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I.

THE PERSON OF CHRIST—THE SUPREME TRUTH OF CHRISTIANITY.

BY PROF. T. G. APPLE, D.D., LL.D.

THE central truth of all Christ's teaching was Himself, His person and character. In this He differed from all other religious teachers. They taught a system of truth as something apart from their personality. They were heralds of truth which they claimed to be in some sense inspired, to be from God, but they did not claim themselves to be the original source of the truth. They did not claim to be more than human, but acknowledged themselves to be partakers of the frailties and imperfections that pertain to all other men. Jesus Christ not only taught the truth, but He claimed to be the source of the truth, yea, to be Himself the truth. The main purpose of His ministry in the world was to make Himself known to men and to be believed in by men in order that they might be saved. All His other teaching was subordinate to this, and constantly led up to this. This is the purpose of the four gospels, to make

III.

INSTITUTIONS OF LEARNING IN THE MIDDLE AGES.

BY REV. PHILIP SCHAFF, D.D., LL.D.

BOOKS AND LIBRARIES.

Th. Sickel: Monumenta graphica Medii Aevi. Vienna, 1858 sqq. (Splendid photographic reproductions), W. WATTENBACH: *Das Schriftwesen im Mittelalter.* Leipzig, 1871, 2d ed. 1875.

AFTER a long period of ignorance or mere traditional learning during the commotions incident to the migrations of nations and the first settlement of the new races in Europe, there began, in the eleventh century, a new era for theology and philosophy in the founding of the Universities, and the rise and progress of Scholasticism and Mysticism.

The revival of literary interest suggested the establishment of new institutions of learning, and these in turn spread education and largely increased the number of teachers and students.

The multiplication of convents was due to religious motives, but incidentally it aided also the cause of learning, and led to the increase of libraries and literary activity. The Benedictine monks deserve the first rank among the preservers of ancient classical and patristic literature and the founders of libraries. Books for devotional purposes were a necessity for every convent and cathedral church. It was a current saying that "a convent without a library is a fort without arms."

The books most frequently copied were the Latin Bible, especially the Gospels and the Psalter, liturgical books, the works of Augustin, Jerome, Cassiodorus, and Gregory I., among the Fathers; Virgil, Cicero, and Horace among the classics.

The monks were illuminators and binders as well as tran-

scribers of books. Many mediæval Bibles and missals are most beautifully illustrated, richly bound in wood or leather, studded with knobs and bands of gold and silver and closed with broad clasps. Rare and important books, in public libraries, were secured frequently by chains.

The copyists usually concealed their names, like the cathedral builders, they did their work for the glory of Christ and the Virgin Mary, for the good of posterity and for reward in heaven. At the close they express, in verse or prose, thanks to God for the completion of their task, good wishes for the reader, and a request for his prayers. The most frequent subscription is: "*Finito libro sit laus et gloria Christo.*" A copyist of Horace dedicated the MS. (in the Munich library) to St. Stephen, and asked in return: "*mercedem in cælis mihi redde perennem.*" The transcriber of the *Didache* signed himself (A.D. 1056): "Leo, notary and sinner." Another subscription is:

"The hand that wrote doth moulder in the tomb:
The book abideth till the day of doom."¹

The libraries were limited, and the price of books down to the invention of the art of printing continued very high, much higher than in the classical period of Greek and Latin literature when more people were able to read. King Alfred gave for one book (a cosmography) eight hides of land. A countess of Anjou paid for a copy of the homilies of Bishop Haimo of Halberstadt two hundred sheep and a large quantity of provision.² In 1274 a finely written Bible was sold for 50 marks (about £34), when labor cost only a shilling a day. One reason was the scarcity of writing material.

The Egyptian papyrus (the usual writing paper) almost disappeared from Europe after the conquest of Alexandria by the Saracens in the seventh century (638), and the more rare and costly parchment made of animal skin took its place till the close of the eleventh century, when the art of manufacturing

¹ Wattenbach, *l. c.* p. 416-447, gives many specimens of subscriptions, mostly in Latin, some in German and French.

² E. A. Schmidt: *Geschichte von Frankreich*, Bd. I., p. 347.

paper from cotton rags and afterwards from linen was introduced. Hence the frequent practice of erasing a manuscript in order to substitute another on the same parchment. (The palimpsest MSS.) Even the Bible had to give way sometimes (as in the case of the famous Codex Ephræmi Syri) to writings of far inferior value.

The best libraries were in the convents of Mount Athos, Monte Cassino, Bobbio, Cluny, Tours, Bec, Fulda, Corbey, Hersfeld, Melk, Reichenau, St. Gall. The University libraries date from the 14th century. The revival of learning gave the strongest impetus to the formation of private and public libraries. It began with Dante and Petrarcha, and was patronized by the Medici family of Florence and the popes of the Renaissance, especially by Nicolas V. (1447-'55), the founder of the Vatican library. But the largest mediæval libraries were small compared with the immense modern libraries of Rome, Paris, London, Oxford, Cambridge, Vienna, Munich, Berlin, which are the accumulations of many generations, and may be called the modern cathedrals.

In North America, books accumulate with ten times greater rapidity, owing to the modern facilities in book manufacture and the large and ever-growing number of liberal patrons of learning. Whole libraries of Europe are bought by single individuals for American Colleges and Seminaries.

MONASTIC AND CATHEDRAL SCHOOLS.

Throughout the Middle Ages learning was almost entirely confined to the clergy; and hence the term cleric (*clericus*) was identical with scholar, author, scribe. The period of general and popular education dates from the invention of the printing-press or rather from the Protestant Reformation which opened the Bible to all, and taught the universal priesthood of believers.

The pagan schools of the Roman Empire were swept away by the barbaric invasion. The first Christian schools were attached to convents and cathedrals. They were founded by Charlemagne and his successors, by bishops, monks and noble-

men. In these monastic and episcopal schools, the seven liberal arts were taught in two courses: the *Trivium*, consisting of grammar, logic, and rhetoric, and the *Quadrivium*, embracing music, arithmetic, geometry and astronomy. The division is traced to Cassiodorus and St. Augustin and back to the schools of the old Roman empire.¹ But these sciences were taught very imperfectly; music, for instance, was confined to the chanting of Psalms and hymns, astronomy to the calculation of Easter.

