tury they had fallen to ten. There were about eighty smaller colleges, of which more than half still survived in the eighteenth century, which provided their scholars with lodging and board, and sometimes with email stipends, but taught them only the elements of philology, send­ing them for all higher learning to the lecturers of the great colleges. The college of Navarre alone appears to have confined its instruction to its own scholars. In this age of the university it became usual for all the scholars to belong to some college. Those students of the university who were not attached to any college, were known by the name of *martinets.* As they were less amenable to discipline than the students of the colleges, the legislation of the university was directed against them; and nt length it was made impcrative on all scholars of the faculty of arts to be members of some college. The rule was not enforced on students of the higher faculties.”

The origin of academical degrees, like many other points connected with the early history of universities, is involved in obscurity. Accord­ing to Du Boulay, degrees were conferred, after a regular examina­tion. from the very foundation of the university; while others assert that they were first introduced by Irnerius into the university of Bo­logna about the year 1150, and thence transferred to the Parisian school.@@1 That such distinctions existed at a very early period is un­questionable, but there is not sufficient evidence to justify us in believ­ing that they were coeval with the earliest universities. The old,est degrees were those in arts. The term *bachelor*@@*2* used as the designa­tion of the lowest degree in each faculty, which term is said to have been peculiar to the feudal or military law of France, seems to warrant the inference that the whole system of academical honours has been bor­rowed from the university of Paris. The terms master, doctor, were originally synonymous, and were designations given in their common meaning to persons engaged in teaching, and not titles conferred by authority after a prescribed course of study or a formal examination. In process of time the name master was restricted to teachers of the liberal arts, and the title of doctor was assumed by the teachers of theology, law, and medicine. The term professor, though less fre­quent in early times, had originally the same signification, and denoted a person who professed to teach a particular subject. In the English universities the Latin designation of a doctor of divinity still is “ sanctæ theologiae professor.” Professor is now, in academical language, applied to a salaried graduate, either actually employed in teaching, or at least whose duty it is to teach. When the masters of particular schools adopted regulations, which were afterwards confirmed by public autho­rity, to prevent unqualified persons from assuming their office, the terms master, doctor, professor, became titles indicating a certain rank, and conveying certain powers in the scholastic body. They were still, how­ever, confined to pcrsons admitted by competent authority to the office of teachers. When the titles of doctor and master were distinguished, and more especially when an initiatory stage was marked by the name of *bachelor,* these successive designations were called *steps* or *degrees* (gradus).@@a Every graduate had an equal right of teaching publicly in the university the subjects competent to his faculty, and to the rank of his degree; and be even incurred an obligation to teach as the con­dition on which the degree was granted. The bachelor or imperfect graduate was bound to read, under a master or doctor of his faculty, a course of lectures; and the master, doctor, or perfect graduate was, in like manner, after his promotion, obliged to commence (*incipere*), and to continue for a certain period publicly to teach (*regere*),@@4 some at least of the subjects pertaining to his faculty. The students were allowed to choose their regent, but were expected to attach themselves to some one in particular. A period of *necessary regency,* different in different universities, was generally fixed, during which the graduates were bound to teach, and after which they might, if they chose, become *non-regents.* The regents were allowed to exact from their pupils a certain regulated fee *(pastus, collectum).* The large number of gra­duates who were willing to devote themselves to teaching as a profession, led to the shortening of the period of *necessary regency,* and enabled those to whom teaching was irksome to obtain a dispensation from its duties. The regents alone, except on rate and extraordinary occasions, wert.· allowed to take part in the legislation and government of the university. The regents were ultimately superseded by the institution of salaried lecturers (*professores*), who delivered their instructions gra­tuitously. From the period of this innovation, which took place in 1719, the vigour of the university was gradually impaired. So long as the emoluments of the lecturers depended chiefly on the fees of their pnpils, an honourable and useful competition was kept up ; but the graduates, finding their pupils attracted by the gratuitous lectures of the endowed professors, ceased to teach, and the most powerful mo­tive to exertion was thus withdrawn.

