

THOMAS HUGHES

LOYOLA AND THE
EDUCATIONAL SYSTEM
OF THE JESUITS

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PREFACE

In the following work on the Educational System of the Jesuits, I have endeavored to present a critical statement of the principles and method adopted in the Society of Jesus. The effort to explain the sources, process of development, and present influence of the system within and without the Order, has made of the first part a biographical and historical sketch, having for its chief subject the person of the Founder; while the details and the pedagogical significance of the various elements in the method appear, in the second part, as a critical analysis of the *Ratio Studiorum*.

The educational literature which treats of this system is very extensive. Various estimates and conclusions have been arrived at, on the merits of documents frequently referred to, for an exposition of the meaning and philosophy of the system. Hence, with the view of facilitating a clear and comprehensive judgment on the subject, I have thought it not inadvisable to quote accurately from such documents, omitting none which bore

upon the matter, if only they were within reach. It so happens that, at present, a large number of the sources, regulations, and commentaries, heretofore rare and altogether out of reach, have been rendered easy of access, being embodied in the great work, *Monumenta Germaniæ Pædagogica*, which is already beyond its tenth volume. Three of the volumes so far issued are upon the Jesuit System; they have been compiled by the late Rev. G. M. Pachtler, S. J. If the three or four volumes, which still remain to be issued by the Rev. Bernard Duhr, S. J., had been available, they too could have been laid under contribution for examples and illustrations. But perhaps the theme will appear sufficiently illustrated as it is.

Besides the original documents, I have used no less authentic an exponent than that which the maxim of law approves: *Consuetudo, optima legis interpretres*, "Custom, which is the best interpreter of law."

While all that is oldest and most authentic has thus been made use of in explaining the *Ratio Studiorum*, the actual condition of pedagogics to-day is new, and so is the state of the question involved. Hence, to satisfy the requirements of the present, reference has been made not exclusively either to the customs or the learned documents of a former age.

In a word, the object aimed at has been to indicate the chief traits which are characteristic of the system, and which may be suggestive in the development of pedagogical science. Whether such an object has been attained, so as to meet many questions

which may possibly arise, and to satisfy the desire which actually exists, it will be for others to decide.

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Part I

EDUCATIONAL HISTORY OF THE ORDER

CHAPTER I. INTRODUCTION

A learned and elegant work, which narrates the rise and progress of Christian Schools, from the sixtieth year of the Christian era onwards, ends its long journey at the date of the Reformation, and takes leave of its varied subject, and of its lines of Christian Scholars, in these words: "We leave them at the moment when the episcopacy was recovering its ancient jurisdiction over the ecclesiastical seminaries, and when a vast majority of the secular schools of Catholic Christendom were passing into the hands of a great Religious Order, raised up, as it would seem, with the special design of consolidating anew a system of Christian education."¹

Two centuries and a half later, when the Society of Jesus had run a long course, from the date of the Reformation which had seen it rise, up to the eve of the Revolution which beheld it extinct, a General of the Order, Ignatius Visconti, addressing the

¹ Christian Schools and Scholars, by A. T. Drane; 1881; last chapter.

Provincial Superiors over the world, takes note of a new stage in the process of educational development: "The taste for letters now," he says, "is more keen and exquisite, and the number of literary schools has increased so much, that ours may no longer appear so necessary. For I may mention the fact that, besides our schools of polite letters, there were, for a long while, either none or very few. So that parents were forced to send their children to us, even if otherwise they did not want it."²

This refers in a quiet way to what Leopold von Ranke states with more emphasis. Speaking of Grammar classes, the German historian says: "Here also the Jesuits succeeded to admiration. It was found that young people gained more with them in six months, than with other teachers in two years. Even Protestants removed their children from distant gymnasia to confide them to the care of the Jesuits."³ Ranke narrates in the same place how it was "toward the universities above all that the efforts of the Jesuits were directed." And he describes what the results were in Germany.

D'Alembert writes of their progress in France: "Hardly had the Company of Jesus begun to show itself in France, than it met with difficulties without number, in the endeavor to establish itself. The universities especially made the greatest efforts to keep the new-comers out. It is difficult to decide whether this

² On the Furthering of Humane Studies; *Monumenta Germaniæ Pædagogica*, vol. ix, p. 129.

