Dewar's day the United College buildings were very different from what they are now. They occupied the west, the north, and the east sides of the Quadrangle. The Commissioners

[1] *U.C.* iii. App. II. Ord. lxviii. p. 347.

[2] *U.C.* iii. App. II. p. 347.

of 1826 found them to be in a lamentable condition. A Committee of the Commissioners reported on them in 1827 as follows: 'The western part is extremely old, and appears entirely ruinous and incapable of repair. In this portion most of the class-rooms are contained, and these are extremely mean, small, confined, and insufficient; not in general fit to accommodate the classes without the risk of detriment to the health of the Professors and students. The remainder of the fabric of the United College is also in a most dilapidated state. Some of the class-rooms are in this part of the building. But they are entirely unfit for that purpose. . . .'

The north building was, in the opinion of tradesmen, in a very bad state both as regards walls and timber. The west building was so much off the perpendicular that it had been necessary to bind the walls together with cross-beams. Professor Chalmers said that his own class-room was a very mean and shabby-looking place. They 'should have not only a complete suit of class-rooms, but a fabric of somewhat creditable aspect, that would announce itself to be a College, and not be mistaken for an old cotton mill.'[1] The east wing was rebuilt about 1831, and has been added to since. About 1845-6 the buildings on the north were taken in hand and rebuilt, one of the working masons engaged being John Campbell Smith, who later, in 1849-50,

[1] *U.C.* iii. 5, 45, 140, 147, 163.

began his University course as a student in the United College. Afterwards he became an advocate or member of the Scottish Bar, and eventually was for many years Sheriff-Substitute of Dundee. Sheriff Campbell Smith was for some years one of the representatives of University College, Dundee, on the University Court, the governing body of the University of St. Andrews, some of whose principal buildings he as a working mason helped to build some fifty years earlier. And when permission was sought from the University Court to plant ampelopsis veitchii, and other climbing plants at the foot of the walls so as to break the monotony of the large extent of stone surface, it is said that he not unnaturally was not altogether in favour of hiding what is beautiful masonry. Eventually permission was given on condition that no nails should be used to fasten the creepers to the walls. The north wing includes the College Hall; and above it on the first floor was housed till recently the University Museum, now arranged in the Bell Pettigrew Museum; and on the same floor Professor M'Intosh had for years his zoological class-room and laboratory. The only part of the old buildings on the west wing now remaining is the block containing the Hebdomader's room and the Janitor's house.

College Porter's Dues

The United College porter received each ses-

sion as part of his emoluments six shillings from each Secondar resident in College, and two shillings and sixpence from each non-resident Secondar; two shillings and sixpence from each Ternar residing in College, and one shilling from each non-resident Ternar.[1] From which it would seem that part of the porter's duties was responsibility for the necessary attendance on the students resident in College. Dewar paid the non-resident Ternar fee [12], [49], [82]. In later years, up to 1865, the porter received two shillings and sixpence from each student, and one source of amusement for the students (1850-65) was for two or three of them to pay the porter at the same time in halfpence. The St. Mary's College porter's due was seven shillings and sixpence [374], [507], [643], 768], and was paid even by a student who attended only for a partial session.

Deposit Money

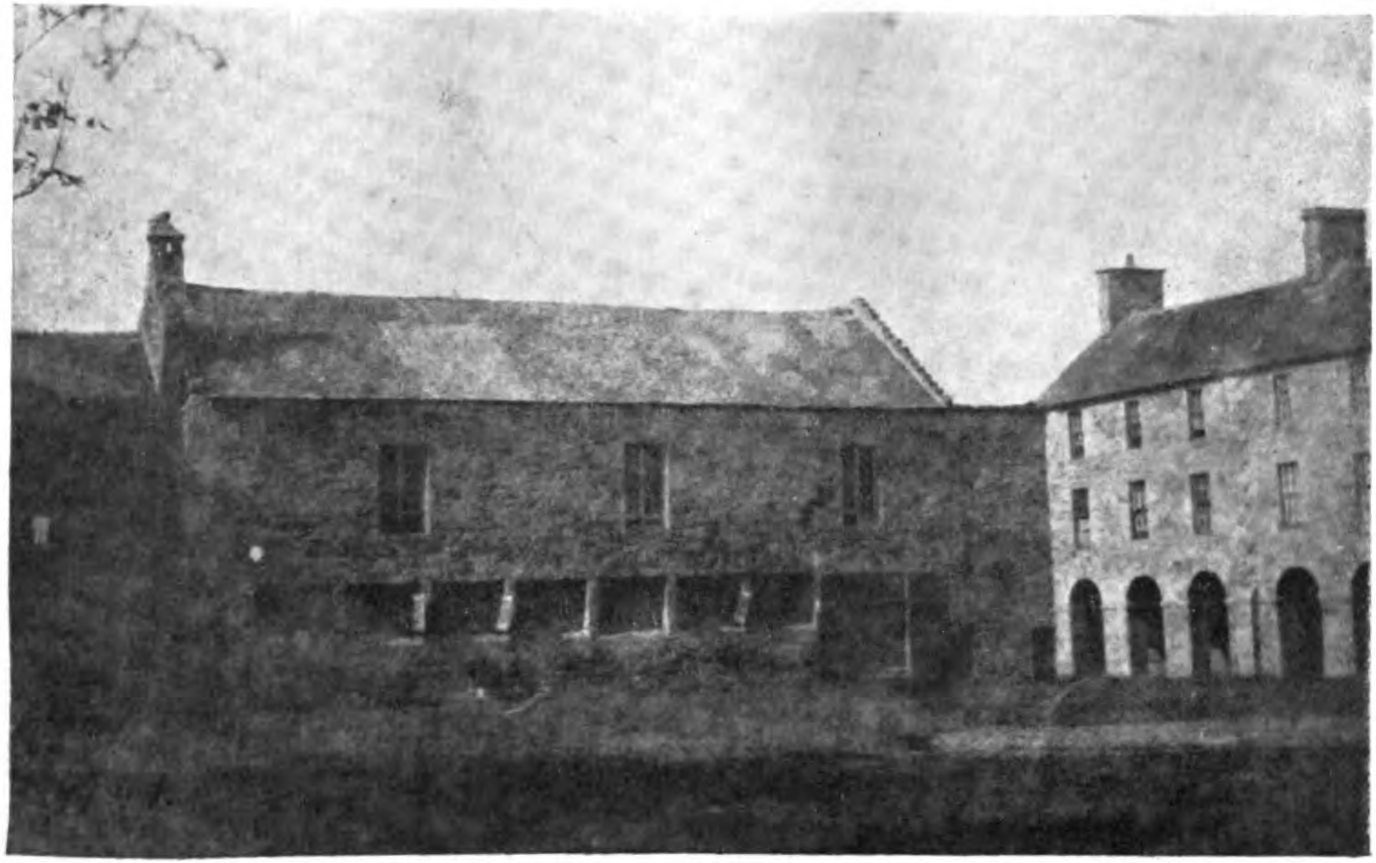
It will be noticed that in each of the first three sessions at the United College there is an item, 'Deposit money, 2/6' [11], [48], [83]. It is not certain what this is, but the following is a possible explanation. It was not unusual, especially when a considerable number of students resided in College, for windows to be broken or other similar damage done to the buildings. And when this happened, as might well be expected,

[1] *U.C.* iii. App. II. p. 292.

on the eve of the end of the session, there was little chance of catching all the delinquents, and still less of getting the damage repaired, even though in the *Leges Academiæ a Studiosis observandæ* was included one law in Latin whereby a student who broke a window or did other damage was liable to be fined, as well as bound to repair the same (if and when he was caught). It was, therefore, deemed prudent by the masters to add the following law in English:—'Every student shall each session at his entry deposit five shillings sterling, out of which the broken windows, or other damage done to the College buildings or passages, by persons unknown, shall be repaired, and the surplus, after such reparation, returned at the end of the session.'[1] Sir David Brewster[2] animadverts on this deposit, or, as he calls it, breakage money, at that time (*circa* 1840) five shillings for each student, points out the injustice of making the peaceable students pay for the mischief done by the 'idle and profligate,' and also that there might be cases where the damage was not done by the students of the United College. In one case the Procurator-Fiscal's investigations showed it was done by others, and in another it was found that the damage had been done by students of St. Mary's. For some reason our friend 'deposited' only two shillings and sixpence each year, and it does not appear

[1] *U.C.* iii. App. II. p. 287.

[2] *St. A.U.C. Rep.* App. II. p. 101.



THE OLD COLLEGE BUILDINGS IN DEWAR'S TIME (WEST SIDE).

from his accounts that during his course there ever was a surplus over that was returned. Nor is it likely there would be, as the students having been, as they probably thought, fined prematurely and unjustly for the breaking of windows, it may be conjectured that they would take care that they had their money's worth. But how did Dewar manage to escape payment of deposit money in his fourth session ?

CHAPTER V

Divinity Course

Having completed his Arts—or, as it was then called, his Philosophy—course, Dewar, in November, 1823, entered St. Mary's College, and studied Divinity there for the next three sessions, besides having in addition a 'partial' session.

The Universities Commissioners of 1826 in their report of 1830 state: 'The session for the study of Divinity in the University of Aberdeen is three months, in St. Andrews four, in Edinburgh, although nominally longer, it is not so practically, while in Glasgow it is six months. . . . The law of the Church in regard to the study and acquisition of its own peculiar literature is very remarkable. The law is that four years' regular attendance at the Divinity Hall shall complete a course of study for the Church; but at the same time it recognises what is termed irregular attendance and what is, in fact, no attendance whatever. Students of Divinity who merely enrol their names in the books of the different Professors for six years, and who deliver

a certain number of discourses specified by the General Assembly, although they never hear a lecture or receive any instruction whatever on the subject of Theology in any University, were held till very recently to be equally qualified with the regular students for being taken on trials for a license to preach. To a certain extent, however, the law has been changed by a recent Act of Assembly, requiring that every student shall attend at the Divinity Hall regularly for at least one session . . . and without any further attendance at the Divinity Hall any individual may become a minister of the Church of Scotland if he is able to undergo the usual trials before the Presbytery.'[1] 'In many Presbyteries those examinations are a mere matter of form.'—Principal HALDANE.[2] In Dewar's time a young man desirous of entering the ministry might apply for license to a Presbytery after having attended the Divinity Hall for three complete sessions, and having been enrolled and given what was called *partial attendance* in the Divinity Hall for a fourth, and, as stated above, much less was accepted as sufficient.[3] Attendance for one single

[1] *U.C. Gen. Rep.* p. 53. [2] *U.C.* iii. p. 101.

[3] By Act of General Assembly, 1813, viii, students were required to study Divinity for six sessions, provided that if a student had given regular attendance during three sessions his course should be considered as completed in four sessions, and if he had given regular attendance during two sessions his course should be considered completed in five sessions. Four years was therefore the

day in each year of 'irregular attendance' was sufficient for that session to count as a 'partial session,' and it was not uncommon for a student to comply with the requirement by coming to town some day at ten o'clock, delivering a discourse, and leaving by one p.m. Subsequent to 1826 all students of Divinity were required to give at least one year of regular attendance at the Hall.[1] From the returns of students in the roll of St. Mary's College, it appears that for the years 1821-22 to 1825-26 on an average there were 63 students of Divinity enrolled each year, and of these there were on an average 20 irregular students. At the University of Edinburgh the corresponding figures were 256, 101. In the four Scottish Universities for the same period there were on the average 819 students of Divinity, including 336 irregular students.[2]

Our student complied with the requirement mentioned above. He attended St. Mary's College during sessions 1823-4, 1824-5, and 1825-6, and, as described in Chapter VI., he visited St.

minimum period. Six were required if there was no regular attendance. These curious regulations are perhaps to be partially accounted for by the fact that many students for the ministry had to earn a livelihood as teachers or tutors.—ED.

[1] Act of General Assembly, 1826, viii. In 1856 the attendance required was increased to two years, and it is now three.—ED.

[2] *U.C.* iii. App. Pt. III. p. 400; *U.C.I.* App. p. 132.

Andrews towards the end of January, 1827, with the purpose, presumably, of making out a 'partial session.' On that occasion he arrived at St. Andrews apparently on Wednesday night, 31st January, was at St. Mary's College on Friday, 2nd February, at least, when he paid the 'enrollment' fee of a Divinity student [769], and gave the College porter his due [768]; delivered probably either on that day, or more likely on Saturday, one or more prescribed discourses; and thus he complied with the requirements for a 'partial session.' He left St. Andrews on Monday, 4th February. The last of a Divinity student's five or six discourses had to be delivered before the end of January in the last year of his course. Our friend apparently borrowed at least two days from February.

