

■ Summary

Finnish Study Abroad before the Foundation of the Royal Academy of Turku (Academia Aboensis) in 1640

Finnish Study Abroad in the Middle Ages

Finnish students are first mentioned in the written record in a petition in 1313 by teachers and students of the University of Paris to the Holy See for an exemption from the debts of the University. By the end of the thirteenth century, the Dominicans had extended their system of education into Finland, and this had enabled friars belonging to the convent of Turku to study at *studia* kept by the order in all parts of Europe. In fact when students started to study at the highest level, *studium generale*, only a century and a half had elapsed since Finland had become a new plantation of the Catholic Church and a part of the Kingdom of Sweden. There were only two small and relatively young towns at the beginning of the fourteenth century, the cathedral town of Turku (1229) and the castle town of Viipuri (1293), and elsewhere in the country pagan customs coexisted vigorously among the common people alongside forms of Christian culture. The Bishopric of Turku, whose jurisdiction over the country would last throughout the Middle Ages, was also quite recent. Regular clerical training had been started as recently as 1276 with the foundation of the governing Cathedral Chapter of Turku.

The undeveloped state of the diocesan administration meant that the Finnish church had no urgent practical need to send students to foreign universities. Student travel abroad was started for the simple reason that the university system was an integral part of the unified Catholic culture that Finland had joined and whose central functions now had to be mastered in order to participate in its life on an equal footing. The universities had the primary role in upholding a sense of universal communality within the Catholic Church. The great synthesis between the science of classical antiquity and Catholic theology had been worked out by St. Thomas Aquinas. The view of the physical constitution of the universe and of man's place in it based on Aristotle and other ancient authors had become the foundation of the scholastic world-view. This was elaborated by the philosophical systems developed at the universities and supplemented by Biblical knowledge and the later explanatory doctrinal tradition. It was at the universities that learned culture flourished, and their systematization of the

sciences and arts became the basis of the identity of the medieval Catholic Church. To remain outside this system would have been both impossible in practice and unthinkable in theory.

The primary destination for student travel abroad in the Middle Ages was the University of Paris. It was one of the oldest universities and the instruction given there excelled, particularly in philosophy and theology, which were crucial subjects to the young diocese of Turku, still seeking its own identity. The example of other Swedish bishoprics also showed the way, having already made contacts with Paris in the early thirteenth century. Paris was in fact the only destination of student travel from Finland until the last decades of the fourteenth century. Unlike Swedish students, Finns did not study in Italy. Only the spread of the university system into the German cultural sphere broke the monopoly of Paris in the 1380s. Despite this expansion of alternatives, Paris remained the primary destination until the end of the Middle Ages. Even the Black Death and the Hundred Years' War failed to put an end to the stream of students. In this regard, Turku differed from other bishoprics in Sweden. The Anglo-German nation at the University of Paris almost dwindled away in 1420–1440 and even at the end of the war Paris failed to re-establish itself as in its heyday, in the phrase of A. B. Cobban, as an intellectual microcosm of Europe.

Paris remained the educational establishment of choice especially for the ecclesiastical elite of the diocese of Turku. The highest positions in the diocese were firmly in the hands of Paris Masters in the last decades of the Middle Ages. Alumni of that university were bishops from 1489 to 1522. The dean from 1409 to 1516 was a Paris graduate. A Master's degree from Paris virtually guaranteed a position as a canon in the Diocese of Turku. Paradoxically, the years of decline for the University itself, beginning in the 1420s were the heyday of Finnish travel there. The number of Finnish Masters rivalled those of the large German bishoprics of Augsburg and Mainz and were seven times that of the leading Swedish Bishopric of Uppsala. Johannes Flicke and Olavus Magni from Turku were full members (*socius*) of the famous theological collegium of the Sorbonne. The latter was also the rector of the University in 1435–6 and was the chosen representative of his nation at the convocation of Basel.

The spread of the university system to Germany improved the chances of Finns to study abroad. German universities were located closer and graduation took less time than in Paris. This lowered the expense of study quite considerably. The first German university, founded in Prague, was the most important destination for Finns in the last decades of the fourteenth century. The University of Leipzig inherited its position at the beginning of the fifteenth century, after German masters and students had left Prague, which was torn by national conflict and theological disputes about Jan Hus.