Normandy was distinguished in the eleventh century for schools, to which many youths from Germany and Italy repaired. Lanfranc (1042-'66) and Anselm (1062-'93) taught scholastic theology in the Benedictine convent at Bec, in the diocese of Rouen (founded in 1034), before they were successively called to the archbishopric of Canterbury. The eucharistic controversy between Berengar and Lanfranc, and the nominalistic and realistic controversy between Roscellin and Anselm introduced the scholastic method of theology. Anselm, archdeacon of Laon, surnamed Scholasticus, a pupil of Anselm of Canterbury, and teacher of Abelard, established a flourishing school and wrote a popular exegetical work (*Glossa interlinearea*, 1117). Odo (Uduardus, d. 1113), at Tournay (Tornacum) on the Schelde, some forty miles south-west of Brussels, instructed as many as two hundred pupils in peripatetic style, and created such an enthusiasm for philosophy that students and citizens were seen disputing before the churches and on the streets.

Still more famous were the schools and colleges in Paris out of which grew the University. William of Champeaux (De Capellis) taught first in the cathedral school, and then founded in 1108 the school of St. Victor, where literary studies were combined with canonical life and ascetic exercises, and where during the twelfth century seven cardinals, two archbishops, six bishops and fifty-four abbots were educated. William was soon eclipsed by his more gifted pupil and rival, Peter Abelard, who first taught at the cathedral school of Notre Dame, and then in St. Geneviève. They made dialectics the science of sciences.

¹ See Schaff, *Church History*, Vol. IV., 611 sqq.

The multiplication of studies, the introduction of new methods of teaching, and the tendency to organization and consolidation led to the formation of Universities for mutual protection and encouragement. We have an analogy in the contemporaneous trade guilds which sprang up in all the large cities of Europe.

THE UNIVERSITIES.

GENERAL LITERATURE.

- C. E. BULÆUS (DU BOULAY): *Historia Universitatis Parisiensis*, etc., a *Carolo Magno ad nostra tempora* (1600). Paris, 1665-'73, 6 vols. fol. Von Savigny (III. 338) calls this a standard work, "rich in materials, but prolix and tedious, devoid of method and criticism." Denifle says disparagingly (I. VIII.): "Du Boulay has led us all astray concerning the development of the University of Paris."
- CHR. MEINERS: *Geschichte der hohen Schulen*. Göttingen, 1802-'05, 4 vols. Comprehensive, but chaotic; discussing all sorts of things, but without method. Superseded.
- * FRIEDR. CARL VON SAVIGNY (Prof. of law in Berlin, d. 1861): *Geschichte des römischen Rechts im Mittelalter*. Heidelberg, Bd. III., 2nd ed. 1834. Marks an epoch with reference to the teaching of the Roman law in Paris, Bologna and Padua.
- C. VON RAUMER: *Geschichte der Pädagogik*, vol. IV., 4th ed. 1872.
- J. VON DÖLLINGER (d. 1890): *Die Universitäten sonst und jetzt*. München, 1867; reprinted in his "Akademische Vorträge," Nördlingen, 1889, vol. II. 3-55.
- * P. HEINRICH DENIFLE (*aus dem Predigerorden, Unterarchivar des heil. Stuhles*): *Die Universitäten des Mittelalters bis 1400*. Berlin, 1885 sqq. The first 2 vols. on the Universities in general, the last three on the University in Paris. So far only vol. I. (xlv. and 814) has appeared, dedicated to Cardinal Hergenröther, the Prefect of the Vatican Archives. Full of learning and original research, comprehensive, critical, but diffuse, contentious and repetitious. By the same: *Urkunden zur Geschichte der mittelalterlichen Universitäten*, in "Archiv für Literatur-und Kirchengeschichte des Mittelalters," Bd. V. 167 sqq. (1889).
- Comp. also THOLUCK: *Universitäten*, in the first ed. of Herzog's "Encycl.," vol. XVI. 720-734 (1862; omitted in the second ed.). J. B. MULLINGER: *Universities*, in the 9th ed. of "Encycl. Brit." XXII. 831-858. *Minerva. Jahrbuch der gelehrten Welt*. Zweiter Jahrgang, 1892-93. By R. Kukula and K. Trübner. Strassburg, 1893.

Universities are institutions for the cultivation of every branch of knowledge, human and divine, to the highest attain-

able degree of perfection. They are the centres of the intellectual and literary life of nations, the workshops of learning and research, the nurseries of the men of power and influence in the various professions. They receive the best minds from all ranks of society and mold them for public usefulness.

These institutions originated in the Middle Ages. They were partly an expansion of the monastic and cathedral schools, partly independent foundations. Tradition traces the University of Paris back to Charlemagne in the eighth century, and the University of Oxford to King Alfred, in the ninth century. These monarchs were indeed shining lights in prevailing darkness, the legislators and educators of Europe in that chaotic period of transition from ancient to modern civilization. But universities in any proper sense of the term did not appear before the end of the eleventh or the beginning of the twelfth century. They arose in connection with that great revival of Western Christendom, which reformed the papacy, founded the monastic orders, roused the Crusades, built the Gothic cathedrals, and produced scholastic and mystic theology. They grew gradually from imperfect rudiments to their present stage of perfection and are still expanding with the progress of knowledge. They were founded by the enthusiasm of scholars. Popes, kings, and cities lent them their authority and patronage, but some of them were in vigorous existence before they received a papal or a royal charter.

The original idea of a University differs from that which obtains at the present time. It was not a university of letters (*universitas literarum*), but a university of teachers and students (*universitas magistrorum et scholarium*), or a corporation for general study. The usual designation in the thirteenth century for such a community was "Study" or "General Study" (*studium generale, studium universale*). Thus the University of Bologna was called "*Studium Bononie*" or "*Bononiense*,"¹ that of Paris, "*Studium Parisiense*," that of Oxford, "*Studium Oxoniense*." "Study" is here used for the place of

¹ It is still called *Studio Bolognese* in Italian.

studying. The addition "*generale*" had reference likewise to scholars, not to different branches of knowledge. It meant a centre of study for all.¹ Some "Studies" were only for medicine, or law, or theology. But the tendency and aim of a mediæval university was to provide for all branches of learning, and thus the name naturally passed from the personal sense of a body of teachers to the literary sense of a body of studies.² The designation of the university as "*alma*" or "*alma mater*," dates from the 13th century. The term *faculty* meant both the body of teachers of a particular branch of knowledge, and the science taught.