Principal Haldane

In Dewar's day the Principal of St. Mary's College was Dr. Haldane, who had been Professor of Mathematics in the United College from 1807 to 1820, when he was then appointed Principal of St. Mary's. Dr. Gray describes him as one of the best of men . . . he was very kind to his students, a faithful teacher, and a thorough drillmaster. It was almost impossible to attend his classes without getting a thorough knowledge of Systematic Theology.[1] 'As a minister, as a Professor, and as the head of a College, he long

[1] Rev. Dr. W. H. Gray, *Jubilee Jottings*, p. 54.

had the admiration and love of all who knew him, . . . For clear and just statement of doctrine, urged with an affectionate earnestness, his preaching was almost unrivalled. He came up to Cowper's fine sketch of our apostolic man in the pulpit. As a Professor, first of Mathematics and next of Theology, he was little, if anything, inferior to Chalmers in giving a noble stimulus to his students. His heart was entirely in the well-being of his students, both for their own sake and for that of their Church and country. The affection was fully reciprocated. Fond recollections of him were never effaced, and even the ministers of the Disruption did not cease to venerate his great and good qualities.' (Conolly's *Eminent Men of Fife*, p. 209.) It was these qualities and this affection which led to his being placed in the Chair on the historic occasion of the Disruption in May, 1843, when after Dr. Welsh, the ex-Moderator, and the protesters had withdrawn, he opened the meeting, with a remarkably solemn and appropriate prayer.[1]

Principal Haldane's course of lectures embraced a summary view of the evidences of Christianity, e.g., the authenticity and genuineness of the Books of the New Testament, the credibility

[1] Forbes, afterwards Principal of the United College, was present in the gallery on this occasion as a disinterested spectator, for he was an Episcopalian. His record of the day is of a double event, witnessing the disruption of the Church of Scotland and proposing to the lady who became his wife.—ED.

of the writers, the internal evidence in favour of Christianity arising from the excellence of the doctrines, etc.; the external evidence from prophecy and miracles; the nature and extent of the inspiration of the writers of the New Testament; the argument in favour of Christianity arising from its rapid propagation, etc. He was of opinion that the teaching of a system of Divinity by mere lecturing is very inadequate for the purpose, and he had adopted a plan extremely conducive to the improvement of the students. He appointed portions of the most approved theological books to be read by the students in private, and to be examined upon publicly in the class. For these purposes he used as text-books Paley's *Evidences* and Dr. Hill's very valuable lectures.

Professor Buist

This, 1823-24, was the first year of Dr. Buist as Professor of Divinity and Ecclesiastical History. Of him Dr. Gray says he was most conscientious and painstaking, but the students did not derive much benefit either from his lectures or his sermons.[1] [He was also minister of the Second Charge in St. Andrews.] Dr. Gray's description of Professor Buist is probably not far from the truth, if his lectures were framed on similar lines to his sermons, and similarly delivered. Sheriff Campbell Smith describes Dr. Buist[2] as 'one

[1] *Jubilee Jottings*,.p. 54.

[2] Robert Wallace, *Life* and *Last Leaves*, p. 83.

of the most gentle and beautiful of old clergymen . . . but a rather dull though sensible preacher, and certainly unmatched for slowness of utterance "very deliberate, with frequent pauses between words and clauses." ' On one occasion it is reported that the text of a sermon was, 'Enoch walked with God.' Dr. Buist, after repeating the text two or three times with due deliberation so that there might be no mistake by the congregation about the subject of his discourse, began his sermon thus:—'Walking,— my— brethren,— is — that — mode — of — progression — by — which — a — man,— by— alternately — advancing — first — one — foot — and then — the — other, — gradually — proceeds — along — the —road.'

Classes and Hours

At the time of the Universities' Commission and previously, the Principal taught from twelve to one on Monday, Wednesday, and Friday; the Professor of Divinity and Biblical Criticism at the same hour on Tuesday and Thursday; the Professor of Church History, one to two Tuesday and Thursday; and the Professor of Oriental Languages, one to two on Monday, Wednesday, and Friday.[1] The Professors were also occupied several hours every Saturday during the whole session in hearing the public exercises of the students prescribed by the General Assembly,

[1] *U.C.* iii. App. III. p. 397.

upon each of which all the Professors made critical observations; the Principal first, who then asked each of the Professors in their order for their opinions. What an infliction this must have been every Saturday! Principal Haldane's course extended over two years, Dr. Buist's over four. All regular students had to give punctual attendance to the prelections of the Principal and of all the other masters during the whole session, and the catalogue of the regular students was called every day. Hence every regular student at St. Mary's had classes every day from twelve to two.

From Dewar's Memorandum it might be inferred, as was the case, that at St. Mary's the session opened later than at the United College—about the end of November—and closed by the end of March; there were no fees to the Professors; there were no Luminators; the Porter's dues were larger [374], [507], [643], [768], and so was the fee for enrolment [373], [483], [590], [769].

University Missionary Society

During Dewar's Divinity course the St. Andrews University Missionary Society was instituted. It is interesting to note, as showing the prevalent attitude towards foreign missions at that time even among some of the clergy, that in 1824—the year of the Missionary Society being instituted—when application was made by students of

the United College to the Principal and masters thereof for permission to use a room in the United College in which to discuss foreign missions, the College replied that it was unanimously of opinion that such permission 'ought only to be granted when the objects of the Society were literary or scientific.' Possibly the objection was the dread of introducing *odium theologicum* into the serene academic groves of the United College. At that meeting of the College the majority of those present were ordained ministers or licentiates of the Church—Dr. Chalmers and Dr. Ferrie were absent. The permission sought was granted eleven years later.

The institution in the University of the Students' Missionary Society was due to the influence of the Rev. Dr. Thomas Chalmers, appointed in 1823 Professor of Moral Philosophy in the University. Among the students active in its promotion in 1824-5 was Alexander Duff—as its librarian—afterwards the great Indian missionary, at that time a student in the United College.

Newspapers

Occasionally money is expended by Dewar on a newspaper [223], [356], [471], [566]. No name of a newspaper is given. From the facts that the payment is made about the beginning of each session, is more than the cost of a single copy, and in one instance at least is described as 'share

of a newspaper,' it is not improbable that Dewar shared with some other student the luxury of a weekly newspaper for the session. There were no dailies in those days. In the beginning of the year 1826 there is a change, an addition to the newspaper shared with another, and already paid for in November, 1825 [566]. The new paper is *The Argus*, and twopence is paid for each number as it comes out. The issue of *The Argus* was apparently connected with the formation of the St. Andrews University Missionary Association.

One outcome of the missionary spirit in the University was the issue on 17th December, 1825, of the first number of *The St. Andrews University Magazine*, sixteen pages, post 8vo, price 3d. It had a short life—the last number appeared on February 11, 1826. It was a fortnightly magazine, written by students at the University. The contributions were principally of a religious cast, and much of the space was occupied by remarks upon missions, criticisms of authors, and poetical contributions, mostly signed with Greek initials. A correspondent is rebuked for sending a comical poem, as the editor had resolved to ' admit nothing of that nature into his pages.' The principal items in this magazine were contributed articles in defence of Methodism, missions, and the moderate party.

But the missionary party in the University had not only indifference to and want of interest in

missions to contend with; there was opposition which, inter alia, took the form of the issue of a rival magazine, *The Argus*: *Seria mixta Jocis*, of eight pages, 8vo, printed at the *Advertiser* Office, Dundee, and published in St. Andrews by students of the University, and it cost only 2d. Its purpose is announced in the first number to be an opposition of a jocular kind to the *St. Andrews University Magazine*. It also contains several philosophical articles and a series formed on the model of the *Noctes Ambrosianæ*. Six numbers were issued from December, 1825, till February 16, 1826, by which date the *St. Andrews University Magazine* had made its last appearance.[1]

Postal Communications

One of the great changes since Dewar's time is in the matter of the post, both as regards the time of transit, the cost, and consequent frequency of letters. Apparently a letter from home cost Dewar about 8d. or 9d. Judging from the Memorandum, he did not receive any letter by post from home or elsewhere during his first session at College, a period of more than half a year. Next session he received two [53]; in his third year, six [89]: some of these might be connected with his engagement in Mull for the ensuing summer. While at Tobermory, two or three [140]; in 1822-3, three [241], [279],

[1] *Scottish Notes and Queries*, iii. p. 150.

[280]; 1823-4, one [387]; 1824-5, two [480], [535]; in 1825-6, one [619]; next year, when in Arran (the postage of a letter is 1/- or 1/1) he receives eleven [746], [747], [748], [752], [753], [754], [793], [794], [795].

CHAPTER VI

Cost of College Curriculum

For the seven sessions during which he attended the University Dewar's total expenditure was just over £101, i.e., a little over £14 per session, and that included everything—travelling, lodgings, food, fees, books, clothes, luxuries, amusements; the books alone cost more than £11. Towards that expenditure he received bursaries to the amount of £33. The expenses and the fees received for his work at Tobermory and at Arran are not included in these figures.

Cost of Rooms

The cost of living for each year is very small. The rent of rooms in successive years is £2 [22], £2 5/- [55], £2 2/- [104], £2 2/- [338], £2 2/- [436], £2 10/- [539], £2 2/- [675]. The three last years were while he was at St. Mary's College, where the session was about eighteen or nineteen weeks. Duncan Dewar pays for his lodgings in one sum at the end of the session, not every

week along with the bill for 'victuals,' as was apparently the practice in Edinburgh at that time, and now prevails in St. Andrews. The custom then in St. Andrews for Philosophy students was to take the lodgings not at so much a week, but at so much for the half-year, the United College session being about that length.[1] The length of the session of the College of St. Salvator, and after 1747 of the United College of St. Salvator and St. Leonard, was altered considerably during the centuries by various Acts of Visitation. By an Act of 1579, called Buchanan's Reformation, the vacation was restricted to the month of September, and the session was ordered to consist of eleven months; in 1695 it consisted of eight months. In 1758 it extended from the third week in October to the third week in May, and in Dewar's time and for at least thirty years earlier the Junior Classes of Latin and Greek began about 20th October; the bursary competition was on the first Tuesday in November; and the other classes met on the Thursday following. The session ended on the Friday preceding the first Monday of May.[2]

The Christmas holidays in Dewar's time were limited to three non-consecutive days—Christmas Day, New Year's Day, and Handsel Monday. In 1839 the Christmas holidays ex-

[1] *U.C.* iii. App. II. p. 332.

[2] *U.C.* iii. App. II. p. 332.

tended from 28th December to 6th January inclusive, with the addition of Christmas Day. The first Monday of each Month was held as a holiday.[1]

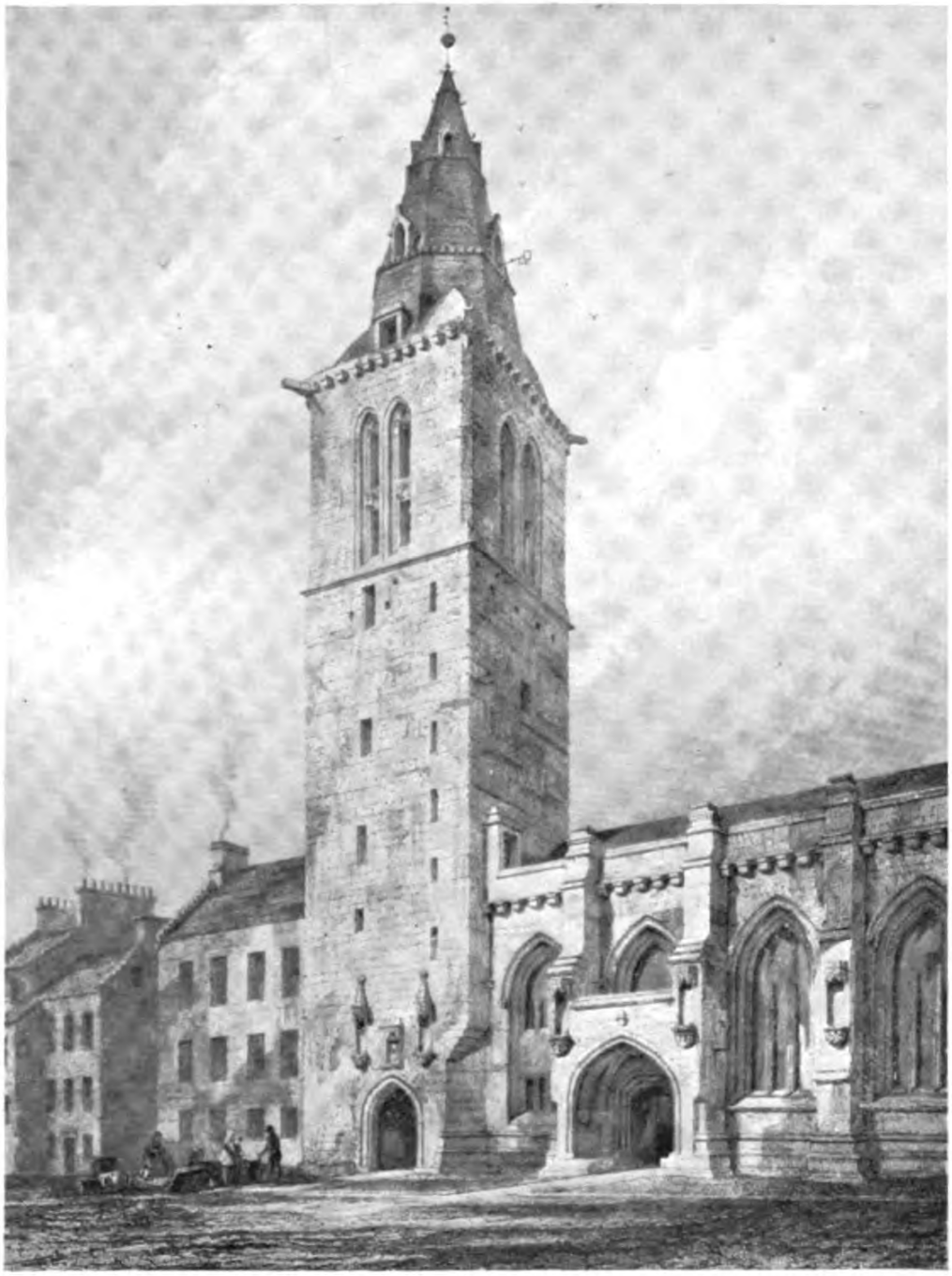
The usual cost is said to have been about £4 for the half-year.[2] Now Dewar paid only £2 or £2 2/-, i.e., about 1/7 a week, and for the Divinity session £2 2/- to £2 10/-, the higher figure working out at about 3/- a week. It would seem from this that he shared his lodgings with another student.