There is little evidence about the content of the studies of medieval Finnish students. The lecture lists of the University of Leipzig 1438–9 therefore offer a rare opportunity to examine the studies pursued by Finns. The lists record the masters who were teaching, the topics of their lectures (*lectio*) or their disputation exercises (*disputationes*) and the students who passed the course.

These lists show that the Finns without exception only studied the basic disciplines of the philosophical or *artes* faculty. The instructor was preferably chosen from among the masters of their own nation, as was customary in Paris as well.

The foundation of new universities on the Baltic coast in Rostock (1419) and Greifswald (1456) made financing studies easier. Products such as butter, grain, pelts, and salted or dried fish could be sent directly to the students with the help of Hanseatic merchants. The founding of the first domestic university in Uppsala 1477 did not, however, affect Finnish student travel abroad. There were only a couple of teachers at the new university and the number of students was at most forty – fifty. Some Finns studied at Uppsala, but after the baccalaureate degree they also seem to have moved abroad to pursue further studies. It appears that the highest domestic education could not compete with the training at foreign universities.

Several years of study at a foreign university represented considerable expenditure. The Cathedral Chapter supported student travel by granting money from its tax income and by granting canonicates and prebends to students. After the cathedral chapter's reform of the rules of residence in 1488, canonicates were reserved for clergy who had completed their studies, and regular funds for student support were reserved in the budgetary regulations as *census studencium*. The correspondence of archdeacon Paulus Liungonis Scheel, located in the Helsinki University Library makes the importance of the Cathedral Chapter in sustaining study abroad in the early sixteenth century clear.

From medieval sources we know 164 Finnish students by name (See Appendix 3a). Since even from the important universities of Paris and Prague we only know those who completed a degree and a few other isolated individuals, the actual number of those attending must have been much greater. Domestic and foreign sources suggest that there may have been more than twice as many students as are known by name.

Student travel abroad had a central influence on the formation of the learned and written culture of medieval Finland. Second to the standard texts used in ecclesiastical life, the largest group of remaining texts were university texts, especially commentaries on the Bible and canon law and standard works used in the teaching of the faculty of arts. There is a collection of fragments of medieval works at the Helsinki University Library, many preserved as pages removed from the codices and used after the Reformation as fillers in the covers of the account books of crown bailiffs. Many texts in this collection of fragments, which reveal the long and intimate connection between the University of Paris and the Diocese of Turku, have been traced back to France.

The original contribution of Finns to medieval academic life in Europe was quite modest. Only two books were printed for the Finnish church, *Missale Aboense* in 1488 and *Manuale Aboense* in 1522. There was no textual contribution by a Finnish hand to either of them. Even at its best, literary activity consisted of translation and compilation of commonplace chronicles and legends for the use of the church. No university text by a Finnish hand is

known from this era.

The fundamental reason for the narrowness of Finnish learned culture is the small number of students at foreign universities. When the students returned home, these now learned men were employed by the church and ecclesiastical responsibilities denied them the time and opportunity to engage in literary activity. Students belonging to religious orders were in a better position in this regard. Literary culture and learning flourished both in mendicant convents and in the monastery of St. Bridget in the small town of Naantali. Jöns Budde, who has been called the first Finnish writer because he translated religious literature into Swedish, belonged to the order of St. Bridget and moved from Finland to the Swedish mother institution in Vadstena, and the only medieval Finnish doctor of theology, Stephanus Laurentii, was a Franciscan.

Though no original academic tradition was created in Finland, student travel served the basic function it had had from the turn of the thirteenth and fourteenth centuries. It created a unified view of the world and provided a universal language and a conceptual system that enabled the representatives of the Diocese of Turku to communicate with other parts of the Catholic Church. Finnish student travel was more a matter of passive reception of European university culture than active participation in its formation and development. Outside the church, learned culture had no significance at all.

From an Ecclesiastical to a National Education Policy

The influx of humanism and the Reformation came to Finland directly from their sources in Louvain and Wittenberg. Both intended a reformation of the church from within, but in practice the implementation of reform did not rest with the church alone. The Reformation splintered the church into local churches whose creed was determined by the ruler. When the universal Catholic Church was split, the status of the universities changed and they turned into national institutions. The regent determined to a great extent the tenor of the instruction and sometimes made even what were considered the most crucial appointments, chairs in theology. New universities were founded, especially in Germany, and their teaching often satisfied needs that were mostly local. Under this new confessionalism, student travel was restricted to confessionally acceptable institutions, which reduced the internationalism of the university system.

