

MEDIÉVAL UNIVERSITY EDUCATION

Summary

Jerome of Prague was a distinctive university scholar. Although he became a master at four universities, he barely taught at any of them and never held an academic post. Jerome became a master at the universities of Paris, Prague, Cologne and Heidelberg thanks to having obtained the rank of Master before at the Sorbonne in Paris. The generally widespread method of accepting to the ranks of the magisterial group at Central European universities for any already graduated university scholars, in which Parisian graduates enjoyed indisputable benefits, allowed him to join several new academic communities. However, Jerome was lucky at the beginning of his life as a student that the university world was relatively open for the moment. With the outbreak of the Papal Schism, the former academic freedoms started to be ever more limited and over time norms were adopted, which prevented the unproblematic transition of university scholars between universities.

Jerome himself was affected by the disciplination of academic life. His aim was mainly to provoke the stagnant waters of the academic world. In this respect, he wrote his name deeply in university history, not only in Prague but also in Vienna and Cra-cow. It arises from the testimony of the inquisition trials, which were conducted against him in Vienna in 1410 and in Constance in 1415–1416, that Jerome’s activity truly aroused a great commotion, but for the university scholars at European universities his performances were, unfortunately, never a stimulus to deeper knowledge, although sporadically some, who directly wondered at the originality of his philosophical ideas and argumentation, were found among the mass of adepts.

The five hundred years, which have passed since the burning at the stake of that “true philosopher” in Constance, provoked two dozen Czech and Polish medievalists to reflect on the impact of university education on the formation of new social relations and reform religious conceptions in the late Middle Ages. The presented monograph, entitled *Medieval University Education*, represents part of the contributions from the international workshop held in Tábor on 9th-10th November 2016 under the title *Jerome of Prague 30th May 1416: Late medieval university education and intellectuals in the culture of the Latin West*. Mainly the texts that place stress on the religious and theological aspects of university knowledge were included in the presented book, but only two studies concern Jerome of Prague himself. Elżbieta Knapiek in her treatise *Polish bishops and their relation to the Bohemian reform movement and the visits of Jerome of Prague in*

Cracow examines the course of the Jerome's trip to Cracow in the spring of 1413 and consequently the positions towards the Hussite reformation of the bishops of Cracow, Peter Wysz and Wojciech Jastrzębiec. The first was a very educated university scholar, enjoying authority not only among educated Poles, whereas Jastrzębiec lacked any university education. Unlike Wysz, he was, however, unconditionally devoted to King Władysław, with whose assistance he became not only the bishop of Cracow but also the chief of the royal chancellery. The author considers the organizer of Jerome's visit to Cracow to be the royal court, whereas she sees the causes for the journey, tinged by Jerome's appearance before the king in disguise, in Władysław's effort to find out in what way the reform ideas declared by the Prague master could be accepted in his kingdom. After Jerome's departure from Cracow, it was Jastrzębiec himself, who attempted to present the master's activity on the international scene and use him for depicting the Polish sovereign in the best light.

Krzysztof Bracha also devotes himself to the person of Master Jerome in his treatise *John of Frankfurt and the Heidelberg University against Jerome of Prague*. Heidelberg University had belonged since the beginning of the 15th century to the most zealous opponents of various deviations from religious orthodoxy. For this reason, Jerome's attempt to join the masters' group at the university in Heidelberg in 1406 evoked a very strong reaction. In his text, the author analyses not only the course of the May disputation, where Master John of Frankfurt, called Lagenator, appeared against Jerome, but also his anti-Hussite tractate *Contra Hussitas* from 1421, which was a sharp criticism of the Four Articles of Prague. Along with that, Bracha pays attention also to the changes, which Jerome's appearance in Heidelberg aroused, because after his disputation foreign bachelors and masters were ordered to present their theses to a special commission before acceptance in the university community. In 1412, the Heidelberg Theological Faculty even forbade disputation on the teachings of Wyclif and on the real existence of universals. Three years later, its effort culminated with a share in the conviction of Jan Hus in Constance. Under the supervision of the university in Heidelberg also inquisition trials were then held in 1421 and 1425 against several supporters of Hussitism (Helwig Dringenberger, Jan Drändorf, Petr Turnau, Martin Borchard). Through the comparison of these appearances against unorthodox religious displays, the author clearly proved that the university world under the papal schism began to act every more harshly against the earlier freedoms of academic discussions.

The study by Martin Nodl *Praga mater artium: Translatio studii and Prague University* is also devoted to the transformation of the climate at late medieval universities. In it, the author attempted to show whether the University of Prague was perceived in the second half of the 14th and beginning of the 15th centuries as the vitalizing mother of new Central European universities. The fact that no text has been preserved from the Prague milieu in which one of the Prague university scholars would have reflected the generally widespread topos of *translatio studii* from Greece to Rome, from Rome to Paris and subsequently to other universities is interpreted by Nodl as an expression of the awareness of the universal character of the *studium generale* founded by Charles IV in Prague. Through the preserved sources from the universities in Cracow and Leipzig, he also shows how complicatedly their Prague origin was reflected in the scholastic milieu of universities, which demonstrably arose from the Prague model, or in what way the local university scholars, mainly those of Cracow, either concealed or denied the Prague model. On the basis of university and faculty statutes, the author proves in

which ways the Cracow and Leipzig universities imitated (again mainly it was unadmitted) the Prague university self-government and the method of teaching.

