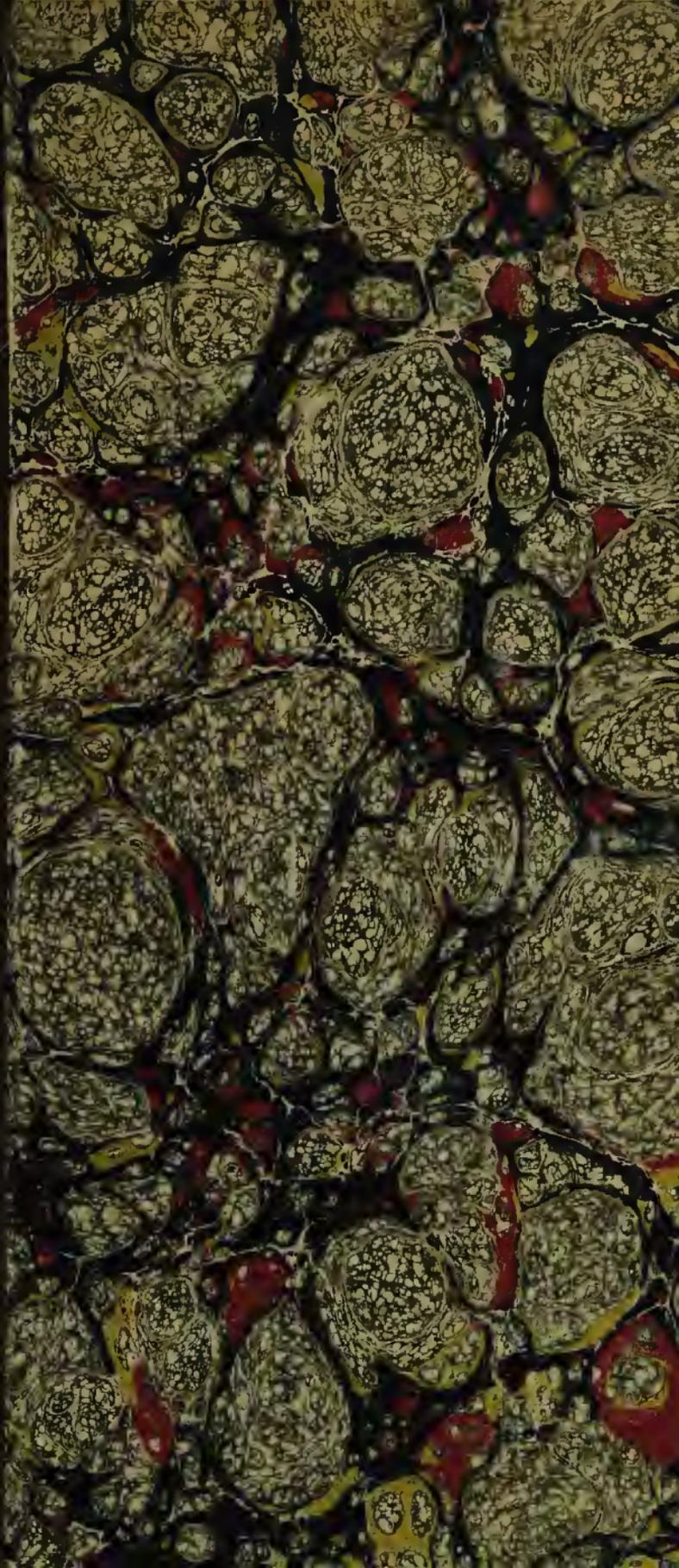


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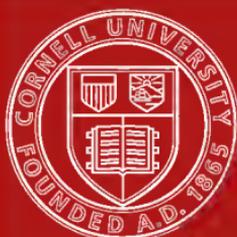
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No. ~~XII~~

THE STATUTES OF ~~THE FACULTY~~
OF ARTS AND THE FACULTY OF
THEOLOGY AT THE PERIOD OF THE
REFORMATION

EDITED

WITH INTRODUCTION AND NOTES

BY

ROBERT KERR HANNAY,

LECTURER IN THE UNITED COLLEGE OF ST. SALVATOR AND ST. LEONARD.

W. C. HENDERSON & SON, ST. ANDREWS.

1910

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THE FACULTY OF ARTS.

The manuscript copy which preserves the statutes of the Faculty of Arts as revised in 1570 is careless and imperfect. It seems to have been made, along with the copy of the statutes of the Faculty of Theology, for some official purpose, and at a time when the changes which followed the Reformation had obscured the meaning of earlier institutions. The work was done to dictation, and the mistakes of both reader and writer have occasionally corrupted the text beyond hope of restoration. Fortunately, William Turnbull, Bishop of Glasgow, who seems to have been a graduate of St. Andrews,¹ made a liberal use of the statutes when the second of the Scottish Universities was being organised, and a number of corrections can be established from the comparatively accurate version of the Glasgow regulations.²

The statutes could have been of little practical value to a commission, in view of the changes already mentioned; but their retrospective importance is very considerable, for they enable us, by comparison with other documents, to obtain some coherent account of the history of the Faculty up to the Reformation.

In the latter half of the year 1561 it was proposed to 'reform' the Faculty of Arts, and in January, 1561-2, a list of statutes was drawn up provisionally, *donec perfectior Academiae forma praescribatur*.

¹ A William Turnbull was licensed in 1420.

² *Munim. Univ. Glasg. II.*; some elements in the Glasgow statutes are due to Köln, where several of the masters had studied (*v. die Matrikel der Univ. Köln*).

Nothing more appears to have been done till 1566, when a meeting held at St. Mary's College decided to proceed in a conservative spirit and spoke of 'restoring.' Representatives of the colleges were directed to make a compendium of the old statutes in order to facilitate discussion: a month later three sections of a new collection were passed, *De religione*, *De examinationibus*, *De expensis*, and then the enterprise was dropped. In 1567 and the two following years George Buchanan was an assessor of the Dean; but we obtain no hint of his attitude. All we know is that in 1569 the Faculty 'unanimously' adopted 'the old laws,' *quantum honestati et religioni verae non repugnant*.

Under the influence of John Rutherford, who was now Provost of St. Salvator's, and who had first become Dean in 1557 as a regent in St. Mary's, the Faculty heard 'the old laws' in November, 1570, marked for rejection those which were *superstitiosae et vanae*, and ordered the rest to be transcribed. On December 22 all supposts of the Faculty were summoned to the schools of St. Mary's College in order to hear the revised statutes read in public.¹

The revision was spoken of as an expurgation; but the revisers made alterations in some of the rules which they preserved; and, as the copy before them had already suffered modifications of detail, our collection, unfortunately for the history of the Faculty, is a somewhat incoherent residue. Yet the form in which these statutes remain partially reveals the various stages of growth. In the year 1439 there was

¹ As Buchanan left St. Leonard's, April 5, 1570 (Hay Fleming, *Reformation in Scotland*, 630), it may be that his departure helped to clear the way for the conservative party.

a proposal to put the regulations of the Faculty into systematic order,¹ and the collection which was then made, it will be noticed, constitutes by far the greater portion of the statutes now extant. Internal changes have been introduced into this group of 1439, and the last regulation seems to have been inserted about 1445; but, as a rule, new statutes were subsequently added and not incorporated. Thus we have a set formally confirmed in 1457, three statutes belonging to the latter half of the fifteenth century, a group of the early sixteenth century, of which the last is about 1520, a statute of 1528-9, and a few which are later in date.

The manuscript *Acta* form a valuable commentary upon the statutes. If they are inadequate, they at least enable us to gain some conception of the development between 1413 and 1570; for they contribute not only temporary enactments, but others, more permanent, which did not find their way into the statute book or were excluded in revision.

EARLY STATUTES.

Though the collection of 1439 was the first comprehensive set of rules, there are remains of an earlier group. In the 1570 revision a few can be identified, under the heading *Aliud vetus statutum*, which go back to 1416.² These provisions, with others, appear in the minutes, which indicate that rules laid down during the first three or four years were put together and entered there in 1416, long before the Faculty acquired 'the Red Book' for its statutes.³ It is clear, however,

¹ A former Dean gave a book *De statutis et privilegiis studii Parisiensis*.

² Tit. VI.

³ This book is known only through a reference in the *Acta* (1453).

that part of this set has been lost. Those which we do possess refer to a matter which specially exercised the Faculty. The regent masters were to have the scholars living under their personal supervision, with certain exceptions, and it became necessary to prevent them from 'procuring' students, and the students themselves from evading disciplinary control.

It had been enacted that all 'schools' in the Faculty of Arts should be conducted *per modum communitatis, aule, vel pedagogii, sub cotidiano regimine et custodia magistrorum*: that no *extra commensales* or *Martineti*, as they were elsewhere called, should be admitted to these schools, except poor students and sons of citizens; and that no master should receive the scholar of another without 'satisfying' the latter for his loss.¹ The last prohibition, however, was not observed. In June, 1416, a meeting of masters, regent and non-regent, was held 'in the Chapel of the College of St. John the Evangelist,' when each solemnly undertook not to procure scholars 'by entreaties, bribes, promises, or threats,' and penalties were laid down for those who broke the rule, whether masters, bachelors, or scholars.

These statutes, which were in force about 1416, are now given in their original form. It should be observed that the last four items are taken, practically *verbatim*, from the Paris statute.²

Item ad parandum bonum pacis concordie [et] tran-

¹ Scholars placed under a master by 'friends' were not to leave him without reference to the will of the guardians. Thurot, *L'enseignement dans l'Univ. de Paris* (p. 92ff), says that pedagogies became very numerous at the end of the fourteenth century, and seeks their origin in the organisation of the preparatory schools of grammar: 'il était donc naturel que les pédagogues conservassent jusqu'à la détermination, et même jusqu'à la licence, les écoliers que leur confiaient les parents.'

² *Chart. Par.* II., 47.

quillitatis in studio et ut insolentiam lasciviam et ceteros excessus studentium restringamus, ne etiam scolares virgam correctionis effugere cupientes transcurrant¹ de scola ad scolam vel de scientia ad scientiam statuimus et ordinamus ut sequitur : —

†Imprimis quod nulle scole regantur in facultate artium nisi per modum communitatis aule vel pedagogii sub cotidiano regimine et custodia magistrorum.

†Item quod nulli extra commensales qui alibi dicuntur Martineti admittantur in scholis pedagogiorum pauperibus dumtaxat exceptis et filiis burgensium hujus civitatis.

†Item quod nullus magister scolarem receptet alterius nisi prius satisfecerit magistro cujus scholaris ante fuit.

Noverint universi quod anno Domini 1416 die Veneris proximo ante festum nativitatis Joannis Baptiste nos omnes magistri in facultate artium tam regentes quam non regentes in capella collegii sancti Joannis Evangeliste hora nona ad ordinandum et statuendum sub pena et per fidem specialiter vocati ordinamus et statuimus et per juramentum in manu decani nostri prestitum promissimus quod nullus magister scolarem vel scolares alterius precibus pretiis vel promissis vel minis vel qualibet alia cautela vel ingenio per se vel per alium ad hoc quod sit suus scholaris procurabit vel inducet nec aliquem scolarem venturum seu noviter supervenientem nisi per viam concilii vel per aliquam aliam viam a precedentibus² aliam, si qua alia fuerit licita.

Item statuimus quod si aliquis magister sciverit aliquem vel aliquos contra predictam ordinationem et precedentem fecerint vel fecerit statim decano dicte facultatis revelabit.

Item statuimus quod si aliquis magistrorum vel bacheliorum in aliquo istorum vel precedentium inventus fuerit per inquestam a decano factam deliquisse ab illo ordinario in quo scolares contra formam predictam induxit

¹ So the *Acta* : *cursitant* in 1570 version.

² *Presentibus* in 1570 version.

† Omitted in 1570 version : passed in 1414.

et a sequenti quem ipsum immediate legere contigerit privetur et eodem modo intelligimus de magistris et bachalauriis esse quantum ad lectiones cursorias observandum.¹

Item statuimus quod si aliquis scholaris vel bachalaurius alicui magistro vel bachalaurio scolarem vel scolares contra predicta procuraverit² vel si contra ipsum probari contigerit ex tunc ad gradum ulteriorem in nostra facultate non valet promoveri.

Item statuimus quod si contra scolarem aliquem probari contigerit quod per preces vel promissa vel per minas ab aliquo magistro inductus audierit vel receptus fuerit contra formam predictam in facultate nostra non possit ulterius promoveri.

Other regulations we may gather from the *Acta*. Teaching had begun some considerable time before the arrival of the papal Bull, and in 1413 there were candidates ready for the bachelor grade. It was arranged that admission to 'determine' should be granted by the Dean and the regent masters,³ with a reference to the whole Faculty in cases of difficulty, and the following oath was prescribed for each candidate :—

Ego juro quod obediens ero facultati artium et decano ejusdem in licitis et honestis: item quod observabo et pro posse defendam ad quemcunque statum devenero: item servabo secreta facultatis nec ea revelabo nisi cui sunt revelanda.

¹ This does not prove that extraordinary lectures were given by bachelors at St. Andrews: it relates to Parisian usage (Thurot, 65, 77 add. 9,10), though the inclusion of the bachelors seems to imply that the prospect was contemplated. Thurot (p. 78) says that 'les cours extraordinaires étaient pour les bacheliers une occasion de recruter un auditoire pour leur maîtrise, et de s'exercer à l'enseignement.'

² *Predictam procurationem* in 1570 version.

³ The candidate paid ten shillings to the *Receptor* and gave caution that he would proceed to the bachelor grade in the following Lent.

Two years later it was provided that the bachelors who now sought license should be examined by the Dean, the *Receptor* or Bursar, two senior regents, and two senior non-regent masters; but, as the regents were few, and the Bull required the participation of *all* masters and doctors actually teaching, it was held, in 1416, that every regent should be a *temptator*.

No list of books to be 'heard' was framed at this stage. It was considered sufficient to specify that 'after the fashion of Paris the usual books be read *ordinarie*,'¹ and that the texts of Aristotle be 'read,' *sine quibus non computentur lecture nec reputentur*.

It is interesting to find that the Faculty sought to take over the supervision of the grammar schools.² Various disciplinary regulations were passed, such as that the *grammatici studentes* must go in order *ad campos*, with a master to see that they spoke Latin and behaved themselves. The feast of the *grammatici*, whose patron was St. Nicholas, should no longer be celebrated in December, but in summer, on the day of his translation; and the collecting of money from house to house, as the saint passed with his boy-bishop from the Castle to the Monastery, was forbidden. There was also a very considerable curtailment of the time spent upon cock-fighting immediately before Lent.

In the interests of the new University every effort was made to produce native graduates. The minutes seem to betray a fear that students might avail them-

¹ *More Parisiensi libri consueti legantur ordinarie*: the 'ordinary' at this time began *in crastino Sancti Luce* (Oct. 19).

² Up to 1464 the patronage of the *regimen scole grammaticalis* seems to have rested with the archdeacon: at that date we find the Faculty appointing for life the existing master (*Acta*).

selves of the teaching offered at St. Andrews to obtain degrees of established reputation elsewhere. In 1415 determinants were required to pay for their bachelor grade in advance and to give caution that they would proceed to it, if possible, in the following Lent. Again, in 1416, a similar caution was required from bachelors seeking license that they would 'incept,' and it was found necessary to insist upon 'money down' (*pecunia numerata*). According to custom, it was incumbent upon masters to give *lectura* for two years after graduation. They promised, on oath, to 'read' in *cappa rotunda vel rugata*, to avoid wearing certain garments of a secular character, and to observe the order in which they had been placed at license. They would defend the Church *contra insultum Lollardorum*, preserve peace between the faculties and the masters, maintain the privileges of the University, and keep the statute *De non procurando scholares*. At Paris it was gradually becoming impossible to exact obedience to the oath of *lectura*, and it was abolished in 1452.¹ In 1419, at St. Andrews, more than one third of the licentiates in Arts seem to have avoided the master's degree, and, to secure the future of his University, Bishop Wardlaw approved of the policy adopted in 1420, whereby the Faculty sought to debar from license those candidates who would not promise to 'read' for two years.

EXAMINATION FOR LICENSE.

The examination for license existed from the beginning, and, though we hear of attempts to be

¹ Rashdall, *Universities of Europe*, I., 440.

called before the Chancellor without submitting to it, Bishop Wardlaw was himself desirous that it should be genuine. At Paris the development of institutions preserved a distinction between license and inception, the former being received from the Chancellor and ultimately conferring the *jus ubique docendi*, the latter representing the formal admission into the corporation of teachers, without which a man was not completely 'master.' The Bull of St. Andrews did not clearly observe this distinction, and was somewhat vague in its treatment of graduation. Those who desired the license to teach might be examined and be entitled 'Masters.' Candidates for the masterate were to be presented to the Bishop, or his deputy, who should convoke all masters actually teaching in the Faculty, and, after conducting an examination, should ascertain the private opinions of these assessors. No emphasis was laid upon the rights of the Chancellor on the one hand or of the Faculty upon the other; and the result of Wardlaw's arrangement was that the Chancellor not only granted the license but imposed the magisterial *birretum*.¹

Wardlaw had no intention of granting degrees on his sole authority, and freely admitted the rights of the masters. In 1419, when the principle that all regents should examine was abandoned, the four *temptatores* took oath in presence of the Chancellor, but they were elected, apparently, by the Faculty. The examination for license was, in fact, to be a matter of co-operation. There is no mention at this stage of any second examination conducted by the Faculty alone.

¹ This was the case in the sixteenth century: *v.* document of 1528-9 in our revised statutes.

At Paris, when the *Vicus Stramineus* became the centre of the Artists, the Chancellor of Ste. Geneviève acquired the right to confer license. The struggle between the University and the Cathedral Chancellor had simply deprived the latter of control over the license which he granted, and did not create two examinations. The Chancellor of Ste. Geneviève, however, claimed to nominate examiners for the acceptance of the Faculty of Arts, and the latter, in answer, was able to found an examination of its own. There arose in this way (1) an examination *in communibus*, a general inquiry into the merits of the candidate, and (2) an examination *in cameris* or *in propriis*.

At St. Andrews, as we have seen, Bishop Wardlaw agreed with the Faculty in seeking to increase its numerical strength. In 1420 he actually licensed four men, presented to him without examination, in order to make it clear that only prospective masters were to be encouraged. According to the normal procedure at this time, the Faculty appointed four *temptatores* who took oath before the Bishop as Chancellor.¹ In 1428 the system of double examination was introduced. By this arrangement, the Faculty elected the four *temptatores* and subsequently appointed four *examinatores* to deal with the candidates *in cameris*. In 1430 there was some discussion as to whether the Faculty should name *temptatores*; but we are not told that the alternative policy was their nomination by the Chancellor. At all events the election remained with the Faculty in both cases. No precise motive is assigned for the change, and the influence of French usage may have had as much to do with it as a desire on the part of

¹ *Acta*, 1427.

the Faculty to express an independent opinion upon the men who were expected to become masters after they had received license. The character of the second test, when it was introduced, is not explained.

BOOKS FOR LICENSE.

In 1419 it was found advisable to specify the books required for license, which may be tabulated as follows :—¹

LOGIC—

The *Vetus Ars*.
 Topics (four books).
 Prior Analytics.
 Posterior Analytics.
Elenchi.

PHILOSOPHY—

Physics (eight books).
De Generatione et Corruptione.
De Cœlo et Mundo.
De Sensu et Sensato.
De Somno et Vigilia.
De Memoria et Reminiscentia.
 Metaphysics (*librum metaphisice vel quod
 audiat eundem*).
Tractatus de Sphæra.
De Perspectiva (si legatur).
 Geometry (first book).
 Meteorics (three first books).
De Anima (three books).
 Some *libri morales*, especially the Ethics.

¹The books are given here according to the order and the specification in the minute.

The list draws no distinction between 'ordinary' and 'extraordinary' books; nor have we any further information on requirements till we come to the Reformation period. It will be observed that, in the section *De numero librorum*,¹ ordinary books only are mentioned, and it might be urged that this list is too uncertain in point of date to afford evidence regarding the fifteenth century,² did it not, with the exception of the *Meteorics*, correspond exactly with the ordinary books prescribed at Glasgow. We may assume that this section preserves the usage at St. Andrews in 1450, and probably even in 1439. The failure to distinguish specifically between ordinary and extraordinary books in 1419 may be found to have a significance: in the meantime the Glasgow list may be set down for purposes of comparison.

Ordinary Books.

LOGIC—

<i>Liber Universalium Porphyrii</i>	}	<i>Vetus Ars.</i>
<i>Liber Predicamentorum Aristotelis</i>		
<i>Duo libri Peri Hermeneias.</i>		
<i>Duo libri Priorum Analyticorum.</i>		
<i>Duo libri Posteriorum Analyticorum.</i>		
Topics (I., II., VI., VIII.).		

PHILOSOPHY—

Physics (eight books).
De Coelo et Mundo (three books).
De Generatione et Corruptione (two books).
De Anima (three books).
De Sensu et Sensato.

¹Tit. III.

²The greater number of our statutes were promulgated in 1439.

De Memoria et Reminiscentia.

De Somno et Vigilia.

Metaphysics (seven books).

Extraordinary Books

(To be heard in whole or part according to dispensation of the Faculty).

LOGIC—

Textus Petri Hispani cum syncategorematicibus.

Tractatus de Distributionibus.

Sex Principia (of Gilbertus Porretanus).

PHILOSOPHY—

Meteorics (three books).

De Sphera (sine dispensatione).

Ethics (six books) *si legantur.*

Perspectiva

Algorismus

Principia Geometrie

} *si legantur.*

At St. Andrews, the list of 1419 seems to have been the result of an effort to prescribe a minimum requirement, *omni dispensatione interdicta*. Comparison shows that the Glasgow programme shrank very considerably in practice, because no permanent provision was made for lectures on some of the 'extraordinary' books, and the only one of these books which was 'necessary' was the *De Sphera*. The Aristotelian books are constantly spoken of at St. Andrews as read *ordinarie*; but they were not all comprehended, for in 1425 arrangements were made to have the Ethics expounded on feast-days. The vitality of 'extraordinary' books seems to have depended very much upon the degree in which the Faculty could insist upon post-

graduate teaching. Two broad facts are easily discernible in the development at St. Andrews. The regents became a more exclusive body with the foundation of colleges, and the rule demanding *lectura* for two years could be evaded, as we shall see, even without paying the fine. Secondly, the ultimate growth of a system whereby one regent took his scholars through the whole course was little calculated to extend the curriculum or raise the value of the degree.

The St. Andrews list, again, is noticeable because it does not specify the amount of ground to be covered by the time the bachelor grade was reached. We have no indication that the matter was regulated by express enactment.¹ It is certain that an examination for the baccalaureate was ultimately developed; but it is also interesting to remark that the tendency was to lay emphasis on the license and masterate as the end of the undergraduate career. The Parisian statute *De non procurando scholares*, which was adopted at St. Andrews, has a reference to teaching by bachelors: the reference, however, does not necessarily imply that teaching ever took place here, and the provision for it at Glasgow seems to have been due to Köln.²

There are traces in the list of an apprehension that lecturing masters might be too few to carry out the full programme of study. At Paris the old custom of 'reading' for two years was frequently neglected, and we have seen that the oath ceased to be imposed after 1452. The difficulty soon arose at St. Andrews. In 1420, as has been noticed, the Faculty determined to

¹ In 1478 'Logic' is prescribed.

² *Munim.* II., 25: cf. Köln statutes in Bianco.

exclude from graduation all who would not serve it in this way.¹ A proportion of the graduates would desire to leave the University, and, now that Scotland had renounced Peter de Luna, the continental schools were more accessible.² Men who had means and family influence, or who could acquire knowledge of the law, would not be ambitious to linger teaching Arts. Even the theologian, who began to 'hear' his books preparatory to the bachelor stage, avoided the burden if he could. The demand was perhaps an impracticable one in a small school like St. Andrews. When the University, in 1424, sought to prevent the *legentes* from teaching grammar, the Faculty resisted the closing of this outlet for the energies of its younger masters.³

EFFORTS TO PROMOTE UNITY.

The office of Dean lacked regulation for many years, and it was not, apparently, till 1425 that it became annual. In 1426 he was obliged to take oath very much in the terms which appear in our revised statutes.⁴ His power of summoning the masters was found liable to abuse; and in 1429, when assessors were appointed,⁵ he undertook not to convoke a Faculty meeting without consulting them. One of the promises he made, which does not appear in the

¹ In 1425 a master was specially deputed to lecture on the Ethics *in diebus festivis*; this, however, illustrates not the dearth of lectures, but the adoption of Parisian usage, according to which the office of *lector ethicorum* carried special emoluments with it (Thurot, 79-80).

² Some men who afterwards taught at St. Andrews entered at Köln, where Scottish students appear pretty frequently after 1420; and Köln, as has been noted, affected institutions at Glasgow.

³ It is not, however, definitely stated that the *legentes* were masters.

⁴ Tit. VI. ⁵ In 1427 he had *chosen* the assessors.

revised version, was that he would be *persona communis ad faciendam justitiam omnibus magistris*. Rivalries and quarrels between the regents were the outcome of the 'house' system; and we hear of troubles 'from the pedagogies and their masters,' accompanied by a general lack of unity and discipline. When Bishop Wardlaw granted a tenement near the chapel of St. John, that the Faculty might have a 'college,' the Dean proposed that there should be 'one pedagogy,' and that no master should thereafter set up a 'house' without express permission. It was also determined that there should be only one *studium grammaticale*, under a regent who was to be appointed.

This attempt by the Faculty to create a college failed. Laurence Lindores and two masters were appointed to govern it; but other masters, who were left outside, entered into competition; so that in 1432 a 'second pedagogy' had to be recognised. In order to secure unity of administration a new plan was adopted. Masters and scholars, including the *grammatici*, must first of all render obedience to the Dean, who would visit the various houses once a week and ascertain if discipline and teaching were satisfactory. In this he was to be assisted by three non-regent masters, and students desiring to pass from one house to another were required to obtain a 'schedule' from the committee. To promote acquaintance and good feeling masters and scholars were to assemble weekly for disputation. Every head of a house, and all the regents in Grammar and Logic, must promise obedience to the Dean annually, and promote for degrees only with his permission. Finally, in order

that the unity of the Faculty might be more clearly realised, it was to celebrate each year the festival of St. John the Evangelist *ante portam Latinam*. The feast of the *grammatici*, as we have seen, had been transferred to May 9; but we do not know whether the feast of St. John, on May 6, affected the importance of St. Nicholas for the grammar students, who were under the control of the Faculty.