The confiscation of church property implemented by Gustavus Vasa (King of Sweden in 1523–60) under the auspices of the Reformation broke the economic back of the dioceses. Cathedral chapters were no longer in a position to determine the destinations of student travel or to fund students independently. At the beginning of the Reformation era, studies still served the goals of the church, but now people like the Finnish reformer Mikael Agricola and other scions of the Bishopric of Turku at Wittenberg would turn to Gustavus Vasa for financial support. Study abroad was a part of ecclesiastical policy formulated

nationally by the monarch.

Wittenberg, dominated by Luther and Melanchthon, was clearly the most important destination for study abroad from the 1530s to the 1570s. Students matriculated at Rostock but other universities were the objects of occasional visits only. Since all study abroad during Gustavus Vasa's reign was directed to German Lutheran universities, Wittenberg theology became quickly established in the Finnish church, at first in the interpretation of Luther and Melanchthon and, after the War of Schmalkalden, as a moderate form of philippism. Only Henricus Jacobi, who had studied at the strictly Lutheran Jena, represented the gnesiolutheran view which rejected Philip Melanchthon's changes in the *Confessio Augustana* at the Cathedral Chapter of Turku.

At the end of Gustavus Vasa's reign, Finnish study abroad was in a state of decline. When Jacobus Teit returned from Germany in 1552, there were no Finnish students at foreign universities (see Appendix 3b). Henricus Jacobi, who matriculated at Wittenberg in 1554 and later studied at Jena, was the only person to start his studies in the 1550s. The paucity of departures meant that at the lowest point in the latter half of the sixteenth century only two of the members of the Cathedral Chapter had studied abroad, Bishop Ericus Erici (Sorolainen) and the rector of the cathedral school, Gregorius Martini Teit (see Table 6 p. 284). In the Diocese of Viipuri, founded in 1554, the situation was even worse. Only Bishop Paulus Juusten had received university training, but even he had not completed a degree. So radically had the level of training in the highest echelons of the church declined since the end of the Middle Ages when everyone in a leading position had finished a master's degree and most canons had studied at a university. The change was underlined by the fact that there were more members of the Cathedral Chapter in the Middle Ages than there were in the Reformation era.

After the death of Gustavus Vasa in 1560, Finland was made a duchy, and supporting study abroad became the responsibility of Duke John (Swe. Johan, Fi. Juhana). In the initial period of his rule there was no significant improvement, as few as four Finnish students matriculating at foreign universities in the 1560s. Of these, two returned to Finland, one died while a student at Wittenberg, and the fourth disappears from view, there being no mention of him in any other source after his matriculation. What amounted to a setback was also reflected in the incipient literary culture of the land. After the posthumous third printing of Bishop Mikael Agricola's ABC book in 1559 there is a gap of more than a decade and a half before the next printing of Fennica.

Study Abroad as an Instrument of Power Politics

The slowdown in study abroad became a rise at the end of the 1570s. The

reason for the change was the eirenic pro-Catholic ecclesiastical policy of John III (formerly Duke John) who had replaced his brother Erik XIV on the Swedish throne in 1568.

The reluctant church of Sweden was forced to submit to the liturgical reformation that reflected the theological views of the monarch, but it balked at John's effort to return the church to the Catholic fold, even under terms requiring concessions from the Catholic side. John first pursued his goal of reunion by founding a theological college in Stockholm (*Collegium Regium Stockholmense*). When Laurentius Nicolai Norvegus, a Jesuit, was appointed its rector, the counter-reformation gained a firm hold in John's program of change. With the consent of the King, Swedish and Finnish students of the collegium in Stockholm were sent to continue their studies in Rome at the *Collegium Germanicum et Hungaricum* and at the Jesuit seminaries in Poland.

From 1578 to 1600, fifteen Finnish students matriculated at Jesuit institutions (see Appendix 3c). This is a considerable number, almost as great as the number of those who studied at Lutheran universities with the aim of serving the Church. When study abroad at Jesuit colleges had the support of the monarch, it became an important alternative to studying at German Lutheran universities in the last quarter of the sixteenth century. Interest in Jesuit colleges continued even after John III's enthusiasm for them receded in the early 1580s. His son, the Crown Prince Sigismund, was influential in this. His mother was Catherine Jagellon, of a Polish-Milanese family, and he had been baptized into the Catholic faith. Elected King of Poland in 1587, Sigismund supported the efforts of the Catholic Church to return the old faith to areas taken over by the Reformation.

