The learning communicated in this ancient school, as in others of the same age, was comprised in two courses, call­ed the *Trivium* and *Quadrimum,* terms employed from a very early age@@1 to denote the seven liberal arts or sciences. The first course comprehended grammar, logic, and rhetoric ; the second, music, arithmetic, geometry, and astronomy. It may easily be imagined, that in the tenth and eleventh centuries, the extent of learning comprehended under these seven heads was not very great ; but small as it was, not many scholars proceeded beyond the Trivium, and the student who mastered both courses was looked upon as a person of profound erudition,

Qui tria, qui septem, qui omne scibile novit.@@2

The university, as a corporate body, had as yet no ex­istence; and the teachers, on whom its reputation rested, delivered their lectures in Paris and its neighbourhood, or wherever the prospect of success invited them. It con­sisted entirely of a congeries of schools, partly in connec­tion with the churches and monasteries, and partly formed by the celebrity of literary adventurers. The number of these schools in the middle of the twelfth century was great;@@3 encouragement produced masters, and able masters increased the number of scholars. The continu­ally increasing number of teachers and students rendered it expedient to establish in the university some form of go­vernment to maintain the regιdarity and discipline neces­sary to its permanent success; and it accordingly appears to have been incorporated into a society toward the end of the twelfth century.@@4 Matthew Paris informs us, that John de la Celle, elected abbot of St Albans in 1195, had studied at Paris, and had been elected into the com­pany or body of established teachers.@@5

The antiquity of the different component parts of the university is involved in great uncertainty. The faculty of arts, which is acknowledged as the most ancient, appears to have existed at a very early period, and had assumed a re­gular form of self-government before the year 1169. In this year Henry II. of England offered to refer the adjustment of his dispute with Becket to the peers of France, the Gal­lican church, or the *provinces* (nations) of the school of Paris.@@6 The head or rector of the university is named in an ordinance of Philip Augustus in 1206; the procurators of the nations *(procuratores nationum)* in 1218; the faculty of theology existed as a separate body in 1267 ; the facul­ties of the canon law and medicine in 1281 ; the rights of the chancellor of Nôtre Dame were exercised in 1169.@@7 The oldest public documents extant which have reference to the Parisian school are two decrees of Pope Alexander III., the first in 1180, directed against the practice, which had been introduced by the chancellor, of exacting fees for licenses to teach ; and the second, of nearly the same date, relieving Peter Comestor, who was then chancellor, from this prohibition.@@8 The practice of receiving fees seems to have been revived ; for when Innocent III. in 1215, by his legate Robert de Courçon, regulated the institutions of the university, he found it necessary to renew the ordi­nance that nothing should be given to the chancellor for granting licenses.@@9 This ordinance, according to Savigny,@@9 is remarkable as being the first in which the term univer­sity *(universitas)* is applied to the school of Paris ; thereby implying the recognition and sanction of the university by the papal see, a sanction which was especially valuable, and even indispensable to its continued existence, when theology had become its leading study and its distinguish­ing characteristic.@@11 Pope Nicholas IV., towards the end of the thirteenth century, conferred upon the university the additional privilege that the doctors who were there ap­proved should everywhere have the power of teaching, lec­turing, and directing schools *(docendi, legendi, regendi),* and should enjoy the privileges and rank of doctors through­out Christendom. Philip Augustus, by his ordinance of 1200,@@12 granted to the university exemption from the ordi­nary tribunals, even from those of the church ; prohibited the citizens, under the severest penalties, from molesting the students ; and in the few cases in which the magistrates of the city were allowed to interfere, they were obliged to deliver over the culprit to his academical superiors. The person of the rector of the schools was declared to be sa­cred ; and the provost of the city, immediately after his instalment, was required to wait on the masters and scholars in full assembly, and in their presence solemnly swear that he would carefully observe and fulfil the designs of the ordinance. This ceremony continued to be observed till 1592. The example of Philip was followed by the kings of France during the two succeeding centuries, by whom the privileges and immunities of the university were still further increased. By various regal enactments, the masters and scholars were exempted from all taxes imposed to defray the expenses of war, the king’s court, family, re­presentatives, or officers ; from all customs, taxes, or per­sonal burdens; were declared not liable to arrest, or to sei­zure or sequestration of goods ; and were specially exempted from being summoned out of Paris in any legal process.@@11 The popes were not less active in its support. By a letter of Innocent IV., it was provided that no one should pro-

@@@I This division of the sciences is ascribed to St Augustin, and was certainly established early in the sixth century. Hallam’s Mid. Agro, iii. 521. The enumeration answered to the seven cardinal virtues, seven deadly eins, seven sacraments, &c. and was comprehended in these memorial lines,—

GRAM, loquitur; DIA. vera docet; RHET. verba colorat;

MUS. canit ; AR. numerat ; GEO. ponderat ; AST. colit astra.

But most of these sciences were scarcely taught at all. The arithmetic, for instance, of Cassiodorus or Capella is nothing but a few defini­tions mingled with superstitious absurdities about the virtues of certain numbers and figures. Hallam’s Lit. of Europe, i. 4. Meiners’s Geschichte der Hohen Schulen, ii. 339. Kästner, Geschichte der Mathematik, p. 8.

@@@β This barbaιous verse was written in commendation of the learning of Alanus de Insulis, who was one of the most famous scholars of his time, and who, according to Du Boulay, taught theolog, in Paris in the latter part of the twelfth century. Bulæi Hist. Un. Par. ii. 432, &c. Conringius, Suppl. xlvi.

@@@3 Bulæi Ilist. Un. Paris, ii. 10.

@@@\* Ibid. ii. 491.

@@@6 " Hie in juventute scholarum Parisiensium frequentator assiduus, ad electorum consortium magistrorum meruit attingere.” Bulaei Hist. Un. Par. ii. 367.

@@@« Bulæi Hist. Un. Par. ii. 365; iii. 563.

@@@7 Ibid. iii. 563; Crevier, vii. 162.

@@@β Savigny, Geschichte des Römischen Rechts im Mittelalter, iii. 316, 317. Bulæi Hist. Un. Par. ii. 370.

@@@9 Itterus de Grad. Aeadem. cap. iv. sect. 22.

@@@,l' Geschichte, iii. 318. It is addressed *Scholaribus Parisiensibus.* The same name is given to it by Rigord, in his history of that period, and is assumed by that learned body in a public deed, a. d. 1221. Rigordi Hist. p. 203. “Nos universitas magistrorum et scholarium,”&c. Bulæi Hist. Un. Par. iii. pp. 25, 52, 60, 105.

@@II Malden, p. 10.

@@@>s This ordinance was published in consequence of a quarrel between the students and the citizens headed by their provost, in which some foreign students of eminence were killed. The masters presented their complaint to the king, deman<led justice against the provost and his accomplices, and even threatened, with their scholars, to leave the city. The provost was condemned to perpetual imprisonment; and provision was made for the future protection and safety of the students. Bulæi Hist. Un. Par. iii. pp. 2 and 3.

@@@M Conringius, Dissert, vi. sect, 12 and 15, w ho quotes the words of the original enactments, front Rebuffi Privilegia Universitatum.