ORGANIZATION OF THE UNIVERSITY.

A full university requires four faculties: theology, philosophy (arts and sciences), law, and medicine, corresponding to the four learned professions.

But some of the best universities were incomplete for a long time, and were founded exclusively for medicine (Salerno), or law (Bologna). Nearly one-half of them excluded theology from their range of studies, probably because the monastic and episcopal schools provided for the necessary training of priests. Bologna had no theological faculty till 1360; Salamanca had none till the end of the fourteenth century; on the other hand, Paris which cultivated from the start chiefly theology and canon law, had no provision for teaching civil law from 1219 to the seventeenth century.³ The philosophical faculty was the faculty of the seven liberal arts of the *Trivium* and *Quadrivium*, but embraced in its later expansion all metaphysical, linguistic, mathematical, historical, scientific and other studies which may claim the dignity of independent departments or faculties.

Besides the literary division, there was a division by nation-

¹ Denifle, I. 5 sqq. A "general" study might be founded for each separate faculty. Hence the phrase: "*Vigeat studium generale in theologica facultate.*"

² Frederick II. in 1224 expressed the desire that the University of Naples should have "doctors and masters in every faculty," and that "the studies of every profession should flourish." Denifle, I. 28.

³ Denifle, I. 703.

ality for purposes of administration and discipline. The students at Paris were divided into four nations, of France, Picardy (including the Netherlands), Normandy, and England (the last, in 1430, gave place to Germany). In Bologna, Padua and Vercelli, there were four *universitates* composed of different nationalities, Italians, English, Provençals, and Germans. The "nations" were subdivided into provinces. The provincial division is still kept up in the Swedish Universities of Upsala and Lund.¹

A university formed a republic of letters, a state within the state, a Church within the Church. It had an independent government and jurisdiction, large endowments and privileges, which had been granted by popes, kings, cities, and individuals.

An elective Rector or Chancellor stood at the head of the whole corporation; a Dean, at the head of each faculty; and each nation had its Procurator. The Academic Senate was the governing and executive body, and embraced the officers and the ordinary professors of all the faculties.

Each faculty had the right to grant the license to teach in its own department, and to confer the academic degrees of bachelor, licentiate (master), and doctor. These degrees looked originally to public teaching and marked as many steps in the promotion to this office. The doctorate of divinity was the highest dignity, and might be acquired by public disputation, or was bestowed *honoris causa* for distinguished merit. In law, there were doctors of civil, and doctors of canon law.

Professors for a long time had no regular salary and lived by lecture fees or on private means. They were monks or ecclesiastics, and had no families to support. They taught wherever it was most convenient, in their convents, in colleges founded for poor students, in some public hall, or in private

¹ The national division is dated back by Du Boulay to the year 1206, when the four nations in Paris made an agreement about the election of a rector; but the agreement is identical with one of 1266. See Denifle, I. 84. The first trace seems to be in a bull of Honorius III. May 27, 1217, which is addressed to the "*Scholaribus Universitatis de Urbe, de Campania, et de Tuscia, Bononie commorantibus.*"

rooms. They were called *Doctor, Magister, Dominus*. Public university buildings, libraries, antiquarian and artistic collections were of slow growth, and the effect of living teaching.

France, Italy, and England took the lead in the history of universities. Germany was behind them till the period of the Reformation, but the Hohenstauffen emperors, Frederick Barbarossa and Frederick II., chartered the first universities of Italy.

The attendance of the universities was larger than in modern times, while the teachers were fewer. We read that Bologna had at one time as many as 10,000, Paris, 25,000, and Oxford, 30,000 scholars.¹ Abelard lectured before 3000 hearers. Berthold of Regensburg, a Franciscan monk and revival preacher (d. 1272), is reported to have preached to an audience of 60,000. These figures may be greatly exaggerated, but are not impossible. We should remember that universities and libraries were few in number, and that oral instruction was all the more valuable. If one desired to be taught by Abelard or Thomas Aquinas, he must go to Paris. The time for study was more extended, six years for canon law, eight years for civil law (in Bologna). Men in mature age and even priests, canons and professors, often turned students for a time. The line between teachers and learners was not closely drawn, and both were included in the name of scholar or student (*scholaris* or *scholasticus*).

A papal bull was usually required for a university.² Every doctor and public teacher of theology was sworn to defend the

¹The largest number of students for 1891-92 was 6029 in Vienna, 5371 in Berlin, 4592 in Naples, 3431 in Leipzig, 3387 in Edinburgh, 3292 in Munich, 3280 in Athens, 3223 in Budapest, 3212 in Oxford, 2909 in Cambridge, 2670 in Prague, 2692 in the University of Michigan, 2658 in Harvard, 1784 in Yale, 600 in Vanderbilt, and 500 in the Toronto, Universities. The number of professors (ordinary, extraordinary and Privatdocenten) for the same year was at Vienna, 302, Berlin, 344, Cambridge, 90, Harvard, 226, Yale, 154, Toronto, 59, Vanderbilt, 54.

²This mediæval custom which has long since gone out of date, has been renewed in America by Leo XIII., in chartering the Catholic University of Washington City, 1888.

Scriptures and the faith of the Holy Roman Catholic Church. Luther took that oath. Paris, Louvain, and Cologne condemned him as a heretic.