We have no description of the feast celebrated by the Faculty; at Glasgow, however, in 1462, directions were given for a celebration, which may have had its origin with the *grammatici*, and for which arrangements were made at a congregation on the day of the translation of St. Nicholas (May 9). It may be presumed that this festivity owed something to usage at St. Andrews. At eight in the morning mass was heard by all, from master to student; after this, each possessed himself of flowers and branches procured by the stewards and rode on horseback to the market cross, returning to the College for dinner. It was a time of gaiety and good-will, when quarrels were to be laid aside and the Prince of Peace was to be honoured. After dinner, the company proceeded *ad locum solatii convenientiorem* where masters or students gave an 'interlude' for the amusement of the people, which had to be approved by the regents.¹ At St. Andrews we hear of a *processio regalis* in 1517, which is not further described, and of plays, apt to be scurrilous and personal. In 1534 two features of the celebration are mentioned, the public mass in the Chapel *cum nota*, and the procession. Arrangements were in the hands of two stewards or *Provisores*, junior

¹ *Glasg. Mun.* II., 39,

masters specially appointed by the Faculty and accountable to it.¹

Other occasions of festivity are mentioned in the regulations considered by the Faculty. There was to be no bringing in of May in guise: on Twelfth-day, going to the Church and returning, all must wear their proper garb and the King of the Bean alone was to be dressed up: students must take their recreation together, or at least 'by houses,' and come back for mass: when on leave they must pay a fixed proportion of their house dues, and must not remain revelling in the city, instead of going home.

One of the most interesting features of these suggestions is the fact that they seem to have come to the Faculty with the strong recommendation of the King's authority. Whatever was the share which his captivity permitted James I. to take in the foundation of the University, there is no doubt that, on his return to Scotland, he began to question the advisability of retaining its seat at St. Andrews.² The terms of his petition to Martin V. in 1426 do not suggest that the cathedral city had been his own choice, and he expressly based his request on the fact that St. John's Town was *regali dominio subjecta*. The action of the pope had the effect of shelving the proposal without wounding the feelings of the King. The available evidence is hardly sufficient to prove that James desired to keep the University under royal control and to emancipate it from the dominating influence of the

¹ The English nation at Paris in 1400 celebrated their feast of St. Edmund in *ecclesia et in taberna* (*Auct. Chart. Par. I.*, 820, 33).

² Cf. Mr. Maitland Anderson's interesting paper (*Scot. Hist. Review*, 1906, p. 301), in which the petition for transference to Perth was for the first time made known.

Bishop, the Cathedral, and the Monastery; but it is at least remarkable that in 1428-9 he was present when the Faculty of Theology freed itself from dependence upon the Prior, and that now the proposals submitted to the Faculty of Arts were mainly concerned to secure the position of the Dean, as well as the unity of the masters. It cannot be without significance that Wardlaw's charter of privilege lacked royal confirmation till 1431-2, and that the King's charter was couched in language which strongly emphasised the interest of the state in the University.¹ James appears to have insisted upon conditions. It was in 1430 that Wardlaw granted a tenement for the Pedagogy and amplified the gift of Robert of Montrose, whose generosity had been stimulated by confidence in Laurence Lindores.² If Lindores stood for autonomy (and Robert of Montrose's charter in 1418-9 contemplated a removal) it seems likely that his appointment to govern the Pedagogy pleased the King, who then granted privileges, but immediately afterwards intervened when he found that resources were inadequate to secure unity in a single college and that the object must be attained in some other way.

POST-GRADUATE *Lectura*.

It was in 1439, as we have seen, that an authorised collection of statutes was prepared, and the question which seems to have been uppermost was that of the post-graduate *lectura*. The minute speaks plaintively of the *raritas magistrorum*,³ *latitudo philosophie*, *temporis brevitatis, librorum et exercitii paucitas*. Not only

¹ *Evidence* III., 178.

² *Ibid.*, 350-1.

³ In 1424 there were ten masters present at an important meeting in 1438 we find about twenty-five.

was it difficult to induce masters to undertake regency but there was not a sufficient number of lecturers in the schools. The poor student could scarcely obtain books unless by writing them out himself, and the work of dictation was long an important duty of the teaching master. If lecturers were few, it would be hard to insist upon a full programme of study for license; and part of the necessary burden might well be shifted on to the shoulders of the younger graduates. The *lectura* which the Faculty endeavoured to exact from everyone who attained the masterate must often have amounted to little more than a dictation of the text, for in 1437 we hear that the Dean of Brechin, who had not heard all the books for license, was given the alternative of 'reading' the rest in order to qualify. The masterate was originally the admission to membership of the Faculty; but the magisterial act had ceased to be the commencement of a course, and 'inception' had lost half its meaning. This is clearly indicated by a regulation now adopted, and recommended to candidates by the imposition of a fine. Courses must be begun within eighty days after inception, and the purpose, no doubt, was that they should be available at the opening of the new teaching year in October. The scale of fines is interesting, because it seems to show that a large proportion of the students were beneficed. Forty shillings were to be paid for default by *beneficiati* drawing twenty to eighty marks; four pounds Scots, where the income rose higher: twenty shillings in all other cases. The simple expedient of non-compliance, however, thwarted the efforts of the Faculty, and in 1446 there were many fines still owing. Recourse was had to writs from the Con-

servator,¹ without much success; and the whole controversy seems to have made the masterate unpopular, for in 1448 six out of the thirteen licentiates did not take it. By 1455 the omission of *lectura* by new masters and the failure to pay became so much a matter of course that the names ceased to be entered in the minutes, and were relegated to the Bursar's account-book. A year or two later, Patrick Graham, great-grandson of Robert III., presided as Dean over a meeting where he was himself reported as a defaulter. In 1455 nearly sixty pounds were owed, chiefly under this head.²

If fines and fees were hard to collect, the Faculty obtained small sums for various classes of dispensation, the most interesting of which is the privilege of appearing at congregations in secular dress.³ The 'collation' at the feast of St. John was proving a drain upon the common purse, and contributions began to be levied on pain of temporary severance from the Faculty. In 1453 two statutes were entered in the 'Red Book,' forbidding masters to go surety for graduation fees, and prohibiting licentiates of St. Andrews from taking the *insignia magistralia* elsewhere. The latter implies a fear of the new University of Glasgow. Attempts might be made to escape both the *lectura* and the fine, as well as the expense of the master's 'act,' which had begun to frighten candidates.

¹ The archdeacon seems to have been regarded as Conservator *ex officio*.

² There were small fines for bachelors and licentiates who did not provide their own copes.

³ There are one or two dispensations allowing masters to exercise their own judgment in the matter of dress; in 1482 one was permitted to wear lay habit outside the University.

KENNEDY AND THE COLLEGE SYSTEM.

Bishop Kennedy had persuaded Nicholas V. to revoke unions of secular benefices in the diocese to monastic houses, in order that he might provide support for poor clerks,¹ and the College of St. Salvator was undoubtedly designed to help needy students. Another motive, however, for the foundation, apart from any fear of rivalry in the west, was the disorganisation resulting from the multiplication of houses. The regents relaxed the bonds of discipline, lest their scholars should leave them, and part of the school attached to the College of St. John, the common property of the Faculty, was being appropriated by certain masters to their private use. There was a movement in the Faculty to put the place in better condition and reassert control, when Kennedy intervened with a proposal that there should be a *unio pedagogiorum*, and that the experiment should be tried for five years.

There was a marked increase in the number of candidates for graduation in 1451, and the foundation of St. Salvator's, though it stimulated the Faculty, must be regarded as an important, but not the only, element in a policy of extension, consolidation, and reform adopted by the Bishop. In 1444 he had settled controversies between the supports of the University and the citizens of St. Andrews.² It was now proposed to improve the schools for the common advantage, and books were presented by various donors to form the nucleus of a library. In 1452 we hear of the appointment of a *Quodlibetarius* to arrange for the

¹ Theiner, 385.

² *Evidence*, III., 176.

disputations of masters in December :¹ in 1457 a seal was ordered for the Dean, representing the Virgin with the sphere in her hand and bearing the legend *Sigillum decani facultatis arcium universitatis Sancti-andree in Scotia* : the mace was deposited in the custody of the Faculty, and its use denied to the Theologians ; and, in adding a group of statutes which partially survives in our collection, the Faculty asserted its autonomy as against dictation by the University.

It is not easy, and perhaps not even possible, to obtain a clear view of the position of the Faculty of Arts during this period. An emphasis is sometimes laid upon the Faculty which may be true of the years more immediately preceding the Reformation, but which is exaggerated if taken to apply to the fifteenth century. It is not the case that at this time 'the University, as distinct from the Faculties, had no common purse.'² The large collection of statutes passed at various dates,³ and the occasionally defiant attitude of the masters in Arts, recorded in the *Acta* and appearing in our revised statutes, warn us that the University was more than a name. In 1418, graduates and undergraduates, masters and scholars, had a voice in its deliberations. But in 1475 the circle had been narrowed ; the choice of a Rector, however, still lay with doctors, masters, licentiates, bachelors,

¹ The sudden appearance of the *Quodlibetarius* at St. Andrews may be explained from the history of the act at Paris. 'Il était tombé en désuétude pendant la guerre des Armagnacs. En 1445, la Faculté décida qu'elle le reprendrait' (Thurot, 87). Possibly the Glasgow statute, due to Köln, was the chief incentive.

² Rashdall, *Universities*, II., 299 : this account neglects the statutes of the University as well as those of the Arts Faculty : the *Acta* by themselves create a false impression.

³ *Evidence*, III., 232.

priests who were members of the University, and important beneficed persons residing within it.¹

The minute-book of the Faculty is headed *Liber conclusionum Universitatis Sancti Andree*; but that inscription was written in the middle of the sixteenth century.² According to the custom which prevailed when St. Andrews was founded, a student in a higher faculty seems to have been regarded as belonging to the Faculty of Arts until he attained the doctorate, and we are told that 'un théologien est de la faculté des arts jusqu'à ce qu'il ait le bonnet sur la teste.'³ In 1435, when a bachelor in Decrees uttered heresy in the law school, his recantation was entered in the minutes of the Arts Faculty.

We have remarkably little information about the study of Law at St. Andrews, and the fact that a doctor sought the license in Arts in 1440 may indicate that his faculty was not of much independent importance.⁴ On the other hand the Theologians were important from the first, and the earlier meetings of the Faculty of Arts assembled in their schools. It is perfectly clear that for about fifteen years the Faculty of Theology was much under the influence of the Prior of the Monastery. In 1423 the University secured for its Rector a recognised precedence of the Prior,⁵ six years later the Faculty of Theology obtained a definite constitution, and shook off any control which the Prior might claim to possess *ex officio*.⁶ At Paris the

¹ *Ibid.* 233. ² It appears in 1551 in the same hand.

³ *Auctarium Chart. Paris.* I., xx.

⁴ Canon and Civil Law *may* have been regarded as separate faculties in Tit. VI., 11, where *four* are mentioned; we hear practically nothing of Medicine, though men like Archbishop Schevez were interested in it.

⁵ *Evidence*, III., 224. ⁶ See the statutes and Introduction *ad init.*

regulars were excluded from the Faculty of Arts, and among the Theologians at St. Andrews there would be a considerable element debarred in this way from its membership.¹ There were others, however, who exercised a strong influence. Laurence Lindores, rector of Creich and *inquisitor heretice pravitatis*, is not mentioned with those who agreed to the constitution of the Theologians, and he was the dominant figure in the Arts Faculty until his death in 1437. The gradual introduction of the college system brought many doctors into inevitable connection with that Faculty, either as dignitaries interested in organisation and discipline, or as actual participants in the teaching; so that, in course of time, it comprised a great part of the senior element in the University, and after the monastic College of St. Leonard obtained recognition, could ultimately be identified with the University itself. The general result of the development may be illustrated from a document of 1541, which informs us that the *Quodlibeta*, or disputations of the masters, took place in the schools of the Pedagogy in presence of the Theologians, the Faculty of Arts, and the students.²

At the outset, all students in Arts were to live *collegialiter*, and it was enacted *quod non audirent sub aliquo magistro vel aliquibus magistris nisi tenentibus domicilium*. This probably meant that the scholars of a pedagogy were taught exclusively by resident masters.³ There was as yet no common school owned

¹ At Glasgow, in 1482, regulars seem to have attended lectures without graduating (*Munim.* II., 13).

² *College of St. Leonard*, app. VII.

³ Cf. Rashdall, II., 300 n., where *tenere domicilium* seems to be taken as meaning 'to keep a hall': but teaching could scarcely have been restricted to heads of houses, and it is too strong a statement that 'the dispensation (from *lectura*) was probably granted as a matter of course.'

by the Faculty where public lectures might be given. The head of a house would require the assistance of other masters to conduct the teaching, and he would have almost a commercial interest in the observance of the statute *De lectura*, which provided the supply. The attempt to create a college, in 1430, under Laurence Lindores and two other masters, did not bring to an end the system of pedagogies; but it seems to have provided the Faculty with a school, and by 1439 the lectures on the text of Aristotle were given *in vico*,¹ i.e., in South Street, which inherited the technical name applied to the *Vicus Stramineus* of Paris. This was an important feature of the unification already described, and the tardy acquisition of a proper school very probably serves to explain the failure to distinguish, in 1419, between ordinary and extraordinary books. When all instruction was given within the various pedagogies, there was great waste of time and energy in the formal lecturing, and a dearth of young teaching masters would be serious. Though we have no express statement, it is tempting to suppose that the 'new school' enabled the Faculty to economise the resources of the official regents. Towards the middle of the century we find a statute that none should be regarded as *actu regens* unless he had chosen a book in presence of the Faculty, and it is clear from the Glasgow statutes² that an object in such regulations was to prevent overlapping.

The regents were bound to lecture *in vico* on the text of Aristotle, and they promised to preserve their dignity and at least not to lead the scholars of their pedagogy into temptation.³ Every master, on attain-

¹ Tit. I., 4.² *Munim.* II., 24.³ Tit. VI. (*Jur. Reg.*).

ing his degree, promised to certify faithfully regarding the bachelors who sought license, and this was connected with the statutory requirement of *lectura*. In the Glasgow regulations it is significant that bachelor candidates for license presented the 'schedules' of the *masters* under whom they had heard their books, ordinary and extraordinary, while our statutes speak of *regents*.² It was evidently intended that the two years of post-graduate work should ensure a *continuatio studii* in the subjects taught by the Faculty, and should at the same time provide instruction in some of the extraordinary books.³ The reference in the minute of 1439 to *librorum et cærcitiî paucitas* may further imply that it was to be a means of securing for scholars their own copies of these books.⁴

It was impossible, however, that the twenty-two masters of 1438, to take an instance, should seriously be expected to undertake *lectura*, and the imposition of fines for default was partly an ingenious device for exacting contributions from those who could well afford to pay.⁵ A good many students were content with the license, others took the masterate and went down. In 1451, for example, twenty-four men were licensed, of whom sixteen became masters, and of these latter six are described as having been subsequently 'received' into the Faculty. There was a statute to the effect that masters continuing to reside, and failing to become, within a specified time, regents or students in

² *Munim.* II., 28 : Tit. II., 29. It looks as if *regentes* were a later correction, for the statutes are otherwise identical.

³ *Munim.* II., 31.

⁴ Later regulations about dictation make this almost certain.

⁵ The poor were not to be hardly treated. A similar statute appears at Glasgow (*Munim.* II., 31).

some faculty, should be deprived of their vote¹; and the ceremony of reception apparently developed in connection with this regulation. It must have become evident, despite the need of funds for the repair or extension of the schools, that it was hopeless to expect payment of fines by men who went down. A statute promulgated at Glasgow in 1482 required *lectura* only of those masters (1) who were in residence, (2) who were fit, and (3) who had opportunity to read, and implied that dispensation might be purchased.²

The Faculty of Arts, therefore, consisted of all resident masters who had been received on the understanding that they would read according to statute, though they might be dispensed for reasonable cause shown; and the two elements, regent and non-regent, were each represented by two masters on the board of examiners for license. When a licentiate celebrated his master's act, it was provided that regents and at least senior non-regents should be invited to the number of twenty-four, *si tot fuerint*.³ The few meetings of which statistics are given show great variation;⁴ but it is probable that the regents were in a minority, and an important feature of St. Andrews is the degree in which non-regent masters criticised and directed the official preceptors. We have no means of ascertaining whether men who continued to reside after graduation were content to forego membership in the Faculty; but the likelihood is rather that few prosecuted higher studies, and there is some justification for the belief that the only faculty which really succeeded was the Faculty of Arts.⁵

¹Tit. VII.²*Munim.* II., 14.³Tit. VII.⁴There were about 25 present in 1438 and 1439; 16 in 1457 (when faction may account for the fall); 29 with votes in 1460, and 38 in 1470.⁵Rashdall, II., 296.

Bishop Kennedy was determined to introduce the college system. A remarkable feature of that system at Paris was the power of external interference exercised by the University or by the Faculties and Nations,¹ a fact which was bound to tell at St. Andrews. By 1463 actual residence in a pedagogy or college was demanded of the Parisian scholars, except in cases where there was adequate guarantee for moral supervision, and Kennedy was only pursuing a policy which was universal in the fifteenth century.² The difficulty was that St. Salvator's was now equipped with an endowment, and enjoyed the prestige of the bishop's patronage, while the College of St. John (or the Pedagogy) had never been a college in the proper sense of the term, though it was in some ill-defined way the property of the Faculty of Arts and its school the official centre for public lectures and acts. Individual rivalries between the masters were aggravated by inter-collegiate jealousy. Students had been carrying knives more formidable than were required for use at table, and the group of statutes in our collection, confirmed in 1457 by only sixteen masters, probably reflected some of the controversies of the time. There was inevitable difficulty within the Pedagogy itself. In 1460, while Kennedy was absent, the students had got completely out of hand, and several church dignitaries were called upon to intervene. Of the quarrel we know only the result. The Faculty decided that the Pedagogy should continue on trial for two years more, and a master, who threatened to secede with his scholars, had to be propitiated with a share in the government. It was enacted that only lectures given

¹ Rashdall, I., 502.

² *Ibid.*, 506.

in the Pedagogy should count *pro forma*, though it is not quite clear whether this was directed against internal schism or was an answer to the masters of St. Salvator's, who desired to conduct their teaching within their own walls.

The aspirations of that College were gratified in 1469 by a Bull, which not only recognised the formal validity of lectures given there, but actually permitted it to conduct degree examinations independently of the Faculty.¹ Acting under this high authority, the representatives of St. Salvator's found themselves in a hopeless minority at the congregation of March, 1470; but they did not hesitate to withdraw their determinants and licentiands. The struggle was pursued with animation. Men from St. Salvator's assailed their opponents with bows and arrows, and so far forgot themselves as to aim at the Dean of Faculty. It was not surprising, therefore, that the Provost of the College, four masters, and fifteen scholars found themselves exposed to the spiritual thunders of the University Rector, who was associated with the Pedagogy. Patrick Graham, who had succeeded Kennedy, sought to act mediator in a quarrel which was so important as to be discussed in a council of the Scottish Church, held under his presidency at Perth.² The Provost agreed to renounce the Bull for which he had travelled to Rome; and next year, though he attempted to proceed without the Faculty in the matter of degrees, he found himself beset with financial cares, as Paul II. demanded payment from the proceeds of

¹ *Evidence*, III., 273: Theiner, 460.

² July, 1470 (*Archbishops of St. Andrews*, I., 37).

an indulgence granted by Pius II. in 1460.¹ King James III. himself, as we learn from the *Acta*, intervened to secure an accommodation, and it seems to be clear that the central control of the Faculty was admitted. There were now, it was stated, two houses for Arts students, in one or the other of which even rich youths must be prepared to reside. Yet the smaller pedagogies died hard. They existed in 1478, when the Faculty, desiring to promote 'unity and love' required the attendance of the Pedagogy and 'other places' at the feast of Epiphany celebrated by St. Salvator's, and participation by St. Salvator's and the 'other places' in the feast of St. John, naturally associated with the Pedagogy as well as with the Faculty.

TEACHING.

It was not possible that the master of a pedagogy could undertake all the instruction of his pupils. The engagement of resident assistants seems to have produced an initial tendency towards what may be called a system of college lectures; but the influence of Parisian usage, together with causes already mentioned, led to a regulation that at least the ordinary lectures should be given in the public school. This, however, was an importation rather than a growth, and Kennedy's policy must have been partly determined by the fact that the school was being used by the masters for their private purposes. Yet it became clear that the Faculty must remain as a centre of organisation and St. Salvator's, as we have just seen, had to relinquish the idea of complete independence.

The statute which was passed in 1471 was of great

¹ Bliss, transcripts in Record Office, 15384: *Archbishops*, I., 75.

importance, and was obviously intended to secure the delivery of ordinary lectures *in vico*, as well as uniformity in the course for license. It was ordained as follows :—

Quod regentes observarent antiquam formam legendi textum Aristotelis et questiones super textu movendas in vico per facultatem deputato prout in statutis desuper confectis continetur et sub penis in ipsis contentis et quod scolares audiant summulas deinceps complete, et in secundo anno incipiant reportare logicam Aristotelis manibus propriis, tertio vero anno phisicam et naturalem philosophiam extunc ab ore regentium aut alicujus deputati per eosdem reportent, et quarto anno reportent metaphisicam ad minus septem primos libros, ita quod nullus deinceps admittatur pro licentia in artibus ad temptamen nisi qui prefatos libros digitis propriis scriptos decano in facie facultatis presentaverint: item quod nullus scholaris pro lectura textus aliquid contribuat regentibus nisi ex suo libero arbitrio et aliquid non exigant regentes sub penis prius expressatis.

During the years which followed, various enactments were passed dealing with the manner of lecturing. In 1473 we find reference to 'old conclusions,' now renewed, that lectures must be read *ad calamum*: again, in 1478, the Dean was to inspect strictly the copies required by the regulation of 1471, and twice, in 1479 and 1484, regents were warned *legere reporturam*. It is not easy to make out the system which prevailed at this period, because of the loose manner in which the term 'regent' is applied. The control of scholars was passing into the hands of colleges which appointed their own regents, while the Faculty still insisted upon public lectures in the schools. The fact that masters doing their necessary

lectura might expound the texts of Aristotle seems to reveal this distinction. It is evident that the tendency towards college lecturing was at work, though we have absolutely no indication with regard to details. Dispensation from *lectura* was now cheap, and in 1488 an individual member of the Faculty received power to grant it. In 1496 a stage was reached at which public lectures had become the merest formality. Regent masters were to read the texts of Aristotle required by statute, but they appeared *in vico* only once a week, and dictated as much of each book as they had 'taught' their scholars in the intervening period. Attendance on the part of the student was still *pro forma*, and the absentee was charged sixpence by his regent for the trouble of repetition. This process of dictation was to be kept up throughout the year, except during mid-winter, to give the scholars 'exercise' and to remedy the lack of books.

When Kennedy legislated for St. Salvator's in 1458, he required that 'at least two' of the four masters of Arts on the foundation should be selected to undertake instruction. One superintended the 'exercises' in Logic and read *ordinarie*: the other, in the same way, took the bachelors studying for license, and received pay at a higher rate. As these teachers were nominated yearly, it was evidently not intended that either should take pupils through a whole course for graduation. Their work was partly that of college tutors and partly that of lecturers in the schools.¹ The Glasgow documents clearly indicate that lecturing was carried on by a body of masters, some of whom were

¹ *Evidence*, III., 271: that they lectured *in vico* is implied in the recognition of the Faculty statutes.

regent, as exerting supervision and control, others of whom, again, were non-regent in this particular sense; and at St. Andrews, in 1467, we find a tacit distinction of the same kind.¹ The Bull required that the examiners for license should be *actu legentes*,² and the appointment of two non-regent masters to the board could scarcely be designed to introduce men who were not teaching at all.³

The foundation charter of St. Leonard's College (1512-3) provided for only two regents; but in 1544 the system by which a regent took his pupils through the whole programme was already established, and the schools of the Pedagogy were not visited for lecture.⁴ This lent a new meaning to the word *cursus*, which could now be applied to the whole 'course' given by a regent to his class till they graduated.⁵ The new method was evidently almost established in 1496, and, though the formality of choosing a book was still observed, it was becoming a mere survival. The addition of another college in 1513, the aims of which were monastic, must have sealed the fate of the old arrangement.

GRAMMAR STUDENTS.

In 1464 we catch another glimpse of the grammar schools. There was one at this time under the control of the Faculty and taught by a regent: another was held in the Monastery, and the Faculty desired the

¹ The regents at St. Andrews and Glasgow took oath to *expound* the Aristotelian books.

² *Evidence*, III., 172.

³ It was only in exceptional cases (as in 1480), that *lectura* in higher faculties was accepted as *lectura* in Arts.

⁴ *College of St. Leonard*, 100, 172, 167.

⁵ *Evidence*, III., 363.

Prior to send his masters and scholars to join forces with their own school. No special precautions seem to have been taken in order to test the fitness of those entering upon the Arts course proper; but, by 1495, there was an unanimous opinion that something should be done to exclude incompetents, and it was decided that no *grammaticus sive scholaris* be received under a regent *in scholis artistarum*, unless he had been examined before the Dean by four regents and the master of the grammar school, and had been found sufficient *in grammaticalibus*.

The exact relation of the 'grammar students' to the Faculty is hard to understand. Control was exercised over them from the beginning, and, in 1432, they were required to obey the Dean. According to our statutes, a determinant must be fifteen years of age, a master nineteen; but a clever boy might determine at thirteen.¹ Before determination, it was necessary to reside eighteen months, and a residence of four years in all, with a minimum of three completed, was requisite for the masterate.² In actual practice the license was usually received little more than two years after determination, and the statutory interval of four years between the two stages was certainly not observed at St. Andrews.

The act of 1495 was, at all events, an admission that grammar had not been kept in a preliminary place, and there are various indications that the course tended to become incomplete at the latter end. The clearest proof is afforded by a minute of 1516, which introduced a system of yearly examination in October by the Dean

¹ Tit. II., 1, 28.

² Tit. II., 2.

and four regents, two from St. Salvator's and two from the Pedagogy.¹ Only the *idonei grammatici* were to be 'summulists,' the *idonei summuliste* to become 'logicians,' and the *idonei logici* to ascend *ad phisicam*. On comparing this regulation with the minute of 1471, we observe that there is now no mention of the Metaphysic, which was then to be the subject of study during the fourth year.

In connection with this apparent decline in the standard of the Arts degree, the foundation of St. Leonard's College—by Alexander Stewart, pupil of Erasmus, and John Hepburn—acquires a special significance. The Archbishop's charter speaks of scholars 'all instructed in grammar sufficiently to undertake the other liberal arts,' while Hepburn's statutes require for admission a satisfactory knowledge of syntax, and insist that the candidate should be at least in his fifteenth year.² There are further indications that the College was to set a higher standard than was found in the other places; and the expression of the founders, 'our chief College of St. Andrews,' together with the tardy and reluctant recognition accorded by the Faculty of Arts, becomes more easily intelligible.³

THE FACULTY AND EXPENSES.

The disinclination to ascend the master's chair in St. Andrews, which we observed about the middle of

¹ The College of St. Leonard was now in existence; but it was not till 1523 that its regents were admitted to examine: the provision in the revised statutes (Tit. II.) was framed a few years after 1523.

² *College of St. Leonard*, 138, 146.