Cost of Food

The cost of food for each year is very little. The amount for the first year is given as £5 9/-, including sundries—whatever that may mean. Of the other sessions the expenditure is, on an average, less than 3/- per week, less than 6d a day. In his first session at St. Mary's—when he is 22 years old—his weekly bills for the nineteen weeks of the session amount altogether to only £1 19/-; nine of the nineteen weeks do not reach 2/- each. One has to keep in mind that Dewar in all probability brought a fair stock of food with him, but there would not be much left of it towards the end of the session. It has been suggested, as part explanation of the cheapness of living in St. Andrews at that time, that a fish

[1] *St. A.U.C.* App. I. p. 29.

[2] *U.C.* i. p. 572.



ST. SALVATOR'S COLLEGE TOWER.

sufficient to dine two individuals could then, and much later too, be bought in St. Andrews for one penny.[1] During his stay in Tobermory, in the summer of 1822, referred to in Chapter VI., his average board *and* lodging is 4/6 a week; and when staying in Glasgow for three weeks during the summer of 1826, his lodgings in Glasgow, be it noted, are 4/- a week, and his board 5/-, 3/1½, and 3/- respectively. Possibly he was alarmed when he got the bill for the first week. To the above expenditure at St. Andrews there has to be added the cost of coals, oil, candles, washing, and blacking. During his Divinity course there is a smaller charge for blacking, but it may be noted that 2/6 [438] is given to the servant-maid in 1823-24, and 1/6 [679] in 1825-6, besides 1/- to the Edinburgh landlady [612], the latter specifically for cleaning shoes.

Plain Living

It was by no means uncommon for students at Scottish Universities to live at College on as little as Dewar did. In the evidence led before the Royal Commission of 1826, it is stated that the cost was frequently as low as £15 a session, including fees, and was in some cases even less.[2] Professor Lee describes how such students lived. Breakfast on porridge and milk; for dinner, some

[1] Grierson's *Delineations of St. Andrews*, 1838, p. 226.

[2] *U.C.* i. p. 598.

days broth and a little meat, other days, bread and milk or potatoes and herring, or potatoes and a little butter; tea in the afternoon or evening; no supper. Some students had no fire in their rooms, and others little or no candlelight. A former St. Andrews student gives similar evidence before the Commissioners.[1] One student of St. Andrews twenty years after Dewar's day, whom I had the pleasure of knowing, told me that all he spent on his food was one shilling and twopence for a week or a fortnight—I do not remember which. I asked, How was that? He replied, 'When I came to College I brought from home a sack of peasemeal. I had peasemeal brose for breakfast, peasemeal brose for dinner, and peasemeal brose for supper, and the outlay of 1/2 was for milk with which to eat the brose.' He added that the student who lived immediately above him was even more economical. He came from Dundee; his mother was a washerwoman. With him he brought a sack of potatoes and a large fat ham. For dinner he handed to his landlady three or four potatoes to boil, with instructions not to peel them, and they, with a slice of ham, formed his dinner. From his walk along the sands he brought in enough driftwood to keep his fire going: there were frequent wrecks in those days. He entered the Church, got a parish, but did not live long. My old friend, the peasemeal-brose man, was a strong man.

[1] *U.C.* i. p. 572.

During his day a favourite amusement among the students was wrestling in the College quadrangle. He could throw any student, often wrestled with two at a time, and occasionally with three. To which there is an interesting sequel—but that is another story. My friend lived to an old age after a life of hard work. He believed in the importance of exercise, and when over eighty years of age, living in Edinburgh, opportunities for the usual exercise were wanting, he got a skipping-rope, and had so many skips night and morning in his room.

Shipwrecks

It will be noticed that on more than one occasion Duncan Dewar gives a subscription to sailors. These are apparently small in amount, but their relation to his means should be kept in mind. On one occasion at least, what he gives [253] is the equivalent of what he spent on food for himself for more than half a week. But these subscriptions remind us of one change for the better in the experience of St. Andrews now as compared with a hundred years ago, and much less. Wrecks in St. Andrews Bay were comparatively frequent before steam vessels were common. Even less than fifty years ago, scarcely a winter passed without a wreck on the West or East Sands. In the year 1823 a very severe storm, known as 'The Long Storm,' began on

12th January, and lasted practically without intermission for nearly six weeks, blowing gales and snowing, with the thermometer some twenty degrees below freezing point. Three brigs were wrecked on the West Sands on 8th February, and out of the twenty-one sailors and a boy who manned them only three were lost, the others being rescued after numerous very dangerous attempts with an open yawl. There was no lifeboat in St. Andrews then—the Lifeboat Institution had not been started. Our friend's subscription was in the week following these three wrecks.

The following extracts from contemporary meteorological records relate to Edinburgh, and were kindly given me by my old student, Mr. A. H. R. Goldie: Snow showers almost every day; depth on 23rd nearly a foot. 'We have had a longer continuance of snow on the ground this month than at any time since January, 1814.' February 1-4—Great snowstorm from E.-N.-E., the heaviest since 1795. During the first week hardly any mails arrived in Edinburgh. On the 9th no less than twenty-two mails were due at the Post Office—six of these from London. Hundreds of men had to be employed clearing the roads, the snow where not drifted averaging two feet in depth. The coldest day in Edinburgh in the year was 5th February, when the mean temperature was 19° F. and the minimum 11° F.—that is, 21° below freezing point.

[The average temperature for February, 1823, was 5° or more lower than the average of that month for 1821, '22, '24, '26, '28.]

The Man Emerges

It is interesting to note from the accounts how the lad develops into the young man. During his first and second sessions his expenditure is apparently limited to essentials. In 1821-22, his third session—he would then be twenty—he buys a hat, 10/- [103]; a silk handkerchief, 3/6 [101]; and a watch chain, 1/6 [102]. On his way back to the University after his summer residence in Mull, he gets his hair cut [161], apparently for the first time by a professional artist, a luxury he indulges in at longish intervals during succeeding years at the University. It is possible he may have patronised Sturrock, whose business as a hairdresser was established at St. Andrews in 1821. Next year, December, 1822, he gets a case of razors, 2/6 [210]; two brushtooths, 1/9 [264]; a watch seal, a snuff-box, a walking-cane, a breastpin, 2/6 [307].

He spends in the session 1/0½ on snuff, usually 2d each purchase; 9d on black sugar, and on the eve of returning to Acharn in May, 1/- on peppermint drops—probably for the home folk. He also visits two shows and the Square Tower (St. Regulus), at a cost of 8½d for the three. In the following year, 1823-24, he is then a Divinity

student at St. Mary's College. A new silk hat [416] costs 14/-, and kid gloves 2/9 [411]; the breast-pin has to be mended twice; snuff costs 1/3 for the whole session, generally a pennyworth at a time; black sugar and sugar candy, 1/4. On amusements he this year spends—2/ [421] on musick—what that means is uncertain; 6d [422] on hearing Mr. Bell, who next year gives a rhetorical entertainment for which the charge for admission is 1/- [529]; and 3d [432] on a golf ball. This is the only reference to the Royal and Ancient game. Not till 1824-5 does he spend at College anything on whisky, and then only 3/- [514], [518]. True, he bought a bottle when at Tobermory [136], but probably that was indispensable for the exercise of hospitality in that country. This session he has another pair of gloves and another snuffbox; black sugar, 9d; and, again on going home, 1/- on peppermints. He attends three entertainments: a rhetorical exhibition by Mr. Bell, a reading of poetry by Mr. Craik [531], a display of legerdemain by Mons. Testot. George Lillie Craik matriculated at St. Andrews in 1812, and after the curriculum at the United College went through the usual course of a Divinity student, but did not take license as a preacher. He had contracted an early taste for literature, and after giving some lectures on Poetry in Scotland he came to London. Afterwards he became Professor of History and English Literature in Queen's College, Belfast.—

[The *English Cyclopædia of Biography.*] At first it seemed as if Mons. Testot might be the title of some French book. There is no doubt, however, that the 1/- [496] opposite his name was the payment for admission to an entertainment given by him in the Old Town Hall in Market Street, St. Andrews, now pulled down. In the *Fife Herald* of February, 1825, M. Testot is described thus: 'The justly celebrated Mons. Testot exhibited his astonishing performance last night in the Theatre here (Cupar). It is quite impossible to convey an adequate idea of his extraordinary powers. His magical illusions, metamorphoses, and philosophical recreations are of the most amusing and wonderful description, and combine not only the dexterity and sleight of hand possessed by the late well-known Herman Boaz, but also all the agility displayed in the beautiful evolutions of the golden balls of our friend Vera Bedra. In short, we may safely recommend his remarkable performance to the patronage of the public, and promise those who avail themselves of the present opportunity a rich fund of entertainment.' Mons. Testot himself could hardly have written a better puff.

In 1825-6—Dewar's last year of residence at the University—whisky costs towards the end of the session 8/6 [651], [661], [676], probably in connection with farewell suppers; and there is also apparently what in later days would be called a Gaudeamus [684]. Next year when he is put-

ting in his 'partial session' he probably stays with a friend, and they have a merry evening with some of his fellow-students [770].

It will be noticed that after session 1825-6 Dewar apparently ceases to indulge in snuff. No snuff is bought in Arran.

CHAPTER VII

Purchase of Clothes

In session 1821-22 Dewar makes his first (recorded) purchase of clothes—a pair of jean trousers [91]. This stuff was a hard material like coarse gaberdine cloth, and was about half the weight of moleskin. He also buys 5¼ yards moleskin [95], which at that time was much worn: the quantity here was sufficient for two pairs of trousers. A vest [96] is apparently made out of some cloth belonging to Dewar, for another vest [142] costs 9/-. Next session, soon after he comes up—December, 1822—he buys a pair of slacks [200]—the name given to a pair of loose trousers. On these also he pays duty [201], and also [204] on 2¼ yards black cloth. Later in the session he pays £1 1/- [281] for the making of a suit of clothes; buys 1⅛ yards black cloth [368], and again pays duty [369]. The making of a pair of trousers costs 2/6 [407], and there is 2/- additional for lining them. At the same time the making of a pair of spats is 1/6 [409], and the lining of them 1/- [410]. Trousers and spats at

that time were invariably lined. The cost of lining the spats in comparison with that of lining the trousers indicates that the spats were lined with linen instead of cotton, which was usual in the lining of trousers. These items show that he wore trousers and not knee breeches: the latter was a more expensive form of attire. In the end of the session 1822-23 he buys a pair of cotton stockings [287]. Now cotton stockings were at that time generally used for dress wear, and were usually worn on special occasions. But that implies surely that the stockings were to be visible, as in the case of a person wearing knee breeches. And though there are not wanting indications that Duncan Dewar may have been disposed to be somewhat dressy, it is not easy to imagine our friend having occasion or opportunity to be 'dressed.' We have seen that he wore trousers and spats, and, that being so, it would not matter, so far as appearances went, what kind of stockings, if indeed any, were worn by a man wearing trousers and spats. Dr. Lee tells of a poor student who wore gaiters to conceal the fact that he did not wear stockings.[1] On a 'dress' occasion Dewar could dispense with spats.

It may safely be supposed that a man coming from a Highland home would be well provided with home-knitted woollen stockings, and would ordinarily have no occasion to buy stockings; and it seems as if the probable explanation of this pur-

[1] *U.C.* i. p. 599.

chase is that he required a pair of stockings. Stockings like other things wear out, and his purchase [287] occurs more than four months after he left home. That explanation would suffice were there only one occasion on which he buys cotton stockings, but he repeats the purchase in succeeding years oftener than once. He probably thought the cotton stockings looked better, but the difficulty remains—what were the occasions on which he might 'dress?' At the very most, if any, not more than one or two in any session, when perhaps there was a party at a professor's house. It is not altogether unlikely that there may have been occasional dances, and it is certain that on one occasion at least he bought pumps [729]. Cotton stockings at that time had become cheaper than woollen ones. It is interesting to note the gradual reduction in the price that Dewar paid. On the first occasion a pair cost 2/2 [287], next pair 2/- [360], then two pair socks cost 1/6 [721], and, finally, two pair stockings cost 2/6 [806], purchased in Glasgow on his way home from Arran in July, 1827. This purchase seems to show decisively that on this occasion at least the cotton stockings bought were not *necessary*. It may be that these last purchases of stockings, like the prints [440], were a present to his friends at home. We have had a reference to one sister [114], and there were others.

He does not appear to have spent anything further on clothes while away from home, except

a coat and vest in 1826 [664]. It would seem that a tailor nearer home converted part of the black cloth into garments. His recorded purchases of clothes are so few from 1822 to 1827 that one is led to suppose there must have been other clothes not noted which he probably wore partly at home. At the end of his Memorandum Book, under July, 1827, there are two almost indecipherable entries [817], [818], each ending apparently in ' clothes.' Opposite one is £4 4/-, and opposite the other £3 13/2. These refer apparently to suits or parts of suits of clothes bought in Arran, or more probably in Glasgow, where he stayed a week on his way home.

Taxes on Purchases

As we see, Duty was at that time paid on cloth [204], [369], on ready-made clothes [201], and on books [199], [384], [512], [587]. It seemed at first as if these duties might be a burghal tax, but examinations of the St. Andrews burgh records of the time do not show any such receipts. The *Encyclopædia Britannica*, 1878, vol. viii, page 797/2 states:—' The wars with Bonaparte strained the Government resources to the uttermost, and Excise duties were multiplied and increased in every practicable form. Bricks, candles, calico, prints, glass, hides and skins, leather, paper, salt, soap, and other commodities of home manufacture and consumption, were placed with their respective industries under excise surveillance and fine.'