Yet from the universities have proceeded, in spite of papal prohibitions and excommunications, the intellectual and ecclesiastical revolutions of modern times. The last mediæval university—Wittenberg—became the first Protestant university, and Heidelberg, Leipzig, Tübingen, Oxford and Cambridge, once among the chief nurseries of scholastic theology, have long since transferred their loyalty and zeal to a different creed. In Scotland also, the oldest University—St. Andrews—founded for the defense of the Roman Catholic faith, became a bulwark of the Reformation, so that the phrase “to drink from St. Leonard’s well,” (one of the Colleges of St. Andrews), was equivalent to an imbibing of the doctrines of Calvin. Almost every new school of theological thought, and every great ecclesiastical movement has been born or nursed in some university.

THE UNIVERSITY OF BOLOGNA.

I. GENERAL LITERATURE ON ITALIAN UNIVERSITIES.

MURATORI: *Antiquit. Italicae*, III. 884 sqq. Important documents bearing on the state of learning in Italy. TIRABOSCHI: *Storia della letteratura italiana*. COPPI: *La università italiana nel medio evo*. Firenze, 1880.

II. ON THE BOLOGNA UNIVERSITY.

F. C. VON SAVIGNY: *Geschichte des römischen Rechts, im Mittelalter*, Heidelberg, vol. III. 159–272 (2nd ed. 1834). A full account with special reference to the study of the Roman law.

GIACOMO CASSANI (late Prof. of Canon Law, Bologna): *Dell’ antico Studio di Bologna e sua origine*. Bologna, 1888 (315 pp.).

LUIGI CHIAPPELLI: *Lo Studio Bolognese*. Pistoria, 1888.

DENIFLE: *Die Statuten der Juristen-Universität Bologna v. J. 1317–1347*, in “Archiv für Lit. und Kirchengesch. des Mittelalters,” III. 196–409 (1887).

Comp. the historical works on Canon law and the publications in celebration of the Eighth Centenary of the Bologna University observed in June, 1888, especially the *Statuti della Università della Studio Bolognese*, 1888 (524 pp. fol.) and other books which are mentioned in my account of the celebration in *Literature and Poetry*, New York, 1890, p. 278.

The oldest surviving and by far the most important Universities of the Middle Ages are those of Bologna, Paris, and Oxford.

The University of Bologna, in the beautiful old city on the northern slope of the Apennines (which formerly belonged to the Papal States, from 1513–1860, now to the United Kingdom of Italy), derives its fame from the study of law both civil and ecclesiastic. It is traced back by tradition to Theodosius II. in 433, but it does not appear in history before the beginning of the twelfth century when Irnerius (Werner, Garnier) discoursed and taught the Justinian Code of Civil law. He was probably a native of Bologna, could secure manuscripts of that code from the neighboring city of Ravenna, served Emperor Henry V. as counselor between 1116 and 1118, and died before 1130. He is called the Restorer of Roman jurisprudence.¹ A few years afterwards, Gratianus, a Camaldusian monk, taught the canon or church law in the convent of St. Felix at Bologna, and gave it still greater celebrity. These two lawyers may be called the fathers of that University.

The German emperor, Frederick I. called Barbarossa, gave to Bologna the first university charter, on a visit to that city in the year 1155.² He extended (in the *Authentica: Habita*) the privilege, in 1158, at the diet of Roncaglia where four professors of law from Bologna were present, to other schools of Italy and secured imperial protection to scholars on their journeys.³

This is the beginning of mediæval university legislation.

Henceforward Bologna was a second and better Berytus, the nurse of jurisprudence (*legum nutrix*), and could adopt the proud device: *Bononia docet*. Students flocked to her by hundreds and thousands from all countries and nationalities.

¹ "*Scientiæ legalis illuminator.*" A full account of Irnerius (also Warnerius, Wernerius, Werner, Garnerius, Garnier) is given by Savigny, *l. c.*, vol. IV. 9–67 (2nd ed. 1850), with frequent allusions to him in vol. III., 205, 426, 434 sqq. He says that Irnerius was acquainted with all parts of Justinian's *Corpus juris civilis*. The discovery must be taken in a relative sense; for the Roman law, like the Roman language, was never altogether forgotten.

² This appears from a historical poem on Frederick Barbarossa, which was discovered and first published by Giesebrecht in 1879.

³ "*Omnibus qui causa studiorum peregrinantur, scholaribus et maxime divinarum atque sacrarum legum professoribus.*"

For a long time the University was confined to legal studies. In the fourteenth century a faculty of medicine and a faculty of theology were added. In modern times natural and mathematical sciences are chiefly cultivated.¹

An original feature of the University of Bologna was the admission of learned ladies to the corps of teachers. Novella d' Andrea (1312-1366), the daughter of a celebrated jurist, Giovanni d' Andrea, lectured on philosophy and law, but had a curtain drawn before her beautiful face lest the students might be absorbed in her person rather than her lecture.

Among female professors of recent times, we mention Laura Bassi, a native of Bologna (d. 1778), teacher of philosophy and mathematics, and Clotilda Tambroni, likewise a Bolognese, who taught Greek from 1794 to 1817.

THE UNIVERSITY OF PARIS.

LITERATURE.

On the University of Paris and other French Universities (Toulouse, Orleans, Montpellier, Angers), see BULÆUS, SAVIGNY (Vol. III. 337-375), DENIFLE, as quoted.

CREVIER: *Hist. de l'université de Paris*. Paris, 1761, 7 vols. An epitome of Bulæus.

LEBEUF: *L'état des sciences en France depuis la mort du Roy Robert jusqu' à celle de Philippe le Bel*. Paris, 1741.

V. LE CLERC: *Discours sur l'état des lettres en France au 14. siècle*. In the "Hist. littéraire de la France," Tom. 24.

VALLET DE VIRIVILLE: *Histoire de l'instruction publique en Europe et principalement en France*. Paris, 1849.

¹ The University Calendar for 1887-'88 (*Annuario della regia Università di Bologna*) mentions the departments in the following order: *facoltà di lettere e filosofia*; *f. di scienze matematiche fisiche e naturali*; *f. di giurisprudenza* (with no professorship for canon law); *f. medico-chirurgica*; *scuola di farmacia*; *scuola superiore di medicina veterinaria*; *scuola di applicazione per gli ingegneri*; *scuola di magistero*. The Calendar (pp. 211-255) gives a chronological list of rectors and vice-rectors from Joannes de Varanis, 1244, to Giovanni Capellini, 1888. The number of students for 1886-'7 is given as 1338, which is larger than that of any other Italian University except Naples (4083), and Turin (2102). The theological faculty seems to have been abolished when Bologna ceased to be a papal city. During the centennial celebration, June 12-14, the Church and the clergy were conspicuous by their absence; while the fifth centennial of the Protestant University of Heidelberg in Aug. 1886, was opened by a solemn divine service and sermon in the church of the Holy Ghost.

