

consequent limitation of learning to those who had access to oral instruction.

In these early days an imposing pile of buildings was not a necessary adjunct to a university, for the masters generally taught in their own houses, and the scholars sought accommodation where they could find it. Of course such a large concourse of students taxed the capacity of the mediæval towns, and eventually a number of inns, or hostels, or halls were started, each under the supervision of a master, in which the students could find board and lodging.

These halls were a step in the development of the *colleges*, which resembled them in every respect except that they were endowed by the wealthy so as to provide board and lodging for poorer students, and also for some masters to superintend their preparatory training. Eventually, when the number of students decreased through the multiplication of centres of learning and the distribution of printed books, the colleges sometimes (as in Oxford and Cambridge) sufficed to accommodate all the students, admitting those by payment who were not provided for by the endowment.

As there were no university buildings, so there were no imposing graduation ceremonies nor formal examinations, the scholars, after making themselves proficient, receiving permission to teach from their masters, and then being styled themselves masters or doctors, while the bachelor's degree was a later sign to mark the attainment of a stage half-way to the full degree.

I have said sufficient to show that the prime function of the university in these days was teaching, by masters who professed special branches of learning, while the chief educational value of the colleges consisted in the life in common, under certain domestic restrictions, and in the intellectual fellowship to be had within them.

After this glance at the nature of the mediæval universities, let me now proceed to show, a matter of special interest to us to-day, how the earliest of all originated in a school of medicine—the famous school of Salerno, near Naples. During the early centuries of the triumph of the Christian faith, the practice of

medicine was largely in the hands of monks who devoted themselves to the study of the art, handed down its secrets through the members of their brotherhoods, and continued the good work which had previously been done by the priesthood or families of *Æsculapius*, which, as has been said, among all pagan institutions most closely resembled the monastic brotherhoods in their conviction of the religiousness of a life devoted to the relief of suffering.

One of these monastic institutions, that founded by Saint Benedict at Monte Cassino, near Naples, in the middle of the sixth century, made special progress in the healing art, owing to its possession of the Greek medical classics, Hippocrates and Galen, which, although familiar in the form of translations to the Arabian physicians of those times, were not then accessible to the rest of Europe. For it must be understood, that after the decline of the Greek school of medicine the art had made far greater progress in North Africa than in the rest of the civilized world. The Arabian physicians had not only profited directly or indirectly by the teaching at the University of Alexandria, but had by personal researches extended their knowledge: so it was that a Christian monk named Constantine, who fled from Carthage to Monte Cassino in the middle of the eleventh century, and who had studied medicine many years among the Arabs, was able to bring with him to the Benedictine Monastery such additional accomplishments as at once made him famous. It was to him that the Salernian school owed its immediate origin. The monks had previously extended their teaching to students without their walls, but Constantine's fame soon attracted large numbers of eager scholars from all parts of the world, so that, as no tests or limitations of any sort were imposed, instruction was eventually to be had not only in Latin for the Christians, but in Hebrew for the numerous Jews who took advantage of the opportunities offered.

In a few decades the instruction crystallized into a regular university course of three years in arts and five in medicine, all of which a scholar was obliged to attend before he received his doctorship or permission to teach. The regulations enforcing this were first made