The process of graduation was the following. After two years’ study of grammar and philosophy, the scholar became a *deter miner ;* that is, be proposed himself, if *twelve* years of age@@5 at least, to be taken on trials, in order, after further preparation, to his obtaining the de­gree of *bachelor.* The object of this proposal being made so early, was to subject the candidate to certain examinations, and to excite attention to his general conduct. In the middle of the fifteenth cen­tury, the course of study necessary for obtaining the degree of bachelor of arts was three years and a half. After passing the ordeal of the academical examiners, he was conducted by the rector to the chancellor, who crowned and blessed him. In consequence of passing as a ba­chelor. he wore a round cap, attended the holy mass, and became a candidate for the degree of master of arts. He was now required to devote an equal portion of time, three years and a half, to the study of philosophy, and, if found qualified, after frequent and severe exami­nations, was presented to the chancellor as worthy to receive license to teach the seven liberal arts. He was then invested with the *bonnet,* was publicly and solemnly declared a master of arts, and was at liberty to commence his career of teaching. But his magisterial character was not yet complete. He next offered himself a candidate for becom­ing a *socius*, or fellow of the masters in the university, an honour which was in the gift of the masters themselves, and by which he was admitted to the full enjoyment of their society, and of all their privi­leges.

To obtain the degree of doctor in divinity, it was necessary for the student to be twenty-five years of age when proposed, and to have studied philosophy for seven, or, if he belonged to a religious body, for six years. Λ further probation of nine years was requisite before he could attain that sacred degree. Two of these years were spent in the study of the Bible, and two in the study of the system of theology contained in the Book of Sentences. Sixteen years were thus spent at the university in order to become a doctor in divinity. The degree of doctor was conferred jointly by the chancellor and by the faculty, who admitted the candidate, with the solemnity of an oath, as a member of their body, and entitled to their privileges. The time necessary for acquiring the degree of doctor in law and medicine was shorter, and the rules were not so strictly observed. In each of these degrees cer­tain fees were exigible.@@\*

The students were required to wear a cap and gown of a particular form, varying with their standing or degrees in the university. The determiners wore a short black gown with a hood and sleeves, the bachelors a round cap and long gown of the best black cloth or silk, and the masters a gown which reached down to their heels.

The revenue of the university seems to have arisen at first entirely from the fees of the scholars, and from contributions which were occa­sionally levied from them. Some of the colleges, however, were richly endowed from the beginning, for the maintenance both of the scholars and the masters. Their weekly provision appears to have been very small. In the college of Navarre, the students of grammar received each *four sous* a week, the students of philosophy *six sous,* and the theologians *eight sous.* The teachers respectively received a double allowance.

Of the other early French universities, the most celebrated was that of Montpellier, which was constituted by a bull of Pope Nicholas IV. in 1289, and placed under the superintendence of the bishop of the diocese. Montpellier was at first only a school of medicine, but subsequently embraced also the other faculties. The university was divided into three nations, and was governed by a rector, elected an­nually, with the assistance of twelve counsellors, of whom four were selected from each nation.@@7 The university of Toulouse was founded by Pope Gregory IX. in 1233, on the model of Paris, and was not much inferior to the pattern institution in success and celebrity. It early acquired fame as a school of law. The university of Orleans was established in 1307, and was occupied chiefly in the study of law. The students were at first divided into ten nations.

@@@, Bulæi Hist. Un. Par. ii. 674, &c. Dissert. vii.

@@@β The inferior degree of *bachelors* is said to have been first instituted by Gregory IX., whose pontificate continued from 1227 to 1241. They probably derived their name from *bacilla* (little staves), either because they were admitted by receiving a little wand, or because they adopted the titles of the novices of the soldiery, who exercised with sticks, in order to learn to fight with arms. The word *bachelor* is commonly derived from *bas chevalier,* the humblest specie·» of knight, in opposition to the knight banneret ; but for this expression no authority has been pro­duced. *Bachelor* is a very old word, and is used in early French poetry for a young man, as *bachelette* is for a girl. Hallam's Middle Ages, iii. 507. Malden, p. 22, 23. Conringius, Dissert, iv. sect. *24.* Itterus, cap. iv. sect. 25.

@@@» Malden, p. 111.

@@@4 The technical term signifying to teach in the public schools, was *regere;* and the master of arts, or doctor of any faculty, upon his creation necessarily became a *regent,* that is, a teacher in the schools. In Paris, the masters who were desirous of exercising this privilege, petitioned their faculty *pro rigentia et scholis;* and schools, as they fell vacant, were granted to them by their nations, according to seniority. Edin, Rev. No. 106, p. 388. Malden, p, 112.

@@@6 Bulæi Hist. Un. Par iii. p. 81, 82.

@@@6 Savigny, iii. 337.

@@@7 Ibid. iii. 352, &c.