CH. THUROT: *De l'organisation de l'enseignement dans l'université de Paris au moyen âge.* Paris, 1850.

C. JOURDIN: *Histoire de l'université de Paris au XVII et XVIII siècle.* Paris, 1862.

E. MICHAUD: *Guill. de Champeaux et les écoles de Paris au 12^{me} siècle.* Paris, 1867.

HENR. DENIFLE, O. P., *auxiliante* ÆMILIO CHATELAIN: *Chartularium Universitatis Parisiensis*, etc., Paris, 1889 sqq., pp. 713. The first vol. goes from A.D. 1200 to 1286. There will probably be six vols. The introduction, pp. xxxvi., gives a brief history of the University.

Bologna took the lead in the teaching of the Roman and Canon law; Paris, in the liberal Arts and Scholastic Theology. Paris became the centre of the literary movements and the model university. Its precise origin is involved in obscurity and a matter of dispute.¹ It arose about the middle of the twelfth century from the cathedral school of Notre Dame on the island of the Seine, and other schools, by a union of the teachers of the four faculties, which seems to be older than the corporation of the four nations.² Besides the school of Notre Dame, there were several independent schools in Paris in which literary studies were combined with monastic or canonical life, such as the schools of Saint Victor, Saint Geneviève, Saint Germain des Prés, Saint Germain l'Auxerrois, Saint Denis. William of Champeaux and Peter Abelard taught enthusiastic audiences in the first quarter of the twelfth century, and contributed largely to the formation of the University, of which

¹ Du Boulay defends the untenable tradition which traces it back to Charlemagne.

² This is the view of Denifle, I. 64 sqq., and 655 sqq. He opposes the view of Du Boulay and von Savigny, who derive the University from the organization of the four nations so called. "*Das Collegium doctorum ist der eigentliche Grundstock der Universität Paris, nicht aber die vier Nationen*" (p. 69). He refers for proof (p. 68) to Walsingham, 1195, and Innocent III, 1209, who speak of a *consortium* or *communio magistrorum* in Paris before the nations are mentioned. Honorius III., Innocent IV. and Alexander IV. often use the term *universitas doctorum, magistrorum collegium*. The *Cancellarius Parisiensis* was the Chancellor of Notre Dame (p. 662). But, after all, Denifle gives no clear and satisfactory view of the origin of the University.

they are sometimes called the founders.¹ The Danes established a school of their own nation in 1147. Others endowed special professorships for jurisprudence and medicine.

Thus all the teaching forces were at work for a great university; but the organization was a gradual growth. In 1222 we first meet the official use of the term *universitas magistrorum et scholarium*. In 1225 the University had a common seal. Pope Gregory IX. granted to it the *magna charta* by the bull *Parens scientiarum*, 1231.

The theological faculty enjoyed the primacy of honor. It received at the end of the thirteenth century the name of Sorbona (Sorbonne), from a monastic college which Robert de Sorbon, chaplain and confessor of Louis IX., had founded for beneficiary students and endowed with all his property at his death (Aug. 15, 1274).

An unbroken succession of eminent teachers, such as Abelard, Peter the Lombard, Alexander of Hales, Albert the Great, Thomas Aquinas, Bonaventura, Duns Scotus, raised the University to the height of celebrity. The students are said to have at times outnumbered the citizens. As Rome was the seat of power, so Paris became the centre of learning and fashion. The leadership in learning she has lost; the leadership in fashion she still retains. In the enthusiastic language of her admirers, she exceeded every city, even ancient Athens, and combined the treasures of literature and art, of intellectual culture and social refinement, of beauty and fashion, the advantages and excellences of all lands and nations. But the city abounded also in temptation and vice, which made her the most dangerous, as well as she was the most brilliant, capital of Europe.

¹ Michaud, *Guillaume de Champeaux et les écoles de Paris au XII siècle*, quoted by Denifle, I. 655. Abelard taught in *monte S. Genovefe*. This may mean in the convent of that name (*in claustro s. G.*), or in its neighborhood. St. Geneviève, St. Victor and St. Denys were outside of the city proper, but belonged to the *territorium Parisiense*. Denifle says, I. 677, that it is an error to call Abelard the founder, and St. Geneviève the cradle of the University, but that, indirectly, Abelard prepared the way, and that St. Geneviève was a transition to the University.

THE UNIVERSITY OF OXFORD.

- * ANTHONY WOOD (1632-'95): *Historia et Antiquitates Universitatis Oxoniensis*. Oxford, 1674, 2 vols. fol. A translation from MS. by Wase and Peers, under the supervision of Dr. (Bishop) Fell from Wood's English MS. Wood was dissatisfied with the translation and rewrote his work, which was published a hundred years after his death with a continuation by JOHN GUTSCH: *The History and Antiquities of the Colleges and Halls in the University of Oxford*. Oxf., 1786-'90, 2 vols. Also: *The History and Antiquities of Oxford, now first publ. in English from the original MS. in the Bodleian Library*. Oxf., 1792-'96, 2 vols. in 3 parts. By the same: *Athenæ Oxonienses*. London, 1691-'92, 2 vols. fol.; 3rd ed., by Ph. Bliss, 1813-'20, 4 vols. The last work is biographical, and gives an account of the Oxonian writers and bishops from 1500-1690. See Allibone, *Dict.* III. 2816 sqq.
- H. ANSTEY: *Munimenta Academica, or Documents illustrative of Academic Life and Studies at Oxford*. London, 1868, 2 vols.
- V. A. HUBER: *Die englischen Universitäten*. Cassel, 1839, 2 vols. An abridged translation by FRANCIS W. NEWMAN (a brother of Cardinal John Henry N.): *The English Universities*. London, 1843, 3 vols. Superseded.
- H. C. M. LYTE: *A History of the University of Oxford from the Earliest Times to 1530*. Oxf., 1886.
- * G. C. BRODRICK (Warden of Merton College): *A History of the University of Oxford*. London, 1887 (republ. by Randolph, N. York).
- MAXWELL LYTE: *History of the University of Oxford from the earliest times to the year 1530*. Oxford, 1886.
- F. E. HOLLAND (Prof. of Law, Oxf.): *The Origin of the University of Oxford*. In Creighton's "English Historical Review" for April, 1891 (London, Longmans, Green & Co.). Comp. his article in the "Collectanea of the Oxford Historical Society," vol. for 1890.

