

seventeenth and eighteenth centuries they stood in intimate relations with such Continental centres of study as Paris, Geneva, and the Dutch universities. Adam Smith and David Hume were in direct and very intimate intercourse with French thought, the former having obtained in France a knowledge of the novel views of the great political economists of the pre-revolutionary period. Edinburgh became in the first half of the last century, under the influence of John Monro and his son Alexander (1697-1767), who was a pupil of Boerhaave, a medical school of great importance, rivalling London in its foreign rep-

sity of Edinburgh,' 2 vols., 1884. Three of them—St Andrews, Glasgow, and Aberdeen—were founded in the century preceding the Reformation; St Andrews about 1411 by Bishop Wardlaw, because Scotch students had been unpopular and "molested" at Oxford. The University of Glasgow was founded in 1450, reference being made to the University of Bologna in the Bull of Pope Nicholas V.; but it has also been observed that "the customs and technical phraseology showed an imitation of the institutes of Louvain, then and for all the following century the model university of Northern Europe, of which a Scotchman, John Lichton, had been Rector" (p. 21). Aberdeen was started by Bishop Elphinstone, who had studied in Glasgow and Paris, and been professor, both there and at Orleans, of canon and civil law. In the preamble to the Bull of Pope Alexander VI. the Universities of Paris and Bologna are referred to (p. 29). But the universities seem not to have flourished previous to the Reformation, when they were "purged" and a new spirit and order infused into them. St Andrews was to have four faculties, named as in foreign

universities—Philosophy, Medicine, Law, and Divinity (p. 63). Glasgow and Aberdeen were to have two faculties, of which the first was to be Philosophy (or Arts), the second to comprise Law and Divinity. The 'Book of Discipline' contained a very complete scheme of higher graded education; but this was only gradually and partially realised; secondary schools being wanting, the "colleges" had to descend to elementary teaching (p. 67). A jealousy also existed on the part of those in power regarding the older universities, these being—as the King of France declared when refusing to grant to the Academy of Geneva the rights of a university—hotbeds of heresy (p. 125). Accordingly the latest academic creation in Scotland was the foundation by the "Town Council and ministers of the city" of the College of Edinburgh (pp. 99, 121, 127) between the years 1561 and 1578, King James's charter dating from 14th April 1582. "But it did not, like the older universities, commence with a blaze of success and then collapse. It started from a humble beginning and steadily expanded into greater things" (p. 158).