³ It is impossible to say how far a prejudice against regulars operated with the Faculty: there was some difficulty at Glasgow in 1452 about a regular lecturing on Aristotle (*Munim.* II., 180).

the fifteenth century, arose partly from an objection to the *lectura* demanded by the Faculty. There was, however, another difficulty, connected with expense, which becomes apparent at the same time. A statute prohibited more than two *potentes*—students, that is, able to pay charges—from holding their act on the same day: yet the Faculty was willing to grant dispensation for three, and, in 1454, stipulated that each *temptator* should receive a *duplex birretum*, worth four shillings and sixpence at least. If there were two masters, the value should be three shillings; while a *simplex et bonum birretum* to each examiner was all that was required when only one ascended the chair. The act of license itself involved expenses over and above the fees. In 1455 we hear of customary *gratitudines* to the vice-Chancellor and the examiners, and the introduction into the Faculty of Arts of *vesperie*, celebrated on the day before license, after the manner of the higher faculties, with such ‘honour’ as the candidate could afford.¹ People were ready enough to spend upon conviviality; but the outlay was naturally condemned as ‘useless’ when it interfered with the payment of statutory fees. Men swore to poverty when the Faculty asked for its dues, and kept their money for the celebration *in aula*. In 1467 it was necessary to restrict expenses at the bachelor’s feast to forty shillings and at the master’s to four pounds, though a young man of birth who was *egregie beneficiatus* might obtain permission to make his graduation memorable for festivity. In regard to the fees of the University and the Faculty, ‘poverty’ must be ‘manifest and notorious’ or be certified by the regents;

¹ This statute remains in the revised collection (Tit. VII).

and the gloves which were distributed to those who were guests at the act must be of good stuff, *serrate serico circa pollices*, as the presiding master was bound to see.¹ Not only were the masters and dignitaries of the Faculty invited, but among other distinguished persons were the Provost and Baillies of St. Andrews.

These rules were affirmed again in 1471, and in 1475 they were to have the full force of statutes, determinants and licentiates taking an oath to obey them. In 1478, when the Faculty had a good many debtors, it was found necessary to insist upon observance. There is a statute in our collection, not later than 1497, which sets the limit at ten pounds in each case.² The rise may be partially explained by the fact that whereas, formerly, *potentes* might choose to associate *pauperes* with them,³ they were now compelled to do so. This statute expressly says that the exorbitant expenses had for long restricted the numbers of those who entered the Faculty as masters.

In this period, therefore, not the *lectura* so much as the taking of the masterate was the centre of controversy. In 1476 the plan was to debar a man from license unless he took oath to ascend the chair within forty days thereafter; but it proved ineffectual. Licentiates actually ventured to arrogate privileges of the masterate *ante gradum*, and in 1487 it was proposed that all candidates for license should give adequate security for their becoming masters within sixty days. The fines for default were forty shillings in the case of

¹ Candidates of this year (1467) insulted the Faculty by presenting cheap gloves.

² The second after the group of 1457: a dispensation was granted in 1497. ³ Tit. VII.

beneficiati drawing more than twenty pounds, two marks for rich students without benefice, and one mark for *pauperes*. A more systematic method was adopted in 1496, when each candidate for the license was required to appear before the Conservator and give a written undertaking to become master within eighty days, or pay the statutory sum to the Faculty and the *quota* due to the Bedellus, under pain of excommunication. Even this was disregarded; and during the next year the Conservator was asked to issue writs against the licentiates of 1496 and 1497. In 1499 certain licentiates conceived the happy idea of ascending the master's chair before sunrise, aided and abetted by their regents. The Faculty promptly forbade any act to be celebrated before the statutory hour of eight, or any masters to be present unless the requisite number of them had been invited.¹

DETERMINATION.

In the early years of the Faculty it was decided that determinants should conform to the usage of Paris; but at first sight it seems that this direction was disregarded in point of date. Denifle and Chatelain identify *determinantia* with *baccalareatus*, and seem to place the act in Lent, criticising Thurot for the distinction which he draws between the two words.² It is quite certain that determination at St. Andrews in the fifteenth century did not take place in Lent, but before Christmas, and that determinants, technically so called, became bachelors only after they had performed the Lenten exercises required of them. In 1415 it is

¹ Twenty-four for the master's act (Tit. VII.)

² *Auctarium*, I., xxix.

distinctly stated that a man who sought admission to determine must give caution that he would proceed to the grade of bachelor in the Lent following; and the usage still survives in our statutes, which speak of the candidates admitted in October as *determinandi illius anni* and *bachalaurii futuri in quadragesima*.¹ There were three stages in the condition of the determinant at Paris, (1) a disputation before Christmas, (2) an examination, and (3) disputations in Lent.² According to Thurot the disputation before Christmas had acquired great importance in the fifteenth century, and it was on that occasion that a man 'became a determinant,' with the result that the name 'determination' tended to be applied to the earlier disputation rather than to that in Lent.³ The St. Andrews usage seems to show that this tendency had operated by the beginning of the fifteenth century; and it was already at work in the fourteenth.⁴ The truth is that we have to do with a condition from which a man emerged by reaching the baccalaureate, a fact which explains the distinction between 'determinant' and 'bachelor,' and that 'determination' was locally applied to the disputation which counted for most in his University.

At St. Andrews, a candidate had to exhibit at a meeting in October certificates for books heard, and to take oath that he would obey the Dean, conserve the interests of the Faculty, and procure its peace.⁵ Before determination, he was required to reside at least

¹ Tit. II., 6.

² cf. Rashdall, I., 443 ff.

³ Thurot, 45, 48.

⁴ The passages quoted by Denifle and Chatelain do not, in view of the St. Andrews evidence, prove their point; and they do not remark the significant fact that determinants of the English nation are entered as *illius anni* in each case.

⁵ Tit. II., 6 : VI., *passim*.

eighteen months. Even in the sixteenth century men did not enter upon their course together at the beginning of a new Ordinary, and a good deal of trouble must have been caused by the circumstance that the Ordinary, from October, did not coincide with the year as counting for graduation.¹

It was necessary that determination should be over by February 14, and as a rule the act took place in November or December. There are no signs of an examination in the early period. Not more than four *potentes* were suffered to determine together; but they might associate with them two *pauperes*. The presiding master gave advice as to the expense which should be incurred for entertainment. After the foundation of St. Salvator's and the attempt which that college made to grant degrees independently, we observe a tendency to subject determinants to some additional test. The act of determination took place in St. Salvator's and the Pedagogy; and in our lists each determinant has the word *temptatus* written after his name. In 1479 we learn that there were 'responsions' in Lent for those who would become bachelors, and there are indications that these began now to be more important than 'determinations.'² Candidates were no longer received at the autumn meeting, and the Dean was commissioned to accept those who proved to be qualified. In 1487 *determinantes pro responsione in quadragesima* took their oath of obedience at the

¹ *College of St. Leonard*, 172: chronological confusion arises from this, and from the fact that the rectorial year ran from March. James Melville says he came up in Nov., 1571: he is entered under the rectorial year 1569; but that is really 1569-70 to 1570-1, and he probably came up in Nov., 1570.

² Determination took place in the Pedagogy and in St. Salvator's, one reason why it lost importance relatively to the responsions in Lent.

beginning of that season, and this was the usual practice during the remainder of the century. In 1511 and 1514 the determinants entertained their president to a collation at the *responsiones quadragésimales*.

These 'responsions' had extended over more than one week; but by 1513 the three which were necessary took place on the Tuesday of Holy Week after 8 a.m., in the presence of two regents, candidates following the order in which they had determined. These regents were undoubtedly representatives of St. Salvador's and the Pedagogy, but we do not hear of an examination. In 1515, after the foundation of St. Leonard's, the Dean begins to be present; and for the first time, apparently, the bachelors are formally 'confirmed' by him in these terms:—

·Ego N. decanus facultatis artium Universitatis Sancti Andree auctoritate omnipotentis Dei et beatorum Petri et Pauli et sancte matris ecclesie ac matris mee facultatis artium do et concedo vobis N.N.N. facultatem exercendi ea que rite ad gradum bachalariatus in artibus spectant, in nomine Patris et Filii et Spiritus Sancti Amen.

As a result of this development the names of candidates were now entered in the *Acta* in spring; but determination still took place about November, and the eighteen months of residence were counted back from that date. A regular examination had developed by 1525. It was obviously modelled on the examination for license; and four *temptatores* were appointed at the beginning of Lent. These, and the Dean, if he desired to participate, inspected the 'schedules' of books heard and took the candidates in the order in which they had determined. The 'trial' went on

between the hours of eight and eleven, and was resumed in the afternoon from two to four. The examinee, in a cope and furred hood which were hired from the Bedellus, sat upon the black stone and was questioned upon his books. After the examination the Dean confirmed the bachelors in presence of the *temptatores* and the regents, directing the latter to occupy them *in reparationibus* and in other exercises 'to compensate for time previously neglected.'¹

The usual festivity was celebrated in connection with determination before Christmas. This is shown by the temporary statutes of 1562, which, in spite of the Lenten examination, continued to emphasise the previous determination as important. There was an obvious difficulty in the way of holding a *convivium* in the season when bachelors were confirmed. In 1457 each determinant was limited to forty shillings for his expenditure *in aula*. He had also to distribute gloves, and we learn, in 1467, that their quality was not to suffer in order to provide a more lavish banquet. Only four *potentes*, as we have seen, were allowed to determine at one time; but they might 'associate' two *pauperes* with them, and indeed, according to a statute which seems to have been entered in our collection about this period, they *must* do so, if there were poor determinants. The extension of the limit for expenditure *in aula* to £10 is hard to understand in a rule directed against 'exorbitant expense'; but that this was the limit of individual, and not joint, contribution is indicated by a dispensation granted in 1497. For the purposes of this celebration *potentes* were defined, in

¹Tit. II., 7-13.

1533, as *omnes scolastici in collegiis sancti Salvatoris et divi Leonardi et alii in villa pro eorum tabula solventes summam duodecim marcarum anno*. The same minute required that at least eighteen should sit down. The Rector, the Dean, heads of colleges and regents, the Bursar, and other masters must be invited, and fellow students might be asked to complete the company. The regulation in our statutes allows twelve guests only, if there be but one determinant, and specifies the procurators of the nations and the Rector for invitation. The minute of 1533 stated that at least sixteen pairs of gloves should be distributed *in scolis*. The temporary statutes of 1562 ordered that the determination banquet should not be 'sumptuous,' and limited the expense to thirty shillings for a candidate who was not poor. At the act gloves were to be given only to the *preceptores*, as the regents began to be styled in the Reformation period.

THE *Quodlibeta*.

In our revised statutes¹ we hear of the 'public disputations' of the masters *in vico*, at which all bachelors and students desirous of promotion were required to be present. These were apparently the *Quodlibeta*, of which we get no satisfactory account till 1537, and which at that period were attended by the members of the Faculty of Theology.² We find a *Quodlibetarius* appointed in 1452, and there was a statute, no longer in our collection, which placed his election early in October.³ To judge by a few references, the interest of the masters in this exercise

¹ Tit. I. ² *College of St. Leonard*, app. VII. ³ Minute of 1455.

was never very strong, and it was difficult to persuade anyone to accept the office of *Quodlibetarius* for the remuneration which the Faculty offered.¹ In 1460 the office seemed about to lapse; but the Faculty promised to find *responsales*. In 1508 it was complained that these could not get an *auditorium*, and grew neglectful of 'responding.' During 1510 there was a lively quarrel between St. Salvator's and the Pedagogy, and it was perhaps with a view to securing better relations that the Faculty ordered all resident masters to put in an appearance at the *Quodlibeta* under pain of losing distributions at other public acts.

The regulation of 1537 ordained seven *responsiones* during the first three weeks of December. On the opening forenoon the *Quodlibetarius* was president, and it was a bachelor who responded, *more responsionis in vico*: on the remaining six occasions the *responsalis* was a master. The procedure followed the model of the *vacantie* in the Faculty of Theology, where a doctor presided, *ita quod contra quemlibet responsalem dominus quodlibetarius et post eum quatuor aut quinque secundum quod visum est presidenti proponant sua argumenta et eadem prosequantur et unus eorum quem presidens voluerit deputare sine argumentis contra responsalem prosequatur primo et alii similiter prosequantur*. In the afternoon there were *quodlibeta* for those who wished to attend, *ita quod scomata sint jocunda salibus aspersa*, without personalities or scurrility. St. Salvator's, the Pedagogy, and St. Leonard's had each to provide two *responsales*, nominated by the masters of these colleges and the Dean; and it was the duty of the *Quodlibetarius* to give due notice to

¹ It was a noble in 1457, forty shillings in 1515.

them and to their presidents. The *responsales* might provide substitutes, who must be masters or *religiosi*.¹

EXAMINATION FOR LICENSE.

It was in 1428, as has been seen, that the examination *in cameris* was imposed by the Faculty upon candidates for license. St. Andrews was here introducing a Parisian institution, which was also copied or modified in the smaller universities of France. At Bourges, for instance, the Faculty appointed examiners for the first trial, which involved a general inquiry into 'sufficiency' and a further consideration of relative merit. The order which the Chancellor drew up after this inquiry was regarded by the Faculty as merely tentative; but it placed the candidates *in cameris*, or in batches, for a second examination, conducted independently by the Faculty itself. At this second examination, candidates were taken over their books in detail, and it was possible, after all, that some might prove 'insufficient,' or that a change had to be made in the original order for presentation to the Chancellor.²

There can be little doubt that the Faculty at St. Andrews desired to have a check upon the action of the Bishop. As at Bourges, however, the *temptatores* were themselves elected by the Faculty. In practice, also, the same persons were almost always 'continued' to examine *in cameris*. A bishop or archbishop could impose his will upon the Faculty, if he really desired to do so,³ and there was little likelihood that the same examiners would stultify themselves by altering their

¹ The latter alternative is intended for St. Leonard's.

² Rashdall, II., app. XIII.

³ cf. Tit. II., 37.

original decision.¹ When the see was vacant, the Chancellor *in remotis*, or pre-occupied, the office of vice-Chancellor was exercised by a member of the University, and even of the Faculty itself, so that the second stage lost much of its *raison d'être*.

The history of the examination for license is obscure, and difficult to unravel. The directions given in our revised statutes, though they occur in the group of 1439, are certainly not those which stood at that date, for they suffered considerable modification as usage was altered. The following table indicates the scheme as it has come down to us. Several inconsistencies betray the fact that change had taken place; but this order of examination, which represents the sixteenth century practice, will make explanation more intelligible:—

ORDER OF EXAMINATION (16TH CENTURY).²

FIRST MONDAY IN LENT.³—Candidates are presented: they take oath that they have *requisita usque ad scientiam*, and show certificates for books heard. Four *temptatores* are chosen.

MIDDLE OF LENT.—The *temptamen* opens (earlier if there are many candidates).

VIGILIA PALMARUM.—The *temptatores* continue as *examinatores*, and the *examen* opens. Candidates begin to engage in disputation and continue till they are licensed.

VIGILIA PASSIONIS DOMINICE.—The *examen* is over, and the junior *temptator* makes an *expositio in*

¹ In 1528-9 the Chancellor was expected to interfere with the order of candidates only *in casu discordie*.

² Probably not earlier than 1544.

³ The next *feria vacans* after the first Sunday in Lent, according to the pre-Reformation wording (*Acta*).

vico. Bachelors (who have passed) are presented to the Chancellor and Faculty, and are 'admitted.' The order of *vocatio* is drawn up, sealed by the Chancellor, and handed to the senior *temptator* for custody till the day of license.

QUARTA FERIA IMMEDIATE SEQUENTI.—The license is given (though the date may be altered to suit the Chancellor). The examiners appear before him with the list, and he hands it to the Bedellus, who reads out the order.

In the fifteenth century there was always a considerable, though not a uniform interval between the *temptamen* and the *examen*, which were also distinguished by the application of these technical names. The former took place in Lent, the latter in May or June. We are never informed how the interval was regulated, but a minute of 1505 indicates that additional *formalia* were required for the second test, and that it was still separated from the *temptamen* by a period which was to be devoted to continuous study.

Up to 1485 the *temptamen* was undoubtedly private, and the other candidates were not admitted to listen. The examinee sat, as the later expression went, 'upon ye blak stane,' and was 'examinit before ane tryer.'¹ This black stone seems to have been specially appropriated to the *temptamen*, and it was not used for the examination of determinants till the sixteenth century.² The candidates who were found, at the beginning of Lent, to have *requisita usque ad scientiam* were admitted to the 'trial' in the order of their age. The Faculty recognised the claims of nobility; in 1466,

¹ *Acta*, 1570.

² It is a piece of local sandstone, shaped like the base of a column, and now covered with black paint.

however, there was an outcry, when a man of family influence was not placed for the *temptamen* by age, but was *inter nobiles permissus*.¹ It was in the 'trial' that the question of a pass or a failure was really determined. Very few cases of rejection can be proved: on the other hand, we are rarely informed as to the number of candidates. Probably a man who had no fair prospect of passing was not presented, for, according to the system which prevailed, a regent would not care to commit himself to a presentation in a very doubtful case. In a small school, attainments would be fairly well known beforehand, and great emphasis was laid upon preliminary inquiry.

After the *temptamen* the Chancellor and the examiners issued a list, which not only indicated the pass but placed the successful candidates *in cameris* for the *examen*. The junior *temptator* made what was called *propositio publica in vico bacalauriis ponendis in cameris*. This necessarily involved a consideration of relative merit, though in theory the ultimate decision on that matter lay with the *examinatores*, who were regarded as representing the independent views of the Faculty. The order of *vocatio* at license was not only important as conferring honour upon candidates: it determined seniority within the Faculty, when a man became master, and consequently his place on ceremonial occasions.

Though the *propositio* was made as a result of the *temptamen*, it is not clear what principle was adopted in arranging the batches. St. Andrews, with its few candidates, could not reproduce the elaborate system

¹ *Nobiles* were not excused examination, though they, and the richer candidates, were preferentially treated.

of Paris, where the Faculty was divided into nations.¹ In 1459 some bachelors refused to comply with the *propositio*, because it placed them unjustly, and it is possible that the controversy arose over the batches, for our statutes indicate that the system of houses or colleges was in some way the basis.² The statutes required a period of twenty-one days *in cameris*;³ but the time was occasionally curtailed, as, for instance, at the request of James III. in 1464, and in the sixteenth century dispensation began to be granted, almost as a matter of course, for a payment levied from the *potentes*, so that our revised statutes record only the exaction.⁴

The lists in the *Acta* throw scarcely any light on the mode of procedure, and the interference of the Archbishop, as Chancellor, was intermittent, owing to the troubled fortunes of the see during the fifty years after 1472.⁵ When all the candidates were admitted to hear the *temptamen*, that test was deprived of a distinctive feature, yet in 1516 there was still a considerable interval between the two examinations, and the latter was regarded, in this period, as the *magnum examen*. It is clear, however, that by 1536 it was customary to present the candidates for license in the batches in which they were placed after the *temptamen*, and, by bringing forward the license to a date immediately after Easter, the exercises *in cameris* were reduced to a mere part of one examination.

What was the original character of the examination *in cameris* at St. Andrews we are not told. A minute of 1516 shows that at this time it had the practical

¹Thurot, add. 6. ²Tit. II., 19. ³*Acta*, 1455. ⁴Tit. II., 20.

⁵In 1535 we hear of a *rotulus gratiosus* and a *rotulus rigorosus*.

object of enabling candidates to 'exercise themselves,' and our revised statutes still insist upon disputations in the schools during the days before license. If the *temptamen*, up to 1485, was a private examination of single candidates, the *examen* furnished the necessary opportunity for weighing relative merit and discovering ability in argument.¹ When the two tests, which were long kept distinct under their respective names, tended to fuse into one, the statutory disputations remained as a relic of the old *examen*.

It is not surprising that the revised statutes give a somewhat confused and unintelligible account of procedure. There are inconsistencies which it is perhaps impossible to explain, but which, no doubt, arise from the gradual fusion already described. On the first Monday in Lent four *examinatores* were to be chosen, who should begin the *temptamen* in the middle of that season, or earlier, if the candidates were numerous. While each bachelor was being 'tried' the other examiners and bachelors maintained silence, the latter being arrayed in their red *caputia*.² We are informed that the general public was not admitted to listen. In 1496 the candidates were beginning to provide luxurious collations, which the Faculty sought to discourage, though it admitted that an examiner deserved refreshment: now, all such entertainment was strictly forbidden. The old distinction between 'trial' and 'examination' was allowed to survive in the expression

¹ It is interesting to observe that in 1557 we find the term *circuli* used for the batches, and that at Bologna the word was applied to meetings for disputation (Rashdall, I., 220, n.): the instrument of 1528-9 in our statutes hints that *locatio in cameris* was the result of the *temptamen*, and that there was a subsequent *ordinatio* in the light of the *examen*.

² The *caputia* are described as *rubea* in 1556.

temptatores maneamt examinatores. It was their duty not only to test sufficiency but to arrange in order of individual merit. Character, as well as knowledge, came under consideration, and candidates were to be placed *secundum scientie et morum eminentiam*. The examiners were to put aside all feelings likely to pervert their judgment, as far as 'human frailty' allowed, and to vote as they would answer before God. Their position was rendered still more delicate by the fact that social standing could not be left out of account. Sons of the nobility, or those who were commoners with the regents, were to be treated *secundum rigorem*, for their spiritual benefit, only if they were lazy, ignorant, or of bad character.

When the examiners reported to the Chancellor, the latter, first of all, 'admitted' those candidates who had been found sufficient. The order of merit was then drawn up, and, having been sealed by the Chancellor, was handed over to the senior examiner to be opened and read by the Bedellus on the day of license. The *propositio in vico*¹ was still made by the junior examiner; but it cannot have been a publication of the list, which was evidently a secret; nor was it any longer a proclamation of *camere* for purposes of disputation, because these disputations had been going on for some days. Possibly it was a mere statement of the pass.

Before license three *responsiones in vico*, or at least two, were requisite; but a bachelor might pay for dispensation. The third was frequently remitted at a

¹The revised statutes read *expositio*, which *may*, however, be a misreading of *propositio*: the two prefixes are easily confused in the current hand.

charge of five shillings : the second cost ten ; and we find forty exacted for total exemption.¹ There is no description of these *responsiones* left us. In 1537, on the first day of the *quodlibeta*, as has been seen, a bachelor responded *more responsionis in vico*, which meant that the masters were *opponentes*. A minute of 1516 limits the number on each occasion to six, four *potentes* and two *pauperes*, and implies that there was entertainment, besides payments to the Bedellus and the presiding master.² Another allusion, in 1533, indicates that students who were not yet bachelors had to be invited, the responsions not being *pro formalibus* without them. The temporary statutes of 1562 and the revised collection of 1570, it should be noted, do not distinguish the *responsiones in vico* and the *quodlibeta*. The former require that 'in responsions' bachelors, apparently, and regents should join in disputing philosophical *themata* ; and it is likely that the *quodlibeta* had fallen into disuse. These responsions took place shortly before the trial for license, and came to be known popularly as *vici* or 'vikis.'³

The form of license in our statutes is obviously post-Reformation, and should be compared with that adopted in the Faculty of Theology. Neither the Church nor the King is mentioned as an authority, and the Chancellor acts in the name of Almighty God and of the University.⁴ It does not seem to have occurred to the revisers in either faculty that the

¹The candidate named a day on which he would respond to the masters.

²The minimum expenditure of a *potens* was half a mark : the whole statute was afterwards cancelled.

³The statutes insist upon *responsiones generales* being over by Feb. 14.

⁴Tit. VII.

licentia ubique docendi had lost its meaning, and that the act was a survival. From the outset the Chancellor co-operated with the Faculty in examination, and his power to license never bore the aspect of a merely external authority, however much his influence as bishop or archbishop might be made to tell. The imposition of the magisterial *birretum* was, historically speaking, appropriate to the Faculty; but the exercise of the function by the Chancellor, or his deputy, at St. Andrews inevitably led to the ultimate fusion of the two ceremonies of license and *birretatio*. The vicissitudes of the see itself, and the frequent delegation, tended to throw emphasis upon the duty which the Chancellor owed rather than upon the rights which he exercised. Archbishop James Beaton seems to have deputed persons who were not satisfactory to the Faculty, and his attention had to be drawn to the remark of Aristotle that good judgment depends upon knowledge.¹ In 1528-9 the masters insisted that he should appoint a competent delegate, who was able to take part in examination and express an opinion on relative merit.²

THE MASTER'S DEGREE.

The magisterial act was understood in 1416 to be the commencement of a teaching period, and the traces of the conception still remain among our revised statutes in the magistrand's oath.³ In entering the Faculty he promised obedience; but he also undertook to be honest in testifying to the qualifications of bachelors seeking promotion and to refrain from procuring scholars. The *inceptiones librorum*, however, mentioned incidentally in the statutes, came to be

¹ Ethics, I., 3.

² Instrument in revised statutes.

³ Tit. VI.

separated by an interval of time from the *impositio magistralis birreti*; and in 1439, when new masters were too frequently shirking the *lectura*, there was a regulation that courses should be begun within eighty days. Thus, when dispensations from *lectura* became fashionable, the master's act began to be regarded as the end of the career in Arts; and the frequent avoidance of the masterate itself tended to bring the license into prominence as the essential element in graduation.

When the licentiate became master he 'ascended the chair.' In the middle of the fifteenth century, as has been seen, he presented *birreta* to the examiners who had tried him and expended *in aula* a sum not exceeding £4. In 1499 there were 'old statutes' regulating the numbers to be invited to the act, and there is no reason to suppose that the revised version altered the usage. Twenty-four masters, at least, had to be bidden, with the Rector (if he was a master) and the four procurators of the nations. Other invitations might be issued, subject to the approval of the Dean and the regent under whom the aspirant was proceeding.¹ 'For the honour of the Faculty' only two *potentes* might become masters on one day, with two *pauperes* who were 'associated.' As in the case of the bachelor act, the festivity became more elaborate in the latter half of the fifteenth century, when £10 might be spent *in aula*. Of the ceremony *in scholis* we are told only that the candidate must respond at least *ad unum medium et duas replicas*. A set of rules was framed in 1516, *ut honestius ministretur in actibus*, and these, which were afterwards cancelled,

¹ In 1467 the Provost and Baillies of the city were usually asked.

provide that *birreta* should be given *in scholis* to the Rector, the Dean, the presiding master, the *magistri responsales a latere*, the examiners, the *Sophistes*,¹ and the principal of the college to which the new master belonged. In the Faculty of Theology the distribution of gloves did not take place till the banquet, as the whistling and noise disturbed the proceedings, and in the Faculty of Arts, too, we find that it was done *in aula*. On the previous evening the presiding master had to inspect the *birreta* and make certain that the gloves were good.

During the troubled years from 1545 to 1550 there is a gap in the *Acta*. When the minutes are resumed in 1551, there is clear indication that a change, which had been in process for some time, was now complete. The Faculty of Arts becomes practically identical with the University, and the Rector takes to do *ex officio* with matters which formerly were without his competence and concerned the Faculty alone. By 1475 the election of a Rector must have rested with the full members of the Faculties, though even at the Reformation a bachelor in Arts might still participate.²

Originally the Faculty of Arts had exercised unquestioned powers of discipline and regulation; but it was necessarily weakened by the growth of the college system. From the foundation of St. Salvator's the centrifugal tendency had been apparent. Yet Bishop Kennedy assigned the visitation to the Rector, the Archdeacon, or some deputy of the University, accom-

¹ Our statutes speak of *sophismata et licentiandorum questiones* (Tit. VII.): the *sophismata* are not explained, but, as they came after determination, the *sophistes* was probably in the bachelor stage.

