UNIVERSITIES AND SCHOOLS.

The subject of this article may be conveniently divided into two parts ; the first embracing Universities, and the second Schools. In treating of the former, it has been deemed the most satisfactory method to present a view of some of the oldest and most celebrated of the continental universities, and to subjoin a short account of the origin, progress, and present condition of those of Great Britain and Ireland. An opportunity will thus be afforded of view­ing the higher education in its infancy, of observing the improvements which have at various times been introduced, and of forming an estimate of it after it has been in opera­tion for nearly seven centuries. The space to which we are necessarily restricted prevents us from doing more than stating the principal facts : the subject, if treated in detail, would extend much beyond the limits within which it must be comprised in a work like this.

PART I.—UNIVERSITIES.

University ( *Universitas)* has been defined “ a univer­sal school, in which are taught all branches of learning, or the four faculties of Theology, Law, Medicine, and the Arts, and in which degrees are conferred in these faculties.” This we believe to be the meaning most commonly attach­ed to the word university ; and as it is palpably incorrect, it will be necessary for us to endeavour to point out its true signification. Like many other terms of extensive applica­tion, it has undergone various modifications of meaning, till its origin and primary use seem to have been utterly for­gotten. By the nations of modern Europe, it has been ap­plied to the highest seminaries of learning in their respec­tive countries, whether these embraced “ the whole circle of the sciences,” or were limited to one or two faculties ; and we accordingly find that the idea attached to the word varies in extent and comprehensiveness with the institution to which it is applied. Those who have formed their notion of the word merely from the English universities, commonly suppose that a university “ necessarily means a collection and union of colleges ; that it is a great corporation, embo­dying in one the smaller and subordinate collegiate bodies." The author of “ A Reply to the Calumnies of the Edin­burgh Review,”@@1 asserts that “ the university of Oxford is not a national foundation. It is a congeries of foundations, originating, some in royal munificence, but more in private piety and bounty. They are moulded, indeed, into one corporation ; but each one of our twenty colleges is a cor­poration by itself.’’ The inaccuracy of this opinion will appear from our account of that distinguished seminary. It is indeed sufficiently refuted by the fact, that many uni­versities exist in which there are no colleges. This is the case with most of the German universities;@@s and in the Scotish universities there are no foundations which bear any resemblance to the English colleges. Edinburgh, though called a college, is merely a university, and has nothing in common with the English meaning of the term college ; and the colleges at St Andrews, Glasgow, and Aberdeen, are cor­porations chiefly endowed for the principals and professors, and not for the students. Trinity College, Dublin, is a col­lege with the privileges of a university, possessing however a munificent endowment for the provost, fellows, and scholars. It is important, besides, to bear in mind, that the universi­ties of Oxford and Cambridge existed before a single col­lege was endowed ; and that the universities would con­tinue to exist, with all their rights and privileges unimpaired, even if the property of all the colleges were confiscated, and their buildings levelled with the ground.@@3 Another error, that universities were so called because they professed to teach *universal* learning, though maintained by men of such erudition as Mosheim,@@\* Tiraboschi, and Dr Wadding­ton,@@5 and assented to by Mr Hallam,@@6 is a mere quibble upon the word. The university of Paris, as well as Oxford and Cambridge, existed at first only in the faculty of arts;@@7 Salerno and Montpellier contained the single faculty of me­dicine ; and even Bologna was celebrated for 200 years as a school of law, before it contained any provision for lec­tures in theology. The teaching of the civil law was prohibited in Paris from 1220 till 1679; and other re­markable instances might easily be adduced, in which the study of particular faculties was forbidden in particu­lar universities. It is true that most of the modern uni­versities *embrace* the “ whole circle of learning,” as con­tained in the four faculties of the arts, theology, law, and physic ; but this was not the case in the twelfth century, when the term *universities* was first applied to academical institutions.

*University,* in its proper and original meaning, denotes the whole members of an incorporated body of persons, teaching and learning one or more departments of know­ledge. The word *universitas,* in the technical language of the civil law, was used to signify a plurality of persons as­sociated for a continued purpose, and may be inadequately rendered by *society, company, corporation.* In the language of the middle ages, it was applied either loosely to any un­derstood class of persons, or strictly to the members of a municipal incorporation, or the members of a *general study.@@8* In this application, it was used to denote either the whole body of teachers and learners, or the whole body of learners, or the whole body of teachers and learners divided either by faculty, or by country, or both together ; its meaning being determined by the words with which it was con­nected. In the fourteenth century, the terms *magistrorum et scholarium,* and the like, which had hitherto been joined with *universitas,* were discontinued, and the word came to be used simply by itself, or in combination with *studium,* or *studium generate;*@@9 as *universitas studii* Oxoniensis, Parisiensis, &c. In ecclesiastical language, the term was fre­quently applied to a number of churches united under the superintendence of one archdeacon, and to the college of canons in a cathedral. It is thus used of the body of ca-

@@@1 Commonly ascribed to Dr Copleston, late provost of Oriel College, Oxford, and now bishop of Llandaff. Oxford, 1810, 8vo.

@@@1 Edinburgh Review, No. 106, p. 403.

@@@5 Malden on the Origin of Universities, pp. 11 and 12.

@@@4 Cent. XIII. p. ii. chap. i.

@@@1 History of the Church, p. 4C9.

@@@6 Introduction to the Literature of Europe, i. 20, note.

@@@7 Edin. Rev. No. 121, p 218. Malden, p. 5. Bulaei Historia Universitatis Parisiensis, i. 275.

@@@8 The oldest word for an unexclusive institution of higher education, was *studium* and *studium generate ;* terms employed in the twelfth and thirteenth centuries, and retained in those which followed. The latter term, like *universitas,* did not mean originally that *ail was taught,* but that *what was taught, was taught ta all ;* “ generalitas ad *universitatem* non pertinet *scientiarum,* sed ad *publicam causam docendi."* Petri Gregorii Tholosani *De Republica* lib. xviii. c. i. sect. 87, as quoted in Edin. Rev. No. 121, p. 217.

@@@3 The substance of this account of the word university is taken from an elaborate article in the Edinburgh Review, No. 121, pp. 215, 216, and 217. To this article, and to two others apparently from the same pen, we have been largely indebted in compiling the following article.