I am indebted to my old student, Mr W. C. Dickinson, M.C., M.A., Ph.D., for the following, besides other help: Sydney Smith describes the conditions as follows:—'Taxes upon every article which enters into the mouth, or covers the back, or is placed under the foot—taxes upon everything which is pleasant to see, hear, feel, smell, or taste—taxes upon warmth, light, locomotion—taxes on everything on earth, and the waters under the earth—on everything that comes from abroad or is grown at home—taxes on the raw material, taxes on every fresh value that is added to it by the industry of man—taxes on the sauce that pampers a man's appetite, and the drug that restores him to health—on the ermine which decorates the judge, and the rope which hangs the criminal—on the poor man's salt and the rich man's spice—on the brass nails of the coffin and the ribands of the bride—at bed or board, couchant or levant, we must pay. The schoolboy whips his taxed top; the beardless youth manages his taxed horse, with a taxed bridle on a taxed road; and the dying man, pouring his medicine, which has paid seven per cent., into a spoon that has paid fifteen per cent., flings himself back upon a chintz bed, which has paid twenty-two per cent., makes his will on an eight-pound stamp, and expires in the arms of an apothecary, who has paid a license of £100 for the privilege of putting him to death. His whole property is then taxed from two to ten per cent. Besides the probate, large

fees are demanded for burying him in the chancel. His virtues are handed down to posterity on taxed marble, and he will then be gathered to his fathers to be taxed NO MORE.' (Sydney Smith, *Works*, II. p. 13.)

So far my attempts to trace the imposition or the removal of this tax on books have been unsuccessful. It may be that the duty was on the paper on which the books were printed.

It will be observed that subsequent to December, 1825, Dewar buys numerous books, but there is no further mention of duty on them. This may be due to his having bought them second-hand. The prices paid are not a certain indication of this, for in some cases there was more than one edition.

BLACKING AND WASHING

One is somewhat surprised at Dewar's indulgence in blacking. Even in his first session he spends 3/- [23]—more than half as much as for washing [21]; the same sum next year [56]; the following year, 1821-2, blacking is 2/- [105], washing 5/3½ [88]. On his Tobermory visit he spends 1/- [133], and the following session he makes three small purchases—6d [185], 3d [233], 9d [260]. For washing that year there are five entries—1/2 [187], 2/- [236], 11d [269], 1/8 [275], 7d [310]. After he becomes a Divinity student there is no further purchase of blacking, but he tips D. Stewart's landlady for cleaning his

shoes [611], and also the maidservant in his lodgings [438], [679]. Probably the blacking was required chiefly for the shoes on Sundays, it being considered the proper thing even now for men who care nothing about the matter on other days of the week to be particular to have their boots shining on Sundays.

It will be noticed that as he leaves Tobermory he lends to Jno. Walker [147] the sum of 9/. Walker is a somewhat ominous name for a borrower, and in this case there is no explicit entry of the repayment of the loan. But in the making up of his accounts at the end of the next session an anonymous receipt for 9/- appears [341].

'Stiffers' and 'Stocks'

After he has attained the dignified position of a Divinity student he more than once [372], [803] buys a stiffer. Probably this is short for stiffener, a band of stiff material wound round the neck on which to wind a neckcloth. Shortly after his return to St. Mary's College in 1824 he buys a stock [475], [739], [804]. A stock was a stiff wide band or cravat worn round the neck. Sometimes it was black, sometimes white, made of several pieces stitched together and stiffened with a band of stiff stuff like buckram. The white stock, after being worn two or three times, had to be washed, as is the case with collars and white ties now, and this involved the stock being taken to pieces and the several pieces put together

again. Both black and white stocks had sewn ties in front, and were fastened behind with a strap and buckle. They were not altogether inappropriately known as chokers, and were supposed to add dignity to the wearers, and to give increased impressiveness to their services.

Quills

In Dewar's day steel pens had not been invented, and so we find in his Memorandum frequent purchases of quills, sometimes pens. Going to Tobermory he buys, apparently from the price paid, 100 quills [127], and next session he has bought three supplies [177], [195], [207] of a quarter-hundred each before the session is a month old. About the same time he buys a penknife [205], an instrument which derives its name from its usefulness in the making and the mending of quill pens. It may be noted that even in Dewar's College experience the price of a quarter-hundred quills rose from 2d [195], December, 1822, to 6d [352] November, 1823, and to 10d [575] December, 1825. The procedure in making a quill pen was as follows:—The end of the quill was cut off by a sharp knife, with an oblique or bevelled cut. Each edge of this was then trimmed symmetrically to a point, but not a sharp point, till after the next step—the making of the slit. The slit was made in the middle of the broad point, with the sharp penknife, the back of the pen being laid on a hard, smooth table or

board. The slit was not made long to begin with, and it could be lengthened by carefully pressing the pen on the nail of the thumb, as one does in testing the hardness of a steel pen. The pen was hard or soft according as the slit was short or long. The point of the pen was then adjusted to be broad, medium, or fine, according to the user's taste. No little dexterity was required in the making and the mending of quill pens. Many a quill was spoilt at the start or while being mended, one of the operations requiring most skill being the making of the slit in the nib, which, for example, might easily extend too far up, and so spoil the whole quill. In the *Fortunes of Nigel* Sir Walter reports George Heriot as saying, 'Do not slit the quill up too high; it's a wastrife course' (*Fortunes of Nigel*). If we bear in mind that with one good quill not merely one pen but a succession of pens might be made; in a similar way—but to a much less degree—to that by which a lead pencil may have its point remade over and over again, it is clear that with a skilful operator one quill might furnish a pen for a long time; and, on the other hand, an unskilful performer might run through a bundle of quills in a short time. Apparently at the beginning of session 1822-3 Dewar was of the latter class, perhaps from the want of a good penknife, and apparently exhausted some fifty quills in less than three weeks. And then he bought a penknife [205]. To such as he an instrument by which the

slit could be readily and accurately made was a great help, a saving of money, time, and temper. Such apparently was the nick [808] which he bought in 1827. It consisted in essentials of a small rectangular metal box, hinged in the middle of one end. When the box was opened out, one-half—let us call it the base—had in it a sort of little platform on which the pointed quill could lie, and in the end of the box opposite the hinge a round hole was cut, half in the lid and half in the base, through which could be inserted the quill when pointed, but not as yet with a slit in it. Fixed in the upper part near the hinge, just above where the pointed end of the quill lay, was a sharp blade. The half-finished pen having been placed in position, the lid was closed, and in the process gave the pen the necessary slit, and the pen was then ready for the adjustment of its point.

Coal and Candles

It is interesting to note the prices for coals paid by Dewar and how they vary. For a half-cart he pays in March, 1823, 2/2 [274]; in November, 1823, 4/1½ [351]; January, 1826, 5/9 [620]. For the whole session his largest expenditure on coal is 15/- in his second session, and 10/- for the Divinity session, 1824-5. A cart of coals is stated in the *Statistical Account of Scotland*, vol. 13, St. Andrews, p. 195, to be '75 stone, or 1200 lbs.,' about half a ton; hence the price of a ton in Dewar's day varied from about 8/8 to £1 3/-.

If, as is probable, Dewar had only a single room, he would have some difficulty in stowing in it as much as a half-cart of coals—say, five or six hundredweight. It is said it was customary in such circumstances to keep the coal under the bed.

The expenditure on oil and candles also varies greatly. His first session is decidedly the heaviest, when he spends 4/6 [17] on oil and 2/4 [19] on candles. Next session oil is 1/9 [43] and candles 1/11 [42]. The third session nothing is recorded; the following session numerous purchases of oil, amounting in all to 4/3; the first session in St. Mary's only 2½d [397] for oil is entered; in the second Divinity session the entries are for candles, 10d, 4d, 6d, 4d, i.e., 2/-; and in the last session in residence there is only 8d, 4d, 4d for candles. Assuming that the price of candles was 8d a pound, three pounds of candles were all that he paid for in the second last Divinity session, and two pounds of candles in the last one. It may be that in some lodgings 'lights' were included, though that is not likely, or it may be that he had a companion, as was indicated in Chapter VII., who shared the cost of lighting. It will be noticed that while in Glasgow for three weeks in June, 1826, he buys one pound of candles [718] and three pounds candles [749]. The latter was obviously for use in Arran. That would seem to indicate that in Arran he had a room to himself where he could study, but was not supplied with a sufficiency of the necessary

illuminants. As regards the former [718], the candles might be to take with him to Arran—though one pound of candles is a small store for a projected stay of some months—or it might be more probably for his own use while in Glasgow, which indicates that though the streets of Glasgow were illuminated by gas as early as 1818, gas had not been introduced into all lodgings by 1826.

These purchases tend to bring home to one the difficulties our student, in common with the whole community, had to contend with in defective illumination. At that time little, if any, advance had been made in domestic lighting from the earliest times. The lamps in use in Scotland a hundred years ago, and up till the middle of last century—crusies, or cruisies, burning whale or other animal oil—were apparently very little better as regards illuminating power than the lamps used by the Romans or Egyptians centuries ago, or than those used at present, for example, by the natives of India. The crusie consisted of an upper and a lower shell, each somewhat resembling in shape a large tablespoon, the upper one acting as the oil reservoir, and the under one serving the purpose of catching any dripping or overflow from it. The wick was a round soft cord or fibrous mass, usually of cotton or native worsted yarn; sometimes the core of a rush was used. Such a lamp had no merit but simplicity. The wick, being a round porous mass, took up the oil equally at the centre and at the circumfer-

ence; consequently combustion was imperfect, resulting in a smoky, unsteady flame, and a discharge into the atmosphere of the acrid products of destructive distillation. There was an ingenious contrivance in the Scottish cruisie for keeping the oil for consumption at a nearly uniform level, while the waste by burning of the wick went on. But at the best the lamps a hundred years ago gave a miserable light.

The improvements in lamp construction during the past hundred years have been enormous; first by the introduction of the flat wick, and later of the cylindrical circular wick, by which a plentiful supply of oxygen for combustion was ensured; and after the introduction of paraffin oils and petroleum about 1834, mineral oil lamps became of great illuminating value. The 'Moderator' lamp, invented about 1836, was a great improvement, mainly by the regulation of the supply of oil to the wick. This lamp happened to be introduced to the manse of L—— about the year 1853, long after people had become acquainted with gas as an illuminant in neighbouring towns. One evening the parish schoolmaster came in. As he had never seen such illumination from a lamp, he was astonished and delighted, and when his wife entered a little later he said to her, 'L—— gas, mother, see L—— gas,' pointing to the Moderator.

The candles used by Dewar would be tallow candles, which required frequent snuffing, and

were greatly inferior as regards illuminating power to those now obtained from the same raw fats by improved chemical processes invented since Dewar's day, as well as to the modern candle made from paraffin and other mineral oils. This helps us to understand why the Junior Greek Class met on the dark mornings at eight instead of at seven-thirty, its usual hour (see page 66).

We may better realise the great improvement in 'lighting' now as compared with a hundred years ago if we consider Dewar's experiences. One of Dewar's surprises when he passed through Glasgow in 1822 would probably be the shops lighted with gas and the gas lamps in the streets; and again on his Edinburgh visit at New Year, 1826, he would be impressed as he proceeded up Leith Walk with the gas lights there; and certainly not the least of the wonders in that memorable visit would be the Theatre Royal. Apart from the undoubted novelty to him of the entertainment, the theatre itself, its great size, its bright decoration of paint and gilding, and above all its crystal chandelier with 240 gas lights, must have been very impressive to one whose previous experience of a building of somewhat corresponding size was probably the old Town Church of St. Andrews; and it may be he had been in the church on a dark Sunday afternoon or evening in winter when it was lighted with a few of the ordinary candles barely sufficient to make the darkness visible. Still preserved as curiosities are some of

the sconces used in the old church in bye-gone days to hold the candles by which the church was lighted when occasion required it. Dr. Hay Fleming tells that his mother used to speak of going occasionally about a hundred years ago to evening service in the Town Church. The *Edinburgh Weekly Journal* of 8th November, 1818, describing the theatre upon its opening after the introduction of gas says that the quantity of light from the chandelier and the numerous subsidiary lights 'is immense. It is not merely enough to enable one to see what is going on upon the stage, and enjoy the sight of the pretty faces in the boxes—it is so brilliant as to constitute a pleasure in itself—it is an absolute blaze.' This gives us a measure of what the previous illumination had been. At the same time it is interesting to note that, in order probably to dispel the fear of the public that the supply of gas might fail at any moment and leave the theatre in darkness, the same article informs the public that Mr. Murray of the theatre had installed a complete set of wax candles within the chandelier and throughout the whole theatre.

CHAPTER VIII

Matriculation

Matriculation, whereby a student becomes a member of the University, as distinguished from one of its Colleges, differed in Dewar's day greatly from the present practice. At that time only students of the first year at St. Andrews matriculated. For this purpose the students of the first year were assembled in the Lower Library, often called the Parliament Hall, under the presidency of the Rector, or, in his absence, the Pro-Rector. The matriculation usually took place on a day in February appointed for the purpose. The students inscribed their names in the matriculation album, and thereby signed the Sponsio Academica. In those days a student could not matriculate unless he was in attendance on some class, and he matriculated once only, however many sessions—not necessarily in consecutive years—he was at the University. Nowadays an ordinary student cannot attend a class in a College of a Scottish University unless he has matriculated in the University for that session. The

matriculation fee in Dewar's time was 1/-, and it will be noted that he pays it [15] in his first session, and once only during his seven years at the University. There are cases of men who are known to have been students at St. Andrews whose names are not in the matriculation roll. In such cases there is other evidence of their having been students at the University, e.g., sometimes their names occur in the lists of those in attendance on one or more of the classes. It might happen that a first year student was absent on the day appointed for the matriculation; hence he did not matriculate that year, and therefore not during his course, because he never was again a student of the first year. Or he may have been previously a student at another University, and apparently he was not required or eligible to matriculate at St. Andrews.