³ History of the Papacy, vol. i, book v, § 3; Jesuit Schools in Germany.

opposition is a praise or a condemnation of the Jesuits who stood it. They announced gratuitous teaching; they counted among their number celebrated and learned men, superior perhaps to those whom the universities could boast of," etc.⁴

Speaking of the Protestants in the Netherlands, a chronicle, which reviews the first century of the Order's existence, records that "the Jesuit schools were expressly interdicted, under severe penalties, to all members of the Protestant communities. Even in a twelve-year truce which the Order partially enjoyed, a monthly fine of one hundred florins was still imposed upon all delinquents, or on their parents, who persisted in patronizing the Jesuit schools. To escape the fine, parents sent their children under an assumed name."⁵

In every country, the same drama of struggle and contest evolved itself through two and a half centuries, till a momentous scene was witnessed. It was a scene of such a kind as seldom has occurred in history; and never certainly was any similar event thrown into such relief by the sequel. The event which I refer to was a universal and instantaneous suppression of the Order; with consequences following thereupon which were exceptional, both in the world that witnessed it, and in the subject-body that suffered it.

The sequel in the world at large was that, a few years later, at the close of the eighteenth century, there broke out the great

⁴ Sur la destruction des Jésuites, par un auteur désintéressé, p. 19.

⁵ *Imago Primi Sæculi*, lib. vi, *Societas Flandro-Belgica*, cap. iii, § 1, p. 772.

Revolution under the leadership of men, of whom scarcely one had been more than seven years of age at the date of the Jesuits' expulsion.⁶ They represented in France the first generation which had not been educated by the Society. The remote causes which overwhelmed the Order were the same that ushered in the Revolution. But, among the immediate causes, assigned by historians to account for the precise form which the great convulsion assumed, and for the date at which it occurred, is placed the dissolution of this Order. According to the Count de Maistre, who speaks of the political sentiment of his own times, all observers agreed that the revolution of Europe, still called the French Revolution, was impossible without the preliminary destruction of the Jesuits. And, in keeping with this, it was equally a subject of observation, as being a palpable historical fact, that during two centuries the Jesuits had formed in their College at Paris, the élite of the French nobility; and that, only a few years after the expulsion of the Jesuit Masters, the same college turned out the Robespierres, Camille Desmoulins, Tallien, Noël, Fréron, Chénier, and other such demagogues. This College of Clermont, or Louis-le-Grand, from which the Jesuits were expelled in 1762, had been immediately occupied by the University of Paris. The Revolution broke out twenty-seven years later.

Another sequel, not heard of before in history, affected

⁶ Crétineau-Joly, *Histoire de la Compagnie de Jésus*, tom. iv, ch. 3, p. 210; 3me edit. 1851.

the Society itself. Europe, having gone through the violent commotions which changed the old order of things into the new, reached the beginning of this nineteenth century, and found the Society alive again. This was in defiance of a political maxim, which we may admit with Baron von Hübner, that in politics, in the affairs of states, in the life of all great social institutions, when once death supervenes, there is no resurrection.

And now, at the end of the nineteenth century, the same forces of repulsion and attraction, of devoted love on the part of friends, of intense hatred on the part of enemies, have been seen operating as always before. It has become a commonplace in the philosophy of history, – this hatred which has been sworn against the Order of Jesus, and the multitude of enemies whom it has made. One explanation suggests itself to the Viscount de Bonald, – the presence in it, he thinks, of something good; of that good which, as it alone is the object of the most ardent love, can alone become the object of the intensest hate; and therefore has always made persecutors and martyrs.

The purpose of this book is to give an historical sketch, with a proportionate analysis, of the educational development effected through the Society of Jesus. Others have taken different fields of Jesuit history to survey, either general and comprehending all the paths of external and internal activity, or particular and comprising only parts of the history. Some of these particular views, especially in later years, are in the line of studies, and are most valuable contributions to the history of pedagogic

development. None of them, however, happens to coincide with the scope, purpose, and form which have been designated for this; as the Series to which it belongs, the Editor in charge, and the country for which it is intended, sufficiently indicate.

The subject then is the educational system of the Jesuits, that system which technically is called the *Ratio Studiorum*. It requires no literary nor historical ingenuity to centre all that has to be said about it in the personality and character of St. Ignatius of Loyola. I shall draw upon Jesuit sources of information, except when it will be necessary to state results, or give estimates, which imply commendation. Then I shall quote freely from sources outside of the Order. Otherwise, for the purpose of explaining and analyzing domestic matters, these extraneous references would be imperfect indeed.

