

At first there was no organisation of any sort among the teachers and scholars in any particular place; each teacher taught what he liked, and each scholar attended whatever lectures he liked. But as time went on the course of study became regulated, and the teachers and students formed associations organised in different ways in different places. Charters were obtained from popes and rulers granting or recognising the privileges of the universities.

A town was greatly benefited by the growth of a university within its walls. But the presence of so large a body of young men within the walls over whom the city authorities had no control, often led to difficulties and disturbances, which sometimes ended in the migration of the whole or a part of the university to some other town.

At first the students lived in lodgings under no restraint whatever, but from the middle of the thirteenth century charitable people began as a work of piety to endow colleges in which poor students might live cheaply and under some sort of restraint. Of the mediæval universities, Paris was the most famous. A great impetus was given to its development by the teaching of the famous Abelard (d. 1124), to whose lectures students flocked from all parts.

At the beginning of the next century the university owed much to the favour shown to it by Philip Augustus. At Paris the chief subject of study was theology; while at Bologna, the university second in importance to Paris in early times, law was the chief object of study. In England, universities had sprung up at Oxford and Cambridge before the end of the twelfth century, and Oxford profited greatly by the migration thither in