University Rector

In the memorandum of expenses we read [534] election of Rector, 1/-. When a person acquainted with Scottish University life reads this entry he naturally pictures to himself the excitement and the scenes which are characteristic of Rectorial elections nowadays, and perhaps wonders why this entry is the first and indeed the only occasion on which it occurs during Duncan Dewar's University course of seven years. Why are there not more such entries, and what, if anything, is

special about this election that it should thus be singled out? To provide answers to these queries it will be advisable to say something about the various functions and responsibilities of the Rector, what persons were eligible to be elected as Rector, and who were the electors.

The Rector was the resident Head of the University and the President of the Senatus Academicus. For example, in the minute of the meeting of Senatus Academicus on 11th March, 1843, printed in the Report of the St. Andrews University Commission of 1840, Appendix No. XI, p. 1, the sederunt begins thus:—Dr. Buist, Vice-Rector; Principal Haldane; Sir D. Brewster, and so on, and the minute is signed Geo. Buist, V.R. Although the Principal of St. Mary's College, Dr. Haldane, and the Principal of the United College, Sir David Brewster, were present at this meeting of the Senatus, the Vice-Rector presided and signed the minute. In the event of no Rector having been elected, as was the case in 1825 and in 1843, the Rector of the preceding year acted as Rector, and was called Vice-Rector or Pro-Rector. The Rector also acted as Vice-Chancellor in conferring degrees when no other person had been specially appointed to that office, and conferred degrees in all the faculties, with the concurrence of the other members of the Senatus Academicus, as the following minute shows:—'St. Andrews, June 30th, 1775.—Sed^{t}

Rector, Prof^r. Shaw, Dr. Forrest, Mr. Cook, Dr. Flint, Mr. Cleghorn. The University agree to confer the Degree of Doctor of Medicine on John Paul Marat, practitioner in Physic, on Testimonials, under the hands of Dr. Hugh James and Dr. William Buchan, physicians in Edin^r.'

The instalment of the Rector was performed by his putting on the gown of office, a purple robe with a large hood, which hood, as well as the borders of the robe itself, are lined with crimson satin, and by his receiving the oath *de fideli*. Immediately after the Rector was installed he named Deputies to himself from among the Viri Rectorales [see below], and Assessors from the Senatus Academicus. The Assessors had only a deliberative voice in the Rectorial Court, for the Rector was not bound to be guided by their opinion or advice (Grierson, p. 198). With his Assessors the Rector heard and determined in all causes that might be brought before him. The Rector had the powers of a Magistrate within the University, and could administer oaths to the masters and the students. The members of the University of St. Andrews were for centuries on a different footing from the other inhabitants of the city as regards liability to the jurisdiction of the ordinary Magistrates of the city—it being provided by a contract between the city and the University, so ancient as 6th May, 1444, and stated (by the Senatus in its reply to the Univer-

sities' Commissioners about 1830) to be still in force—that if any of the citizens do injury to the person or property of any one connected with the University, any process relative to the injury must be brought before the Provost and Magistrates of the city as judges in the case. But if, on the other hand, a member of the University does injury to a citizen, the complaint against him must be laid before the Rector and his Assessors as the judges of the delinquency. No mention is made in this reply as to any date within the previous hundred years or earlier on which this contract had been acted upon, and by the statement that the contract was in force in 1830 is probably meant that there had been no express annulment of it. But it is likely that the contract has lapsed by mere desuetude.[1]

Complaints could be brought before the Rector against any of the masters or students. An appeal also lay to his Court from the judgment of either College in matters of discipline. The Rector's sentence might in such cases be considered as in a great measure final, for the only Court to which an appeal could be brought from him was the Court of Session, and it had always shown itself very delicate in receiving such appeals. The last case occurred in 1775. A student—a bejant (student of the first year)—who had been expelled by the United College, appealed to the Rectorial Court, and it confirmed

[1] *U.C.* iii. App. I. p. 258.

the sentence, as the following minute of the Rectorial Court relates:—

'21 April, 1775. Sed[t] Rector, Prof[rs] Shaw, Mr. Watson, Dr. Forrest, Mr. Cook, Mr. Geo. Hill, Mr. Cleghorn, and Mr. John Hill. The Rector laid before the meeting of University the petition and complaint of [a student] complaining of a sentance of extravision past against him by the Masters of the United College, which petition and complaint being read, the Rector asked the several members if they could think of any way how that affaire might be compromised, to which they answered they knew of no way it could be made up. The Rector then asked their opinion in what manner he should proceide. All the members present declined giving their opinion or advice in that affaire.'

Thus the whole responsibility rested with the Rector. He confirmed the sentence. The student appealed to the Court of Session, when Lord Kames, the Ordinary before whom the question came, pronounced judgment that, the question being one of discipline, he could not interfere. The decision of the Rectorial Court was vested entirely in the Rector. The statutes invested *him* with the power 'excludendi atque resecandi ab Academia ejusque privilegiis quoscunque res postulat.'[1]

[1] *U.C.* iii. App. I. p. 258.

The St. Andrews Rector

The Universities' Commission of 1826 in that part of its Report, 1830, relative to the University and Colleges of St. Andrews, gives a summary of the history of the Rectorship of the University much as follows. According to the foundation charter, the Rector was to be a graduate of the University in holy orders. After 1579, 'ony man may be made Rector that is a Suppost and past Maister of the University, saving he keep residence within the same after his acceptation of the office, and during the time thereof for the maist part.' The Royal Commission of Visitation in 1625 'jusserunt ne quisquam eligeretur Rector, praeter Primarios Collegiorum Magistros' explained (so says the Commission) to be the two Principals, the Professor of Divinity and the Professor of Ecclesiastical History. [The Professor of Divinity had for his subject the Evidences of Christianity and Biblical Criticism. The Professor of Divinity and Church History is described as the Third Master in St. Mary's College. U.C. iii, 108, 110.] And out of these four—[commonly called the Viri Rectorales or Viri majoris dignitatis ac nominis]—the Rector is now chosen annually.

It is surprising that the Commissioners of 1826 should have adopted this explanation, as they had at their hands all the statutes and records

of the University. For one thing, the Order of 1625 quoted above does not prescribe four or any other number of Viri Rectorales. Again, in the explanation it is ignored that in 1625, and for more than a hundred years later, there were three Colleges in the University, each with a Principal. Besides, the records show that for several years subsequent to 1625 only one or other of these three Principals was Rector, a practice apparently in strict accordance with the Order of 1625. Later one Professor of Divinity and the Archdeacon of St. Andrews were apparently included among the Viri Rectorales, but on what authority is not known. Moreover, the suppression for years prior to 1707 of the Professorship of Church History is also ignored.[1]

The Rector was chosen annually, and held office for one year only, and the election took place every year on the first Monday in March. In the minutes of the Visitatioun of the Universitie of St. Andrews in July, 1597, the Royal Commissioun, the King himself being present, 'lay down the following (and other) laws as a steidfast and perpetuall ordour to be observit in tyme coming: That na Rector salbe reiterat in tyme coming bot efter thrie yeiris space.'[2] This restricted the choice of the electors on any occasion as a rule to one only of the four (?) Viri Rectorales. It may be mentioned that this Order of 1597 was by no

[1] Lyon's *History of St. Andrews*, ii. p. 182.

[2] *U.C.* iii. pp. 196, 197.

means strictly adhered to even early in the next century, but it was obeyed generally in the eighteenth century. And in the first quarter of the nineteenth century there appears to be only one departure from it, and that might perhaps be explained. After 1825 it was strictly followed up to 1842. This Order was one of the grievances mentioned by the students before the Commission of 1826.

The duties which the Rector had to perform required that he be resident at the University at least during the College session, and this was laid down in the statutes of the University.

The electors of the Rector seem originally to have been all the Masters (Professors) and all the students. Among the statutes there is one of date 1475 restricting the privilege of electing to the Doctors, Masters, and Graduates; and so not including the undergraduate students. By an Act of the Senatus Academicus confirmed by the Royal Commission of 1625 it is ordered, 'Vetus consuetudo Academiae revocetur, in Rectore eligendo, ut omnia Supposita Academiae' (every incorporated member of the University) 'quae vel discendi, vel docendi gratia, in ea, commorantur, jus suffragii habeant.'[1] An Act of the Commission of Visitation appointed by the General Assembly in 1642, approved of by Parliament in 1649, but included in the Rescissory Act of Charles II. in 1661, expressly excludes the junior

[1] *U.C.* iii. p. 132.

students from voting at the election of the Rector, and limits the privilege to such of them as are bachelors, magistrands, and students of Divinity (i.e., excluding students junior to those of the fourth year). And from that period it would seem the privilege of voting had been confined to the Masters (Professors), the students of Theology, and the students of Philosophy (the Arts students) of the third and the fourth years. Hence Dewar was entitled to vote for Rector in the election in March, 1822, and afterwards. But it will be seen presently that in 1825 the Senatus held that the third Act of 1625 had never been repealed.

For the election of the Rector the electors—Professors and students—as enjoined by the University statutes, divided themselves into four geographical groups or 'nations', as they were called, according to the several districts from which they came. It is believed that the original object of this division was to neutralise the superior influence numerically of the home students. (*The Scot Abroad*, chap. v.) The nations were the Fifani, those from Fife and as far west as Stirling; those north of the Tay were Angusiani; the Lothiani came from the Lothians and as far as Roxburghshire; and the Albani included those from Galloway to Stirling, the West Highlands, and also England. Each nation chose out of its own number one—usually a student, but sometimes a Professor—called an Intrant, and

the four Intrants nominated to the Rectorship, the last Rector presiding and having a casting vote in case of an equality in the votes of the Intrants.

There was one matter which the student electors felt to be a special grievance. Before proceeding to nominate the Rector the Intrants, in obedience to a University statute of 1475, had to take the following oath:—'Juro me in virum majoris dignitatis ac nominis qui mox renunciandus sit Rector in annum sequentem suffragium libere collaturum.'[1] They thought this oath in which they swore to exercise their vote freely was not consistent with the restrictions on their choice.

The 1825 Rebellion

To return now to the entry [534] election of Rector 1/-, in 1825, we repeat the question: Why is this the first and indeed the only occasion on which Duncan Dewar took an interest in the election of Rector? The answer is that as a rule the election of Rector was in all probability a very tame affair indeed, and probably the students, with the exception perhaps of those who were ambitious to be Intrants, took very little interest in it. As has been shown, according to long standing practice, which it was believed was in accordance with the University statutes, there were only four persons of whom one could be

[1] *St. A.U.C.* App. XI. p. 9.

elected Rector at any election, viz., the two Principals and the Professors of Biblical Criticism and Church History; and even of these four there was a rule only one eligible for Rector in any year.[1] Accordingly there was, on any occasion, no choice open to the electors, no opportunity for the discussion of the claims or qualifications of one popular candidate in comparison of those of another: in short, no room for a contest. Consequently the election must in general have been a very dull, uninteresting affair.

But on this occasion, 1825, it was different, very different. The students, the leading men at least, had made up their minds to ignore the regulations, and not to be restricted in their choice of a Rector to the one man of the four prescribed by the laws, or even to any one of the four Viri Rectorales: they resolved to elect a man of their own choice, a man in their opinion truly vir majoris dignitatis ac nominis—Sir Walter Scott. One can imagine the excitement that must have prevailed among the students for weeks and probably for months prior to March, 1825;

[1] This refers to the rule of the statute of 1597 requiring an interval of three years. I doubt, however, if this statute was regarded as operative after the statute of 1625 limited the number of persons eligible. The practice, doubtless, was rotation, and there was little reality in the selection, but I doubt if it was such a farce that unless a vacancy had taken place in one of the qualifying offices only one person was regarded as eligible for the appointment.—Ed.

the meetings and the discussions in this bunk (the term applied in St. Andrews to a student's lodgings) and in that, and in the various howffs which students frequented—discussions on the whole matter, and in particular as to who should be elected Intrants on this very exceptional occasion, who could be trusted to carry out their mandate, and would be willing to face the responsibility and the probable consequences of doing so; involving not improbably to the leaders expulsion from the University, which to a man proposing to enter the Church (as was the case practically with all the senior students from whom most, if not all, the Intrants would be chosen) would mean that his career would be broken before it had begun. It was indeed a serious responsibility for those taking a leading part, for the purpose of the students was practically to ignore the University statutes and to defy the whole Senatus. Dewar's contribution is an indication of the importance and unique character of the occasion.

It was in all probability known in University circles some time before March, when the election was due, what the intention of the students was; and in February, 1825, 'doubts having arisen as to the interpretation of the statutes respecting the election of a Rector,' a Committee of Senatus was appointed to report upon the whole subject; but there is no evidence of the students having been warned of the seriousness of their

intended action, or of its possible consequences, in particular to those students chiefly concerned. What the students proposed to do was a revolution, a defiance of the statutes and of the powers that be. The students must have known that the Senatus would not acquiesce in the election of a stranger as Rector, nay, that the Senatus could not acquiesce in it. The election of Sir Walter would necessarily be declared null and void, and according to the statutes the retiring Rector would continue in office for another year. But what would happen to the Intrants was unknown. However, the students were determined to make their protest, and in selecting Sir Walter Scott they selected the one man who so far as worth, character, and renown were concerned fully answered the requirements, and the election of him would justify their rebellion if the election of any extrinsic person could.