² Evidence, III., 233.

panied by assessors.¹ St. Leonard's, however, was under the control of the Monastery, and Cardinal Beaton's Charter of 1545 only reinforced the power of the visitors by threats of ecclesiastical censure.² The Faculty of Arts was naturally concerned to insist upon unity of system in the college teaching; while the colleges, on their part, laid down conditions with regard to the curriculum, as at St. Leonard's, and resented interference with their regents as an infringement of right. In 1530, as we gather from the Rectors' book, all the colleges were subjected to visitation by delegates of the Faculty. It was asserted that regents did not exercise satisfactory discipline, and the threat held over them was that they might fail to obtain official recognition.³ This attempt by the Faculty to reassert its control over the elements in the colleges in which it was specially interested was bound to arouse feeling, and it helps to explain the origin of the post-Reformation scheme to annex a faculty to each college.

The centrifugal tendency was aggravated by what was really a new foundation. In 1537 Archbishop Beaton had a plan to transform the old Pedagogy into a college which would overshadow St. Salvator's and St. Leonard's because of the greater variety of subjects taught, and of the fact that it would occupy the place so long associated with the central authority of the Faculty of Arts. Hay, in his *Panegyricus*, urged Cardinal Beaton to finish the work, and suggested provisions which were probably too advanced in their humanism to be feasible in Scotland.⁴ Archbishop Hamilton, when he completed the foundation of St.

¹ *Ibid.*, 272.

² *College of St. Leonard*, 183-4.

³ A statute was entered near the end of our collection, *q. v.*

⁴ *f.* 59-62.

Mary's in 1553-4, held prominently before him the need for an educated clergy. He concerned himself chiefly to endow a large number of persons working under the control of a theologian. No doubt he expected that the members of his college, reinforcing St. Salvator's, would counteract the sinister influence of St. Leonard's and that when the Faculty of Arts met in *scholis Marianis* the voice of conservatism would prevail.

In 1557 John Rutherford was elected Dean of Faculty. Objection was made to the appointment on the ground that he was not in priest's orders and was a regent of St. Mary's; but the opposition failed. Under his guidance the Faculty sought to ignore religious difficulties, so far as possible, and endeavoured to concentrate attention on the form of teaching in the colleges. After the Reformation, in 1561-2, a temporary group of statutes was drawn up, and there is nothing more remarkable in the collection than the complete absence of references to religious observance. The regulations were no doubt due, in the main, to the influence of Rutherford, who was, as James Melville admitted, learned in philosophy, though 'invyus corrupt.'

It is to be observed that no list of necessary books is included in this scheme, though there is a reference to University requirements. Since the foundation of St. Leonard's, at all events, the colleges had supplemented the necessary books, essentially medieval in character, by means of their own regulations; and now Rutherford did not attempt to insist upon uniformity. It was to be the duty of a principal or head to see that no other books were heard *quam qui*

Latine aut Grece pure philosophiam contineant. As specimens, Aristotle, Plato, Cicero, and Xenophon are mentioned.¹ When the Arts statutes were revised in 1570, Rutherford succeeded in retaining the old list of 'ordinary' books; but it would be a mistake to suppose that his policy was reactionary rather than conservative. His own tastes led him to respect the instruments of medieval education; and, though no provision was made for the profession of voluntary books, the colleges were not forbidden to prescribe additional work for their undergraduate members. If Sismondi be right, the increase of classical study at Paris was due to the colleges,² and access to a library would be a great boon to young scholars at St. Andrews. Archbishop Forman (1516-21) imported a Frenchman to lecture in Rhetoric, and this study had some recognition at St. Leonard's,³ while at St. Mary's (1553-4) there were supplementary teachers concerned with *interpretatio auctorum*.⁴ But even in James Melville's time the course prescribed by the Faculty was essentially medieval, and a man who acquired a love for classical Latin literature can have found very little inspiration in the ordinary round of study.

It is impossible to say how far these proposals departed from the usage hitherto adopted; but they throw some light upon institutions which have been already discussed. The necessity of some preliminary test for those about to study Logic was admitted; and

¹The statutes seem to have been entered to dictation. The writer could not spell 'Xenophon'; but probably the remarks of James Melville about Greek in St. Andrews, so often quoted, are taken too literally.

²Quoted by Rashdall, I., 540 n., cf. Thurot, 108.

³*College of St. Leonard*, 163.

⁴Evidence, III., 363.

candidates were required to write grammatical Latin prose. We may infer that a proportion of the students were in residence for some time before they could fulfil the condition, if it was ever exacted. James Melville, in 1570, was unable to follow the lectures when he began his course; and he does not mention that he was subjected to a test. The course appears to have been calculated from the beginning of the Ordinary in October to the Easter of the fourth year following; and the three years and a half were to be devoted entirely to philosophy. For determinations the *universa ars disserendi* and two books of the Ethics must be heard, and the candidate had subsequently to undergo a public examination thereupon.¹ The ceremony of determination was still placed in November. It involved the discussion of logical and ethical questions, and was followed by an entertainment, which took the form of a subscription banquet. As bachelor, the student after Easter proceeded to hear *libros naturalis philosophiæ*. Before the examination for license he was required to propound *themata* from all his philosophical books and name a day on which he would answer for these before all the regents of the University. This exercise, known as *vici*, or *responsiones in vico* has already been shown to be of very old standing.

STATUTES OF 1561-2.

(*donec perfectior Academiae forma praescribatur*).

DE OFFICIO DISCIPULORUM.

(1). Omnes tam preceptores quam discipuli omnibus con-
tionibus et prophetis (*sic*) intersunt.

¹ It is not certain that the introduction of a portion of the Ethics at this stage was a complete innovation.

(2) Ad dialecticam audiendam nemo accedat qui non carmine aut saltem oratione soluta congrue et Latine scribat et a rectore, decano facultatis, et tribus examinadoribus communi Academie consensu ad id electos admittatur.

(3) Admissus quisque ad dialecticam organum Aristotelis et ethicorum libros, quos classicus preceptor quotidie interpretabitur, habeat horisque a preceptore prescriptis mature prelectionibus adsit.

(4) In disputationibus et publicis et privatis ex prescripto gymnasiarcho et preceptoris respondeat, neque pro discipulo habeatur qui immunitatem a disputationibus aut a lectionibus petit vel inconcessam accipit.

(5) Ante determinantias, ut vocant, universam disserendi artem et duos libros ethicorum audiat et de eisdem antequam bachilaurius fiat examinadoribus publicis respondeat.

(6) Gradu bachalauriatus ornatus libros naturalis philosophie, id est de principiis, ortu et interitu, coelo, metheoris, anima, animalium animatorumque corporum affectibus, assiduo sub preceptore aliquo audiat: †si commode fieri potest† publicis privatisque disputationibus intersit.

(7) In stadii exitu, antequam ad examinationem pro licentia adipiscenda admittatur, publice themata ex omnibus libris quos integro philosophie stadio audiverat (*sic*) decerpta proponat omnibusque Academie preceptoribus de iisdem modeste respondeat et edicto publico ad id diem dicat.

(8) Tempus integrum ab Academia prescriptum, †nempe triennii et semis,† in audienda philosophia sine intermissione consumat; et si longiores ferias egerit quam statuta Academie ferunt, †nempe quotannis menses duos,† ad inferiorem classem demittatur;¹ et si bursarius fuerit bursa privetur nisi morbus vel aliud impedimentum obstiterit.

†† Added in margin.

¹ MS. *admittatur*.

(9) Examinatoribus sine opera preceptoris respondeat et preceptoris pro singulis annis antequam ad examinationem admittatur triginta solidos (nisi pauper fuerit) pendat sive bursarius sit sive non.

DE PRECEPTORIS OFFICIO.

(1) Nemo philosophiam publice profiteatur aut doceat nisi qui in celebri aliqua Academia se in philosophia exercuerit, et in hac a rectore, decano facultatis, ceterisque preceptoribus probatus admittatur.

(2) Singuli preceptores Aristotelis organum et libros ethicorum primo anno interpretari aggrediantur, et anno vertente ad pascha absolvant, †si commode fieri possit: † deinde naturalem philosophiam incipiant: postremo libros poetice(?)¹ philosophie et elementa mathematica legant: suis prelectionibus singulis suos discipulos interesse rogent. Nemo publice privatimve actum celebret nisi premonitis presentibusque rectore et decano.

(3) In classe vel extra classem discipulos Scotice loqui, perciere(?), contumeliosis aut obscenis verbis uti impune non sinat.

(4) Lusus illiberales cum discipulo non exerceat: neminem in classem recipiat nisi ex gymnasiarche prescripto: nemini syngraphum suum in ejus diligentie testimonium concedat nisi plene officium prestiterit decanumque et rectorem premonuerit quid diligentia et eruditione in stadio philosophico prestiterit, ne quis indignus manumittatur.

GYMNASIARCHE OFFICIUM.

(1) Cavebit gymnasiarcha ne alii libri quam qui Latine aut Grece pure philosophiam contineant, cujusmodi sunt Aristotelis Platonis Zenophontis (*sic*) Ciceronis et id genus scriptorum, in gymnasio pro philosophicis legantur. Ne preceptores vel discipuli suo officio desint diligenter curabit, et si quis discipulus ultra duos menses a suo gymnasio

†† Added in margin. ¹The word is both contracted and illegible.

abfuerit ad eandem classem in qua ante fuerat ne recipiat sed ad inferiorem classem remittat.

(2) Syngraphum suum sine preceptoris syngrapho discipulis in testimonium diligentie et prestiti muneris non det.

DE EXAMINATORIBUS.

Primo die quadragesime habeantur comitia in quibus tres ex doctissimis preceptoribus ad bachilarios et totidem ad licentiandos examinandos eligantur, sed ita tamen ut nemo priorum discipulorum examinatus fiat, qui decano in hanc formam que sequitur jurabunt; primum quod fideliter deposito omni odio et favore suum munus exercebunt: deinde quod ad examen neminem admittent sine syngrapho preceptoris et gymnasiarche quo illis testatum sit prescriptos ab Academia libros audivisse et tempus constitutum absolvisse. Finita autem examinatione, omnibus discipulis a rectore et decano convocatis, indoctorum nomina R.¹ litera per apparitorem signabunt, qui levi admonitione ad inferiorem classem demittatur, doctorum vero A.² litera ut intelligat dignos esse ut admittantur.

DE TEMPORE, FERIIS, ET IMPENSIS.

(1) Omnibus profestis diebus quilibet preceptor ter in die et tribus horis in Aristotelis interpretatione occupetur usque ad decimum quintum Augusti; ab eo autem ad Kalendas Octobres feriari licebit.

(2) Themata ex arte disserendi ante Kalendas Decembres³ proponantur tractenturque questiones ex morali philosophia discipulorum industria eodem tempore, nec plures septem⁴ uno die dicant: celebretur convivium non sumptuosum: chirotece distribuantur preceptoribus.⁵

(3) In responsionibus quas vocant artis disserendi moralis naturalis et poetice (?) philosophie theses propon-

¹ *Sc. rejicimus.* ² *Sc. admittimus.*

³ Substituted for *decimum Novembris.* ⁴ Substituted for *sex.*

⁵ The writer adds *Haec de determinantiis.*

antur publicoque edicto omnes professores philosophie invitent ad disputandum, respondeantque ingenue et modeste; inter autem disputandum senioribus cedant juniores preceptores (juniores intelligo non etate sed officio) equales vero qui tempore in scholam antecesserint in disputando precedant ne fiat confusio aut tumultus.

(4) In determinantiis triginta solidos ad minimum, nisi pauper censeatur, ad sumptus convivii faciendos et portionem augmentandam quilibet largiatur: cum vero pileo donatur viginti solidos: jentacula nulla fiant in urbe nullique sumptus in cubiculo decani; quod si quis jentacula fecerit tantum pretium persolvat questori quantum in jentaculo perpenderit.

(5) Examinatoribus et questori futuri bachilaurii (nisi pauperes judicentur) antequam examinentur, sive admittantur sive rejiciantur, quinque solidos pendant, apparitori tres solidos, decano et rectori quatuor solidos: in determinantiis examinitoribus octo solidos, questori duodecim nummos, decano et rectori duos solidos.

(6) Feriari tum licebit ad summum a Kalendis Augusti¹ usque ad Kalendas Octobris exclusive; quod si quis contra fecerit in inferiorem classem redigatur et si bursarius fuerit bursa privetur.

SUMMA IMPENSARUM APPARITORI.

Apparitori solvant prima receptione duos solidos si potentes sint, octodecim nummos si pauperes: tempore bachalauriatus septem solidos si potentes, et quadraginta nummos, si pauperes: tempore responsionum duos solidos, si potentes, et octodecim nummos, si pauperes: tempore magisterii octo solidos quilibet solvat.

GYMNASIA.

(1) Nemo discipulorum migret de gymnasio in aliud gymnasium sine gymnasiarche venia.

¹ The original text was *Kalendis Septembris*, which was altered.

(2) Si quis supplicium fugerit ab uno gymnasio in aliud ne recipiat (*sic*). Nemo arma ferat preter scholastica.

These statutes were recognised as temporary, in view of proposals from without and from within for a reform of the system. The Book of Discipline had offered radical suggestions, and in 1563 a commission, including George Buchanan, was appointed by Parliament to take active steps. The schemes put forward, in the latter case by Buchanan himself, are well known and have been repeatedly discussed.¹ One aspect of them may be noted here. The history of the University had abundantly illustrated the disorganisation which arose from the competing authority of the faculties and the colleges. If the colleges were to stand—and they must almost inevitably be retained—something would have to be done to secure a more economical and satisfactory system. Professor Hume Brown justly observes that Buchanan's scheme resembles that of the Book of Discipline 'in so far that it assigns a separate function to each of the three colleges.' It was scarcely possible, however, to secure agreement upon details of adjustment, or, in the absence of agreement, to annex each faculty to a particular college. Buchanan's plan, indeed, seems to ignore the faculties altogether and to bring the University as represented by the Rector into a position of direct though somewhat dubious control.

The members of the Faculty were not likely to be attracted by radical schemes. In January, 1565-6, before Buchanan came to St. Leonard's as principal, a meeting was held at St. Mary's 'to restore the laws of the Faculty of Arts and put them in Latin,' and a

¹ McCrie's *Andrew Melville*: Hume Brown's *George Buchanan and Vernacular Writings of George Buchanan* (Scot. Text Soc.)

committee was appointed to abridge the old statutes. The ultimate result was, as we have seen, the revised collection which remains to us. In 1574 the Earl of Morton undertook the consideration of affairs at St. Andrews. He had with him the survivors of the commission of 1563,¹ and if George Buchanan was present, he was not able, if he sought, to impress the Earl or his colleagues with the view propounded in the 'Opinion.' The policy adopted was conservative. Foundations were to be observed in all points not inconsistent with the word of God. The centrifugal tendencies of the colleges, which the Faculty of Arts had endeavoured to counteract by a system of visitation, were to be met by asserting and reinforcing the power of the Rector, the Deans of Faculties, and the Conservator. The commission of 1579, apart from special regulations for the teaching, did little more than carry out the recommendations of 1574 and subject the colleges to effective control by the University. In one respect the Book of Discipline and Buchanan's 'Opinion' had agreed, viz.: that Theology should be confined to a particular college. When St. Mary's was chosen for this purpose, the Faculty of Arts was deprived of the place with which, for more than a century and a half, it had been associated.

¹ Evidence, III., 187.

THE FACULTY OF THEOLOGY.

The Statutes of the Faculty of Theology were immediately revised at the Reformation in 1560, and it is in the form which they then received that we know them. No *Acta* are preserved, and, though the revisers did not obliterate the instrument recording the formal constitution of the Faculty, the history of the years between 1429 and 1560 is all but a blank. Yet our version has a double interest. It contains many details of mediæval practice, notably the description of formalities connected with the doctor's degree, which throw light upon Parisian usage; and, in the second place, it reveals the attitude of the Faculty 'when Papacy was abolished.'

In the beginning of the University we find the Faculty of Arts meeting *in scolis Theologie*,¹ and it is evident that the Theologians were in close connection with the Monastery. The notarial instrument with which our statutes open shows that James Haddenston, the Prior, was Dean of Faculty in 1428-9; and it is interesting to observe, about a decade earlier, when the chapter met to elect to the Priory, that one of the points urged in favour of Haddenston was his doctorate in Theology and the fact that he was teaching in the schools.² It was not long, however, before the Prior ceased to be Dean *ex officio*. We find John Athilmer, who became Provost of St. Salvator's, occupying the

¹ *Acta*, ² *Lauder's Formulare* f. 267.

position in 1448,¹ and it would appear that the formal constitution of the Faculty, already mentioned, tended to dissociate it from the Monastery.

In 1420 there were bachelors in Theology,² and it is clear that teaching and graduation had been going on for years before the Faculty received a constitution by statute. Bishop Wardlaw³ seems to have enlisted the interest of King James I., and Prior Haddenston, willingly or unwillingly, became a party to the document which diminished his power of control. At a meeting on March 18, 1428-9, laws and regulations were confirmed. The two first statutes embodied in the introductory instrument show that trouble had arisen from lack of a constitution. The Prior's control was too paternal, and he had taken upon himself to decide matters which, it was felt, should either be regulated by statute or be settled at a congregation of Theological graduates. The first act, therefore, was an undertaking on the part of the Prior to observe what was now laid down. All graduates and students were to be bound by the like oath, while the latter were to realise their membership in the University by an oath taken before the Rector. Questions of importance would be settled in future not by the Dean, but by a decisive majority of graduates in formal assembly.

The statutes which were framed on this occasion, when the Faculty ceased to be under the direct control of the Monastery and took its place as a constituent

¹ *Acta*: of. Tit. VII., *decani etiam semper officio fungi consuevit qui ceteris in etate et gradu antecedit.*

² *Acta.*

³ He was a student of Paris and Avignon and was Doctor of Decrees (*Auct. Chart. Paris. I., xxxv., xxix.*)

element in the University, must have stood, in their general form, till the Reformation. It is true that the loss of records prevents us from observing those additions and changes in detail which were, no doubt, made from time to time; but there is little difficulty in showing that our regulations, if we allow for important modifications which the Reformation rendered inevitable, take us back to the beginnings of the Faculty.

A brief sketch of the scheme proposed in 1560 will bring out more clearly the conservative attitude of the Theologians in the University; it will be interesting to compare their views with the suggestions of the visiting commissioners who were appointed to deal with the University and with the practical demands of the Reformed Church as they are indicated in the Book of Discipline.

Ordinary lectures were to begin in October. The Dean of Faculty couvoked a meeting of all masters, licentiates, bachelors, and students in Theology at which a bachelor or student sought the grace of the Holy Spirit and the divine blessing upon the lectures which were to commence.¹ After an address of exhortation to students and readers, there was a private meeting of the masters and bachelors, who stated the particular books which they proposed to read before the end of June, when ordinary lectures came to a close. The conclusion of these lectures was celebrated by a general thanksgiving, and, in view of the disputations which would take place during vacation, there was an exhortation to the practical exercise of the

¹ This was the substitute for the *missa de Spiritu sancto*, which had been statutory for the Theologians as well as for the Artists.

knowledge gained. For the conduct of these disputations it was necessary to elect a *prior vacantiarum*, whose duty it would be to propose questions to 'respondents' and argue with them. This person was appointed by a meeting to which the Dean, at his discretion, might admit even students. To relieve the masters of the Faculty from the excessive burden which would be imposed upon them by the numerous sermons and disputations, the bachelors, when required by the Dean, were bound *ad concionandum* in Latin or in the vernacular.

The masters had a monopoly of the early hours, if they were lecturing : bachelors *formati* read later ; and it appears probable, though the text is uncertain, that the bachelors *non-formati* were to read *post prandium*. Students (*i.e.* all those who were not yet bachelors) were required to attend the prelections of both masters and bachelors : bachelors who were already *formati* and *confirmati* were heard by those who, while admitted by the Faculty as bachelors, had not yet reached these stages in their career. It was necessary for a student before admission to the bachelor grade to prove by the testimony of his regent master that he had duly attended all ordinary lectures.¹ The disputations in July, August, and September were held on Saturday mornings from nine till twelve. A bachelor or student 'held conclusions,' and against him the 'Priour of vacance'² disputed first, followed by other bachelors

¹ There was also a statute (Tit. V.) commanding bachelors and students to attend the disputations of the masters.

² *Evidence*, III., 188 : the office was created at Heidelberg in 1452 (Hautz, 388) and the duties described in detail : the origin is to be sought in the Sorbonne (Bianco's *Köln*, app. 36 : cf. *Chart. Paris.* II., 554, and Rashdall, I., 490).

and students. The propositions and the question to be debated were publicly intimated two days in advance through the Bedellus. Some master of the Faculty, in his turn, acted as president, while the other masters and licentiates followed the course of the disputation and intervened to discuss difficulties. 'Responson' at these disputations was an indispensable condition for proceeding to license.

Immediately after the masters resumed their ordinary lectures in October, the various bachelors made their *principia*, the *formati* having precedence of the *non-formati*, and all following the same order as was observed in the vacation questions. On these occasions, and at all public acts, the revisers of the statutes decided that the custom of *protestatio* should be retained, and a man therefore declared solemnly that he did not intend to affirm anything which was contrary to the orthodox faith.

According to the new scheme now laid down, the attention of the theologian was to be concentrated upon the Bible; and the *Sentences* of Peter the Lombard, which had been heard and read for degrees *sub papismo*, were expressly excluded. The books of Scripture were arranged in five classes, (1) *libri legales*, (2) *libri historiales*, (3) *libri sapientiales*, (4) *libri prophetales*, and (5) *libri Novi Testamenti*.¹

When a man had been 'received' and enrolled as a student in the Faculty, he was required to 'hear' Theology for four years. He was also bound to 'respond' twice in vacation and twice at the *prophetarum exercitia*; and he must preach once in the vernacular before a popular audience, once in Latin before the

¹Tit. IV.

University. As soon as he was ready to 'begin his courses,' the regent master whom he had selected, and who would preside at his various acts, presented him to the Dean and Faculty, supplicating for permission to proceed, and certifying that the student had observed the statutes, was satisfactory in point of learning and character, and was generally worthy to be promoted. The candidate had himself to swear that he had heard Theology at St. Andrews or at some other University for four years, that he would honour the Dean and Faculty and would defend its rights, with those of the University, to whatsoever estate he might come, that he had completed his twenty-fifth year, that he would strive to procure and maintain peace in the University, and that he would not wittingly teach doctrines suspected of heresy or *contra bonos mores sonantes*. While he would be permitted to ask the Faculty for dispensation in respect of a statute, if he brought pressure to bear through any great personage he ran the risk of being debarred from further privilege. To plead ignorance as an excuse for a breach of regulation would not be sufficient, for within forty days after his first *principium* he was required to have a written copy of the statutes in his hands.

Before admission to his *principium* the candidate must pay half a mark to the Bedellus, a noble to the Faculty, five shillings to the University, and thirty pence to the Rector. When the day fixed by the Dean and Faculty arrived, he appeared before an assemblage of all *supposita* and delivered an oration on the Pentateuch, selecting a theme from Scripture which he continued to use in all succeeding *principia*. The act

began with a prayer for divine help, followed by a *commendatio* of the word of God as expressed in the five books of Moses, in which a brief *compendium* of the subject-matter was offered, and it concluded with a formal expression of thanks to those who had attended.

Having made his *principium*, the candidate was entitled *currens baccalaureus cursorius*, and he would proceed to celebrate his promotion at a cost limited by statute to ten marks. He was now bound to 'read' an ordinary course in the public schools for a year on some one of the 'legal' books. His lectures were to be delivered *honeste fideliter catholice et diligenter*, to the glory of God and the profit of his audience. All 'impertinent' discussions in physics or logic and the vanities of *poemata* and *sophismata* must be rigorously excluded. The bachelor was expected now to adopt a more grave demeanour and to avoid suspected entertainments, exhibiting a *columbina simplicitas* which the Faculty would encourage by pains and penalties.

After the lapse of a year, the bachelor, with the permission of the Faculty, made his *principium* in the 'historical' books. Beginning with a *commendatio sapientie Dei*, in which the speaker was expected to instruct his audience, he passed on to discuss a question arising from a passage in the books before him,¹ and concluded as before with an expression of thanks. This was to be the prelude to a year's reading from the historical books. A third year was sufficient for the *principia* and the lectures in the *libri sapientiales* and the *libri prophetales*. When he had made his *principium* in the latter group, the bachelor was now

¹ The procedure is given in detail (Tit. V).

formatus. At the commencement of his fourth year he was entitled to begin in the New Testament, and was thereafter *confirmatus*. It would appear that the consent of the Faculty was necessary for each *principium*, and that the masters were at each stage called upon to decide whether the bachelor was qualified and competent to proceed.

Under this scheme much of the actual teaching was to be done by the bachelors. Their lectures, therefore, though formal, were not to be careless or perfunctory, and the interests of their auditors were conserved by statute. To prevent undue haste, the lecturer was forbidden to deal with more than one chapter at a time, and he must be careful to make his utterances 'square' with the word of God. It was, of course, the duty of the bachelor as well as of the student to attend the lectures and disputations of the masters, and the various public acts.

Having delivered his ordinary lectures, the bachelor, if he were now thirty years of age, was qualified to seek license, taking his place among the rest in the order in which they had made their *principia*. The names of all persons admitted to study in the Faculty were from time to time inscribed in a book which remained in charge of the Dean or the Bedellus, and the dates of each act and grade were subsequently recorded. The candidate for license was required to approach the Faculty through his regent master, in order that a congregation might be held. At this meeting, defective knowledge, unsatisfactory character, or the omission of statutory requirements were all duly considered, as well as any request for dispensation. He then supplicated for a license under the

Faculty seal to proceed. If this was granted, his next duty would be to 'respond' in the public schools under the presidency of his master, with the other masters and the bachelors *formati* for opponents. This exercise completed, the candidate accompanied his master to the Chancellor, asking him to hear the depositions of doctors and regents on his manner of life, his scholarship, his eloquence, and his promise in Theological study. If the inquiry proved satisfactory, the master requested the Chancellor to send his *signetum*—a written command to appear for license at a stated time and place. The occasion called for a general assemblage of the University. The president master, before the Chancellor, delivered an address for the admonition of the candidate, who then took the prescribed oaths. He would pay the honour due to the Chancellor of the University, and to the doctors and masters of the Faculty: he would promote the interests of the Faculty and preserve peace within it: he would not repeat his degree in Scotland or elsewhere, unless under special circumstances, or take his doctorate in another University: he would testify conscientiously regarding the qualifications of bachelors who should present themselves for promotion. He took oath, further, that he was now thirty years of age, and that he would not exceed the sum of twenty marks in celebrating his license, and twenty pounds at his doctor's act.