The change in the ecclesiastical policy of John III was a result of his frustration with the theological negotiations with the Catholic Church, which had not led to practical results. After the death of Catherine Jagellon in 1583, John stopped supporting those studying at Jesuit colleges and concentrated on implementing his own ecclesiastical policy directly. When his attempt for a theological consensus failed, he sought negotiations with the Ecumenical Patriarch of Constantinople. In order to prepare for discussions of dogma, he sent the Vicar of Turku, Thomas Laurentii, to study modern Greek at the University of Tübingen. In this case, too, study abroad was a part of the monarch's ecclesiastical and power politics in which the church had little independent role.

After the death of John III in 1592 the battle-lines of ecclesiastical and power politics were redrawn. The church of Sweden sought to secure its credal position by seeking the support of Gustavus Vasa's third son, Duke Charles of Södermanland, before Sigismund, now in Poland, could effect his ascent to the Swedish throne. The national church council at Uppsala in 1593 repealed John's liturgical changes and confirmed the Lutheran creed in Sweden. In the coming years, the conflict between King Sigismund and Duke Charles escalated into an open dynastic struggle. After defeating Sigismund's forces in the battle of Stångebro in 1598 and taking Finland and the northern parts of the Baltic states, Charles consolidated his position in Sweden. Many Finnish nobility

who had been loyal to Sigismund were beheaded during Charles's campaign and he remained suspicious of the leadership and clergy of the Finnish church.

Studying at Jesuit colleges was forbidden after Charles's victory, though, in mitigation of the decree, those renouncing Catholicism were allowed to return. Very few took advantage of this opportunity. Most Finns who had studied at Catholic institutions were placed in the service of Sigismund, still King of Poland. Some attained high positions, among others the son of the Mayor of Rauma, Johannes Jussoila, who became the vicar of the Catholic parish of Pärnu and Olaus Marci Sundergeltius who obtained the same office in Tartu. Jussoila had participated in the translation of the Catholic catechism of Petrus Canisius into Swedish and Finnish as a student. He was also entrusted with continuing the work on a Finnish grammar begun by Sundergelteus. The Finnish-language translation of Canisius' Catechism and Finnish grammar were apparently never printed and no manuscripts survive, but a copy of the Swedish translation has been preserved at the Helsinki University Library.

Those who departed Finland in order to study at Jesuit colleges came from diverse social backgrounds. Caspar, the son of the late Bishop Paulus Juusten, and Ericus Erii (Sorolainen) the younger, son of the Bishop of Turku, were numbered among the converts. The four brothers Jussoila and Sundergelteus in their turn were among the members of the Finnish bourgeoisie who had supported John. Some were from the coastal regions in the south and southwest, while Petrus Erii Petrosa on the other hand, who had returned to Sweden but was later executed for treason, came from Ostrobothnia. Those departing did not represent a specific social group which could be identified as having supported John's ecclesiastical policy. In fact the social conditions of these students were quite similar to those who matriculated at Protestant universities. Most of the departees were converted to Catholicism, but only one or two joined the Jesuits. The only Finn who became a full member of the Society of Jesus was Paulus Ingevaldi from Uusimaa (Swe. Nyland) on the south coast, who, after studies at the Jesuit colleges of Braunsberg, Rome and Lvov (Ger. Lemberg), worked as a priest in Gdansk (Ger. Danzig).

Study Abroad at Lutheran Universities

Visits to German Lutheran universities increased in the 1570s and 1580s, when study abroad at Jesuit colleges was also at its busiest (See Table 5, p. 263). This was at least partly a matter of church's reaction, supported by Duke Charles, against the education policy of John III. For example Petrus Melartopaeus, who studied at Wittenberg, and Matthias Marci (Molitaeus), who studied at Rostock, did not return from Germany to Finland where John's liturgical changes were upheld, but received positions in Charles's dukedom.

In the pressure of dynastic conflict, the church of Sweden took as its goal the strictest possible confessional control of study abroad. There was a concerted effort to suppress visits to both Catholic and rival Reformed institutions. In

this goal the church was in fact quite successful. By allying itself with Charles in opposition to Sigismund at the Uppsala Assembly in 1593 the church secured his support for a rigid credal position which did not in fact completely agree with Charles's own theological views.