It would appear from the evidence in 1827 of a student before the Commission of 1826[1] that the students, presumably prior to the election of 1825, had asked the Senatus for documentary evidence as to who were eligible as Viri Rectorales. At that time it was practically impossible for the students to examine for themselves the University statutes of bye-gone years. It was only by the permission and help of the Senatus that the information they desired could be obtained. Even if the students had had access to

[1] *U.C.* iii. p. 133.

the old statutes, it is more than doubtful if they could have deciphered them, and they could not have had a kinder, more sympathetic, or abler helper than Principal Haldane. The Principal had apparently tried to satisfy them, but it would seem that the evidence submitted to the students was only to the effect that while the choice of the Rector was restricted to one of the 'Primary Professors,' it was apparently not specified in any document or statute who these Primary Professors were. In short, it would seem that while it might be evident to the students that for very many years the person elected as Rector had been limited to one or other of certain members of Senatus, documentary specific evidence on which this limitation was based was not forthcoming; and it would seem, partly from what has been said above, that such evidence did not exist. The election took place. The Intrants nominated Sir Walter Scott. The Praeses —Professor John Cook—intimated to the Comitia —'Sir Walter Scott is not eligible to the office of Rector in this University,'[1] and then dissolved the Comitia. In such a case, i.e., if no election, the retiring Rector officiated as Pro-Rector or Vice-Rector for the ensuing year. (The term Pro-Rector is used by the St. Andrews University Commissioners of 1840, and the term Vice-Rector is used in the minutes of Senatus.) The Senatus issued an order that it was contrary to the

[1] *U.C.* iii. App. XI. p. 2.

statutes to elect an extrinsic person as Rector, and intimated that any student violating this law would be expelled.

It does not appear that there was any disciplinary action taken in regard to the conduct of any of the students. It may be that this leniency shown by the Senatus was partly due to Sir Walter Scott having expressed in a letter to Principal Nicoll, of the United College, his sincere hope that the young gentlemen's proceeding may be viewed by the Senatus Academicus as the natural, though perhaps ill-considered, emanation of a wish to assert privileges of which they supposed themselves possessed, and that it will not be remembered unfavourably against the individuals concerned.

The Senatus having considered the report of their Committee relative to the election of Rector, found that the electors were bound by the fundamental statutes and immemorial practice to make choice of one or other of the four Viri Rectorales, and that by a University statute of 1475 the punishment assigned for the deliberate violation of the practice in regard to this matter is the expulsion of the offending party. They further came to the resolution that, according to the Act of the Royal Visitation of 1625, which had never been repealed, the right of voting at the election of the Rector should be common to the Masters and all the students of the University, without exception; they found that in future at the election

of the Rector this order should be strictly observed.[1]

The Universities Commission of 1826 in their Report of 1830 state:—'It may be proper to add . . . that in March, 1826, a petition was presented to the Senatus Academicus by a committee of the students of the University to the effect that eligibility to the Rectorship might be extended beyond the four "Viri Rectorales," to whom the choice of the electors is now confined, which petition received for answer that while there was some difference of opinion in the Senatus Academicus as to the public advantage of the extension sought, there was no member of that body who could agree to concede it without such a restriction of the right of voting as would prevent detrimental cabals among the students, and render it a matter of little importance to them on what respectable person the choice might fall.'[2]

The Brewster Quarrel

It would seem that towards the end of the eighteenth century a slackness had taken place in the procedure of the Rector and of the Rectorial Court. The St. Andrews University Commissioners of 1840 state:—'With the exception of the year 1839-40, when Sir David Brewster was Rector, it does not appear that any proper Rec-

[1] *U.C.* 1826, *Rep.* 1830, *rel. St. Andrews*, p. 17.

[2] *U.C. Report*, 1830, *St. Andrews*, p. 17; *U.C.* iii. p. 267.

torial Court has been held under that title for a very long period, and that the powers and the functions of the same have beyond the years of prescription been merged in and exercised by the Senatus Academicus.'[1] Sir David Brewster—a stranger to St. Andrews—was appointed Principal of the United College in March, 1838. In conformity with the rotation of Viri Rectorales laid down in 1597, which had been strictly adhered to since 1825, he was elected Rector for 1839-40, and he attempted while Rector to revive the ancient powers and functions of the Rector, but apparently not with the approval or the support of his colleagues. When on the expiry of Sir David's year of office as Rector Principal Haldane was elected his successor, Sir David impeded his entering on the office and performing the functions of Rector to such an extent that Principal Haldane raised an action of suspension and interdict in the Court of Session against Sir David. The Professors of St. Mary's College raised another similar action against Sir David.[2] Sir David and Principal Haldane differed greatly both on University matters and on matters ecclesiastical, Principal Haldane being strongly opposed to, and Sir David an active supporter of the disruptive party in the Church of Scotland. It appears from a private letter of 11th March, 1840, that Sir David had refused to hand over the

[1] *St. Andrews U.C.* App. XI.

[2] *St. A.U.C.*, App. X.

Rector's gown to Dr. Haldane, who had been elected on 2nd March, apparently thinking that as part of the ceremony of instalment of the Rector consisted then (and it does so still) in the putting on of the robes, Dr. Haldane could not enter on his office without having the robe. Fortunately for all parties to these lawsuits in the Court of Session they mutually agreed to refer the questions in dispute to the members of the Royal Commission on the University of St. Andrews (then recently appointed) as judicial referees. The decision of the Commissioners as judicial referees was against Sir David, and he was ordered to pay the costs.

Dr. Haldane consequently was able to enter on the office of Rector, but the Commissioners as judicial referees interdicted the parties from exercising or assuming any jurisdiction as Rector, except to the extent and after the forms that had been exercised by the Rector within the last forty years, i.e., some of those functions and powers of the Rector and his Court which had been exercised throughout the centuries till about the end of the eighteenth century, but had gradually been merged in the Senatus Academicus, and which Sir David while Rector in 1839-40 had tried to re-establish, were forbidden to be exercised by the Rector in future.

It is noteworthy that after 1840 Sir David, who, according to the rotation of Viri Rectorales strictly observed since 1825, should have been elected

Rector in 1843 and every fourth year thereafter, was never again elected. Possibly it was thought that the best way to prevent him as Rector giving more trouble was not to let him have the opportunity. But this was only effected by infringing the old laws regarding the re-election of past Rectors, especially that of 1597.

The Chalmers Dispute

In 1843, when one might have supposed that the memory of what had happened in 1825 had not passed away, the Intrants were elected pledged to their constituents—which included some Professors, though they may not have taken part—that they would vote for Dr. Chalmers as Rector, and they did so.[1] Dr. Chalmers was undoubtedly vir majoris dignitatis ac nominis; he had been a student of both the United College and St. Mary's; he had been for years assistant and acting Professor to the Professor of Mathematics in the United College, and had been Professor of Moral Philosophy in the same College from 1823 to 1828, but he was not now on the staff of the University. The circumstances of 1825 and 1843 are somewhat different. Since the earlier date the Report of the Commission of 1826 had been published, and the evidence taken by the Commissioners and many of the University statutes had been pub-

[1] *St. A.U.C.* App. XI.

lished, and were accessible to the students, if not in St. Andrews, at least elsewhere. The election of Rector took place on Monday, 6th March, 1843. On the following day the Senatus Academicus declared the election of Dr. Chalmers to be null and void, and that the late Rector, Dr. Buist, should, according to usual practice, officiate as Vice-Rector during the ensuing rectorial year. The four Intrants were together called in, and stated in reply to questions that they were not aware they were violating a University statute, though they admitted that they knew they were not acting in conformity with immemorial usage. On being called in afterwards, one at a time, three refused to be admonished, and denied the jurisdiction of the Court (had Sir David held any communication with them ?); and they having withdrawn, the Senatus resolved that sentence of expulsion from the University be pronounced upon them, and this was done. Sir David Brewster dissented from the decision of the Senatus. Sir David was of opinion that such a case of discipline belonged to the Rectorial Court, and not to the Senatus, which therefore, in his opinion, acted ultra vires in expelling the students. The Senatus expelled the students on Saturday, 11th March, 1843, and on the following Monday Sir David, without taking any step to get the sentence rescinded, and before any such step was taken by the students, wrote as follows to Professor Duncan, and similar letters to the other Professors of the

United College, of whose classes one or other of the students just expelled were members:—'As Principal of the United College, and by its foundation charter having authority over all persons and things within it, I hereby require you to admit to the Mathematical Class Mr. Daniel Stewart, who has been illegally expelled by your vote and that of other members of the Senatus Academicus, pretending to exercise the powers of the Rector and his Assessors. In the event of his being refused admission and instruction, I hereby notify to you that I will hold you personally responsible to that act of injustice to a meritorious student, and of insubordination to the authority under which you are placed.

(Signed)
D. Brewster, Princ., United College.
St. Leonard's College, March 13, 1843.
To Professor Duncan.'

As regards the contention of Sir David Brewster about the illegality of the Senatus' action, the Commissioners state that with the exception of the year 1839-40, when Sir David was Rector, it does not appear that any proper Rectorial Court has been held under that title for a very long period, and that the powers and functions of the same have beyond the years of prescription been merged in and exercised by the Senatus Academicus.[1]

[1] *St. A.U.C.* App. XI. 4.

In spite of a petition from the students as a body, an apology from the three Intrants, and a recommendation from the St. Andrews University Commissioners of 1840, then sitting in Edinburgh, to whom the students of the University had appealed by counsel, the Senatus by a majority could not see their way to recall the sentence of expulsion without in their judgment doing essential injury to the discipline and the best interests of education in the University. The Commissioners shortly afterwards—5th May—visited St. Andrews in connection with their business, and themselves recalled the sentence, and restored the three Intrants to all their rights and privileges as students. The Pro-Rector (notice the order), the Professors of the University, and the expelled students, having been called into the meeting, the deliverance was read to them. At the same time the Commission rebuked Sir David Brewster for his conduct as Principal of the United College above described. The Commission characterised his conduct as unwarrantable, of bad example in itself, and inconsistent with the discipline of the University, and expressed the hope that he might be more cautious in future in disregarding the sentences of the highest Court exercising permanent authority in the University. Further, the Commissioners strongly recommended the Senatus to rescind that part of the statute passed in 1475 where the students are required to give an assurance, pre-

paratory to the election of the Rector, under penalty of expulsion, and also to abolish the oath exacted from students on the same occasion, as it was now unnecessary and unsuitable.[1] So the action of the students gained some success.

It is interesting to notice that the Secretary of the Committee, appointed at a general meeting of students of the University for the purpose of attending to the interests of the three Intrants, was Alexander Ferrier Mitchell, at that time a Divinity student, who five years later was Professor of Hebrew in St. Mary's College, and afterwards Professor of Church History there, and in 1885 Moderator of the General Assembly. It is of interest to note that St. Andrews has furnished no fewer than twenty Moderators of the General Assembly of the Church of Scotland.

The present rules and conditions as to the election of a Rector were introduced by the Universities (Scotland) Act, 1858, but, as already mentioned, it is noteworthy that Sir David Brewster was never again elected Rector after 1843, with the inevitable accompaniment that the Order of 1597 was disregarded.

[1] *St. Andrews U.C.*, App. XI.

CHAPTER IX

Tobermory

In the summer of 1822 Dewar teaches at Tobermory, either in a school or in a family—probably the former, as he lives in lodgings [124], [146], and receives school fees [170]. He has his trunk with him [123]. How he got to Oban—fully seventy miles from home—and how he got his trunk so far, there is no record—no item of expenditure. It is said a coach used to run regularly on the south side of Loch Tay, from Aberfeldy to Killin, and probably one from Killin to Oban. Certainly there was a post gig from Aberfeldy to Killin, but these did not carry passengers or packages. As has been mentioned, an elaborate system of conveyance by carriers existed throughout the country, by one of which the trunk may have been conveyed to Oban, though no carrier's charge is mentioned. From Killin our friend would walk to Oban—fifty miles—staying for a night with friends. From Oban he goes to Tobermory by the *Highlander* steam packet [122]. This was a paddle steamer of only fifty-one tons,

and, according to advertisement in the *Glasgow Herald* of 1822, it sailed from Glasgow up Loch Fyne and through the Crinan Canal for Icolmkill and Staffa, calling at Easdale, Oban, Loch Don, Aros, and Tobermory.

'WHIPE'

On his way to Tobermory Dewar spends 6d [128] on 'whipe.' By some it is thought that whipe was the name given to what was often known as mourning bands, sometimes called 'weepers', bands of white muslin or cambric placed round the edge of the cuffs of the coat worn at funerals. On and after the first Sunday which occurred subsequent to the date of the funeral, these weepers were worn by near relatives. Later during a period of half mourning they were covered with crepe, a wise provision, for by this time they were generally soiled. It is not likely that the death of a near relative of Dewar's would coincide with the date of his journey to Tobermory to fill a post, though it is quite possible, for the neighbourhood of Killin is where the Dewars of Glendochart, cousins of Duncan Dewar, had their habitat. It is also suggested that whipe may be the small beer known at that date as penny whip, or wheep. The latter form is used by Burns in the *Holy Fair*, st. 19—'Be't whisky gill or penny wheep,' etc. Dewar pays 6d [128]. The Rev. G. W. Mackay, M.A., Killin, informs me that in

Dewar's time and considerably later there were all over the Perthshire Highlands houses licensed to sell whipe. This word, probably connected with the Gaelic word *uibé* (meaning a mass, lump, as of dough), was the name given to a refreshment, very welcome to a pedestrian traveller, consisting of a glass of grog and a bannock and cheese. The licensee was called a vintner, but his license did not permit him to put up the traveller overnight. The house was not an inn or hotel. The cost was about 6d. In view of his intended prolonged sojourn in somewhat uncivilised regions Dewar invests in soap [129], and also in blacking [133].

'Spruce Beer'

During his stay in Tobermory Dewar buys a bottle of spruce beer for 4d [139]. As this beverage is no longer well known, the following notes by Sir David Prain and the Very Rev. Dr. Paul may be of interest. Spruce beer was a popular drink in Aberdeenshire, at anyrate about seventy years ago and later. One never saw it in the City of Aberdeen, but when on Saturday walking excursions one came to know many roadside 'shoppies'—a quite famous one was 'Ale Maggie's,' six miles out of town, on the Ellon turnpike, where one could get a particularly noted brand of 'spruce beer.' It was a home-made article, and was regarded by farmers and those who drank toddy after their mid-day repast as of the nature

of a ' temperance tipple.' Good spruce beer was sharp in the taste, exhilarating and refreshing, especially on the way home after a long country excursion. The ' shoppies ' generally had on their signboards an intimation that the shop-keeper (usually an elderly female) sold

Spruce Beer,
Snuff,
& Tobacco.