The form of license now to be used by the Chancellor was a curious modification of the pre-Reformation style. Whereas he had spoken with the authority of God Almighty, the Apostles Peter and Paul, and the Apostolic See, he now acted with the authority of God

Almighty, his Holy Catholic Church, and the reigning sovereign; and he still claimed validity for the license *ubique terrarum*.

The next stage was the doctorate. This bore the same relation to the license as did the masterate in Arts, and was the full recognition of the candidate by the Faculty. In view of the first exercise required of him—the *vesperie*—the licentiate was styled *vesperiandus*. Ten days or so before the act, still following the directions of his president master, he went personally or sent the Bedellus to all the masters, regents, and bachelors *formati*, intimating the day on which he would assume the *birretum*, and delivering the titles of four questions, two of which would be debated at the *vesperie* and two *in die aule*.

When the hour¹ arrived there was a solemn assemblage of the University. The Bedellus entered *cum virgis et clavis argenteis*. After him came two *paranympbi*, youths *angelorum instar in vestibus et colore transformati*. One of them, whose duty it would be to propose a question to a bachelor *cursorius*, took his place on the right hand side of the School and opposite the latter: the other passed to the left. Next came two bachelors, a junior and a senior, the *cursorius* going to the left and the *formatus* taking his seat on the right, opposite the second *paranympbus*. These were followed by the *vesperiandus* and his president, the former taking a position *in lare*—a place in the middle of the School *decenter et honeste preparatum*—while the latter ascended his *cathedra*. The

¹ *Vesperie dicte sunt propter horam quasi vesperiarum scil. decimam nonam in qua fiunt, excepto quod in Quadragesima magna fiunt ante prandium*: Bologna statute quoted by Denifle, *Chart. Paris.* II., 693.

masters and regents in Theology followed in order of precedence, and last of all came the Rector and the Chancellor. When the company was seated, the junior *paranymphus* on the right proposed his question to the bachelor *cursorius* opposite, who made a brief answer. The president then took up the disputation, and after him the bachelors *formati*, supplemented, if necessary, by the *non-formati*. After this was over, the president or the senior master proposed a question to the *vesperiandus*, discussing it without coming to a definite conclusion. It was the duty of the latter to occupy about an hour in 'resuming' the question and making his 'determination' without the aid of notes. His president and one or two of the senior masters, as time permitted, opposed his conclusions; but various points were postponed for further discussion, and the president closed the act with a commendatory speech, in which humour was permitted to relieve the solemnity.

The 'magistrand' was now called upon to pay certain fees, to the Bedellus three nobles or a *decens vestimentum*, to his president master ten nobles or *decentia vestimenta*, ten nobles to the Faculty, five shillings to the University, and ten pence to the Rector. On the day of 'Hall' (*aula*)¹ a table with a coloured covering was placed *in lare* under the great chair. At nine in the morning the same procession entered, the doctors this time ranging themselves below the chair in a form described as a *cuneus sive coronis*. The candidate, now *vesperiat*, stood in the middle and had the *birretum* placed on his head by the

¹ *Aula sic vocatur quia actus ejus fiunt Parisius in aula domini episcopi* : Bologna statute, *ibid.*

Chancellor, who commanded him, in name of the Father, Son, and Holy Spirit, to begin. He was put into the chair, and proceeded to read an address in *recommendationem literarum sacrarum*, taking for text the passage he had used at his various *principia* as bachelor. Meantime, the usual *birreta* were being distributed to the graduates in the Faculty; but it was found that the presentation of gloves to other distinguished auditors provoked whistling and noise, and that ceremony was postponed till after dinner, in order that the eloquence of the new doctor might be undisturbed. At the close of his address he called on the person who had a question to propose, whereupon the senior *paranymphus* rose and stated it. Though it was directed apparently both to the new graduate and a bachelor *formatus*, the latter, who, as has been seen, was seated opposite the *paranymphus*, repeated the question and 'determined' it, proposing certain conclusions. The 'incipient' then took up the disputation, followed this time by his president, who was no longer in the chair but had a special seat provided for him. The Chancellor also took part, along with various doctors of the Faculty. The concluding formality was carried out by four persons, doctors of Theology preferably, supplemented from the licentiates. They took their places, two on each side of the table already mentioned, the seniors next the magisterial chair. The first in order of priority proposed the second question of the day to the junior diagonally opposite him across the table, who responded and was answered. The second doctor then proposed the same question to the other junior, adopting a controversial attitude to the views already

stated. When the second junior had replied with an eye to the assertions of the first respondent, the act was brought to a conclusion, and the company went off to dinner.

On the next day there was an assemblage at which the processional entry was repeated. The new doctor was now to give his first lecture, known as *de resumptis*. He began by commending the word of God anew to his audience, and then, taking up the question which he answered at the *vesperie*, he endeavoured to solve difficulties which had been left on that occasion and to reinforce the conclusions he had reached. His address and the whole act came to an end when he had offered thanks to Father, Son, and Holy Spirit, and had recognised the good offices of his benefactors, of those who had countenanced the act, and of all such as he felt bound to mention.

There is one point of special interest in these statutes. While we possess numerous regulations for graduation in Theology at Paris in the fourteenth century,¹ there is no description of the *Vesperie*, the *Aula*, or the *Resumptio*, probably because, as Denifle suggests, there was no need to prescribe formalities which were traditional and frequently observed. Accounts of these acts are to be found in the Theological statutes of Vienna (1389),² Köln (1393),³ Heidelberg (1452),⁴ Toulouse (1366);⁵ and Denifle has printed elaborate directions from Bologna.⁶ The St. Andrews statutes, which expressly refer to *mos modernus* in connection with the two *Paranymphi*,

¹ *Chart. Paris.* II., app.

² Kink, *Gesch. d. Univ. Wien.*

³ Bianco, *Die alte Univ. Köln.*

⁴ Hautz, *Gesch. d. Univ. Heidelberg.*

⁵ Fournier, I.

⁶ *Chart. Paris.* II., 693.

exhibit the acts at a stage when formality has become more pronounced, and contain many precise details which do not seem to be observable elsewhere.

A comparison of these regulations with the fourteenth century statutes of Vienna shows at once that the revisers preserved the medieval usage, so far as they could, and also illustrates the prevailing influence of Parisian custom. When the statutes of the Faculty of Arts were under discussion in St. Andrews in 1439, a former Dean produced a book *De statutis et privilegiis studii Parisiensis*,¹ and no doubt Wardlaw and the Theologians had looked for guidance to the great French University.

At Paris the statutory course occupied sixteen years in 1366, and was reduced to fifteen in 1452; but there is good reason to suppose that this period was shortened in practice by means of dispensations.² We cannot tell whether the comparative brevity of the course as prescribed by the revised statutes of St. Andrews was characteristic of it before the Reformation, or was a concession to the views of those who desired to produce Theological graduates for service in the Church. The exclusion of the *Sentences* naturally enough reduced the period of *auditio* to four years; but the age of twenty-five was still required, as at Paris, of the man who desired to become bachelor.³ Between that age and the age of thirty required for license he must devote four years to lecturing on books of the Bible, and for two years and a half out of these four he was also in attendance on the lectures of the senior bachelors. Under the Parisian system two courses

¹ *Acta.* ² Rashdall, I., 464.

³ At Paris in 1587 we find four complete years required and the age of twenty-four (Bulæus, VI., 794).

were given on the Bible, one in the Old Testament and one in the New, each occupying a year. After the lapse of a third year the bachelor was entitled to become *Sententiarius*, and by performing his courses on the four books of Peter the Lombard to attain the grade of bachelor *formatus*. The four years or so which elapsed before he could proceed to license were supposed to be occupied in attending disputations and acts.¹ Our revised statutes imply that the Faculty might be persuaded to admit to the license before the age of thirty. It is evident that the whole scheme was intended to encourage a knowledge of the Bible. and, as a consequence, while more lecturing on the Scriptures was required *pro forma*, there was a great diminution of the time formerly devoted to disputation, for which, since the exclusion of the *Sentences*, there was less opportunity.

The text of the reformed statutes, as printed hereafter, has been derived from two copies, one in possession of the University itself, the other belonging to the University of Edinburgh. Both are very defective. The St. Andrews copy is bound up with transcripts of various documents (including the Arts statutes) made, apparently, in the seventeenth century and possibly intended for the information of a visiting commission. The writer was both ignorant and careless, and his version, by itself, would leave many important points unintelligible. Sometimes a number of words, and even lines, are omitted; and in copying to dictation many absurd mistakes have crept in.²

¹ Rashdall, I., 464 ff.

e.g. the reader has given *censetur* for *causetur*, and the copy has written *hereticarum* for *chiroccarum*.

The Edinburgh version was intended for the use of a member of the Faculty, and it is much less inaccurate and careless, though marked by several grave omissions and misapprehensions. The blunders seem to indicate that it was made at a period when the old usages were no longer understood. The heading *Prisca Statuta* implies the lapse of some considerable time since the Reformation, and, as subsequent entries show, this version was in the hands of some member of the Faculty in the seventeenth century.

These copies were not taken from the same original, and it is remarkable that both are defective at one particular point, the title *De promotionibus et temporibus graduandorum*. It was evidently the intention of the revisers that the New Testament should be 'read' last by those who were in the bachelor stage; and the title 'bachelor confirmed' was adopted to describe the man who had made this final *principium* and who was already *formatus* in virtue of his *principium* in the prophetic books. The versions followed by both MSS. gave a confused account of the matter, and it was not perfectly clear at what point the New Testament course began. The incoherence of the regulations in both copies is partly due to careless transcription; and the scheme was perhaps misunderstood because it was never more than a plan which the Faculty could not bring into operation. It is possible, on the other hand, that during the visitations which succeeded the Reformation the statutes were modified at this point and became corrupt.

The commission of 1563 took no effect; and Morton, when peace was restored, came to the University himself in 1574. Disputations had lost their academic

character, and had become the opportunity for religious and political controversy, or for the gratification of personal enmities. The Faculty of Theology was disorganised. There were individuals who had 'studyit of lang continewance in Theologie' and who, 'throw the iniquitie of the tyme,' had not received their degrees. These 'it wer greit injurie to debar fra the dignitie of the Facultie and charge of the Ministrie, quhill yai suld begin and remane a new course and space of tyme.' In view of the scarcity of ministers, men who had studied for the statutory period might take the degrees of bachelor, licentiate, and doctor before the end of October 1575, submitting themselves to 'the ordinar triall and examinatioun' and celebrating the prescribed acts, with dispensation for non-observance of the proper intervals and neglect of the regulations regarding the parts of Scripture or the order in which they must be taken. Morton further directed 'that the degreis of proceeding in Theologie, ordinarilie institute (according to the reformit statutis remaining in the handis of Mr. Johnne Wynrame, Deane of the Facultie of Theologie, quhilkis ar ordanit to be registrat in the end heirof) be observit'; and he approved the 'ordinar feis' as they stood, adding restrictions for 'expensis in banquet.'¹

There is one point of special interest in connection with this visitation. John Winram and John Douglas, who was at that time Rector of the University, had a share in drawing up the Book of Discipline. Keith attributes to Spottiswode the assertion that there were

¹ These restrictions appear in Tit. X. at the end of the section *de juramentis licentiandorum*, and may have been added as the result of this visitation, for which *vid.* Evidence, III., 187.

those who disapproved of a revolutionary change, and recommended a less drastic policy than pleased Knox, but they were overruled.¹ It is noticeable that the Book of Discipline directs that the student of Divinity should be in the schools till the age of twenty-four, when he would become 'graduat,' and should then be removed to serve the Church 'unless he be fund a necessarie Reidare in the same Colledge or Universitie.' James Melville describes Douglas, who was now made Archbishop of St. Andrews by Morton, as 'a good upright-hearted man, but ambitious and simple, not knowing who dealt with him.'² He seems, however, to have been able to influence his patron. The scheme of education suggested in the Book of Discipline was radical, and opposed to the new statutes of the Faculty of Theology, on which Winram and Douglas must have been engaged about the same time.³ Morton in 1574 directed 'that nane efter the first day of October, 1577, salbe admitted a Minister of the Word of God and Sacramentis, bot sic as sal have studyit Philosophie in ane of the Universities of this realme, and sall alsua be Graduat in Theologie—that is to say, at the leist, Bachelier; and nane admittit Bischoop, quhilk is not a Doctor in Theologie.'⁴ Other features in this visitation show that the earl was following a policy approved in the University. The reformation suggested by the Faculty of Theology in 1560 was to be carried out, and while the University could not adapt itself to the Book of Discipline and must insist upon graduation in Divinity for the man

¹ Keith, *History* III., 15. ² *Diary*, 1574.

³ Douglas's name is used for purposes of style in Tit. XI,

⁴ Evidence III., 188.

who would become a minister, it realised that the practical needs of the Church did not permit a course which was suitable only to the few destined to follow an academic career. At the same time the medieval conception of the professional Theologian was preserved, and teachers would be qualified by devoting themselves to a long course of University training.¹

¹ cf. Major's view quoted in *Greater Britain* (Scot. Hist. Soc.) lxvi.

STATUTA FACULTATIS ARTIUM ANDREA-
POLITANE ACADEMIE ex veteri codice ad verbum
conscripta et a superstitionis et vanis separata et
purgata publiceque perlecta in scholis Marianis 22
Decembris 1570 Joanne Ruderfurd pronunciante.

¹Cum philosophis et eorum auditoribus interius et
exterius major deceat continentia in ambitu rationis,
statuit et ordinat mater nostra facultas² quod omnes
graduati et studentes ejusdem in vita³ conversatione
moribus et habitibus solito magis compositae se gerant
et signanter in hoc studio caveant ab enormibus gulis
luxuria cum focariis a tabernis publicis a diuturnis⁴
collationibus et taxillorum⁵ ludis et precipue a noctiva-
gorum⁶ lenociniis: quod si horum aliquo⁷ quis publice
defamatus [fuerit] et ad mandatum decani se non
correxerit sed statuta negligendo sic facultatem con-
tempserit, si sit magister privetur⁸ voce in facultate et
si continuando contempserit tunc privetur⁸ honore facul-
tatis nec locetur in actibus nec vocabitur per bedellum:
si sit studens vel licentiatus privetur a spe gradus donec
se rite correxerit ad placitum facultatis.

¹The Glasgow statutes (*Munimenta* II. 20 ff.) are designated G.

²MS. *facultatis*. ³MS. *invita*. ⁴*Nocturnis*? as in G.

⁵So G: MS. *taxillaris*. ⁶MS. *nottinagorum*.

⁷So G: MS. *aliqui*. ⁸MS. *punitur*.

I. TITULUS DE DISPOSITIONE LECTIONUM.

(1) Item quod omnes actus publici in facultate per magistros ejusdem infigantur in valvis per bedellum scilicet parochialis ecclesie in vico in festo proximo precedenti actum, et actus publicus sequens alium promulgabitur per bedellum in scolis illius facultatis in precedenti actu, si qui sit, ne simul concurrant actus publici scilicet¹ bachalauriatus magistratus disputationes magistrorum in vico similiter librorum inceptions et sermones Universitatis.

(2) Item quod non fiant publice congregationes facultatis nisi in loco publico a facultate deputato.

(3) Item determinandi et magistrandi et licentiandi faciant solemnitatem consuetam, convocando in turma² honesta cum bedello magistros saltem facultatis ad scholam et prandium ut moris est hospitia vel cameras visitando nisi casu occurrant in vico.

(4) Item quod regentes in vico legant textus Aristotelis ordinarie scilicet in logica et philosophia, illos exponendo per commenta scholaribus et quod scholares secum textus deferant ad vicum.

II. TITULUS DE PROMOTIONIBUS ET TEMPORIBUS GRADUANDORUM ET QUALITATE EORUM.

(1) Imprimis statuimus et ordinamus quod in hoc studio in facultate artium sint determinantes solito more instar studii Parisiensis, et ita in singulis actibus fiant³ secundum possibilitatem deinde bachalaurii licentiati et magistri: primi⁴ ad minus attingant decimum sextum annum, magistri vero vicesimum.

¹ G. reads *si quasi simul concurrant. Actus publici sunt, etc.*

² G. has *turma*, and the MS. *forma*; in 1432 at St. Andrews invitation *per turmas* of masters and scholars was forbidden, and masters were to be invited through the Bedellus; but *forma* may be a misreading of *turma*. ³ MS. *fiat*. ⁴ Sc. the bachelors.

(2) Item antequam quis determinet¹ complebit ad minus² annum cum dimidio in studio universali et antequam insignia magistralia recipiat in³ studio universali complebit quatuor annos nisi facultas dispensaverit de uno rationabili causa sed de tribus annis in toto vel in parte facultas se reddit indispensabilem.

(3) Item si quis presumat contra statutum et formam facultatis ex gratia cancellarii nomen gradus usurpare nullus magistrorum in quibuscunque illius actibus scholasticis presumat interesse sub pena perjurii.

(4) Item quando creantur magistri in facultate illo die ante meridiem post horam octavam a nullo illius facultatis legatur ordinarie nec alii actus publici fiant.

(5) Item in proximo die legibili post festum Omnium Sanctorum fiat congregatio generalis pro⁴ decano et receptore eligendis vel continuandis, et ne fiat scisma honores distribuantur dummodo plures reperiantur habiles pro honore et commodo facultatis, aliter continentur precedentes.

(6) Item quod in proxima congregatione post festum Remigii decano intimante per literas in valvis⁵ (quod faciat bedellus) omnes determinandi illius anni convenient se presentantes ex bachalauriis futuris in quadragesima, ubi examinabuntur a decano et facultate si requisita adimpleverint: si sic,⁶ excedant cum honore.

(7) Item primo die lune quadragesime eligantur quatuor temptatores ad examinandum determinantes illius anni sic quod unus regens de quolibet trium collegiorum in temptatorem⁷ eligatur et quartus vicissim per singulos annos de quolibet predictorum locorum alternatim eligatur.

(8) Item quod ipsi quatuor temptatores unacum decano si voluerit⁸ crastino die immediate sequenti publice omnes determinantes illius anni simul in caputiis collectos

¹ MS. *determinet it.* ² MS. *unius* ³ MS. *sit in.*

⁴ MS. *cum.* ⁵ MS. *vallis.* ⁶ MS. *sit.* ⁷ MS. *cum temptatore.*

⁸ MS. *voluerit.*

examinent secundum ordinem quo determinaverint¹ quorum unus vicissim sedeat super lapidem et² examinetur, aliis in caputiis assidentibus.

(9) Item quod quilibet antequam admittatur ut³ examinetur presentet sedulam sui proprii regentis decano et temptatoribus quod habeat omnia requisita.

(10) Item quod duret dictum examen aliquot dies plures vel pauciores secundum numerum determinantium, quolibet die inchoando examen hora octava ante meridiem continuando usque [ad] horam undecimam inclusive et post meridiem ab hora secunda usque ad quartam inclusive, decano si voluerit simul cum temptatoribus seriatim tentantibus secundum libros quos audiverunt sic quod nulli simul loquantur preter unum tentantem et unum respondentem.

(11) Item postquam omnes sunt temptati modo ut supra decanus convocatis temptatoribus et omnibus regentibus facultatis artium dictos examinatos bachalauriatos confirmet, quorum regentibus suadeat ut eos occupent in reparationibus aliisve exercitiis suis in locis in compensationem⁴ temporis prius neglecti.

(12) Item quilibet determinans antequam examinetur [solvat] decano facultatis duos solidos, examinaturibus duos solidos, duos solidos bedello et tres pro caputiis dummodo potentes⁵ fuerint.

(13) Item in die electionis temptatorum tam temptatores quam ipsi determinantes in presentia facultatis coram decano jurent nullas expensas ultra prefatas in collationibus quibuscunque vel quocunque alio modo consumere sub pena perjurii et resecationis⁶ a facultate per unum annum completum.

(14) Item quoad⁷ tentamen pro⁸ gradu magisterii deinceps temporibus futuris ut sequitur⁹ ordinatum est:

¹ MS. *declamaverint*. ² MS. *ei*. ³ MS. *et*. ⁴ MS. *compensatione*.

⁵ MS. *petentes*. ⁶ MS. *resecatione*. ⁷ MS. *quod ad*. ⁸ MS. *ex*.

⁹ MS. *supra*.

in primis quod eodem die lune ut supra specialiter eligantur quatuor examinatores modo quo supra ad examinandum intrantes illius anni; qui exordientur tentamen in medio quadragesime vel prius secundum numerum temptandorum, omnes temptando quorum unus quilibet quousque examinetur sedeat super lapidem et respondeat, aliis omnibus presentibus et in caputiis assidentibus.

(15) Item quod dicti temptatores unusquisque per ordinem examinando secundum unum librum per se examinet sic quod nulli simul loquantur preter temptantem et respnsalem.

(16) Item quod dicti temptatores intrent locum examinis tempore quo supra.

(17) Item tempore electionis astringentur jurejurando temptatores similiter et examinandi statuta et ordinationes facultatis in dicto examine velle efficaciter observare et quod nullas habeant familiaritates aut collationes mutuas per totum tempus examinis usque ad licentiam inclusive.

(18) Item quod dicti temptatores maneant examinatores et ex eorum juramento et conscientiiis, cupiditate timore odio et amore ac omni eo quod potest rectum iudicium humanum pervertere seclusis, quemadmodum coram summo iudice omnium¹ justissimo retributore et premiatore velint respondere, humana quantum sinat fragilitas dictos examinatos secundum scientie et morum eminentiam principaliter locent et ordinent: ex preclara tamen domo paterna nobilitatem sanguinis trahentes necnon cum regentibus honeste et commensaliter viventes (modo [sint] in literis aliquoaliter eruditi [et] probi²) nonnihil pensitantes; quos³ si ex ignavia eruditione et moribus caruerint suis exigentibus demeritis ordinari⁴ volumus secundum rigorem ut per hoc stimulus illis detur suam

¹ MS. *omni*.

² The version in M'Crie's *Melville* (353) is impossible.

³ MS. *qui*.

⁴ MS. *ordinare*.

parentelam et vitam scientiis et virtutibus decorare.

(19) Item postquam omnes examinati fuerint ut moris est fiat in vigilia passionis dominice expositio in vico per juniorem temptatorem, qui etiam pro sua mercede recipienda ab intrantibus quarta feria immediate sequenti faciat actum licentie: in toto tempore quo durat examen a vigilia palmarum usque ad diem licentie mutuo inter se disputent secundum conclusiones alternatim per intrantes singulorum locorum fixas in scholarum valvis.

(20) Item ante licentiam quilibet potens pro dispensatione¹ facultati solvat tres solidos et pro caputiis tres solidos bedello pro sustentatione caparum singulis annis, de quibus receptis et expositis per eum semel in anno bedellus reddat rationem prout bursarius dicte facultatis.

(21) Item quod bachalaurii respondeant² ter in vico generaliter, ad minus bis, sub aliquo magistro ante licentiam.³

(22) Item quod determinantie⁴ nec responsiones generales nullo modo possunt fieri post festum Valentini martiris.

(23) Item quod decanus in presentia facultatis injunget regentibus simul juramento si illo anno noverint promovendos habentes requisita et scribat vota singulorum in sedula.

(24) Item completis examinationibus presentabuntur bachalaurii facultati [et] cancellario; quibus admissis ponant ordinem vocandorum in litera clausa sub signeto cancellarii quam conservabit senior temptator usque in diem vocationis adopertam⁵: in quo die convenient examinatores coram cancellario presentantes sedulam continentem ordinem secundum merita vocandorum et hoc sub juramento, quam sic clausam cancellarius dabit

¹ This dispensation seems to relate to the exercises *in cameris*, *vid.*

Introduction. ² MS. *respondent*.

³ MS. *ad minus ante licentiam*. ⁴ MS. *determinantes*.

⁵ MS. *ad apertam*.

bedello qui bachalaurios in illo ordine vocabit ad licentiam; bedellus tum¹ aperiet sedulam in presentia schole ante cancellarium vel ejus vicem gerentem.

(25) Item in illa congregatione examinabuntur bachalaurii per juramenta si adimpleverint requisita usque ad scientiam; si non, injungat eis decanus retro (*sic*) non temptari donec illa perficiant.

(26) Item ne postquam malefecerint allegent² ignorantiam statuit facultas quod bis in anno publicabuntur statuta facultatis pertinentia ad bachalaurios et studentes presente decano ab aliquo magistro regente in cappa ordinaria³ in vico cui decanus committat.

(27) Item quod tentamen nunquam generaliter aperiatur nisi secundum tempus ordinatum et si specialiter ad majus pro duobus simul⁴ et non amplius quam semel in uno anno et in hoc⁵ facultas se reddit indispensabilem.

(28) Item quod in auditione librorum qui, sunt pro forma facultas⁶ se reddit indispensabilem sed de etate scilicet duobus annis si decimo quarto fuerit determinans, ubi concurrunt commoditas necessitas morum probitas et scientie claritas precipue [dispensare potest].

(29) Item quod bachalaurii in congregatione pro tentamine presentent⁷ sedulas regentium sub quibus audiverunt sub signeto illius magistri, tam librorum ordinariorum quam librorum non ordinariorum, aliter non admittantur.

(30) Item qui reperti fuerint a facultate transgressores ordinationem et statuta non observando vel decano magistris et maxime regentibus inobedientes nullo modo promoveri [poterunt] et si magistri sint priventur⁸ commodo et honore facultatis donec se emendaverint ad placitum facultatis et magistrorum.

¹ MS. *dum.* ² MS. *alligent.* ³ MS. *ordinata.* ⁴ MS. *semel.*

⁵ So G; MS. *hoc.* ⁶ MS. *facultatis.* ⁷ MS. *presentant.*

⁸ MS. *punientur.*

(31) Item quod nullus bachalaurius aut studentium volentium promoveri¹ absentet² se a disputationibus publicis magistrorum aut sermonibus facultatis aut congregationibus generalibus.

(32) Item, cum periculosum³ sit⁴ ad nomen dignitatis absque approbato exercitio ascendere, quod decanus sit vigil tam ad examinandum regentes quam scholares si omnia requisita adimpleverint et si exercitia regentium in domibus diligenter visitaverint.

(33) Item quicumque bachalaurius de alia universitate volens hic⁵ admitti probet litera⁶ testimonio vel juramento si videatur facultati quod tempus appareat cujus assertioni stare possit⁷ et si processerit secundum [formam] illius universitatis admittatur; solvat tamen prius facultati ut bachalaurii hic⁸ promoti.

(34) Item quod nullus pro gradu laborans in artibus absentabit se de uno anno ultra duos menses: si sic⁹ ille annus non erit pro forma: de quo decanus examinabit regentes et seipsos juramento quod tres annos compleverint de quorum nullo ultra duos menses se absentarunt, quos etiam menses si absentes fuerint promittent in studio adimplere¹⁰ et hoc intimabit decanus eis antequam admittantur ad tentamen.

(35) Item quod nulli allegantes¹¹ scientiam de preterito et non habentes in presenti et qui actu sufficientes non sunt reperti admittantur, et in conscientiis temptatorum cancellario [non] sunt presentandi.

(36) Item solvat regenti nobile Scotie: si juraverit se pauperem, remittatur.

(37) Item cum grave sit mandatum apostolicum preterire quia acceptando quod non possumus incidemus

¹ MS. *premoneri*. ² MS. *absentat*. ³ MS. *periculorum*.