Suspicion of Sigismund's supporters and Catholics continued even after Charles had managed to consolidate his power in Sweden and Finland. When it could be shown that some former students of Jesuit colleges who had returned home and sworn an oath of allegiance to Charles had continued to maintain clandestine contacts with Sigismund's supporters, both the church and the monarch took an interest in tightening control over study abroad. The particular case of the Ostrobothnian Petrus Erii Petrosa, who had studied at Braunsberg, Vilna and Rome, received widespread public notice. Petrosa had received permission to return to Sweden in 1604. He had been employed by the Royal Chancellery and had worked as Charles's emissary to Prague in 1604–5. On the way he had, however, secretly contacted the Poles. Petrosa was sentenced to death and executed in 1606. Even this did not bring contact with Poland to a complete end, and the Diet of Örebro passed a decree (*Örebro stadga*) in 1617, which imposed draconian sanctions on all visits to Catholic educational institutions.

The confessional supervision of study abroad served to unify the theological position adopted by those who sought service in the church. Visits to other than orthodox Lutheran universities were in practice impossible. The University of Wittenberg therefore maintained its position as the most important destination of study abroad. Many Finnish students also matriculated at Rostock, which rose to intellectual prominence from the late 1570s. The popularity of Rostock was enhanced above all by David Chytraeus, the professor of theology whose moderate Melancthonian theology and Ramist philosophy gained a considerable following in Sweden and Finland. Rostock's influence in Finland was mostly propagated by Bishop Ericus Erii, who had not studied at other universities. Swedish Lord Chancellor Axel Oxenstierna and State Councillor Johan Skytte, responsible for the reform of the Swedish educational system, also lent their influential support to Petrus Ramus's philosophy.

Study at confessionally approved universities was made more difficult from the middle of the 1620s when German universities were forced to suspend their activities one after the other because of the Thirty Years' War. Gabriel Petri Arctophilacius, who started his studies in 1623, was the last Finn to matriculate at the University of Wittenberg before the Royal Academy of Turku was founded in 1640. Visits to Jena and Helmstedt also came to an end. After Wallenstein's imperial army reached the Baltic coast in 1627, trips to Rostock and Greifswald were also discontinued. Only two Finnish students studied at Rostock in the 1630s after Gustavus Adolphus's troops had taken over northern Germany. At Greifswald, however, there were no Finnish matriculations after 1625. In short, the confessionally oriented study abroad of Finns aiming at church service was brought to an almost complete standstill in the mid-1620s.

In contrast to the setback in the 1550s and 1560s, the reduction in student

travel in the 1620s did not reduce the number of those with university training. Domestic institutions in the Swedish kingdom were now in a position to offset the setbacks. The Uppsala Assembly after the death of John III had decided to re-establish the long-suspended program of instruction at the University of Uppsala. The number of students remained modest up till the mid-1620s, but domestic training was now in any case able to supplement the training received abroad significantly. Only in the second half of the 1620s did the number of students at Uppsala exceed the number of Finns studying at foreign universities. The numerical proportion of students at home then rose radically. During the five-year period 1625-9 the number of Finns studying at Uppsala grew to five times the number in the previous five years while at the same time the number of students abroad collapsed because of the Thirty Years' War (see Table 7, p. 360).

For those seeking office in the church, domestic universities became the primary choice in the later half of the 1620s. The primacy of education at domestic institutions was strengthened by the founding of a university in Tartu in 1632. The University of Tartu recruited Finnish students primarily from the eastern diocese of Viipuri, founded after the Reformation, and from Inghria, which had been annexed to Sweden in the peace of Stolbova in 1617 and whose population was mostly Finnish. The foundation of a university in Turku in 1640 continued a systematic policy of building up domestic education to meet a need for clergy and civil servants in a Sweden which had become a major European power as a consequence of the Thirty Years' War.

Peregrinatio academica of the Nobility

An important impetus in the creation of a regional university system was the changes in cultural ideals brought about by the Renaissance. In the Middle Ages, training youths of privileged, knightly rank had primarily served the military role of the class. Apprenticeship consisted of service at the court and weapons training. Literary skills were taught by private tutors, usually priests. The dividing line between the Church and secular society was not particularly sharp, since the top of the social pyramid was extremely narrow. Among the Finns studying at foreign universities in the Middle Ages there had been several youths of privileged rank, but their education in this case had aimed for high office in the church.