Beata Możejko focused on the issue of the competition of the late medieval universities, conditioned by political circumstances, in her study *Young burghers from Gdansk and European universities in the late Middle Ages*. Since all attempts to found a university on the territory of the Order of Teutonic Knights in the 14th century ended in failure, the inhabitants of Gdansk were forced to leave for higher education at very distant universities. Sources prove their presence at Italian universities of Law, mainly in Bologna, but until 1409 a number of burgher sons also studied at the university of Law in Prague or at the Faculty of Arts in Prague. After the issuance of the *Decree of Kutná Hora*, the offspring of the Gdansk burghers, belonging to the Polish university nation in Prague, most often left to study in Leipzig or Cracow, which were approximately the same distance from Gdansk, but in both cases the popularity of these universities fluctuated. Gdansk burghers most often studied in Leipzig from the 1420s. After the Thirteen Years' War of the Order of the Teutonic Knights with the Kingdom of Poland, however, interest in Leipzig fell and at the end of the century entries in the Leipzig registry were an exception. On the contrary, students coming from Gdansk began to attend the university in Cracow more significantly precisely after the Thirteen Years' War, when the city was subjected to the Polish king in 1466. In the 15th century, we sporadically find Gdansk students also at the universities in Rostock and Greifswald, from the beginning of the 16th century also at the newly established universities in Wittenberg and Frankfurt an der Oder. If it was possible, the author investigated with individual students of Gdansk provenience also their social origin and the efforts connected with that for the acquisition of an ecclesiastical prebend, parish and canonical, in Gdansk and its immediate vicinity. Specifically documented cases show that precisely university education, especially for the descendants of Gdansk patrician families, became an opportunity to achieve a glorious ecclesiastical career.

The longest text in the book is the study by Dušan Coufal *Master John of Hradec and the Chalice: The life and polemical work of the forgotten opponent of Jacobellus of Mies*. Its hero is the forgotten master of the liberal arts John from Hradec, who served at the University of Prague until 1413. The author deals both with John's troubled life (as an opponent of the Hussite Reformation and as an announcer of the Constance ordinances was forced to leave Prague in 1417, to apply later for a new ecclesiastical benefice in Constance and subsequently in Rome as well, because he lost the old one as a consequence of the revolution) and predominantly his polemical literary activity. He devotes the most attention to the quaestio *Utrum illa que fiunt* from the beginning of 1417, in which John of Hradec defended the authority of the Council of Constance and its decision to forbid the Hussite chalice. Coufal managed to identify through a contextual analysis of the manuscripts another eight polemical tractates by John, in which the lead is taken predominantly by the texts, which provide directions on how to face selected theses of the adherents of the chalice. The author's observations also deserve attention, which prove how John's texts inspired other anti-Hussite-inclined authors, mainly Šimon, a lecturer of theology of the Augustinians in Brno, who used them in writing his own anti-Hussite polemics perhaps on the occasion of the ultimately unrealized disputation between Hussites and Catholics in Brno in 1424.

In his treatise *The Issue of Indulgences in the Quaestiones at Prague University*, Pavel Soukup works from an analysis of the sources created in connection with university

instruction. The distribution of indulgences in 1412 was one of the largest scandals of pre-Hussite Bohemia. The Bull of the Crusade, by which Pope John XXIII offered plenary indulgences for those, who supported the war against his political opponent, King Ladislaus of Naples, became the subject of discussion among the members of the university and the target of protests in the streets of Prague. The fundamental role in the interconnection of both spheres fell to Jan Hus and Jerome of Prague: Hus formulated the arguments against the indulgence bull and spread them in sermons, while Jerome on the contrary co-organized a student happening and on various occasions interrupted the preaching of indulgences. The author expanded the existing source base through an analysis of the *quaestiones* coming from the milieu of Prague University, in which the debates on the permissibility and validity of papal indulgences are reflected. At the same time, he devoted special attention to the disputation by Jan Hus from 17 June 1412 and two *quaestiones* from the quodlibet by Šimon from Tišnov from January 1416. With these two *quaestiones*, he showed the agreement with the arguments used in the protests in 1412 and formulated the hypothesis, according to which the anonymous texts on indulgences could reflect the non-university Hussite criticism of indulgences on which we otherwise lack any report at all.

Common approaches used in university instruction are followed by Zuzana Lukšová in her treatise *Exegesis of the Psalms by Nicholas of Lyra in the Postille Litteralis and Its reflection in Hus's Enarratio Psalmorum*. Based on a textual analysis, she reveals the approach of Nicholas of Lyra to the exegesis of the Psalms in his *Postille litteralis*. According to her findings, it primarily set its aim to explain the literal, thus historical sense of the Psalms. In relation to the Prague milieu, the author then investigates the influence of the exegesis by Nicholas of Lyra on Hus's treatise *Enarratio Psalmorum* and reaches the finding that Nicholas of Lyra is along with St. Augustine, Nicholas of Gorran and Peter Lombard one of the most cited authorities to whom Hus refers. It surprisingly happens although Hus in his *Enarratio Psalmorum* unlike Nicholas of Lyra primarily focused on the mystic senses of the Scripture and not on the literal sense.

The studies included in the monograph *Medieval University Education* represent several methods for investigating late medieval universities. From their founding, universities were a specific social world, which with its emphasis on the written word fundamentally differed from the majority medieval society, but the university scholars did not form a closed social category. Their social origin played an essential role for their lives. In the same way, however, also the political and religious questions of the world were reflected in their activities. In many regards, the universities competed also among themselves, attacked each other and accused one another of heresy. One wanted to overshadow the other in the sunshine of the university world, which as a consequence quite fundamentally influenced the attendance of the individual universities and subsequently also the quality of the arranged instruction. If university education was still a purely exclusive affair in the 13th century, then in the course of the 15th century it became an ever more frequent and with some occupations, mainly the notary, a directly required necessity. Despite the negative attitudes of some unorthodox religious groups to university education, the idea of university has so far asserted itself in society that the university titles eventually became a matter of social prestige, which many scholars pride themselves on to the present.