One did not get ' ale ' or ' spirits.' No license was required for the sale of it, and it used to be sold in Aberdeenshire at a penny a quart bottle. The stuff was not unknown in the Mearns, but it was not so popular there in spite of the proximity of the counties. The Men o' the Mearns differed then from the Folks of Deeside in more than their vowel sounds.

There was a superficial and quite erroneous idea that the beer called ' spruce ' was somehow directly connected with the tree we call spruce, and in some brands of the drink spruce tops were used to give it a flavour, just as ' Etnach ' (juniper) berries were sometimes used in Upper Deeside to give a gin-like flavour to whisky. Etnach berries were offered for sale at the ' Timmer ' Market in Aberdeen, and were bought by townsfolk for the purpose of adding them to their whisky jars. But obviously this etymology of ' spruce ' as a name for the beer was of the *post hoc ergo propter hoc* variety. It is true we now speak of the ' spruce

fir,' and are so accustomed to the word in this connection that we drop the substantive, and have turned the adjective into a noun. But as late as 1612, as we know, the dutiable commodities imported into Scotland still included 'spruce leather,' as distinguished from 'Moscovia leather,' 'spruce canves,' 'spruce lint,' and 'spruce yarns.' Spruce was, in fact, the Scottish equivalent of 'Prussia,' and Prussia was then regarded as a province of Poland. The word was therefore really equivalent to 'Polish,' and 'spruce beer' became our name for a light beverage of the type we now call 'Lager' or 'Pilsener,' as contrasted with the 'strong ale' [121] of which Dewar partook before his voyage from Oban to Tobermory, reversing Mr. Lloyd George's famous financial bye-word, seeing that he paid 9d instead of 4d for his drink, and doubtless benefited less by the ale than he might have done by the beer. The probability is that 'spruce clothes' and spruce attire generally may be traced to the same source; for although Prussia was not famous for fine raiment, Poland was, and Scottish traders with places like Koenigsberg (which they always wrote Queensburg or Queensbrow) and Dantzig would come in contact with Polish officials in these Baltic trading centres, and be struck by their dress. [Spruce beer: the modern use is apparently not due to but rather the source of the German Sprossenbier. —*English Dictionary.*]

Back to St. Andrews

After a residence in Tobermory of about six months Dewar returns home, not by the way he came, but by the *Highlander* steam packet to Glasgow, apparently not round the Mull of Kintyre, but by the Crinan Canal. After his arrival in Glasgow he sends his trunk to St. Andrews, by carrier probably, for which he pays the large sum of 11/6 [162]. From Glasgow he travels by the Forth and Clyde Canal in one of the track boats drawn by one, or perhaps two, horses to Castlecary, where the canal is crossed by the high road to Stirling and the North—a distance of about twenty miles. As the canal lies in a hollow in the hills, both sides are very picturesque, and a magnificent view would be had from the boat. The surface of the water is above the level of the ground through which it passes; the banks or towpath are very low, only about eighteen inches above the water level. As it was November, the hills might be covered with snow. The Campsie Hills and the Kilsyth Hills are very beautiful in almost all weathers. The rate of travel on the canal was about four miles an hour; consequently if he left Glasgow at eight he would not be at Castlecary till after mid-day. From Castlecary he finds his way home probably via Crieff, thirty-five miles from Castlecary. It would be long after dark in the November evening before he got to Crieff, and either that night or next forenoon he

would reach home. After a brief stay he proceeds to St. Andrews by the usual route with a somewhat light trunk, judging from the porter's fee at Perth [157] and the payment to the St. Andrews carrier [163].

For his five and one-third months of teaching at Tobermory, Dewar gets as remuneration £12 4/6 [170], or about 10/6 a week. His expenses for board, lodging, and travelling amount to £10 1/6 [168]. He thus makes a net profit for the summer of £2 3/-—less than two shillings a week—and his experience. And such is the remuneration of a man of twenty-one, who has been three years at College, for teaching a school for half a year.

Arran

In the summer of 1826 Dewar, having then finished what we now call his Arts course, and having also been for three sessions at St. Mary's College, takes the post of tutor to a family in Arran. On his way from Acharn to Arran he goes via Crieff, evidently by some vehicle, for he pays toll [702] somewhere—probably at Corriemuckloch, three miles from Amulree, and perhaps also at Gilmerton, near Crieff—and stays the night there in lodgings [705] for the modest sum of eightpence; thence by the mail coach as far as Stirling, and from there by a noddy, or small cab, to Castlecary, whence he goes to Glasgow by the Forth and Clyde Canal. For the twenty-

two miles by coach from Crieff to Stirling he pays 8/6 [706], the twelve miles by noddy which presumably must have been shared with other personages from Stirling to Castlecary cost only 1/6 [708], and the fare on the canal is 2/- [709], compared with 1/9 [153] four years before—but this is now the height of summer. The carriage of his trunk to Glasgow, probably by carrier, is 6/6 [711]. After a stay of three weeks in Glasgow, during which he takes lessons in English, and perhaps also in elocution, he sails in the end of June by the *Inveraray Castle* to Lamlash [743]. This *Inveraray Castle* would be the second steamer of that name. It was built in 1820, of 70 tons, and 40 N.H.P. The first of the name was one of the very earliest steamboats built in 1814, two years after the *Comet*.

The name Paterson [790] with other considerations seem to indicate that the family in which Dewar taught was that of Mr. Paterson, the Duke of Hamilton's factor, who lived at Lamlash. It seemed at first sight that Dewar's indulgence in tea upon landing at Lamlash [745] indicated that his destination was some distance off, but it is possible he had not enjoyed the long voyage, and very probably he was hungry, and perhaps did not know exactly how far he had still to go—for evidently he was not met as he came off the boat; and perhaps he thought he would be none the worse of a wash and brush-up and to have

the edge taken off his appetite before presenting himself at his new post.

Back to St. Andrews for 'Partial Session'

Seven months afterwards, on Friday, 26th January, 1827 [755], Dewar sails from Lamlash to Ardrossan, stays all night in lodgings at Saltcoats [756], and in the morning takes the coach to Glasgow [757], where he stays apparently with a friend till the Monday, when he coaches to Edinburgh [765], and there he stays, presumably with a friend, till Wednesday morning, when he crosses to Burntisland [766], and takes the coach to Cupar—cost 7/- [767]—and thence walks to St. Andrews, arriving there on Wednesday evening, 31st January. There he stays with a friend till Monday in order to put in a 'partial session' (see p. 97) at the Divinity Hall. He returns to Lamlash after a fortnight's absence by much the same route as he went, the trip having cost him nearly £3 for travelling alone. It will be noticed that the expenses of this trip do not include anything in the shape of food during the long journeys. Perhaps he stayed with a friend in Edinburgh, and also in Glasgow, both going and coming, and probably he did so while in St. Andrews. If the 2/- [756] for lodgings at Saltcoats included supper and breakfast, they were uncommonly cheap. But possibly the explanation of the

absence of food items was that his pockets were well stored. He stayed in Glasgow over the night of the 8th, sailed to Saltcoats on the 9th, and reached Lamlash on Saturday, the 10th, having spent during the trip upwards of £4 on books, which accounts for the 'portrage' [784]. His lodgings in Saltcoats on the return journey cost 4/9 [783]. But there is nothing paid for food during the long journeys between St. Andrews and Edinburgh or Edinburgh and Glasgow, unless 'sundry expenses' [792] are intended for this. On completing a year's stay in Arran[1] he returns home to Acharn, giving to his pupils and to some friends various presents, one being a pair of trumps, or Jew's harps [789], at one time a favourite musical

[1] According to *Scott's Fasti* Dewar began his ministerial career as assistant or local missionary at Brodick in the parish of Kilbride, Arran. If this statement be accurate he would appear to have made a favourable impression in Arran. But *Scott's Fasti* supplies a key to Dewar's original introduction to Arran. The minister of Kilbride at that time was Allan MacNaughton, who like Dewar, to whom he was seven years senior, was born in the parish of Kenmore and educated at the University of St. Andrews. MacNaughton was afterwards minister of Lesmahagow and obtained a D.D. from St. Andrews. He was the grandfather of the Rev. Dr. Thomas Burns of Lady Glenorchy's, Edinburgh, who has done so much for the rescue and preservation of the archives of the church. MacNaughton's first wife, Mary Maxwell, came from Aros, near Tobermory, which seems to account for Dewar's employment there.—Ed.

instrument in the West Highlands. A similar pair was purchased in Glasgow in 1822 [150]. Dewar's salary for the year's teaching was £30, besides his keep. The cost of his journeys from home to Arran and back, and of the trip from Arran to St. Andrews and back for his 'partial session,' the cost of the books bought, and the two suits of clothes [817], [818], almost exhaust the £30 of salary, leaving him at the end of the year only twelve shillings and tenpence.

'The Weaver's Glass'

On his way home from Tobermory in 1822 Duncan Dewar buys a weaver's glass—for 10d [152]—probably as a present to his father, a hand-loom weaver at Acharn. A weaver's glass consists of a small magnifying glass mounted so that by it the hand-loom weaver can easily examine his work, and ascertain whether he is making the weft of the required fineness, i.e., whether the threads are sufficiently close to one another. For this purpose the glass is variously mounted. One form consists of a rectangular frame or box of brass about one inch in section and about two inches high. The lens is fixed in the top, and the bottom is open. In the edges of the bottom, segments are cut of different lengths, the longest about an inch, and the others respectively the half, fourth, fifth, etc., of that section. The largest section is thirty-seven fortieths of an inch long, i.e., the fortieth part of an ell (thirty-seven

inches), which in Scotland is the unit of measurement in weaving. This length—the fortieth of an ell—is called in Scotland a 'porter,' and the instrument is often called a porter glass. By means of the glass standing on his work the weaver could see a portion of it considerably magnified, and was able to count easily the number of threads in the length of a porter; or, where the work was very fine, in some of the subdivisions thereof; and thus know if he was making the threads of his work of the requisite closeness. Burns refers to the fineness of linen in *Tam o' Shanter*, when he is describing how Tam saw the witches dancing hornpipes, jigs, strathspeys, and reels in Kirk Alloway, and hints what might have happened had 'the carlines been queans with sarks o' snaw-white seventeen hunder linen'—that is, linen with 1700 strands, or 3400 threads to the ell. In *Redgauntlet*, when Wandering Willie finds by his delicate sense of touch that Darsie Latimer has 'seenteen hundred linen on his back,' he counts that as one piece of evidence, along with others, of his being a real gentleman. A 'porter' of this linen would contain 85 threads; or, a more convenient length in this case, the fifth of a porter would contain 17 threads. Some idea of the fineness of 1700 linen may be found by comparing it with a linen pocket-handkerchief, which will be found to have from 80 to 100 threads per inch, i.e., the 1700 linen was nearly as fine as a good pocket-handkerchief.

A simpler form of weaver's glass consists of a lense in the top and one aperture in the base, the length of which is a porter or a simple fraction of a porter.

The fineness of the linen depends primarily on the thinness of the thread of which it is made. In Burns' day the yarn was spun by hand, and the fineness of the linen is therefore an extraordinary tribute to the skill of the workers, both spinners and weavers.

It may be remarked that nowadays a weaver's glass costs 10/6. In the above information on a weaver's glass I am specially indebted to, among others, the Rev. Dr. Mackenzie, Kilbarchan; Mr. John Lumsden, Freuchie; and Mr. Philip Boase, St. Andrews.

CHAPTER X

Visit to Edinburgh

The episode of the visit to Edinburgh at the New Year of 1826 is an interesting one. Apparently Dewar went to visit a friend. He certainly stayed with one, for there is no entry for board or lodging during his stay in Edinburgh, and he gives Donald Stewart's landlady a tip [612] when he leaves. A student—Donald Stewart—matriculated at St. Andrews in the same year as Dewar, and was in various classes there in the years following. Moreover, a Donald Stewart signed the Petition to the Senatus in 1825 about the restrictions on those eligible for Rector, and a minister of that name was licensed in 1832 who had been a St. Andrews student[1] in 1825-6. This student may have migrated to Edinburgh Univer-

[1] Donald Stewart, born in Breadalbane, 1799, was educated at the University of St. Andrews, and was licensed by the Presbytery of Mull in 1832. In 1839 he was ordained to Tobermory, and in 1843 he was translated to Fortingal. Accordingly, by birthplace, education, sojourn in Mull, and ministry in Central Perthshire, his

sity, but if so he does not appear to have matriculated there. Perhaps he was exempted seeing he had matriculated at St. Andrews. Or he may have been teaching in Edinburgh during one year of his Divinity course.