⁴ So G: MS. *est*. ⁵ MS. *sic*. ⁶ MS. *literam*.

⁷ G reads *quod per ejus assertionem stare possit*.

⁸ MS. *sic*. ⁹ MS. *sic sic*. ¹⁰ MS. *adimpleri*. ¹¹ MS. *alligantes*.

in penam quam non velimus, statuit ideo facultas quod (*sic*) considerato tenore bulle se nullum¹ velle nec posse ad cancellarium pro licentia presentare nisi temptatum per regentes et facultatem, oppositum² cum esset gradum scientie [sine] autoritate usurpare.

III. TITULUS DE NUMERO LIBRORUM AUDIENDORUM.

Imprimis cum intentio studii et facultatis sit per exercitium scientie expellere ignorantie nebulam, pro quo bene meritis magisterii bravium pro premio impartitur; quid enim³ aliud est *⁴ dignitatis nomen absque scientia quam simia in tecto que omnibus pretereuntibus est derisionis⁵ occasio? Ideo facultas statuit volumina quedam ordinaria in quibus promovendi diligenter habent informari et temptari videlicet Porphyrii ad introductionem⁶ predicamentorum Aristotelis libros duos Periberminias quatuor Topicorum ad minus duos Priorum duos Elenchorum duos Posteriorum in philosophia octo Phisicorum duos de generatione et corruptione de celo et mundo ad minus tres etiam de sensu et sensato de somno⁷ et vigilia de memoria et reminiscentia et tres libros de anima⁸ quatuor meteororum⁹ septem libros metaphisice ad minus.

IV. TITULUS DE HIS QUE SOLVI DEBENT FACULTATI A PROMOVENDIS.

(1) Imprimis quilibet volens determinare in artibus ante determinationem solvat facultati septem solidos sex denarios, rectori quindecim denarios, et burse Universitatis quatuor solidos sex denarios, etiam bedello duos solidos.

¹ MS. *nullam*. ² G. reads *opportunum*. ³ MS: *cum*.

⁴ MS. *evidens*. ⁵ MS. *dirisionis*. ⁶ MS. *instructionem*.

⁷ MS. *sono*. ⁸ MS. *anno*. ⁹ MS. *meteorum*.

(2) Item quando temptatur bachalaurius temptatoribus [solvat] duodecim denarios.

(3) Item ut bedellus diligentius serviat quilibet bachalaurius et alii studentes facultatis¹ similiter sibi solvant sex denarios in festo Omnium Sanctorum singulis annis.

(4) Item quilibet licentiandus in facultate eidem ante licentiam solvat septem solidos Scotie sex denarios, rectori quindecim denarios, bedello octo denarios et eidem in gradu magisterii quatuor solidos et etiam burse Universitatis quatuor solidos sex denarios.

V. TITULUS DE FUNERATIONIBUS.

Item quoties contigerit funeratio alicujus magistri incorporati² facultati omnes magistri a lectione ordinaria illo die cessent et decanus mandet in valvis et per bedellum omnibus magistris presentibus sub pena juramenti nisi decano prius legitimam ostenderit excusationem una cum omnibus studentibus facultatis interesse.

VI. TITULUS DE JURAMENTIS.

(1) Imprimis juramenta determinantium : quando presentantur per suos magistros facultati jurabunt obedientiam fidelitatem et honorem decano facultatis artium studii Sancti Andree qui pro tempore fuerit impendere, commodum facultatis et honorem procurare ad quemcunque statum pervenerint.

(2) Item quod sint Universitati incorporati, aliter in facultate ad nullam promotionem admittantur.

(3) Item quod unius magistri scholares alteri non procurabunt per se nec per alium³ directe nec indirecte et si quem magistrum aut scholarem hoc sciverint operari decano intimabunt infra octo dies sub perjurii pena : quod si convictus fuerit oppositum facere, si sit pauper privetur a spe promotionis pro triennio nec pro illo tempore aliqua audientia reputabitur pro forma, si dives

¹ MS. *facultati*, ² MS. *incorporate*, ³ MS. *alterum*.

solvat marcam antequam admittatur ad publicum actum et privetur ab ulteriori promotione per annum cum dimidio nec pro tunc audientia erit pro forma, et si magister privetur¹ voce et honore facultatis donec solvat tria nobilia.

ALIUD VETUS STATUTUM.

(4) Item ad parandum bonum pacis concordie [et] tranquillitatis in studio et ut insolentiam lasciviam et ceteros excessus studentium restringamus ne etiam scholares virgam correctionis effugere cupientes cursitent² de schola ad scholam vel de scientia ad scientiam statuimus et ordinamus ut sequitur:—Noverint universi quod anno Domini 1416 die Veneris proximo ante festum nativitatis Joannis Baptiste nos omnes magistri in facultate artium tam regentes quam non regentes in capella collegii sancti Joannis Evangeliste hora nona ad ordinandum et statuendum sub pena et per fidem specialiter vocati ordinamus et statuimus et per juramentum in manu decani nostri prestitum promissimus quod nullus magister scholarem vel scholares alterius precibus pretiis vel promissis vel minis vel qualibet alia cautela vel ingenio per se vel per alium ad hoc quod sit suus scholaris procurabit vel inducet nec aliquem scholarem venturum seu noviter supervenientem nisi per viam consilii vel per aliquam aliam viam a precedentibus³ aliam (*sic*) si qua alia fuerit licita.

(5) Item statuimus quod si aliquis magister sciverit aliquem vel aliquos contra predictam ordinationem et precedentem fecerint (*sic*) vel fecerit (*sic*) statim decano dicte facultatis revelabit.

(6) Item statuimus quod si aliquis magistrorum vel bachalauriorum in aliquo istorum vel precedentium inventus fuerit per inquestam a decano factam deliquisse, ab illo ordinario in quo scholares contra formam predictam

¹ MS. *puniatur*. ² MS. *cursitant*: *transcurrant* in the *Acta*.

³ So *Acta*: MS. *presentibus*.

induxit et a sequenti quem ipsum immediate legere contigerit privetur, et eodem modo intelligimus de magistris et bachalauriis esse quantum ad lectiones cursorias observandum.

(7) Item statuimus quod si aliquis scholaris vel bachalaurius alicui magistro vel bachalaurio scholarem vel scholares contra predicta procuraverit,¹ si contra ipsum probari contigerit, ex tunc ad gradum ulteriorem² in nostra facultate non valet promoveri.

(8) Item statuimus quod si contra scholarem aliquem probari contigerit quod per preces vel promissa vel per minas ab aliquo magistro inductus audierit vel receptus fuerit contra formam predictam in facultate nostra non possit ulterius promoveri.

†(9) Item jurabunt quantum in ipsis pacem in facultate procurare, magistris ejusdem honores impendere, statuta et privilegia facultatis pro posse defendere ad quemcunque statum devenerint, et si injuriam decano vel alicui magistro evenire³ conceperint ei⁴ statim secundum posse intimabunt et resistent.

(10) Item juramenta licentiandorum in artibus ante licentiam per bedellum [injungenda]: imprimis quod in licitis et honestis obediant rectori⁵ cancellario [et] decano facultatis artium Sancti Andree ad quemcunque statum devenerint. Item quod servabunt statuta ordinationes et libertates facultatis juxta posse et scire et promovebunt. Item quod nihil dabunt aut dederint nec dare promiserint per ipsos nec per alium cancellario temptatoribus vel examinadoribus sub spe ut per hoc promoverentur ad gradum nec eorum familiaribus.

(11) Item juramenta magistrandorum ante impositionem birreti per bedellum injungenda: primo jurabunt

¹ MS. *predictam procurationem.* ² MS. *veteriorem.*

³ G. has *eminere.* ⁴ So G. : MS. *et.*

⁵ G. puts the Chancellor first. † Continues after (3).

reverentiam et honorem decani et facultatis¹ ad quemcunque statum devenerint et magisterio ejusdem similem reverentiam et obedientiam.² Item quod locum datum in vocatione per examinatores facultatis [servabunt³] semper senioribus deferendo. Item quod pacem et concordiam inter quatuor facultates et maxime cum⁴ facultate Theologie quantum in ipsis est observabunt. Item quod etatem viginti annorum attigerint nisi dispensetur a facultate. Item quod fidele testimonium perhibebunt de bachalauriis promovendis in suis literis et depositionibus. Item quod fideliter observabunt statutum⁵ de non procurando scholares.⁶

JURAMENTA RECEPTORIS QUANDO ELIGITUR.

(12) Imprimis jurabit quod servabit thesaurum facultatis secundum posse et scire ad ejus commodum et honorem: item fideliter dabit compotum cum requisitus fuerit a facultate et decano. Item quod de bonis facultatis non disponet nisi de mandato decani facultatis. Item quod debita facultatis secundum posse procurabit.

(13) Item cum stultum sit abundare in superfluis et deficere in necessariis, bona etiam communitatis †diminiora sunt cumque ideo est ea et non in finem ordinarium consumere, † quotienscunque⁸ igitur dabuntur deputati a facultate, si collationem fecerint, amplius non dabit receptor quam mediam lagenam cervisie et unum panem vel duos, pro uno vel duobus denariis, et hoc de bursa facultatis, non in compoto receptoris quod erit proximo die legibili post festum Sancti Andree: ibi dabit deputatis de bonis facultatis lagenam cervisie et pinctam vini quando solvit sexdecim denarios, si octo denarios vel decem quartam et panes⁹ pro quatuor

¹ G. reads *decano facultatis impendere*.

² MS. *simili reverentia et obedientia*. ³ So G. ⁴ So G.; MS. *in*.

⁵ MS. *statum*. ⁶ G. indicates that the promise to give two years' work in the Faculty came here.

†† The MS. reading cannot be corrected, and the whole paragraph is obscure. ⁸ MS. *quotuscunque*. ⁹ MS. *panis*.

denariis, si amplius consumpserit non alocabitur (*sic*); etiam si magistri velint festum facultatis in festo sancti Johannis ante portam latinam receptor propinabit nobile dummodo [ad] uberiorem fortunam devenerit scilicet usualis monete Scotie.

JURAMENTA BEDELLI QUANDO PRIMO RECIPITUR.

Imprimis jurabit quod fideliter exercebit hoc officium ad honorem facultatis secundum posse et nosse. Item quod fidelitatem et obedientiam impendet rectori Universitatis, decano, et magistris facultatis ut sibi possibile est. Item quod observabit privilegia et statuta et libertates ac consuetudines laudabiles Universitatis et maxime facultatis artium [et] juxta posse defendet. Item quod non revelabit secreta facultatis nec Universitatis nisi quando et quibus competit. Item quod omnes magistros ad congregationes vocandos vocabit personaliter¹ si eorum presentia commode possit haberi. Item quod fideliter locabit magistros in actibus publicis et non ex affectione nisi in aliquo sit dignitas gradus vel officii, qui preferuntur aliis sic non perfectis: omnes in scholis monitionibus bedelli in² locationibus in scholis debent obedire³ quod jussu facultatis facit.

JURAMENTUM DECANI.

Imprimis jurabit fideliter exercere hoc officium quantum potest ad honorem et commodum facultatis. Item quod observabit et quantum in eo est observari procurabit statuta libertates et conclusiones facultatis durante tempore sui officii. Item quod in congregationibus pro determinandis et licentiandis injunget magistris et maxime regentibus si noverint aliquem recipiendorum qui requisita non adimpleverit⁴ secundum formam statutorum, si sit inobediens magistris; et depositiones notet decanus hoc

¹ So G. : MS. *presentes*. ² G. reads *et*. ³ MS. *obediri*.

⁴ MS. *adimpleverint*.

communicando temptatoribus; hoc enim¹ ducet studentes ad timorem et reverentiam magistrorum. Item quod ad generales congregationes facultatis non vocabit magistros ex affectione sed universaliter omnes. Item quantum potest ex deliberatis magistrorum fideliter concludet. Item quantum in ipso est pacem in facultate procurabit. Item contra infringentes statuta penam in statutis deputatam fideliter exequetur² seclusis odio vel favore.

JURAMENTA EXAMINATORUM DETERMINANTIUM ET
EXAMINATORUM PRO LICENTIANDIS.

Imprimis universaliter jurabunt exercere hoc officium ad commodum et utilitatem³ facultatis. Item quod fideliter examinabunt quantum spectat ad gradum determinantium secundum formam statutorum. Item quod nullum admittent nisi constiterit eis per sedulas regentium quod requisita secundum formam facultatis adimpleverint et quod secum habeant sedulas librorum, et similiter de licentiandis. Item quod non admittent determinandorum vel licentiandorum de quibus vel quo aliquis magister facultatis de injuria conqueritur et maxime regentes de inobedientia et debitis donec satisfactum fuerit per se vel facultatem, si ex⁴ invidia procedatur cognoscat⁵ facultas et corrigatur talis magister ad placitum facultatis. Item jurabunt quoad licentiandos seclusis commodo pretio prece munere⁶ odio vel favore [dignos] secundum formam statutorum acceptare et indignos removere simpliciter. Item quod secreta communicata inter se cum cancellario et aliis magistris non revelabunt nisi de consensu illorum quibus revelatur (*sic*).⁷ Item quod in temptatione et examine intrent solum temptatores et examinatores quando temptantur et bachalaurii in suis cappis et non aliter. Item, cum nullus

¹ MS. *cum*. ² MS. *exiquetur*. ³ MS. *utilitatis*. ⁴ MS. *ea*.

⁵ MS. *conquiescat*. ⁶ MS. *vel munere*.

⁷ G. reads *consensu omnium vel majoris partis*.

propter universale bonum debet (*sic*) reportare penam vel supplicium, injungant temptatores et examinatores temptandis et examinandis dum sedeunt¹ ad lapidem quod si contigerit eos refutari vel non ad eorum voluntatem locari nullo modo propter hoc inferetur eis damnum in fama corpore vel bonis suis nec per se² nec [per] suos,³ directe nec indirecte, verbo nec etiam facto. Item jurabunt temptatores se dispensationem non recipere a cancellario nec alio de juramento prestito facultati ut⁴ per hoc ultra vel intra⁵ possint quam (?)⁶ quod a facultate injunctum est eis: quod si oppositum fecerint, preter perjurii reatum [et] penam resecationis, a facultate perpetuo removeantur⁷ et priventur.

JURAMENTA REGENTIUM.

Imprimis quando magister intendit regere humiliter⁸ supplicet facultati quod dignetur eum licet indignum supportare: tunc dicat decanus *Primo jurabitis quantum⁹ potestis textus Aristotelis fideliter exponere ad utilitatem audientium, item quod decano et facultati in literis universis et consilio de scholaribus fidele perhibebitis testimonium et non propter affectionem amoris vel odii, item quod non procurabitis scholares alterius magistri per vos nec alios nec dabitur occasionem scienter directe vel indirecte, item quod alterius scholarem propter defectum solutionis expulsum vel [propter] inobedientiam fugientem non recipietis donec idem magister sit contentus et hoc nobis innotescat per illum (?)¹⁰ vel per bedellum, item non communicabitis nimis familiariter cum scholaribus vestris in ludis [aut] collationibus, sed si fuerit (*sic*) raro et non diurne (?)¹¹ nec eos ducetis¹² extra pedagogium*

¹ MS. *sederint*. ² MS. *nec suis perse*. ³ G. reads *alios*.

⁴ MS. *vel*. ⁵ MS. *infra*. ⁶ MS. *tam*. ⁷ MS. *removeantur*.

⁸ Placed in MS. before *supportare*. ⁹ So G: MS. *quod*.

¹⁰ MS. *bedello*. ¹¹ MS. *diurna*. ¹² MS. *dictetis*.

maxime de nocte nec perambulare (sic)¹ vicos vel loca suspecta unde eis possit fieri occasio lascivie.

VII. TITULUS DE MODO PROCEDENDI AD
LICENTIAM DEINDE AD MAGISTERIUM
ET DE ORDINE FACULTATIS.

Imprimis postquam bachalaurii receperint benevolentiam facultatis et regentium secundum formam statutorum deputati² facultatis diem [dicent?] quo intrabunt temptamen: quibus temptatis ut ad licentiam admittantur presentabuntur cancellario sub juramento prestito facultati illos in eorum judicio sufficientes [esse] ad licentiam in artibus: quibus admissis et temptatis examinatores dabunt rotulum cancellario continentem ordinem vocandorum in eorum juramento ad licentiam qui claudetur sub sigillo cancellarii, quem leget bedellus in die licentie et cancellarius dabit seniori examinatori usque in illum diem servandum et contra hanc formam facultas se reddit indispensabilem: diem licentie querant examinatores a cancellario et intimabunt bedello qui affiget in valvis.

Item in die licentie³ conveniant rector cancellarius vel ejus vicemgerens [et decanus facultatis?]⁴ cum aliis magistris ibique omnibus⁵ decisis⁶ et collatione facta [per] cancellarium singulisque aliis perfectis bachalauriis genuflectentibus ob reverentiam Dei⁷ det cancellarius vel subcancellarius [licentiam sub hac forma *Ego cancellarius (vel subcancellarius)*]⁸ *Universitatis Sancti Andree vuctoritate Dei omnipotentis et hujus academie qua fungor in hac parte do vobis (quorum nomina dicat) gradum licentie in facultate artium legendi disputandi et omnes actus in eadem exercendi qui ad licentiam requiruntur hic et ubique terrarum, in nomine Patris Filii et Spiritus Sancti.*

¹ *perambulabitis? perambulare sinetis?* ² MS. *deputatorum.*

³ MS. introduces *querant examinatores* which follows *licentie* above.

⁴ G. ⁵ G. *questionibus.* ⁶ MS. *descisis*: G. *decisis per licentiandos.*

⁷ G. *et sedis apostolice.* ⁸ G.

Item quod licentiandi in die precedenti licentiam faciant collationem cum honore juxta facultates suas secundum quod est consuetum¹ in aliis facultatibus.

Item antequam promoveatur ad licentiam detur cautio quod infra sexaginta dies gradum magisterii recipiet² sub pena quadraginta solidorum.

Item in die magisterii vocentur magistri facultatis regentes et non regentes saltem seniores usque ad numerum viginti quatuor personarum si tot fuerint horum, cum est in magistris facultatis et non alterius rector Universitatis, et quatuor procuratores nationum invitentur, si alios vocaverint et quot consulant decanum et magistrum sub quo inceperint et qui eos in cunctis diriget et non aliter faciant quam illorum consilio in scholis et aula.

Item ad honorem facultatis conservandum ultra quatuor determinantes potentes simul non determinabunt; possunt tamen duos pauperes eis associare nec exponant nisi de consilio presidentis³: invitentur magistri octodecim si duo, si solum unus duodecim cum procuratoribus et rectore.

Item quod plures quam duo magistri sub uno non creabuntur uno die in facultate artium nec plures fiant uno die magistri quam duo divites; duos tamen pauperes eis possunt associare.

Item [nec] in die magisterii nec [in die] determinantium presidentes⁴ presumant ascendere cathedram nisi viderint decanum qui habebit scedulam receptoris quod facultas est de illis omnibus bene contenta et si non impediatur a decano.

Item quod in omnibus actibus publicis determinationes sophismata et licentiandorum questiones et eorum lecture in presentia schole digeste et mature fiant ut decet doctos, aliter presidentes⁵ corrigantur a decano et facultate.

¹ MS. *consuetudinem*. ² MS. *recipiat*. ³ MS. *precedentis*.

⁴ MS. *presides*. ⁵ MS. *presides*.

Item quod regentes omni studio et diligentia instruant scholares tractim et mature loqui.

Item quod licentiatas in die aule in scholis respondeat saltem ad unum medium et duas replicas.

Item ne corporis segnitias otium inferat quod est vitiorum mater, statuit facultas, ne scientie a Deo date obliviosi et desides sint, quod si in studio Sancti Andree quocunque tempore continuaverint ultra tres menses et in nulla facultate sint regentes aut studentes a tunc priventur a voce in facultate artium nisi legitimam excusationem decano et facultati intimaverint et acceptetur.

Item quod in dictis statutis reservatur decano et facultati potestas addendi diminuendi interpretandi et dispensandi causis rationabilibus moventibus nec attemptabitur¹ donec facultas sit congregata in suppositis discretis, et cum verisimiliter apparet statim plures esse venturos expectentur.

Item in illis ubi facultas se reddit indispensabilem decanus non congregabit facultatem sub pena resectionis² nisi facultas velit se ipsam³ consulere de illius statuti⁴ adnihilatione magna deliberatione necessitate et utilitate evidenti: de quacunque dispensatione reddit se facultas difficilem in interpretatione circumspectam et prudentem et constantem in additione et diminutione et ut gravis appareat et non ut arundo que omni vento agitetur.

Item supplicatio in gratiosis⁵ ab omnibus magistris de facultate approbari⁶ debet sic⁷ quod unus aut duo de numero denario non obest vel obsunt nec universaliter ubi numerus excrescens excedit minorem in quadruplo. Item quod supplicans pro tunc non intersit in deliberationibus facultatis.

Item quod congregationes generales facultatis non fiant

¹ So G. : MS. *acceptabitur*. ² MS. *resectionis*.

³ MS. *ipsum*. ⁴ MS. *status*. ⁵ MS. *ingratiosis*. ⁶ MS. *approbare*.

⁷ So G. : MS. *veris: videlicet?*

nisi diebus legibilibus et [si] instet necessitas decanus cum deputatis discernet.

Item in omni congregatione generali decanus secum habebit statuta et librum conclusionum.

Item in libro conclusionum etiam scribantur nomina magistrorum licentiariorum et bachalauriorum, annus promotionis, et recepta¹ ab eis.

Item receptor etiam habebit libros in quibus scribentur nomina annus promotionis omnium illorum graduatorum et graduandorum a quibus aliquo modo receperit nomine facultatis et summa recepta² a quolibet et iste liber cum libro conclusionum erit³ in compoto receptoris: ibi etiam scribantur⁴ alia bona si que fuerint facultatis et etiam in libro conclusionum.

Item quilibet regens [habeat] statuta ad manus⁵ que⁶ non communicabit nisi eo presente et quibus communicanda sunt: potest⁷ tamen uni seniorum magistrorum in facultate concedere copiam in camera et nullus scribat nisi juratus servare secretum⁸ et in fide notus⁹ et ista fiant sub pena perjurii: decanus etiam ostendet statuta alicui magistro volenti informari eo presente et non aliter quia originale est.

Item statuit facultas quod a nunc et in evum fiant duo sigilla in facultate scilicet decani et receptoris.

Item quod decano in electione ejus dentur quatuor deputati qui unacum decano erunt vigiles ad avisandum et proponendum et discutiendum commodum et honorem facultatis: quibus avisatis decanus illa proponet in proxima congregatione: etiam cum consensu illorum decanus avisabit accidentales congregationes si videantur utiles et honorabiles facultati, non enim¹⁰ est utile pro motivo uniuscujusque facultatem congregare [et] magistrorum

¹ As in G: MS. *receptionis*. ² MS. *summam receptam*.

³ MS. *erunt*. ⁴ MS. *scribuntur*. ⁵ G reads *minus*. ⁶ MS. *qui*.

⁷ MS. *posse*. ⁸ MS. *se certum*. ⁹ So G: MS. *volens*. ¹⁰ MS. *cum*

in dies vexare, sed tum proposita decano ipse et deputati avisabunt si deceat¹ liceat et expediat, et aliter non fiat nisi illa concurrant.

Item statuit nostra mater facultas quod quodcunque facultatis suppositum cujuscunque status dignitatis fuerit vel honoris si in actu publico facultatis contumeliam publicam inferat verbis vel operibus in totius facultatis scandalum vel infamiam privetur ab omni honore et commodo facultatis per annum et si interim non reconcilietur pro perpetuo privabitur donec reconciliationem censeatur humillimis exoptare affectibus.

1439. Confirmata fuerunt hec statuta anno Domini millesimo quadringentesimo trecesimo nono secundo die Decembris scriba Gulielmo Boyis notario publico.

STATUTA QUE SEQUUNTUR CONFIRMATIONEM.

Item si quis scholaris voluerit se transferre de uno pedagogio ad aliud absque licentia magistri sui habeat primo venire coram decano et quatuor magistris sibi assistentibus et ibi proponere causas sui transitus: quod [si] hujus cause videantur rationabiles et admittende transibit cum sedula decani ubi voluerit et si non fuerint rationabiles remanebit in pedagogio ubi stat, et si non velit remanere sed stare extra pedagogium non admittetur in alio pedagogio ad doctrinam nisi post vacationem anni completi ab auditione in hac facultate: quod si quis magister vel scholaris in contrarium aliquid presumpserit attentare sequestrabitur tam ab ordinaria lectura quam ab auditione in facultate pro uno anno et anno elapso habeat facultatem standi ubi sibi videbitur, et id statutum est ejusdem vigoris cum precedentibus statutis.

Item statuit facultas artium quod nullus magister facultatis ejusdem recipiatur a modo et in antea in fidejussorem² a bursariis facultatis prefate³ etiam si se

¹ MS. *deceat*. ² MS. *fidejussorem*. ³ MS. *prefati*.

offerat pro quibuscunque summis facultati debitis per promovendos in eadem facultate.

Item quod nullus scholaris studens bachalaurius nec licentiatus in eadem facultate presumat incedere armatus quamdiu in pedagogio vel extra pedagogium steterit in Universitate sub pena amissionis et confiscationis armorum eorum ad voluntatem decani.

Item quod quilibet determinans de cetero promovendus ad gradum bachalauriatu in artibus studii predicti non exponat¹ in festo suo in aula ultra quadraginta solidos monete currentis.

Item quod quilibet licentiatus non exponat in festo suo in promotione ad gradum magisterii in aula ultra quatuor libras monete currentis.

Item statuit facultas artium quod quicumque de cetero procederet² ultra, exponens (?)³ in gradu bachalauriatu⁴ vel magisterii ultra summam prius taxatam absque ulteriore⁵ spe reconciliationis reseccaretur a facultate.

Octavo die Octobris anno Domini 1457 hec confirmata sunt a facultate et decreta sunt stare in sua firmitate sine confirmatione Universitatis Roberto Monteith notario et scriba.

1457.

Item statutum est quod nullus magister regens sub pena perjurii det sedulam sub auditione librorum illis bachalauriis qui non servant nec servare curant ordinationem de tempore et libris audiendis sed potius se habent more solito, quoniam certum est illos libros suos non completos audivisse.

Alma mater nostra artium facultas longa docente experientia ex impensarum exorbitate suorum suppositorum raritatem perpendens contingere nonnunquam etiam ex sumptuum immoderata parvitate se vilescere et contemni hinc⁶ mature avisata hoc indispensabili statuto perpetuo duraturo statuit quod determinantes pro gradu

¹ MS. *exponet.* ² MS. *precederit.* ³ MS. *exponentibus.*

⁴ MS. *bachalauritus.* ⁵ MS. *interiore.* ⁶ MS. *hunc.*

bachalauriatus et licentiati pro gradu magisterii in eadem facultate in antea non exponant in aula ultra decem libras nisi tales sint, illustres regie majestati (*sic*) in tertio gradu attingentes, egregie beneficiati centum librarum summam excedentes, seu filii comitum ducum et dominorum parlamenti, de quarum personarum qualitatibus decanus cum deputatis cognoscet et diligenter considerabit, statutis de numero divitum et pauperum concurrentium in determinationibus, neque facultatis honor¹ vilescat statuto² de numero invitandorum magistrorum ad aulam, in suo robore permansuris: si qui sint, quatuor potentes determinaturi per decanum in vico et festo pro bachalauriatu (et duo pro magisterio) eis, si qui sint, pauperes associando cogantur concurrere, hocque statutum jurabunt antequam in facultate admittantur.

