

Distanz und Reife stattgefunden hätte. Es wäre dem Werke zunutze gekommen. Vielleicht leistet der Verfasser selbst später einmal in seinem weiteren wissenschaftlichen Schaffen diese Vollendung.

Freiburg/Brsq.

A. Franzen

Annie I. Dunlop: *Acta Facultatis Artium Universitatis Sancti-andree 1413-1588*. (= St. Andrews University Publications No. LVI) (Edinburgh Oliver and Boyd) 1964. CCLXV, 460, Index 77 S., geb. 63 s.

The University of St. Andrews along with the Universities of Heidelberg and Cologne shares a common origin in the outbreak of the Schism and the consequent disruption of ecclesiastical unity. Academic teaching in the Scottish metropolitan city began under the patronage of the Church as early as 1410, when Scotland adhered in virtual isolation to Benedict XIII. Within a few years the association of masters and scholars, which formed its nucleus, was equipped with papal, episcopal and royal charters and was recognised as a *studium generale*. Among the surviving records dating from this early period the *Acta Facultatis Artium*, the minutes of the general congregations of the Faculty for one hundred and seventy five years, are undoubtedly the most important. In British academic history they are unique.

When the record opens the Faculty is already in existence, having provided for itself a Dean, a Bursar, Regents and a Beadle; it has drawn up its first list of bachelors and composed the oath required of them. In the years immediately following, the Faculty is exercising full control over its students and is acutely conscious of its importance and independence in the university structure. The spirit of corporate independence grows rapidly and throughout the years covered by this book is never subdued, although at times it is severely challenged.

At the outset, the practice of the Faculty of Arts of the University of Paris was determinative and there is close affinity between the early statutes of St. Andrews and those of Paris especially in matters of discipline¹ and curriculum.² This dependence was largely due to the influence exercised on the nascent University and Faculty by Laurence of Lindores, a celebrated Paris scholar and nominalist of European reputation, who was until his death in 1437 the 'master mind' in the Faculty. A

In two significant points, however, the constitution of the Faculty differed from that of Paris, viz., in adopting a dean as its head and in not employing the system of division into nations.³ In St. Andrews the offices of Dean and Rector were

¹ For example on 19th June 1416 the Faculty decided that the Paris statute *De non procurando scolares* should be observed. At this point the editor has inserted from a detached page at the end of the volume three statutes (two of which were enacted on 14th December previously) and the full form of the St. Andrews version of the statute *De non procurando* and noted that as this statute is in the first person it 'may represent the original draft'. Professor Hannay in *The Statutes of the Faculty of Arts and the Faculty of Theology at the period of the Reformation* (1910) 4 ff. pointed out that this statute closely resembled that of Paris. (Denifle, *Chartularium Universitatis Parisiensis*, 2. 46 f.) A detailed examination of both forms shows that the St. Andrews one is, with one significant exception (see *infra*) virtually a transcript of the Paris statute of 1290 and there can be no doubt that it has been preserved in its original form. It would have added interest to the volume had the editor given this source and those of other Paris statutes referred to on pp. 10 and 11.

² The minute of 12th May 1419 (p. 15) which lists the books to be read bears unmistakable evidence of being based upon, if not actually copied from the Paris Statutes of 1366. (Denifle, *op. cit.* 3. 145).

³ The system of division into nations, adopted from the beginning for the election of the rector, had 'no appreciable significance' on the internal affairs of the Faculty until 1556.

sometimes combined at first, but that the two offices were, by intention, clearly distinguished is seen in the St. Andrews form of the statute *De non procurando scolares*. Dr. Dunlop suggests that in adopting a dean as its head the St. Andrews Faculty was influenced by the contemporary practice of Heidelberg and Cologne.

Academic constitutional development is but one of the many interesting features of the *Acta*. Throughout its pages the reader is confronted with many aspects of late mediaeval ecclesiastical and educational life. In the decision taken in 1418 to allow only the doctrine of Buridan and not that of Albert, and the partial relaxation in 1438 after the death of Lindores, the Faculty's involvement in the contemporary philosophical debate can be observed. The appearance of the Lollard heresy is seen as early as 1417 in the oath required of intrants whereby they had to swear to defend the Church *contra insultum Lollardorum et quibuscunque eorum secte adherentibus resistere*. And in 1418 the Faculty led the nation in withdrawing obedience from Benedict XIII and in accepting Martin V. From 1474 onwards, the *Acta* by their 'increasing brevity and professionalism' illustrate the general decline of standards, and show signs of revitalisation only after the arrival from Paris in 1523 of Scotland's greatest schoolman, John Major, and others of his circle. This revival, however, was paralleled by the rise of the new influences of the Renaissance⁴ and the Reformation. The arrival of Patrick Hamilton in St. Andrews coincided with that of Major. Hamilton left for Wittenberg and Marburg where he was the first to defend Lutheran theses at that new University.⁵ In 1528 he returned to St. Andrews to meet death at the stake as a heretic.

A remarkable feature of the later pages of the record is the evident ease with which the transition was made at the time of the Reformation. During the disturbed years 1558 to 1560 the only significant blank is from December 1558 to November 1559.⁶ In January 1562, and in succeeding years, the old statutes, in conformity with the religious change, were revised, re-enacted and enforced.

In the pages of this book the early careers of many churchmen and scholars of European fame can be traced. In the first list of bachelors occurs the name of Thomas Livingston,⁷ Abbot of Dundrennan, who later played a prominent part at the Council of Basel and in the company of Nicholas of Cues. And amongst later entries are found the names of Alexander Alesius, the friend of Melancthon and Professor of Leipzig, of John Fyfe, Professor at Frankfurt, and of the great humanist George Buchannan.

The text is preceded by a long introduction in which the editor outlines the history of the Faculty and its relations with the separate colleges; the life of the Faculty with particular attention to the lecture and examination system; and finally the relations of the Faculty with the 'higher faculties'. Much interesting information, the fruit of many years of research in British and Continental archives, is contained in these pages but there are no cross-references in the text to them.

In making the *Acta Facultatis Artium* of Scotland's oldest University available the editor and the University Court have put students of the period greatly in their debt. The well-established reputation of Dr. A. I. Dunlop as editor and author has been further enhanced. It should also be added that the book is beautifully produced.

St. Andrews

James K. Cameron

⁴ In 1495, for example, an entrance examination for boys from grammar schools was introduced, and humanist terms such as *academia*, *gymnasia* and *quaestor* begin to replace the older mediaeval forms.

⁵ In the Introduction p. lii Dr. Dunlop correctly gives the order of Hamilton's career, but incorrectly in a foot note on p. 346.

⁶ The Reformation in St. Andrews took place in June 1559, and this event, rather than the sack of Scone, helps to explain the minute extracted from the Bursar's book and placed in a foot note on p. 415.

⁷ The editor did not identify Livingston.