Next to Paris in age and importance, as a high school of scholastic philosophy and theology, is the University of Oxford. Tradition traces it to King Alfred, the patron of Christian learning; but this tradition is not older than the fourteenth century, and is as baseless as the tradition of the founding of the University of Paris by Charlemagne.¹ The University of Oxford has no founder, or rather, many founders, and is a gradual growth of centuries.

Oxford was one of the chief towns of England, and central

¹ It was defended by Huber (*Die englischen Universitäten*, I. 558 and II. 55), but refuted by Denife (I. 237) and others.

for the whole country south of the Humber, free from the jurisdiction of any great bishop or monastery. It had been formerly a great military post, and a place for national assemblies. King Henry I. was fond of Oxfordshire, and built a hunting-box at Woodstock in 1114, and collected a menagerie of wild beasts.

At that time, schools and colleges are first mentioned in Oxford. The teaching was derived from the monastic institutions of Bec, Bayeux and Caen in Normandy, which furnished also most of the prelates of the Norman period for the English sees.

Thibaut d'Estampes moved from St. Stephen's Abbey at Caen to Oxford and taught there, between 1117-21, a school of 60 to 100 scholars. He called himself "Magister Oxenfordiæ," and was a man of distinction. He opposed the errors of Roscellin, discussed the question of the salvability of unbaptized infants, the validity of orders conferred upon the sons of priests and the relations between the regular and the secular clergy. He bitterly attacked the monasteries as "prisons of the damned, who have condemned themselves in order to escape eternal damnation." He was held up to ridicule by a monk as a "petty clerk" (*tantillus clericellus*) and as "one of those wandering chaplains, with pointed beards, curled hair, and effeminate dress, who are ashamed of the proper ecclesiastical habit and the tonsure." He was also accused of being "occupied with secular literature." He probably taught the liberal arts. In his hostility to the monks he may be called a forerunner of Wiclif.

The next recorded teacher at Oxford was a theologian, Master Breton Robert Pullein or Pulan. He began to lecture on the Holy Scriptures in the year 1133.¹ He wrote eight books of "Sentences," refused a bishopric offered to him by Henry I., and subsequently became a cardinal and chancellor of the Roman curia.

In 1149, "Master Vacarius" began to teach civil law at

¹ *Chron Osney*, 1133 (quoted by Freeman, *Norman Conquest*, V. 319): "Magister Robertus Pullein scripturas divinas, quæ in Anglia obsolerant, apud Oxoniam legere coepit."

Oxford, and attracted crowds of students.¹ He wrote a digest of laws "sufficient for deciding all the legal problems which are wont to be discussed in the schools." The canon law followed. Scholastic theology and law then formed the body of teaching.

In the second half of the 12th century, the University steadily increased in the number of scholars, but no great names are recorded. Walter Map, the archdeacon of Oxford, is described as "an Oxford master." Edmund Rich, afterwards archbishop of Canterbury, is the first Englishman known to have taken the degree of "Master of Arts," or, as the fact is otherwise stated, to have been "elevated, after a sufficient course of study in arts, to the rank of teacher, by the license of the teachers (*doctores*)." In 1187, the doctors and scholars were grouped under several "faculties." In 1190, they were commonly spoken of as a *Commune Studium Literarum*, or as *Studium Generale*.

In 1201 a chancellor is mentioned. The incorporations and endowments by kings and bishops began in the thirteenth century. In 1209, three thousand masters and scholars seceded in consequence of the murder of some students in a street-fight with the citizens. In 1214, they returned. In 1229, Oxford received a large accession from Paris. In 1264, the university numbered 15,000 immatriculated students, in 1333 even 30,000, but in 1357 less than 6000.²

Oxford had no papal or royal charter; but Pope Innocent IV. in 1254 confirmed its "immunities, liberties and laudable ancient customs."

The University grew from age to age. It embraces now twenty-one incorporated Colleges and five Halls, founded in different ages by the liberality of bishops and kings. The oldest are Merton, founded 1274; Balliol, 1262; Exeter, 1314; Oriel, 1326; University College, 1332; Queen's College, 1340. Among the illustrious teachers were Roger Bacon, Duns Scotus, Occam, Bradwardine, Richard Armagh, Wiclif.

¹ Gervase, 1665, quoted by Freeman, *l. c.*

² See the contemporary notices in Denifle, I. 248.

Oxford is closely identified with most of the great movements of the English Church: the reign of scholasticism, the reform of Wiclif, the Revival of Letters, the Reformation, the Commonwealth, the Restoration (1660), the Revolution (1688), the Wesleyan revival (the two Wesleys and Whitefield), the Tractarian or Anglo-Catholic movement (Pusey, Keble, Newman), Ritualism, Broad-Churchism, etc. Since the year 1854, it is open to Dissenters. Subscription to the Thirty-nine Articles is no more required except from the heads of Colleges.

The Independents established a College (Mansfield) in 1885, for the training of ministers.

THE UNIVERSITY OF CAMBRIDGE.

C. H. COOPER: *Annals of Cambridge, 1842-'52*, 4 vols.; *Athenæ Cantabrigienses, 1500-1609*, 2 vols.; *Memorials of Cambridge, 1884*, 3 vols.

J. BASS MULLINGER (of St. John's College): *The University of Cambridge from the Earliest Times to the Accession of Charles I.* Cambridge, 1873-'83, 2 vols.—*A History of the University of Cambridge.* London and New York, 1887. An epitome of the larger work.