Item cum partem³ deceat suo universo concordem⁴ fore, hinc quia mater nostra Universitas statuendo prohibuit⁵ ludos illiberales et periculosos et signanter pile pedalis alma facultas artium tum prefate matris Universitatis exemplo tum pro vitando in posterum in suis suppositis corporali periculo sub pena perjurii statuit ne quod antedictae facultatis artium membrum in antea⁶ pile pedalis ludum exerceat inque rebelles decanus ad perjurii declarationem [et ?] cum suorum deputatorum consilio in contumacie⁷ penam procedat, hocque statutum singulis incorporatis in Universitate dum ad facultatis exercitium⁸ se obtulerint ne ignorantiam allegare presumant infra quindenam publicabit.

EX STATUTIS MAGISTRI MARTINI BALFOUR DECANI.

Item jurabunt bachalauriandi in primo quadragesime⁹ quod neque directe neque indirecte per se vel alios quovis

¹ MS. reads *honor numerum vilescat*, which is unintelligible.

² MS. *statuta*. ³ MS. *partim*. ⁴ MS. *concordiam*.

⁵ MS. *prohibent*. ⁶ MS. *ante*. ⁷ MS. *incontinue*.

⁸ MS. *exercitiam*. ⁹ MS. *quadragesimo*.

quesito colore faciant per totam quadragesimam vigiliis de nocte perturbationes seu provocationes cum armis quibuscunque vel verbis contumeliosis, quod si oppositum aliquis fecerit privabitur illo anno a gradu bachalauriatus.

Item statutum est perpetuis futuris temporibus quod in principio novi ordinarii antequam aliqui admittantur ad novas lectiones in artibus quod per quatuor regentes electos in prima congregatione novi ordinarii presente decano examinabuntur ascensuri ad summulas in grammatica: secundum quod fuerint experti et idonei sic ordinabuntur in ascensu postpositis inidoneis: similiter ascensuri ad logicam examinabuntur in summulis ordinatis idoneis secundum idoneitatis ordinem et omnino postpositis inidoneis; et ita ascensuri ad phisicam examinabuntur in logica similiter idoneos ordinando et inidoneos postponendo quousque reddantur idonei; quorum executio fiet per decanum dictos examinatores principalem et reliquos regentes et hoc seclusis odio et favore quorumcunque in eorum conscientiis.

Item inviolabiliter statuit ne aliquis de defectibus et excessibus quos contingit fieri per aliquem in facultate querelam alicui cujuscunque dignitatis vel preeminentie fuerit immediate omissis mediis exponeret per se vel per alium directe vel indirecte quovis quesito colore; sed primo requirat regentes pro emenda (*sic*), quibus negligentibus accedat decanum dicte facultatis, quo etiam neglegente ad facultatem per assessores decani congregandam¹ poterit suam causam intimare et si ipsa facultas consentiat ad rectorem et matrem Universitatem dumtaxat absque ulteriori processu vel ascensu² poterit procedere; et si in oppositum hujus statuti in aliquo attemptare presumpserit compellatur per literas rectoris solvere bursario facultatis artium quadraginta solidos absque misericordia conformiter ad statutum Universitatis de appellantiibus a rectore pro qua summa dictus

¹ MS. *congregandum*.

² MS. *assensu*.

bursarius in suis compotis onerabitur per dictam facultatem et eidem fideliter respondebit.

STATUTUM PER FACULTATEM PENES
VICE-CANCELLARIUM.

Cum secundum Aristotelem philosophorum facile principem ethices suo libro primo nemo de iis que ignoraverit poterit recte dijudicare nec secundum justitiam distributivam eos quorum merita eum¹ latent digne poterit premiare, hinc est quod alma nostra mater artium facultas, accedente ad hoc consensu et assensu reverendissimi domini Jacobi archiepiscopi Sancti Andree et Universitatis ejusdem cancellarii cum ipse propter varia regni et sua negotia in propria persona ad dictum officium cancellariatus debite peragere et interesse non poterit, pro futuris temporibus durante sua voluntate ordinari voluit ut quidam vir gravis literatus probis moribus a sua conscientia peditus pro facultate artium in cancellarium per prefatum reverendissimum deputaretur qui interesse debet temptamini et examini unacum temptatoribus omnes intrantes ejusdem facultatis temptando et examinando admissos et temptatos in casu discordie locando et ordinando demum eosdem licentiando et birretando atque alia² omnia que ad officium cancellarii in dicta facultate spectant exercendo. Acta erant hec in scholis artium in presentia decani et facultatis vigesimo die mensis Martii anno 1528-9.

Item ad reprimendam scholasticorum insolentiam que non parum ex regentium incuria³ coalescit alma mater nostra facultas⁴ a modo statuit et ordinavit decanum ejusdem pro tempore cum quatuor probis artium magistris eidem assessoribus specialiter electis et nequaquam suspectis annuatim tribus anni temporibus videlicet cum idem decanus in principio velit singulorum locorum scholasticos examinare, †item post festum purificationis et

¹ MS. *cum*. ² MS. *alia atque*. ³ MS. *injuria*.

⁴ MS. *facultatis*. † MS. begins a new paragraph.

ante dominicam primam post (?)¹ dominicam trinitatis regentes omnes singulorum locorum moribus et regimine singulatim inquirendo in omnibus curam regentium et scholasticorum exercitium concernentibus, et si quos culpabiles invenerit idem decanus cum suorum assessorum consilio et per eos ad quos spectat corrigi jubeat sub pena perjurii: quod si in proxima visitatione sequenti correctum non invenerit penas premissas delinquentes incurrisse idem decanus declarabit et si pertinaces ulterius² perstiterint a regentia aut quavis alia administratione in dicta facultate eosdem idem decanus privabit.

Item quod nullus³ presumat decano facultatis ad aliquod temptamen vel actum publicum presentare nec quovis modo alicui in actu publico presidere absque consilio et consensu ipsius primarii seu principalis regentis ac testante primitus ejusdem ad hoc chirographo; quod si secus fecerit quicquid inde secutum fuerit pro non facto tanquam irritum et inane habeatur et regens et attemptans secundum voluntatem decani et facultatis ad aliorum exemplum graviter puniatur. Facultas ibidem decrevit et ordinavit quod nullus regens dicte facultatis presideat alicui scholastico nisi prius ei constiterit receptores⁴ tam Universitatis quam facultatis de eodem secundum status exigentiam esse contentos et hoc attestante signeto officii rectorie; alioquin⁵ ipse presidens pro illis pro quibus non habet signetum dictis bursariis satisfaciet secundum ratam⁶ bursarum respective, in quibus exigendis et importandis ipsos bursarios respective⁷ facultas ipsa onerat [et] in suis comptis respondere pro receptis habere vult.

MS. *et.* ² MS. *alterius.* ³ MS. *nullat.* ⁴ MS. *preceptores.*

⁵ MS. *aliqui.* ⁶ MS. *ratum.* ⁷ *rescive.*

SEQUUNTUR STATUTA FACULTATIS THEOLOGICE IN UNIVERSITATE SANCTI ANDREE condita et jam abolito papismo et reformata religione circa annum Domini millesimum quingentesimum sexagesimum in parte immutata et juxta normam verbi Dei in melius reformata.¹

1428-9.

IN DEI NOMINE AMEN. Per hoc presens publicum instrumentum cunctis pateat evidenter et sit notum quod anno incarnationis Dominice millesimo quadringentesimo vigesimo² octavo mensis vero martii die decimo octavo in mei notarii publici et testium subscriptorum presentis personaliter constitutus Jacobus primus Scotorum rex semper illustris reverendus in Cristo pater Henricus de Wardlaw episcopus Sancti Andree et Universitatis ejusdem jam recenter erecte cancellarius dignissimus, et tertius Jacobus de Haddistoun³ prior Sancti Andree ac per Universitatem ejusdem in facultate Theologica decanus, ejusdemque Universitatis Sancti Andree primi fundatores, Willielmus de Skurry⁴ abbas monasterii de Skoine sacre theologie professor Gilbertus de Gandia⁵ monasterii de Tongland abbas, Willielmus Broun prior de Urquhat, Johannes Gyll cancellarius Dunkeldensis, Robertus de Esse vicarius de Aughterhouse, Johannes Augthermar⁶ vicarius de Manmuir, in predicta facultate licentiati: accedente etiam ad infrascripta consensu prefati cancellarii ceterorumque omnium membrorum graduatorum et studentium in dicta facultate: pro salubri ejusdem statu et incremento tam

The heading of E. (i.e., the Edinburgh MS.) is *Prisca Statuta facultatis Theologicæ in Universitate Sancti Andree.* ² So E. : A. *trigesimo.* ³ E. *Haddington.* ⁴ *Scura* in A.F.A. 1435. ⁵ E. *Gaudia* or *Gandia.* ⁶ E. *Ademar,*

presenti quam futuro statutum sanctum et ordinatum fuit **STATUTUM**
 quod decanus facultatis Theologicæ in hac Universitate **PRIMUM**
 nunc presens et qui de cetero futurus est, tactis sacro-
 sanctis evangeliiis, jurejurando se astringet¹ ad servandum
 et servari faciendum (quantum in se est) omnia et singula
 facultatis statuta jam condita et cum libero facultatis con-
 sensu pro tempore existente condenda aut si opus fuerit
 immutanda²: simili jurejurando astringentur omnes facul-
 tatis magistri licentiati baccalaurei et studentes priusquam
 in supposita seu studentes ejusdem facultatis admittentur ;
 nec aliquis in studentem facultatis Theologicæ recipiatur
 nisi prius domino Universitatis rectori solitum prestiterit
 juramentum, et statim omnia ejusdem facultatis supposita
 tum rectori tum etiam decano prescripto legitime ut dictum **STATUTUM**
 est prestiterunt juramentum. Statutum est preterea quod **SECUNDUM**
 in discussione rerum arduarum que facultatem concernunt
 nihil attentabit decanus nisi prius vocatis omnibus magis-
 tris et graduatis quibus interest ut quod ad omnes attinet
 debeat ab omnibus approbari vel improbari ; et in omnium
 rerum deliberationibus major numerus excedens minorem
 notabiliter prevalere intelligitur.³

**PRIMUS TITULUS HORUM STATUTORUM: DE
 HIS QUE AD LAUDEM ET CULTUM DEI
 PERTINERE DIGNOSCUNTUR.**

Imprimis statutum exstat quod, cum apostolus Paulus
 intrepide pronunciat fundamentum aliud nemo potest
 ponere preter id quod positum est quod est Jesus Christus,
 nemo in colendo seu venerando Deum aliquid de suo
 cerebro addere vel ingerere presumat sed id duntaxat quod
 ex Cristo fundamento et ipsius schola sacrosancta originem
 traxisse dignoscatur, quandoquidem ubi Christus non est

¹ A. *astringit* : E. *astrinxit*. ² As in E. : A. *imitanda*.

³ A. *intelligitur*.

fundamentum nullum bonum succrescere potest edificium : †statuit igitur et ordinavit presens hec facultas Theologica studii Sancti Andree† ut annis singulis omni tempore futuro circa initium mensis Octobris ante resumptionem lectionum ordinariarum die aliquo competenti et loco ad hoc congruo per decanum assignando omnes magistri licentiati baccalaurei et studentes conveniant in habitibus decentibus ubi primum per unum baccalaureorum aut studentium invocata Spiritus Sancti gratia solennes fundantur preces pro felici novarum lectionum successu et incremento, deinde solennis fiat concio seu exhortatio exhortativa studentium ad² insistendum ac innovandam³ operam ad studium lectionemque sacrarum literarum tanquam ad fontem et originem omnis spritualis edificii : qua concione finita convenient privatim magistri et baccalaurei et invicem indicent quid quisque futuro lecturus sit anno, et similiter per omnia fiant orationes cum gratiarum actione circa finem mensis Junii pro felici lectionum ordinariarum complemento concioque exhortatoria ut ea que anno priore Domino donante didicerunt nunc in hoc futuro tempore vacantiarum ponant⁴ in praxin per mutuas publicasque disputationes ut inde mysteriorum Dei rerumque omnium sacrosanctam fidem concernentium clarius penitiusque elucescat veritas ; et hac exhortatione finita convenient seorsum magistri graduati et ex studentibus ut decano visum fuerit expeditius,⁵ ubi omnium consensu eligatur unus qui vacantiarum prior appelletur, ad cujus officium attinebit singulis respondentibus singulas proponere questiones, utriusque questionis partes pro viribus roborare et ante alios contra respondentes propositiones arguere. Item ne magistri plus satis onerentur laboribus et⁶ fatiscentem causentur⁷ etatem

†† Omitted in A. So E. : A. et. ³ So E. : A. *immanendum*.

⁴ So E. A. *ponantur*. ⁵ or *expedire* ? : A. E. *expeditior*.

⁶ A. *ut*. ⁷ So E. : A. *causentur*.

statutum est et dicto die ordinatum quod in facultate presentati baccalaurei formati et non formati quoties per decanum requirentur ad concionandum diebus prefatis sive aliis quibusque temporibus tenebuntur absque contradictione idque prout decanus requisiverit sive Anglice sive Latine; et similis per omnia prestabitur obedientia futuro vacantiarum tempore in responsionibus ad eas que publice proponentur (?) in questiones theologicas.¹

SECUNDUS TITULUS: DE MORIBUS IN
GENERE SUPPOSITORUM FACULTATIS
THEOLOGICE.

Cum lex Domini immaculata sit et sancta et quod sanctum est sancte tractari debeat nec sint margarite scripture sancte projiciende canibus sancitum est² et ordinatum quod doctores licentiati bacchalaurei et studentes in facultate Theologica composite et honeste se gerant in vita conversatione moribus et habitibus: vita sit pura a detestandis gulis a lenociniis luxuriisque detrectationibus scurrilibusque³ et lenonum sermonibus, non intersint publicis spectaculis tabernis aut tornamentis nec frequens colloquium habeant cum personis suspectis presertim mulieribus nec etiam cum hereticis verbi Dei contemptoribus et derisoribus quoniam (inquit Gregorius) cujus⁴ vita despicitur restat ut ejus doctrina contemnatur: abstinebunt ergo hujus alme facultatis scandulis sub pena resecationis⁵ a facultate post unam aut alteram admonitionem precedentem.

TERTIUS TITULUS: DE DISPOSITIONE⁶
LECTIONUM [ET] ACTUUM ET DE
MODO LEGENDI.

Imprimis ordinatum est quod bacchalaurei formati cursorii ante prandium legant hora aliqua competenti et post

¹ The text here cannot be certainly restored: A. reads *proponi* and E. *propositionem*. ² E. *exstat*. ³ E. reads *luxuriis detrectationibus*. ⁴ So E. ⁵ A. *refutationis*, ⁶ A. E. *disputatione*.

magistros (si qui illo die legant); [non] formati¹ cursorii vero post prandium legant. Item ordinatum exstat quod studentes omnes audiant non solum magistros sed et bacchalaureos formatos et non formatos: non formati ante formatorum et confirmatorum intersint lectionibus et generaliter² omnibus lectionibus ordinariis interesse tenebuntur studentes omnes et super hoc habeant testimonium sui regentis priusquam ad cursus suos admittantur. Item statutum [est] quod magne vacationes estivales a lectionibus ordinariis incipiant primo die Julii sicque continentur³ ad ultimum Septembris inclusive, et in istis vacationibus singulis sabbathanis diebus ab hora nona usque ad duodecimam fient disputationes de materiis scripturarum difficilioribus potissimum religionem concernentibus, aliquo bacchalaureorum aut studentium tenente conclusiones, contra quem disputabunt primus omnium prior, deinde alii baccalaurei et studentes: ille vero qui conclusiones defendit biduo ante predictum⁴ diem propositiones suas cum questione disputanda magistris licentiatis bacchalaureatis et studentibus per bedellum presentari faciat et his disputationibus in vice sua presidebit unus horum⁵ magistrorum, ceteri tamen magistri et licentiati solent (*sic*) assidere et unacum principali nodos argumentorum dissolvere, nec licentie gradus cuiquam in facultate Theologica ullatenus concedatur qui non prius responderit in disputationibus vacantialibus ad questiones sacrosancte religionis Cristiane veritatem continentes.⁶ Item in principio Octobris resumantur lectiones ordinarie magistrorum et statim post inchoationem lectionis ordinarie principiabit primus bacchalaureorum formatorum, post quem alii ejusdem temporis, et deinde principiabunt baccalaurei informati⁷ eodem ordine [ac] in decisione questionum vacantiarum; et in principiis bacchalaureorum,⁸ in actibus⁹

¹ A. E. formati.² A. generaliter intersint.³ A. continentur.⁴ E. propriedictum.⁵ E. aliquis.⁶ Concernentes?⁷ E. nonformati.⁸ So E.: A. Vacantiareorum.⁹ A. E. artibus.

publicis omnibus, ac etiam in aula magistrali fiant protestationes¹ laudabiles que hactenus fieri solebant, videlicet quod respondens non intendat quicquam dicere asserere vel affirmare quod sit contra fidem orthodoxam.

QUARTUS TITULUS: DE DISTINCTIONE LIBRORUM PER QUORUM FREQUENS STUDIUM ET DILIGENTEM LECTIONEM ASCENDITUR AD GRADUS IN FACULTATE THEOLOGICA.

Sacrorum librorum volumina in quinque distinguimus genera, nempe in libros legales, libros historiales, libros sapientiales, libros prophetales, et in Novi Testamenti libros: libri legales sunt Genesis, Exodus, Leviticus, Numeri, Deuteronomium; libri historiales sunt Josue, Judicum, Ruth, Samuel duo, Regum duo, Paralypomenon duo, Esdre duo, Tobie, Judith, Esther, et Job, quibus et duo Maccabeorum libri adjungi possunt; libros sapientiales vocamus librum Psalmorum, Proverbia Solomonis, Ecclesiasten, Canticum canticorum, †librum sapientie, et Ecclesiasticum; † libros itidem prophetales vocamus in quibus continentur prophetie Isaie, Jeremie, †Baruch, †Ezekielis, Danielis, Osee, Joelis, Amosi, Abdie, Jone, Miche, Nahum, Habakuk, Sophonie, Hagai, Zacharie, et Malachie; Novi Testamenti libri sunt evangelium secundum Mattheum, secundum Marcum, secundum Lucam, secundum Johannem, acta Apostolorum, epistole Pauli quatuor decem, epistola Jacobi, epistole Petri due, epistole Johannis tres, epistola Jude,² et revelatio Johannis Evangeliste: olim sub papismo

¹ cf Kink, Geschichte d. Univ. zu Wien, II., 102: A. *questiones*: the reading of E. is uncertain.

² A. omits *epistola* and reads *inde*. †† Bracketed in E.

lectura¹ sententiarum Petri Lombardi ascendebatur ad gradus in facultate Theologica, nunc autem a reformata religione et sepulto papismo mutatur et reformatur credendi modus circa annum Domini 1560 et dictorum librorum ardenti studio continuo exercitio frequentique lectione ad hujusmodi ascendetur gradus eo quo sequitur modo in subsequenti titulo.

QUINTUS TITULUS: DE PROMOTIONIBUS ET
 TEMPORIBUS GRADUANDORUM² ET QUAN-
 TITATE TEMPORIS EORUNDEM ET PRIMO
 DE CURSORIBUS³ ORDINARIIS.

Imprimis statutum est et ordinatum quod cursores a sua in studentes receptione priusquam incipiant suos cursus per quatuor annorum spatium audiant Theologiam et quilibet de novo cursum incipiens eligit sibi unum aliquem⁴ magistrorum in studio Sancti Andree regentem qui sibi presidebit et sub quo singulos suos actus incipiat. Item volentes procedere ad gradus in facultate Theologica primum et ante omnia tempore debito petant a decano et facultate se admitti recognosci in⁵ studentes et eorum⁶ nomina inscribi⁷ in catalogo studentium facultatis Theologicæ ut inde intelligi possit quantum temporis consumpserint in studio Theologie ante inceptionem suorum cursum, et quilibet in animo habens ad incipiendum suos cursus tenebitur se presentare decano et facultati per suum magistrum sub quo processurus est, qui et supplicabit pro illius admissione ꝑad procedendum⁸ et testabitur ipsum a sua prima admissione† in studentem statutis facultatis obtinuisse, literis et bonis moribus imbutum

¹ A. *lectius*. ² A. *graduatorum*. ³ E. *cursoriis*. ⁴ Omitted in E.

⁵ E. *ut*. ⁶ E. *ipsorum*. ⁷ A. *scribi*. ⁸ A. *credendum*.

†† omitted in E.

esse, dignum qui admitti possit ad ulterius procedendum¹ pro gradibus recipiendis juxta tenorem statutorum desuper conditorum. Item statutum exstat quod quodocunque quis in animo habeat suos cursus incipiendi² primum et ante omnia post suam ad procedendum admissionem convocatis omnibus facultatis suppositis ad aliquem diem horam et locum competentem faciat solenne principium orationem seu collationem elegantem³ super Pentateuchon⁴ videlicet libros Moysi legales sumpto themate ex aliquo sacre scripture loco quo et utetur in reliquis suis principiis; in quo principio seu oratione primo fiat invocatio gratie sive auxilii divini deinde subjungatur elegans verbi Dei seu Dei sapientie commendatio expresse⁵ et elucens in quinque libris Moysis, apprehendendo quam brevissime poterit dictorum librorum materias quasi in brevi quodam compendio comprehensas, demum conferantur gratiarum actiones iis qui actum decorant suis presentiis et *hoc facto principio vocabitur currens baccalaureus cursorius [in libros prophetales?] donec compleverit principium in libris prophetibus, quo facto vocabitur baccalaureus formatus, et facto principio super Novum Cristi Testamentum vocabitur baccalaureus confirmatus* completo autem⁷ hoc principio in Pentateucho Moysi astringetur baccalaureus legere ordinariam in scholis publicis spatio unius anni vel ex libro Geneseos Exodi vel alicujus alterius libri legalis prout sibi videbitur magis expedire et anno post primum

¹ A. *credendum.* ² A. *accipiendi.* ³ A. *colligentem.*

⁴ A. *Pentateuchen.* ⁵ A. *expressa.*

⁶ The passage in italics is restored so as to be consistent with what follows: A. and E. are both hopelessly confused here:—Hoc facto principio vocabitur currens baccalaureus cursorius donec compleverit (A. impleverit) principium et [hoc A.] facto principio super Novum Cristi Testamentum vocabitur baccalaureus confirmatus (A. cursorius) in libros prophetales quo facto vocabitur baccalaureus formatus.

⁷ omitted in E. : A. *ante.*

principium completo¹ licebit currenti, impetrata prius decani et facultatis licentia, suum auspicari principium in libris sacrorum bibliorum historialibus, quo ut prius tres sunt partes principales, in prima fiat commendatio sapientie Dei in his libris historialibus comprehense² ad gloriam Dei et instructionem audientium, in secunda parte accepta occasione ex aliquo passu scripture in prefatis libris historialibus contente moveat questionem ad utramque questionis partem roborandam, argumentetur ad questionis veritatem solvendam, subjungat ut moris est propositiones³ aliquas et earum partes singulas declarabit roborabitque lucidis scripturarum testimoniis et si placet contra suas propositiones argumenta resolvat et sic questioni propositae clare et lucide satisfaciatur, in tertia hujus principii parte agantur ut prius gratiarum actiones; hoc secundo facto principio legere tenebitur baccalaureus alterius anni spatio in scholis publicis ex libris historialibus et †hunc eundem servabit modum et † processum in libris sapientialibus et prophetalibus †ac etiam in Novi Testamenti voluminibus, hoc tantum excepto quod in legendis libris sapientialibus et prophetalibus † sufficiat dimidium unius anni spatium⁴ ne⁵ cursus plus quam oporteat in longum protrahatur, et quemadmodum facto principio in libris *prophetalibus vocabitur baccalaureus formatus ita facto principio in* Novi Testamenti libris⁶ vocabitur baccalaureus confirmatus: item statutum est et ordinatum quod nullus posthac admittetur ad legendum pro forma libros historiales †qui non prius per anni spatium publice legerit libros Moysis legales nec prius admittetur legere libros sapientiales nisi prius per anni spatium legerit in audientia libros historiales, † idque faciendum sentimus de prophetarum et Novi Testamenti libellis excepta ut prius lectura in libris sapientialibus et prophetalibus: item inhibendum existit ne cum aliquo dis-

¹ E. *complemento*.² A. *comprehensis*.³ So E.: A. *questiones*.⁴ A. *speciatim*.⁵ A. *nec non*.⁶ Omitted in E.

†† Omitted in A.

** Omitted in E.

pensetur¹ de tempore audientie vel lecture ordinarie nisi tam evidens subsit causa propter quam tota facultas merito judicaverit dispensandum nec quantacunque scientia² existimabitur sufficere sine testimonio bone fame et probitate vite nec quantacunque temporis longinquitas³ persuadebit quemquam admitti ad procedendum in cursu Theologico nisi sufficiens subsit scientia. Item ordinatum fuit quod baccalaurei cursores formati et confirmati pro forma legentes textus suos distincte et ordinate et methodice legant explanantes eosdem per collationem scripturarum vel per indicia⁴ probatorum doctorum in sacris libris peritorum nihil penitus inserentes quod non possit autoritate scripturarum tanquam Lydio lapide approbari: si qui ergo secus fecerint ad arbitrium decani et facultatis severius castigentur. Item ordinatum fuit quod quilibet graduatus in facultate Theologica locet se in scholis secundum⁵ etatem et gradum sicque senioribus debita prestetur reverentia nisi fortasse adsit⁶ aliqua spectabilis persona intuitu cujus ad discretionem bedelli rationabilis fieri poterit dispensatio. Item statutum fuit quod omnes studentes et baccalaurei intersint lectionibus ac disputationibus magistrorum omnium non solum publicis sed hebdomadalibus non solum in vesperis et aulis⁷ magistrorum verum etiam in singulis aliis disputationibus et sermonibus publicis nisi adsit rationabilis causa quam se absentans tenebitur magistro presidenti⁸ ante tempus et debite intimare.

SEXTUS LOCUS: QUO MODO HABERE SE
DEBEANT QUI ADMITTUNTUR AD PUBLICE
LEGENDOS LIBROS SACROS.

Imprimis nullus ad legendos libros sacros pro forma admittatur qui non prius bis responderit in vacantiis bis

¹ A. *dispensemur*.

² A. *quantulumcunque scientie*: this and the following clause appear in reverse order in E.: both A. and E. use *quantuluscunque* for *quantuscunque*. ³ E. *longevitas*. ⁴ or *judicia*?