The Renaissance instituted a new ideal. In addition to having chivalric virtue, the prince and the nobleman had to be a real master of the *litterarum scientia*. The sciences began to flourish at the courts of renaissance princes of the end of the Middle Ages and of the sixteenth century. The pursuit of natural sciences and mechanics particularly was more dynamic and liberal than at the actual universities, where the emphasis was on the ecclesiastically essential subjects of philosophy, theology and canon law.

Institutio Principis Christiani by Erasmus of Rotterdam (1516) and

Baldassare Castiglione's *Il libro del Cortegiano* (1528) defined the new humanistic cultural ideals for the nobility of the Renaissance. Through their mediation, the change of ideal was quickly absorbed throughout Western Europe. Since the universities were changing from ecclesiastical to national and regional institutions at the same time, they took an increasing role in the education of nobility. *Collegii illustre* for training the nobility were started at the end of the sixteenth century. Some of these were independent institutions and others, like Tübingen (1589), which rose to international fame, were part of a university. A *collegium illustre* was founded in Sorö in Denmark in 1583 and one operated in Stockholm for a while in the 1620s.

The needs of aristocratic education and the need to educate civil servants were also taken into account at those universities which did not have a separate *collegium illustre*. The mathematical sciences became more practical and applied when the curriculum included such things as ballistics and the art of fortification. Political theory, history, geography and jurisprudence became more important when universities were not just training clergy but also administrators and diplomats. Instruction in established disciplines was supplemented by a system of skills masters. Masters either hired by the universities or living off individual fees were responsible for teaching modern languages and would train students in fencing, riding, dancing and drawing. University locations were enriched by practice halls and facilities for ball games where aristocratic youths could spend their leisure in fencing, weapons training and recreational exercise. The training offered at universities thus developed in a broader and more practical direction during the sixteenth and seventeenth centuries.

In Sweden the change in the nature of foreign studies was linked to the creation of a hereditary nobility in the sixteenth century and the expansion of the privileges of the nobility in the next century. The first Finnish students inspired by the new aristocratic culture had already studied in Germany in the 1550s, but a permanent cultural pattern of aristocratic study abroad was not established until the 1570s. At first the study abroad of young noblemen did not greatly differ from the studies of non-noble students. German Protestant universities remained important destinations well into the seventeenth century. The most important academic change was that the nobility did not complete degrees or even register as students. Formal degrees did not have the same significance for them as for students without a privileged background. Practical experience gained in the course of travel was what mattered.

When travel to Germany was impeded in the 1620s, noble students sought other destinations. The privileges of nobility allowed for free peregrinations and confessional surveillance did not concern itself with these youths in the same way as with those seeking ecclesiastical careers. From the mid-1620s Leiden, in the Netherlands, became the most important university. Another prominent destination was Paris. There it was important to learn the language and the courtly manner – none of the young Finnish nobility, some of whom spent several years in the city, registered at the University.

Noble peregrinations became more extended in geographical scope and duration in the 1620s. The goal was a real *Grand Tour* encompassing Germany, Holland, France, England and Italy. Nonetheless, studies abroad were not just touristy. Peregrinations usually lasted several years and the pursuit of learning figured prominently in them. Though noble Finnish students did not usually defend dissertations while abroad, they achieved other forms of publication. Many published extended orations, especially on topics in political science. Particularly notable indications of the learned achievements of young nobility are Johan Jespersson Kruus's translations of Virgilio Malvezzi's works *Princeps* (1636) and *Tyrannus* (1636) from Italian into Latin and Ernst Johan Creutz's translation of Traiano Boccalini's *Lapis Lydius politicus* (1640) also from Italian to Latin. Finns pursued private studies under many of the most eminent men of learning of the beginning of the seventeenth century, among others Daniel Heinsius, Gerard Johan Vossius, Marcus Zverius Boxhornius and Hugo Grotius. In certain cases the peregrinations were specifically planned to benefit the mining or shipbuilding industries or military science.

Student travel abroad had started in the Middle Ages as training within the church. Its goal had been to familiarize the leading Finnish clergy with scholasticism and its world-view and conceptual system. During the three and a half centuries when Finns studied abroad before the founding of a university of our own, a thoroughgoing change took place both in the university system itself and in the expectations placed on higher education. When the Royal Academy of Turku was founded in 1640, it was meant to be a university that could answer the needs of the whole society. Study abroad continued after its establishment but in the new situation the goals of studying abroad were defined and the institutional conditions were determined by the limitations of the highest education then available domestically.

Translation: Jukka Tiisanen