Comp. the literature in the preceding section.

The University of Cambridge appears first clearly in 1209, when many of the three thousand students of Oxford went there. The first documents date from 1230, under Henry III., who protected the students against the oppressions of the citizens, but complains of the want of discipline. Pope Gregory X., in a bull of June 14, 1233, protests against students who are more bent upon contention than study.¹ Several royal documents of 1242, 1249, 1256, 1268, etc., indicate a disorderly condition and conflicts of the University with the citizens and the Bishop of Ely. The University gradually grew, and comprises at present seventeen colleges and three hostels. It took the leading part in the Reformation; Cranmer, Latimer and Ridley were graduates of Cambridge, but were burned at Oxford. She is the alma mater of Chaucer, Bacon, Milton, Newton, Macaulay.

¹ The bull is addressed to the "*Cancellarius et Universitas scholarium Cantabrigiæ*," and preserved with another bull of June 15, 1233, to the Bishop of Ely, in the Vatican archives, and printed in Denifle, I., 370 sq.

The English Universities have preserved mediæval traditions more than any other Protestant universities, in their organization, fellowships, architecture, liturgical service, and scholastic dress. They are richly endowed and possess venerable buildings, Gothic chapels, invaluable libraries and treasures of art and antiquity.

The English Universities differ from the Continental Universities: they give prominence to the undergraduate studies, and subordinate the faculty studies; while German Universities presuppose a full College or Gymnasium course, and are devoted exclusively to professional studies. The American colleges are based upon English models.

GERMAN UNIVERSITIES.

K. V. RAUMER: *Die deutschen Universitäten.* Stuttgart, 1854.

PHIL. SCHAFF: *Germany: its Universities, Theology and Religion.* Philadelphia, 1857. Intended chiefly for American students in Germany. Out of print. The same author furnished sketches of most of the German Universities with special references to their present theological faculties for "The Independent," N. York, 1885 and '86.

ZARNCKE: *Die deutschen Universitäten im Mittelalter.* Leipzig, 1857. "Bietet nicht was der Titel verspricht" (*Denifle*). By the same: *Die urkundlichen Quellen zur Geschichte der Universität.* Leipzig, 1857.

SYBEL: *Die deutschen Universitäten*, 2nd ed. Bonn, 1874.

* PAULSEN: *Die Gründung der deutschen Universitäten im Mittelalter*, etc., in von Sybel's "Hist. Zeitschrift." Bd. 45, pp. 251-311, 385-440, München, 1881. Solid investigation. By the same: *Geschichte des gelehrten Unterrichts auf den deutschen Schulen und Universitäten vom Ausgang des Mittelalters bis zur Gegenwart.* Leipzig, 1885.

* G. KAUFMANN: *Die Geschichte der deutschen Universitäten.* Stuttgart, 1888 sqq., 3 vols. (promised). Bd. I, *Vorgeschichte.* He frequently differs from Denifle and returns to the views of Savigny.

The festive orations at the centennial celebrations of Tübingen, Leipzig, Heidelberg, etc., contain historical sketches, i. e., KUNO FISCHER: *Festrede zur 500 jährigen Feier der Ruprecht-Karls-Universität zu Heidelberg, gehalten in der Heiliggeist Kirche den 4 Aug., 1886.* Heidelb., 1886 (64 pages). There are special histories of the Universities of Vienna, by ASCHBACH; of Leipzig, by ZARNCKE; of Basel, by VISCHER, etc.

Germany was behind Italy, France, England and Spain in the establishment of universities.

The oldest is the Bohemian university of Prague, which now belongs to Austria. It was founded by the Emperor Charles IV., and Pope Clement VI., in 1347. It soon acquired great fame by the attempted reformation of Hus. At his instigation, King Wenzel IV., issued an order in 1409 that the Bohemian nation should have as much influence in the elections as the three other nations combined (the Saxon, Bavarian, and Polish); whereupon the German students and teachers emigrated and founded the universities of Leipzig, Rostock, and Ingoldstadt.

Next followed the university of Vienna, the capital of Austria, founded in 1365 by Duke Rudolf IV. and Pope Urban V., in opposition to Prague. It became a seat for the revival of classical studies under the patronage of the Emperor Maximilian I. It was the *alma mater* of the Swiss Reformers Zwingli and Vadianus. Under Ferdinand II., in 1623, it passed into the control of the Jesuits.

The University of Heidelberg is the oldest university within the bounds of the present German empire. It was founded in 1386 by the Elector Ruprecht I., of the Palatinate and Pope Urban II., after the model of the University of Paris with four faculties. It was ruled by scholastic theology but reorganized at the introduction of the Reformation under Otto Heinrich in 1556, with the advice of Melanchthon, and became a flourishing seat of the German Reformed theology, where Ursinus and Olevianus taught and composed the Heidelberg Catechism (1563). It acquired also the best library in Germany, the celebrated *Bibliotheca Palatina*, which was captured by Tilly in the Thirty Years' War, presented to the pope, and is now a part of the Vatican library in Rome.

The University of Erfurt, founded by Urban VI., in 1389, was the *alma mater* of Luther, but was abolished in 1816.

The University of Leipzig was founded in 1409 by the secession of students from Prague. It was first opposed to the German Reformation, and sided with Eck in the famous disputation of 1519, but since 1539 it became a chief seat of Lutheran theology.

The University of Ingoldstadt dates from 1472 and opposed the Reformation under the lead of Dr. Eck.

The University of Tübingen was established in 1477 by Count Eberhard and embraced from the start the four faculties. There Gabriel Biel (d. 1495), taught scholastic theology in its last stage of decline. There Melanchthon studied. There the theological seminary called *Stift*, was established in 1536, which became a training school of an illustrious succession of Protestant divines down to this day.

The last German University of the Middle Ages is that of Wittenberg, which was founded in 1502 by Frederick III. or the Wise, the Elector of Saxony, and placed under the patronage of the Virgin Mary and St. Augustin. It acquired a world-wide fame and influence by the Protestant Reformation. Luther was called from Erfurt in 1508, and Melanchthon, became professor of Greek in 1518.