⁵ So E.: A. *studentium suam*. ⁶ A. *ad se*. ⁷ A. *actis*.

⁸ A. *precedenti*.

in prophetarum exercitiis, qui non etiam bis cononatus fuerit semel¹ in vulgari ad populum et semel² Latine coram Universitate, et super his onerabuntur conscientie et magistri presentantis et baccalaurei presentati. Item presentati et ad libros sacros ordinarie legendos admissi post principium in libris legalibus leget per unius anni spatium in eisdem³ et similiter leget post principia in aliis quatuor librorum generibus (exceptis ut prius exceptum est) sic quod in quatuor annorum spatio compleat omnes suas ordinarias⁴ lectiones, quibus completis licebit ad licentie gradum ascendere sic quod qui primus principiaverit primus ad licentiam admittetur; et legant textum fideliter et cum iudicio sic quod omnia quadrent cum norma verbi Dei nec ultra unum capitulum in una lectione presumant; disputantes vero in vacantibus et aliis disputationibus quibuscunque modeste cum suis commilitonibus conferant non altercando veluti canes qui se⁵ invicem mordent sed veluti homines se⁵ invicem instruendo ut decet Dei servos quos non oportet litigare sed mansuetos esse ad omnes; si quis vero suas prelectiones in Sacra Biblia publicari aut imprimi voluerit⁶ id ipsum non tentabit absque licentia permissione et iudicio decani et facultatis desuper petito et obtento; si autem baccalaureus alterius universitatis in nostra facultate incorporari petierit⁷ locumque sibi assignari inter nostre facultatis baccalaureos locus sibi non dabitur nullus nisi prius visis et intellectis literis testimonialibus universitatis a qua prodierit et idem sentiendum de licentiatis et doctoribus.

SEPTIMUS TITULUS: DE LICENTIANDIS.

Imprimis ordinatum est quod qui ante alios principia-
verit in sacris bibliis ante alios etiam preferatur ad
licentiam sic quod posterius promoti prioribus cedant et

¹ A. *semel.* ² A. *ad semel.* ³ A. *eisdem.* ⁴ Omitted in A.

⁵ Omitted in E. ⁶ A. *volet.* ⁷ A. E. *potuerit.*

reverentiam exhibeant: non solent tamen ad licentiam recipi qui trigesimum annum etatis non compleverint¹ nisi urgens utilitas aliud requirat nec id solum satisficiat nisi etiam singula predicta in lectionibus sermonibus et disputationibus in hoc studio Sancti Andree vel alio studio privilegiato laudabiliter adimplendo; si autem gradum licentie contra ordinationes istas hic vel alibi receperit nullatenus erit in nostre facultatis consortio admittendus. Item ordinatum extat quod determinationem quam facturus est licentiandus ad questionem sibi proponendam in vesperis ante licentiam non faciat per quaternum² sed ex memoria pronuntiabit omnia. Item in hoc studio Sancti Andree nullus habebitur pro regente in facultate Theologica qui non prius receperit a facultate admissionem³ et decano debitum prestiterit juramentum; decani etiam semper officio fungi consuevit⁴ qui ceteris in etate et gradu antecedit⁵; cumque aliquis coram decano et facultate supplicatum⁶ venit hic interesse non debet deliberationibus facultatis in iis que se ipsum concernunt.

OCTAVUS TITULUS: DE IIS QUE SOLVI
DEBEANT A PROMOVENDIS IN FACUL-
TATE THEOLOGICA.

Statutum est insuper et ordinatum quod quilibet cursor priusquam admittatur ad principiandum in libris legalibus solvere tenebitur bedello mediam mercam, facultati nobilem (*sic*), Universitati quinque solidos, et rectori triginta denarios; et magistrandus solvere tenebitur bedello tria nobilia, vel saltem aliquod decens vestimentum, suo magistro qui sibi presidet decem nobilia, vel eundem

¹ A. *impleverint*. ² A. E. *quaternam*: *per* omitted in A.

³ A. *permissionem*. ⁴ A. *consuerit*: E. *consueverit*.

⁵ A. *antecedat*. ⁶ A. *supplicatus*.

vestimentis decentibus¹ ornabit, solvet etiam facultati decem nobilia, Universitati quinque solidos, rectori decem denarios; et hec statuta pecuniaria eo intuitu condita sunt ut mater nostra facultas in honore retineatur decoreturque ac supportetur in singulis necessitatibus suis potissimum communibus et rempublicam concernentibus et ad eadem solvenda astringentur etiam in aliis universitatibus graduati priusquam hic incorporentur nisi doctores sint vel licentiati, quos decretum est liberos fore ab hujusmodi solutionibus; solutiones vero hujusmodi summarum ad facultatem pertinentium fient uni viro provideo quem decanus et facultas ad id officii nominabunt qui etiam de iisdem computum exhibere² tenebitur et ad hunc effectum singula recepta in libro quodam penes decanum custodiendo inscribantur. Item habeatur liber alius per bedellum vel decanum observandus in quo scribantur nomina omnium studentium in facultate Theologica admissorum et de admissione eorundem in catalogo studentium, inscribantur³ etiam nomina dictorum licentiatiorum et baccalauriorum omnium una cum diebus in quibus sua singuli fecerunt principia et graduum receperunt insignia ut inde generationibus futuris innotescat quam ubertim gratia Dei in hoc Sancti Andree studio singulis etatibus floruerit et quantum hec nostra mater facultas Theologica singulis etatibus in sacris literis ac cultu sincere religionis efferbuerit.

NONUS TITULUS: DE EGROTANTIBUS ET IN DOMINO DORMIENTIBUS.

Item consultum est et ordinatum quod quoties contigerit quemquam de numero facultatis egrotare⁴ et per potentem Dei nostri manum⁵ misericorditer visitari reliqua facultatis membra sapientiora potissimum egrotantem visitabunt per

¹ So E.: A. *docentem vestimentis.* ² A. *habere.*

³ A. *inscribuntur.* ⁴ A. *egrotatur.* ⁵ A. *modum: nostri* omitted.

verbum Dei consolabuntur deducunt ad inferos et reducent¹ ne quis desperatione pereat, et etiam si opus fuerit qui potentiores sunt charitate supportent. Decedente aliquo sive in Domino moriente² singuli magistri licentiatii baccalaurei et studentes defunctum ut moris est aliorum cum omni gravitate ad sepulchrum usque prosequantur nec aliquis inde retrocedere presumat donec suum terre reddatur debitum. Item cum premissis ordinationum statutis vel cum eorum aliquo non fiat dispensatio nisi cum consensu omnium vocandorum³ facultatis et ne id quidem sine legitima et rationabili causa per facultatem cognita et determinata.

DECIMUS TITULUS: DE JURAMENTIS GRADU-
ANDORUM ET QUE EISDEM FACIENDE
SUNT EXHORTATIONES.

Imprimis ordinatum est et statutum quod promovendi ad cursus seu baccalaureatum fidem faciant quod per quatuor annos audierunt Theologiam in studio Sancti Andree vel aliis studiis generalibus et quod audierunt⁴ sacra biblia in publicis scholis per majorem partem ordinarii nec in isto fiat dispensatio sine persuadente motu, et incepturus †pro forma† lectiones publicas incipiat eo tempore quo decanus et facultas illi prefixuri sunt. Item jurabunt quod de cetero prestabunt honorem et reverentiam decano doctoribus et regentibus facultatis Theologicæ in studio Sancti Andree et defendent pro posse jura libertates ordinationesque laudabiles facultatis et etiam Universitatis Sancti Andree ad quemcunque statum devenerint. Item jurabunt quod vigesimum quintum etatis annum compleverint priusquam cursum in sacra biblia inceperint et

¹ E. *educunt*.

² E. *dormiente*.

³ A. *vacantiarum*.

⁴ A. *audierint*.

†† Omitted in A.

quod pacem et tranquillitatem in Universitate ac inter facultates et nationes procurabunt et juxta posse servabunt. Item doctrinas de heresi suspectas et contra bonos mores sonantes scienter non dogmatizabunt et si que talia audiverint intra decem dierum spatium decano et facultati intimabunt. Item curabunt diligenter quod nec per se nec per alium quemvis suo nomine directe aut indirecte preces seu literas alicujus domini seu spectabilis persone impetrabunt pro remissione seu anticipatione sui temporis juxta tenorem statutorum requisiti nec contra statuta facultatis scienter aliquid quovis modo procurabunt sub pena¹ seu resecatione (*sic*) a facultate pro perpetuo; verum tamen quis potest licite² coram facultate vel per se vel per aliquem magistrorum facultatis absque culpa causam proponere et pro dispensatione cum modestia supplicare. Item statutum est ut³ infra quadraginta dierum spatium postquam in sacra biblia principiaverit habeant et eorum quisque habeat hec facultatis statuta in scriptis ne si quando in eorundem observatione defecerint allegare possint ignorantiam⁴ et eadem juramenta prestabunt ex aliis universitatibus venientes ut hic nobiscum incorporentur. Item si que supposita Theologicæ facultatis ordinationum istius modi inventi fuerint transgressores aut ex contemptu violatores seu etiam rebelles rei et perjuri censeantur ac proinde a juribus et privilegiis omnino secludantur.

EXHORTATIONES COMMUNES FACIENDE BACCALAVRIIS.

Moneantur omnes baccalarii ut lecturas suas honeste fideliter catholice et diligenter communicent ad laudem et gloriam Dei schole et auditorum utilitatem ac facultatis

¹ E. has a blank after *pena*. ² A. *tacite*.

³ So E. : A. *statim aut saltem*.

⁴ A. *ignorationem* : the statutes of Köln read *sub pena amissionis sui proximi jubilei* (Bianco).

honorem nec ulla in parte tractare materias phisicas logicas aliasque qualescunque sacre Theologie impertinentes ut poemata et sophismata in quibus nulla est utilitas nisi ad subversionem audientium: baccalaurii de cetero vita moribus conversatione et gestu¹ gravius honestius maturiusque se gerant solite (*sic*),² prout facultatis Theologicæ majestas exigere solet³ nec tabernis publicis et publicis mulierum cohortibus (*sic*) manifestis tornamentis aut hastiludiis nullatenus⁴ intersint: baccalaurii omnes in actibus scholasticis et publicis suis utantur cappis ut moris est, in publicis vicis habitu incedant decenti et composito nihilque omnino per quemquam illorum fiat quod quemquam offendere possit; aspectu semper vero columbinam ostendant simplicitatem sic quod qui humilitatem in habitu et conversatione et in moribus et vita honestatem non ostendunt et postquam a decano et⁵ facultate vel suo presidenti⁶ correptus et admonitus fuerit nec⁷ sic correptus mores in melius mutaverit sciat se deinceps ad ulteriorem⁸ gradum in facultate Theologica promoveri non posse et si perseveraverit animo indurato ab omni loco et honore privetur perpetuo nec postea per bedellum ad conventiones publicas ullatenus invitetur,⁹ quod etiam intelligendum est de licentiatis et doctoribus.

JURAMENTA PRESTANDA FACULTATI ANTE PRESENTATIONEM
AD LICENTIAM.

Licentiandus non dabit bedello portanti signetum supra id quod prescriptum est pro tempore licentie et in actu licentie et in vesperiis ac doctoratu conformabit¹⁰ se ad normam inferius describendam. Item licentiandus in animo habens ad procedendum ad licentiam primo omnium

¹ Omitted in E. ² *Solito?* ³ E. *dignoscitur.* ⁴ A. *hastiludiisve nullatenus.*
⁵ A. *vel.* ⁶ ~~A.~~ *precedente.* ⁷ A. *et nec.*
⁸ A. *uberiorem.* ⁹ A. *mittetur,* ¹⁰ A. *confirmabit,*

suum requirat magistrum quem in initio sibi elegit in presidentem¹ ut ipse decanum facultatis accedens requirat² eundem ad certo die congregandam facultatem in qua congregatione examinabitur diligenter licentiandus de singulis suam idoneitatem concernentibus, et si quid in scholis scientie peritia aut moribus minus³ sufficiens repertus fuerit vel si que etiam omiserit⁴ que perimpleri oportebat ibi corrigantur: preterea si aliquo indigerit⁵ super quo dispensatione opus habeat dispensationem desuper a facultate requirat et cum omnia reperiantur⁶ per facultatem ex ordine peracta supplicet licentiandus cum humilitate ut⁷ cum licentia decani et regentium sigillo facultatis munitus possit cum eorum benevolentia ad licentie gradum procedere.

JURAMENTA LICENTIANDORUM PRESTANDA ANTE LICENTIAM
CORAM CANCELLARIO.

Imprimis jurabunt quod domino cancellario studii Sancti Andree singulisque doctoribus et magistris Theologicæ facultatis debitam ut decet impendent⁸ reverentiam et honorem necnon juxta posse promovebunt commodum utilitatem et honorem facultatis tempore et locis congruentibus ad quemcunque statum devenerint et pro posse conservabunt et procurabunt pacem concordiam et tranquillitatem in Universitate, potissimum vero inter membra facultatis Theologicæ; item quod gradum hic receptum non aliter reiterabunt intra regnum Scotiæ nec alibi nisi urgens utilitas aut necessitas⁹ id requirat et preterea fidele juxta suam conscientiam testimonium de baccalaureorum qualificatione in hac facultate promovendorum perhibebunt quum desuper fuerint debite requisiti et quod trigesimum etatis annum ante suam licentiam compleverint: item quod in actu doctoratus seu magistri¹⁰ non expendent ultra

¹ A. *precedente.* ² A. *requiret.* ³ A. *eminus.* ⁴ A. *ommiserint.*

⁵ A. E. *indigerit.* ⁶ A. *omnino reperiatur.* ⁷ A. *et.*

⁸ A. E. *impendant.* ⁹ E. *urgens necessitas aut utilitas.*

¹⁰ *magisterii?*

summam viginti librarum nec in licentia ultra summam viginti mercarum nec in baccalaureatu ultra summam decem mercarum nisi gratis aliunde id¹ collatum fuerit et nullibi recipiant insignia doctoralia nisi in hac Universitate.

JURAMENTA MAGISTRORUM ALIUNDE SUPERVENIENTIUM.

Imprimis posthac non consentiant receptioni seu incorporationi alicujus magistri seu licentiati in alia universitate qui non prius juraverit se servaturum statuta Universitatis Sancti Andree et etiam statuta facultatis Theologicæ; item quod tales alibi promoti et hic incorporati omnes actus scholasticos secundum formam alicujus privilegiati studii usque ad gradum et pro gradu licentie perfererint et cum hoc ostendant literas testimoniales non solum rectoris sed etiam decani facultatis Theologicæ illius universitatis a qua prodierunt² continentes in effectu quod universa que erant perficienda perfererint et si que adhuc desint eadem in hac Universitate complebunt priusquam ad superiores gradus admittantur.

DE MODO PROCEDENDI AD LICENTIAM IN FACULTATE THEOLOGICA.

Imprimis licentiandus ante suam licentiam sub suo magistro presidenti in scholis publicis respondebit ad unam questionem Theologicam opponentibus circa ejus conclusionem omnibus magistris et baccalaureis formatis. Item ubi de predicta questione fuerit expeditus obtinueritque benevolentiam facultatis juxta statutum superius descriptum accedat cum magistro suo ad dominum cancellarium eidem humiliter supplicando quatenus depositiones et testimonia doctorum et regentium seorsum seu aliter ut sibi melius placeat audiat et recipiat super quatuor punctis ipsum concernentibus scilicet que fuerit ejus vita, que literarum peritia, que eloquentia, et que

¹ So E. : omitted in A. ² *prodierint* ?

spes proficiendi¹ in facultate Theologica; quo facto postea quam² dominus cancellarius vocatos ad se magistros magna maturitate audierit examinaverit et depositiones omnium diligenter sumpserit de moribus scientiis et qualificatione licentiandi, tunc suus magister rogabit dominum cancellarium ut aliquo statuto die mittere dignetur licentiando suum signetum ut moris est pro licentia obtinenda, cujus tenor talis est *Magister N. tali die veniatis et in tali hora et in tali loco ad recipiendam licentiam in facultate Theologica.* Deinde die hora et loco assignatis convenient dominus cancellarius ceterique domini Universitatis doctores magistri baccalaurii studentes et dominus licentiandus, ubi facta collatione pro instructione et admonitione licentiandi per presidentem in presentia cancellarii vel illius substituti et receptis a licentiando prescriptis juramentis cancellarius per se vel per illius vicem gerentem det licentiando licentiam ad³ reverentiam Dei et edificationem ecclesie sue sancte *Ego⁴ N. cancellarius Universitatis Sancti Andree autoritate Dei omnipotentis,⁵ ecclesie sue sancte catholice, Jacobi sexti Scotorum regis semper illustris, qua fungor in hac parte, do tibi licentiam in facultate Theologica legendi disputandi docendi regendi predicandi atque omnes actus alios in eadem facultate Theologica exercendi hic et ubique terrarum, in nomine Patris, Filii, et Spiritus Sancti.*

UNDECIMUS TITULUS: DE MODO PROCEDENDI
IN DOCTORATU ET PRIMO DE PREPARATIONE AD VESPERIAS.

Decem diebus vel eo circa⁶ ante diem aule vesperiandus⁷ cum consilio sui magistri (sub quo ab initio principiaverit et qui pro ipso facultati ut forma schole in omnibus observetur respondere tenebitur) per se ipsum vel bedellum

¹ A. perficiendi. ² A. postea qui.

³ A. E. et: the MSS. seem to regard the form as beginning at *ego*.

⁴ A. ergo. ⁵ A. compotentis. ⁶ A. citra.

⁷ *vesperandus* and not *vesperiandus* is the form generally adopted in the MSS.

ibit ad omnes domus omnium magistrorum regentium et baccalaureorum formatorum certificando eosdem de die statuto pro birreto suscipiendo, deliberando eis et eorum cuilibet quatuor questionum titulos quarum disputabuntur due in vesperiis et due in die aule; tunc etiam dominus vesperianus petat eum¹ de senioribus magistris qui sibi questionem proponat² in vesperiis contra³ eum arguat et replicationes faciat⁴; vel potius (ut moris est moderni) provideantur⁵ duo paranymphii juvenes scilicet angelorum instar in vestibus et colore transformati quorum unus in vesperiis cursorio baccalaurio questionem domini vesperianus expectatoriam,⁶ secundus vero in die aule baccalaurio formato secundam proponat questionem et secundum hunc modum dominus presidens proponat illam ad quam respondere habet vesperianus questionem arguetque et primum replicabit contra eundem.

DE MODO PROCEDENDI AD ACTUM VESPERIARUM.⁷

Congregatis in unum hora assignata domino cancellario rectore doctoribus et magistris aliisque Universitatis membris in scholis ad id preparatis intret primus et ante alios idque processionaliter bedellus cum virgis et clavis argenteis, quem sequantur paranymphii duo, quorum alter qui questionem est propositurus baccalaurio cursorio stabit in dextro schole latere versa facie ad baccalaurium cursorium e regione sedentem, et secundus paranymphus in sinistro schole latere stabit facie versa ad priorem: post paranymphos in processione sequantur duo baccalaurii, cursorius et formatus, et cursorius eligat sibi locum ut dictum est in sinistro schole latere, formatus vero in latere opposito: baccalaurios vero sequatur dominus vesperianus post quem presidens videlicet magister⁸ vesperianus a principio electus; et vesperianus sumat sibi locum in lare

¹ A. *unum*. ² E. *proponant*. ³ A. *antea*. ⁴ A *facito*: omitted in E. ⁵ A. E. *provideant ut*. ⁶ So E.: A. *domini expectatoriam vesperianus*; the usual form seems to be *expectativam*.

⁷ E. *vesperarum*. ⁸ A. E. *magistrum*.

(quasi in medio schole) ante et retro decenter et honeste preparatum: presidens vero locum petat eminentiorem (*hoc est cathedram in qua hac vice presidebit*): hos quoque sequantur in suis habitibus et cappis omnes magistri et regentes facultatis Theologicæ quisque in suo ordine: quos in finem comitentur rector Universitatis et dominus cancellarius, et singuli petant sua loca sibi de consuetudine debita: quibus ingressis et secundum ordinem locatis surgat minor paranympus in dextero schole latere stans secus baccalaurium formatum et proponat questionem cursorio baccalaurio in latere opposito schole sedenti domini vesperiandi expectatoriam¹ ad quam respondebit idem cursor idque compendiose secundum modum consuetum contra quem primus omnium disputabit dominus presidens et post eum baccalaurii formati et non formati si pauci sint formati; verumtamen ad argumenta et replicationes primi baccalaurii respondebit dumtaxat primus cursorius: quibus sic peractis congregatisque omnibus magistris et totius Universitatis studentibus dominus presidens vel, si videtur, senior ex circum-sedentibus magistris domino vesperiendo questionem proponat declarando terminos² in eadem positos, quibus declaratis arguat ad utramque questionis partem relinquendo eandem pro utraque sua parte domino vesperiendo ambiguum †et solide declarandam†; deinde vesperandus, ut moris est, resumat propositam sibi questionem cum argumentis et per longam determinationem plurium articulorum ad unius fere hore spatium respondebit ad eandem, post cujus determinationem et suam ad questionem³ responsionem contra conclusiones per ipsum positas argumentabitur primum dominus presidens replicabit et eodem modo post⁴ presidentem unus duo vel tres ex senioribus magistris prout tempus poterit sustinere: nonnullorum argumenta relinquuntur insoluta ad que

¹ So E. . A. *expectatum*. ² A. *terminis*. ³ A. *questionis*.

⁴ omitted in A. †† omitted in E.

respondere debet vesperandus in determinatione questionis et resumtis: quibus sic peractis magister presidens faciat collationem pro recommendatione domini vesperiandi quam etiam intromiscebit¹ cum nonnullis jocis salibus et scommatibus honestis dominum vesperandum concernentibus sicque terminabitur vesperiarum actus.

DE DIE AULE ET MODO PERFICIENDI ACTUM MAGISTERII.

In die aule sub magna cathedra in lare preparetur una mensa vestibus diversi coloris honeste² cooperta et horam circiter nonam ante meridiem congregatis omnibus intrent membra actus ut dictum est in vesperiis et quisque petat locum, doctores vero subter cathedram in lare faciant cuneum sive³ coronidem, et vesperiato in medio eorum stanti imponet cancellarius, vel ab ipso commissionem habens, birretum in signum magistratus status dignitatis et honoris dicendo *Incipiat in nomine Patris, Filii, et Spiritus Sancti, Amen.* Quo facto statim intromittant novellum doctorem in cathedra superiori et singuli sua petant loca: novellus autem magister sic intromissus primum omnium faciat collationem in recommendationem literarum sacrarum per thema scriptum ex aliquo scripture loco quo antea usus est in suis principiis precedentibus: interim distribuuntur per bedellum birreta doctoribus licentiatis baccalariis facultatis Theologicæ; distributio vero chirotecarum⁴ aliis dominis et magistris circumsedentibus differatur⁵ ad gratias usque post prandium ne propter confusionem et sibilationes in earum distributione impediatur sermo novelli doctoris. Finita collatione et sacre scripture commendatione pronunciet novellus doctor hec verba *Surgat qui habet proponere questionem*: ad quam vocem surgat senior paranympus stans secus baccalarium cursorium et baccalario formato⁶ [e] regione sedentem questionem⁷ proponat sub hac verborum forma vel saltem

¹ A. *intromiscebat.*

² A. *honeste.*

³ A. *omnium finem.*

⁴ A. *hereticarum.*

⁵ A. *differenter.*

⁶ omitted in E.: A. *format.*

⁷ omitted in A.

similium (*sic*) seu aliter *Veneratissimi magistri nostro nuperrime birretato*¹ *venerabili sacre religionis alumno magistro Johanni*² *Duglassio*³ *necnon in Theologica facultate baccalaurio formato hanc questionem propono Theologicalem ab eodem quam brevissime determinandam utrum etc.* et baccalaurius ut moris est repetita questione determinabit eandem aliquot propositis⁴ conclusionibus contra quem magister⁵ de novo incipiens primo arguet replicabitque difficultatibus,⁶ secundo arguet magister suus presidens sub quo suos⁷ cursus incepit sedens in loco sibi ut decet preparato, tertio cancellarius aut alius ex doctoribus: quibus sic peractis surgant quatuor doctores vel si desint doctores suppleatur numerus per licentiatos et stent in lare circa mensam preparatam, duo in uno latere duo in altero, senioribus tamen propius stantibus ad cathedram supremam, et eis sic stantibus eorum senior proponat juniori contra eum quasi contradictori⁸ stanti secundam⁹ questionem, declarabit terminos dando intellectum questionis eliciendo novum titulum et arguet¹⁰ ad utrasque questionis partes, ad quam respondebit magister vel licentiatus inter alios junior, et senior magister qui questionem proposuerat contra eum arguet et replicabit: quo sic facto senior magister vel licentiatus ex alio latere stans eandem questionem proponat declarans alio modo terminos quam prius, semper improbando declarationes datas,¹¹ et sic eliciet et¹² ipse alium questionis titulum ad quam respondebit ultimus magister vel licentiatus qui etiam contradicet conclusionibus ejus qui prius respondebat in quantum potest et contra istum non instabitur neque replicabitur¹³ sed postquam suas proposuerit et roboraverit conclusiones surgant omnes et pransum eant.

¹ A. *nostri nuperrime birretati*: E. *nostri importune birretati*.

² A. *Johanne*. ³ MSS. ignore the continuity and begin a new paragraph. ⁴ A. *proponi*, omitting *aliquot*. ⁵ A. *magistrum*.

⁶ A. and E. are uncertain. ⁷ A. *quosuos*. ⁸ E. *contradictorie*.

⁹ A. *secundum*. ¹⁰ E. *argumentum*. ¹¹ A. *dictas*.

¹² A. *elicit ut*. ¹³ So E.: A. *explicabitur*.

DE DIE LECTIONIS VEL QUESTIONIS QUE DICITUR DE
RESUMPTIS.¹

Sequenti vero die hora convenienti convenient omnes in scholis ut prius, membra quoque² actus intrent processionaliter ut dictum est in vesperiis et singulis in sedibus suis locatis novellus magister sedens in cathedra suprema primam lectionem que dicitur³ de resumptis¹ resumet et de assumpto themate iterum commendabit sacram scripturam divinam sapientiam vel (quod idem est) sanctum Dei verbum: post hec omnia eam repetet questionem ad quam ipsemet respondebat in vesperiis et si que tunc contra ipsum proponebantur rationes seu⁴ argumenta nondum soluta eas⁵ tunc solvet et contra easdem replicabit eaque omnia que tunc determinando⁶ concludebat pro posse confirmando: postremo vero pro ultima presentis collationis parte Deo Optimo Maximo Patri Filio et Spiritui Sancto omnibusque nobilibus et benefactoribus doctoribus licentiatis baccalauriis studentibus ¶in genere¶ et prout videbitur in specie presentibus et absentibus referet gratiarum actiones.

¹ A. *presumptis*. ² Omitted in E. ³ A. *dicatur*. ⁴ A. *sua*.

⁵ E. *illas*. ⁶ A. *determinanda*. †† Omitted in E.

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