Dewar starts from St. Andrews early on Friday, 30th December, and walks to Kirkcaldy, about twenty-four miles. There he spends 2d [598] on apples—not a very satisfying meal after his long walk. He must have had a 'piece' with him. A steamboat would take him to Newhaven, fare 1/6 [599]. It is doubtful if, considering the long walks he had before him, he would take a greatcoat or a plaid. The passage would be cold, and perhaps rough, so he has a bottle of 'Mull(ed ?) porter' at Leith [600]. He stays in Edinburgh—it was probably his first visit to the ancient, romantic, and beautiful city—till Tuesday morning, when he crosses the Forth to Burntisland [607] by a boat leaving Newhaven at 10.30, and walks thence to St. Andrews, a distance of about thirty miles. He has something to refresh him at Kirkcaldy [608], and tea at Kennoway [610], when more than half-way home, and he would reach St. Andrews tired after a long day. It may be noted that just the day

career was parallel with that of his friend Dewar. He died in 1855. His widow, Agnes Shiels, died in 1875, and though she was only 57 she was predeceased by all the six children of the marriage, five of whom died between the ages of 17 and 30. What tragedy sometimes lies beneath the dry page of a family record !—Ed.

prior to this visit his black coat was apparently returned after having been mended at a cost of 8/- [596]—a not inconsiderable sum—sufficient, one would think, for a good overhaul, making the coat just as good as new ! He does not seem to have had any luggage, certainly no trunk, and yet it will be noted he buys a comb [602] on the Monday, which looks as if that was the one indispensable article he had forgotten.[1]

Visit to Theatre

From a glance at his Memorandum Book we see that during his visit he went to the theatre—perhaps, indeed not improbably, it was for the first time in his life, even if we do not forget the 'shows' he visited in St. Andrews. One may ask: Was this visit to the theatre a mere incident in his excursion, or was it a chief occasion for this unusual holiday ? There were undoubtedly very special attractions in the Edinburgh Theatre at that time. The great comedian, Charles Mathews, senior, was playing that week in Edinburgh, and his benefit was announced for Saturday (31st December), the day after Dewar's arrival. On that night Mathews was to appear

[1] People of the class from which Dewar came can still 'week-end' with marvellously little impedimenta. This virtue does not seem peculiar to Scotland. The experience during the war of Edinburgh hosts who offered to entertain colonial officers was that they generally arrived with nothing but what they 'stood up in.'—Ed.

in no less than three pieces. According to the *Edinburgh Courant*, there was to be first a scene from the favourite farce, *Killing no Murder*, called *A Day at an Inn*; next, *The Bashful Man*, in two acts, in which Mr. Mathews as Mr. Blushington, the Bashful Man, was to sing 'The Frolics of a collegian' (which would surely appeal to our St. Andrean); and, lastly, *Jonathan in England*, in which were to appear not merely Mathews as Mr. Jonathan W. Dubikins, a real American, but also Mr. Charles Mackay, a well-known popular comedian, whose Bailie Nicol Jarvie is historical—surely a most attractive programme, and likely to appeal strongly to a young man. One naturally concludes that Dewar would not lose this chance to see Mathews, but perhaps we are a little premature in coming to this conclusion. On reference to the *Courant* we find there was apparently an equally strong theatrical attraction on the Monday, though of a different character. The celebrated actor, Vandenhoff, the most distinguished tragedian at that time, was announced to play *Coriolanus* on the Monday. Dewar, possibly a young man of a serious turn of mind, certainly a Divinity student of the third year, may have thought Mathews too frivolous; and that if he visited a theatre at all it would be more suitable to his profession to do so when his mind would be elevated and impressed by Shakespeare's great play. By a change at the last moment *Macbeth* was substituted for *Coriolanus*. The probability

that Dewar did see *Macbeth* is strengthened when we find that a week or two later he bought a copy of that play [645]. Moreover, on looking at the Memorandum Book we see that the expenditure at the theatre is entered as on the Monday, when *Macbeth* was presented, not on the Saturday, when Mathews' benefit took place. We are practically forced to conclude that he did go to see *Macbeth*. But the matter is not quite solved yet. He pays for the theatre 3/-. Now that strikes one as a large amount for a poor student to pay for admission to a theatre—an extravagant sum for one in his position. By the courtesy of the present management of the Theatre Royal I learn that the prices of admission to the Edinburgh theatre for these weeks were 3/- for pit, 3/- for boxes, 2/- for gallery, and 1/- for upper gallery. The entry in the Memorandum is, 'To a ticket, Royal Theatre, 3/-.' Apparently, therefore, if this represents one visit without a friend, Dewar secured a good place. The cost of the whole trip, however, was only 13/2½.

It may be that the visit to Edinburgh had been suggested by the abortive election of Sir Walter Scott as Rector of St. Andrews University in the preceding spring; for, as has been mentioned, a Donald Stewart signed the petition about candidates for the Rectorship (referred to on page 171), and Duncan Dewar may have hoped to get during his visit to the Modern Athens, a glimpse of the great poet (for it was not till the following year

that the acknowledgment of the authorship of the Waverley Novels was made); and in those days there were no photographs and no picture papers in which Sir Walter's portrait might have been seen. But if he had this hope, he would be disappointed, for Sir Walter was then at Abbotsford, whither on the Tuesday—the day Dewar returned to St. Andrews—Mathews and his son went for a brief visit.

CHAPTER XI

Dewar's Case Typical

Dewar's case is a fair sample of how families in Scotland in humble circumstances a hundred years ago, and even much later, were able, by dint of economising and self-denial at home, to provide out of the slender purse sufficient to enable one son—if deemed a lad of parts—and in some cases more than one, to attend College. Dewar's father was a hand-loom weaver on Loch Tay side. His pecuniary income must have been very small, and there were seven other children in the family. In trying to estimate the sacrifice made by the family in sending a son to the University, one has to bear in mind not only what was paid out to him in cash, but what was lost to the household by his absence at the University instead of remaining at home. Had this lad been at home, he would have been able at the least to have done as much work as could have sufficed for his maintenance; or had he been sent to some business or trade in a town, he would have cost the family little or nothing, and before long have been adding to

the general store. During the seven years at the University Dewar received out of the family purse in money alone some £80 at least. Doubtless, as in all similar cases, the family cheerfully submitted to the necessary self-denial. Nor would it cause wonder or even criticism on the part of the neighbours. In all probability they would approve and admire the parents, nay, even perhaps envy them having a son reputed to be so clever and so learned. Nor was the knowledge by the student of the self-denial at home without its good influence on his work. It would tend to stimulate him to work hard and do his best.

The Carnegie Trust

At the celebrations in 1901 of the ninth jubilee of Glasgow University one of the distinguished men upon whom was conferred the honorary degree of Doctor of Laws was Andrew Carnegie, whose munificent gift to the Scottish Universities had recently been announced, and has been of the very greatest value to them in many ways. At a banquet it fell to Principal Story to propose the health of Dr. Carnegie. After an eloquent and cordial appreciation of the great generosity of Dr. Carnegie, the Principal went on to give expression to a fairly general feeling of doubt as to whether the proposed use of a considerable portion of the income in the payment of students' class fees was the best. He said that when he was minister of the parish of Rosneath, one of

his parishioners, a small farmer, sent more than one son to the University of Glasgow. They all did well there, stimulated in their studies probably by the knowledge of the self-denial required at home to maintain them at College. 'I wonder,' Principal Story went on, 'how this man and his wife would have treated the payment of fees by the Carnegie Trust. I am not quite sure what the father would have been disposed to do, but I am perfectly certain the mother would not have taken a penny of it.'

From the beginning of the century the Carnegie Trust for the Universities of Scotland, incorporated by Royal Charter to administer Dr. Carnegie's munificent gift, has been of great service to the Scottish Universities in many ways, the most important probably being (1) the institution of a number of valuable scholarships and fellowships for the encouragement of senior students, who have distinguished themselves in some branch of knowledge, to prosecute their studies further, and to engage in research; and (2) its quinquennial distribution of large annual grants of money for the ensuing five years towards the development of each of the Universities, in accordance with the suggestions made in each case by the University Court of that University.

Vacation Jobs

It was often the custom of such lads as Duncan Dewar to act in summer as teachers in public

elementary, or other schools—as Dewar did at Tobermory—or, like Dewar in Arran, to be tutor in a family for a whole year; and this was why the tenour of the certificate obtained for his work in this or that class at College, referred to in Chapter II., was so valued by the student, and the need for obtaining such exercised so strong an influence. And since, as in the Tobermory case, the pay for the whole summer's work, after satisfying his own maintenance for the period, was sometimes, probably in general, not nearly sufficient to defray the expense of a session at College, the student in such cases had to continue at the summer work during the whole winter. Consequently if an Arts student he had to extend his course of study for one additional year, or if he was a Divinity student he might manage to escape from his work for a week or so, as Dewar did in 1826-7, so that he could pay a visit to the University and comply with the slender requirements of a 'partial session.' In such cases, and they were by no means rare, the University course which was required as a minimum before entering the ministry might extend over a considerably longer number of years; the attendances at College in such a case not being necessarily in consecutive years, but with a break for a year or more every now and then. Even after the course was completed and license obtained, the candidate might not be so fortunate as to get a vacant parish, and often he had to continue as a schoolmaster or a

tutor until fortune smiled. For a similar reason a tutorship in a family of position was much sought after, as in addition to the social advantages to be gained, and perhaps also seeing something of the world, the influence of such a family might be effective in obtaining for the tutor a presentation to a parish from its patron.[1]

Bursaries

There is no evidence that Dewar won a bursary for his Philosophy—or, as it is now called, his Arts—course at the University; but bursaries were few in number, and it is not likely he would be as well prepared at the commencement of his College course as some other bejants. There is no evidence in his memoranda of a bursary till his third session, when he has £2 [117], and in 1822-3 £9 [335]. It was the practice of the Principal and Masters in the United College, when a Foundation or other bursary in their gift fell vacant before the end of its period of tenure—which was usually four years—in consequence of the student who held it not completing his course—to divide the sum thus disposable for each year that was still to run among poor and meritorious

[1] Prior to the Disruption the supply of licentiates was much greater than the demand for ministers for vacant parishes. Consequently there was often a number of years to wait, and not infrequently waiting proved in vain, and the licentiate settled down as a parochial schoolmaster.—Ed.

students; and the inclusion of these two sums of £2 and £9 in Dewar's income shows that he was twice at least regarded by his Professors as a meritorious student. Apparently he won a Divinity bursary [457], [554], [696], the value of which varied slightly from year to year. In 1825-6 there is in addition to his bursary the item, 'Received from Edinburgh, £6' [695]. Efforts have been made to find out what this was. In his Memorandum there appears to be nothing to indicate that it was remuneration for teaching or tutoring or preaching. From its amount it seems to be a grant, but, if so where did it come from? There seems to be no trace of such a payment from the Royal Bounty Committee of the Church, or from the Presbytery of Edinburgh, or from the Scottish Society for the Propagation of Christian Knowledge, and the Highlands and Islands Committee had not then been started; and there does not appear to be a payment of such a sum to Dewar from Edinburgh in 1825-6 through the Bank of Scotland, the only bank at that time with a branch in St. Andrews.

A Pious Assembly Provision

While trying to discover the source of this sum of £6 one discovered that the General Assembly of the Church of Scotland in 1616, at the instigation of the Lord High Commissioner representing His Majesty, resolved, 'for the help of the posterity and furtherance of religion, that a special care be

taken of the Divinity College in Sanct Andrews; and to that effect, that every Diocie shall furnish two students, or as many as may make the number to extend to twenty-six; and the half thereof to be children of poor ministers to be preferred by the Bishop of the Diocie; providing always that these who are furnished within the Province of Glasgow—that is to say, the Diocies of Glasgow, Galloway, Argile, and the Isles—shall be brought up in the College of Glasgow, and not to be restricted to Sanct Andrews, but when they pass Doctores only.'

In furtherance of this resolution there are numerous references in the records of several Presybteries to the necessary collections made throughout each Presbytery, the amounts of the bursaries, and so on. For example, the Presbytery of Dalkeith from 1616 onwards had collections in its several parishes 'for ye entertenment of 26 students of Divinitie in St. Andrews.' So had the Presbytery of Linlithgow. This is striking in Presbyteries so near Edinburgh, where in the University there was one Professor of Theology from the days of Robert Rollock onwards; and a second Professorship was instituted in 1702.[1] Under Episcopacy the Edinburgh and the Dalkeith Presbytery were in the diocese of the Bishop of St. Andrews. This scheme providing for Divinity students to study at St. Andrews continued for a hundred and twenty years, until it

[1] Grant's *University of Edinburgh.*

was terminated by the General Assembly in 1737, which happened to be the year of the Porteous Mob. Consequently there was due provision made by the Church for the entertainment at St. Andrews of such an Edinburgh lad as Reuben Butler when studying for the ministry, as mentioned by Sir Walter in the *Heart of Midlothian*. Butler, by the way, was a native of the Presbytery of Dalkeith, and therefore, presumably, eligible for a Dalkeith Presbytery bursary if the Presbytery of Edinburgh had none to spare for students at St. Andrews, which is doubtful. At all events, it would seem that Sir Walter had good grounds for believing there was no financial obstacle in sending Reuben to the city by the Northern Sea.

Moreover, it is not impossible that some bursaries or provision for maintenance of students of Divinity at St. Andrews had been in existence in pre-Reformation days, and consequently before the foundation of the College of Edinburgh; for in these pre-Reformation days students belonging to the South of Scotland and desirous of entering the ministry had practically to choose between the Universities of St. Andrews and Glasgow. That there was a considerable number of students at St. Andrews from south of the Forth is evident, because one of the four nations into which the St. Andrews students were divided for the purpose of electing their Rector was called the Lothiani, and was confined to the natives of the Lothians and Peebles, Selkirk, Berwick, and Roxburgh.

Investigation, however, of this ancient ecclesiastical association of the Churches in the Lothians with the University of St. Andrews does not solve the problem of Dewar's six pounds from Edinburgh. But so much of the record of this old-time student has yielded itself to elucidation that one need not complain of the six pounds, which were doubtless none the less acceptable to Duncan Dewar, in respect that they were to provide a problem the solution of which was to baffle one of the successors of Thomas Duncan in the Regius Chair of Mathematics in the University of St. Andrews.

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PRINTED IN GREAT BRITAIN
BY ROBERT MACLEHOSE AND CO. LTD.
THE UNIVERSITY PRESS, GLASGOW