Germany has at present twenty universities, most of which were established since the Reformation.

LIST OF MEDIÆVAL UNIVERSITIES.

The number of universities founded during the Middle Ages and before the Reformation exceeds sixty. The following is a list arranged according to countries, with the year of their foundation or charter :¹

I. ITALY: Salerno (for medicine, 9th century ?). Bologna (for law, 12th century). Reggio (12th century). Modena (12th century). Vicenza (1204). Padua (1222). Naples (1224, chartered by Emperor Frederick II., for theology, law and medicine). Vercelli (1228). Piacenza (1248). Arezzo (13th century). Rome (1303, by Boniface VIII.). Perugia (1308, Clement V.). Treviso (1318). Verona (1339, Benedict XII.). Pisa (1343). Florence (1349). Siena (1357). Lucca (1387). Pavia (1389). Oviato (1377). Ferrara (1391). Fermo (1398).

¹ Compare the tables of Denifle, Vol. I., 807-10 (chronological, to 1400), and in "Encycl. Brit.," XXIII., 858. A list of German universities, Protestant as well as Catholic, in Schaff, *Germany*, pp. 29 sqq.

II. FRANCE: Paris (12th century). Montpellier (1289, by Nicolas IV.). Orleans (first half of 13th century). Angers (Loire), Toulouse (1229-1233, Gregory IX.). Pamiers (1295, Boniface VIII.). Avignon (1303, Boniface VIII.). Cahors (1332, John XXII.). Gr noble (1339, Benedict XII.). Orange (1365, Charles IV.). Perpignan (1379, Clement VII.). Louvain, in Belgium (1426). Poitiers (1431). Caen (1437). Bordeaux (1441). Valence (1452). Nantes (1463). Bourges (1465).

III. ENGLAND: Oxford (12th century). Cambridge (beginning of 13th century).

IRELAND: Dublin (1312, Clement V.).

SCOTLAND: St. Andrews (1411, founded by Bishop Henry Wardlaw). Glasgow (1453). Aberdeen (1494).

IV. SPAIN: Palencia (1212-'14, by King Alonzo VIII.). Salamanca (1243, by Fernando III.). Valencia (1245, Jacob I.). Sevilla (1254, Alfonso of Sabio). Alcal  (1293, Sancho IV., transferred to Madrid 1837). L rida (1346, Clement VI.). Valladolid (1346). Huesca (1354, Pedro IV.).¹

V. PORTUGAL: Lisbon-Coimbra (1290, Nicolas IV., 1308, Clement V., 1309, King Dias, 1380, Clement VII., reconstructed 1772).

VI. AUSTRIA-HUNGARY: Prague (1347, Clement VI.) Cracow (1364, Urban V.). Wien (Vienna, 1365, Urban V.). F nfkirch (1367, Urban V.). Ofen (1389-'90, Boniface IX.).

VII. GERMAN EMPIRE: Heidelberg (1385, Urban VI.). K ln (1388, Urban VI., abolished). Erfurt (1379, Clement VII., 1389, Urban VI., abolished 1816). Leipzig (1409). Rostock (1419, Martin V.). Treves (1450). Greifswald (1456). Freiburg in Baden (1457). Ingoldstadt (1459, transferred to

¹ The Spanish universities now existing, but mostly in a lamentable condition, are those of Barcelona, Granada, Oviedo, Salamanca, Santiago, Seville, Valencia, Valladolid, Zaragoza and Madrid (the last is the best). On the history of Spanish Universities, see:

ZARANTE: *De la instrucci n p blica en Espa a*. Madrid, 1855. Unimportant, but first in this field.

VINCENTE DE LA FUENTE: *Historia de las universidades en Espa a*. Madrid, 1884. A great improvement on Zarante, drawn from the sources, partly from MSS.

Landshut 1802, and from thence to Munich 1826). Tübingen (1477). Mainz (1477). Wittenberg (1502).¹

VIII. SWITZERLAND: Geneva (1559, by Calvin, reconstructed 1872). Basel (1459, Pius II.).

IX. SCANDINAVIA: Upsala (1477). Copenhagen (1479).

X. HOLLAND: The universities of Holland are of modern Protestant origin, namely: Leyden (1575). Franeker (1585). Harderwijk (1600). Groningen (1614). Utrecht (1634). Amsterdam (1877).

XI. The universities of BELGIUM, with the exception of Louvain (Löwen, 1426), are likewise modern, but Roman Catholic or liberal: Ghent (1816). Liege (1817). Brussels (1834).

Salerno is the oldest university, dating from the 9th century, but was confined to the study of medicine (in connection, perhaps, with the monastery of Monte Cassino, where that study was cultivated).² In 1231 it was constituted by Frederick II. the only school of medicine in the kingdom of Naples, but was subsequently overshadowed by the University of Naples, which had likewise a medical faculty. It has long ceased to exist.

At present the kingdom of Italy has twenty-one universities; the largest are those of Naples, Turin, Bologna, Rome, Palermo, Padova, Pavia, Genova.

¹ The Protestant Universities of Germany are: Wittenberg (1502, transferred to Halle 1815, and reduced to a seminary for candidates of the ministry who have finished the university course). Frankfort-on-Oder (1505, transferred to Breslau in 1811). Marburg (1527). Königsberg (1544). Jena (1558). Helmstädt (1576, abolished in 1809). Altdorf (1578, abolished 1807). Giessen (1607). Rinteln (1621, abolished 1809). Strassburg (1621, renewed as a German university 1872). Dorpat in Russia (founded by Gustavus Adolphus 1632, reconstructed by Alexander I. 1802; thoroughly German till 1886, when the Russian language was substituted in the lecture room). Herborn (1654). Duisburg (1655, abolished 1804). Kiel (1665). Halle (1694). Breslau (1702). Göttingen (1737). Erlangen (1743). Berlin (1810). Bonn (1818). To these may be added two Protestant Universities of German Switzerland, Zürich (1832) and Bern (1834), besides Basel, Geneva, Lausanne and Neuchatel, which are also Protestant.

² Denifle, I., 232-237. Others connect Salerno with the studies of the Saracens in Sicily.