By these singular privileges, which were afterwards the envy of other academical institutions, the students were exempted from the ordinary tribunals, while the professors were invested with important powers. It is true that Bo­logna is not expressly mentioned in the authentic; but that it was intended for the benefit of Bolognese scholars is ap­parent, because Bologna was by much the most celebrated school in the emperor’s dominions, and probably the only one which was at that time frequented by foreign students. Teachers of law are specially mentioned, and Bologna was then the only school of law ; and the permission granted to the student to bring his cause before his “ lord and mas­ter,” seems to assume that his judge was a legal character.@@1 An additional reason for applying the edict peculiarly to Bologna, is found in the fact stated in Conringius,@@2 that the principal professors in the university were at that time in attendance upon the emperor, having been invited by him to assist in deciding certain matters at issue between him and the cities of Lombardy. It can scarcely be doubt­ed, therefore, that the edict was drawn up by them for the special benefit of their own university, though the lan­guage was purposely made general. The professors at first interpreted its provisions as conferring upon them criminal as well as civil jurisdiction ; but finding themselves unable to repress the violence of the students, they allowed the for­mer to remain in the hands of the magistrates of the city, and assumed to themselves only the power of determining civil suits.@@3 This edict of Barbarossa is the earliest ex­ample of exemption or privilege granted to a university, and may be regarded as the source of the exclusive privi­leges which were afterwards conferred upon collegiate in­stitutions. The increasing power of the university excited the jealousy of the inhabitants of the city, and led to fre­quent collisions, which, on more than one occasion, threat­ened the existence of the school, but which generally end­ed in extending and strengthening its privileges. In the year 1226, the emperor Frederick II. threatened to remove the school of law, but in the following year recalled his decree.@@4

Bologna was at first merely a school of law, and in this therefore the university consisted. The scholars were di­vided into two bodies, or *universities,* as they were called; the *citramontanes* and the *ultrarnontanes ;* the former in­cluding the Italians, and the latter, all foreigners. These were subdivided into nations; the citramontanes into seven­teen, and the ultramontanes into eighteen. Each nation had its presiding officer, called its *counsellor,* except the nation of the Germans, who had two, under the name of *procurators.* At an early period the professors and scholars of arts and medicine endeavoured to form themselves into a separate university; but being opposed by the jurists and prohibited by the city, they were compelled to unite them­selves with the scholars of law. A few years after, they renewed their efforts, and their right as a distinct univer­sity was formally recognised by the city in 1316.@@s After the middle of the fourteenth century, a theological school was established by Innocent VI. It was placed under the bishop of Bologna, as chancellor, and, like the theological faculty at Paris, consisted of doctors only, the scholars be­ing considered as belonging to the *artistae.* Bologna had thus existed for more than two hundred years, as one of the most celebrated schools of learning, before theology formed a regular branch of study. Lectures in this faculty had been occasionally delivered, but the teachers were not authorized or sanctioned by the university. From the year 1362, when the university of theology was founded, Bo­logna contained four universities ; two of law ; one of me­dicine and the arts, in which were included also the scholars of theology ; and one of the doctors of theology. The two schools of law, however, formed together one whole, and are therefore frequently designated as one university.@@6

“ There were also formed,” says Mr Malden,@@' “ in course of time, five colleges of doctors, which (with the exception of the theological college) were established upon quite a different principle. The theological college may have dif­fered only in the number of its members from the univer­sity of theology. But there were two colleges of law, one of doctors of the civil law, the other of doctors of the canon law ; and two separate colleges of doctors of philosophy and medicine. These colleges seem to have been corporations, in which a limited number of doctors of the several facul­ties were united, and monopolized the power of promotion and admission to degrees, to the exclusion of other doctors, who, according to the earlier constitution of the university, had an equal right to exercise it. They were confirmed, however, by the statutes of the year 1397. The first ori­gin of the legal colleges runs back to the twelfth century ; probably they were then open to all doctors. The legal Colleges were each under a prior ; how the others were go­verned, Savigny does not state. By these colleges or fa­culties, the candidates for degrees were examined. They had a building for their common use, in which they met, near the cathedral ; because the public examinations were held in the cathedral, and degrees solemnly conferred there. Savigny warns his readers that these colleges of civil and canon law are not to be confounded with the *college of Doc­tors, Advocates, and Judges,* which was an institution of the city of Bologna for civic purposes. It may not be super­fluous to warn the English reader not to confound these colleges, which were merely corporate faculties, with the English notion of the word college. There were some col­leges in our sense of the word, which were restricted to the relief of really indigent scholars ; but these foundations never had any weight or influence in any Italian univer­sity.”

The constitution of the university was based on certain statutes which were promulgated at various times, and con­firmed by Innocent IV. in 1253; but of these, and of the privileges conferred by them, our limited space will not permit us to give any account. The statutes were revised and corrected every twenty years, by eight scholars ap­pointed for the purpose, and called *statuarii.* They were again confirmed in 1544, by the pope, who had then be­come sovereign of the city, and were made binding on the whole community.@@8

Savigny@@9 mentions as the leading distinction between the universities of Paris and Bologna, from the earliest period, that in the former the masters or teachers constituted the corporation considered as a privileged body, to the exclu­sion of the scholars; while, in the latter, the students formed the university, and had the power of selecting from their own body the academical officers, whom the professors were bound to obey. At the head of the universities of law was the rector, who took precedence of all the other officers. The rector is first mentioned towards the end of the twelfth century, when only one was elected. For a long period two were chosen, one for each university; and finally one, which appears to have been the case in 1514, and which was established as the rule before 1552. He was chosen annually by the preceding rector, the counsellors of the na-

@@@1 Malden, p. 50.

@@@3 Suppl. ii. sect. 3.

@@@3 Savigny, iii. 156.

@@@\* Ibid. 161.

@@@5 Savigny, iii. 162. Conringius mentions several distinguished professors of medicine in the thirteenth century, who attracted a great con­course of pupils. They were in possession of a few books of Hippocrates and Galen, and of several translations of the works of Arabic physicians. Diss. iii. sect. 21.

@@@• Savigny, iii. 163. Conringius, Dissert, iii. sect. 21.

@@@7 Origin of Universities, pp. 55, 56, 57, abridged from Savigny, iii. pp. 213, 214, &e.

@@@8 Savigny, iii. pp. 163, 164.

@@@9 Ibid. iii. 141.