The situation, which met the military view of the cavalier, lately the knightly captain of Loyola, was a new one, on an old field of battle. The demand, which it seemed to make upon tactical resources, was as intense as the political and religious crisis which created the situation. From the year 1522 till 1540, while Ignatius was prospecting the scene in Europe, and preparing to take an active part in it, he had time and the opportunities for observing, what precisely, at that epoch, were the accumulated results of all the Christian ages gone before; and why the results just then were only what they were. The issue appeared fatally determined by social conditions around, which more than neutralized the Christianity visible. Education,

in particular, was laboring under the action of causes, which had begun to operate several centuries earlier, and which were then evidently working themselves out to one final effort. That was the undermining of Christian education.

In this respect, it was the same question which had confronted the Augustines, the Basils, and Jeromes, of one thousand years before. But it was a different state of the question. Augustine, the brilliant youth of Hippo Regius in Africa, will serve as an instance of what the issue then had been. He had made himself master of the very best results, which the public schools of the time were able to accomplish in the most gifted of minds. But he had lost his virtue. He lived to complain with bitterness, that it was accounted a grievous error to pronounce *homo* "a man," without the "h," but it was no error at all to hate a man, signified by the word, *homo*. The consequence with him was that, when he became a Bishop of the Church, he met the need of providing a Christian education, by instituting in his own house a kind of school, for the moral and spiritual education of his clergy.

Thus arose the cathedral or canonical school. So too, the cloistral schools came to flourish in the abbeys and the monasteries. And, even if these two kinds of educational centres had not also been, as they really were, in the Middle Ages, the preordained means for the salvation of learning in Europe, they would still have had reason enough for their existence, in the paramount necessity of continuing, for the tender age of youth, the ministry of a virtuous education.

Events took a new turn with the rise and progress of the university system. At first, the universities were mostly annexed to cathedral churches. As they developed, the cloistral influence waned. And again, as they developed still more, they presented phenomena which originated the subsequent system of the Jesuits.

From the twelfth to the sixteenth centuries, as many as sixty-six of these universities were in existence; sixteen of them are credited to Germany; about as many to France; and the rest to Italy, Spain, and other nations. It is not within my province to describe their formation, or the order of their foundation. They received their charters from the Popes, who used their power thus, and showed it under a form, which no age will be apt to depreciate; least of all, our own. Addressing these habitations of "General Studies" with the appellative, *Universitas Vestra*, the Sovereign Pontiffs sent them on their course, and encouraged them in every line of Theology, Law, or Medicine; whether all these lines were followed in each centre, or respectively some here, some there. Orleans, Bourges, Bologna, Modena professed Law, either as their specialty, or as their distinguishing faculty; Montpellier, Salerno, Medicine; Padua, the Liberal Arts; Toledo, Mathematics; Salamanca, and, above all, Paris, general culture, Philosophy, and Theology.

These universities became such well-springs of learning, that for Theology the Bishops' seminaries practically ceased to exist; and, to acquire the general culture of the times, the children of

the faithful no longer turned to the monastic schools. Nay, in quite a contrary sense, the clergy and the monks themselves, in pursuit of the best learning that the age could give, left their cloisters for a while, and betook themselves to the universities. They followed up that step by settling down there. Paris beheld the great old orders of Augustinians, Benedictines, Carthusians, the Carmelites, the Bernardines, all establishing monasteries or colleges; no otherwise than the newest order of Trinitarians, which was chiefly made up of university men. Two institutes arose, those of the Dominicans and Franciscans; who with men at their head, like St. Thomas Aquinas and St. Bonaventure, placed themselves right in the heart of these intellectual centres; and they became bulwarks of sound learning, as opposed to the inanities of a false scholasticism. They kept the leaven of religion and virtue in the midst of what was not quite a perverse generation, but was most certainly, from whatever side we view it, a very dubious multitude, belonging, it is true, to a Christian generation. Consider the 10,000 at Bologna, which was the centre for Law studies; the 30,000 at Oxford; or the 40,000, all at one time studying, or reckoned to be studying, in Paris, the acknowledged centre for Theology.

An indiscriminate mass of humanity like this, pressed, thronged, and crowded together, stimulated with all the ardor, and alive with all the passions of youth, could not fail to be little better than a nursery for indiscriminate license. Whatever might be the vigilance of the Church, or however strenuous the

exercise of legitimate authority, nothing in the usual course of human society could prevent its becoming a prolific soil for the propagation of every species of error. And, as during three hundred years the intellectual and educational powers of Europe followed this course, the law of evolution asserted itself in many directions.

On the one side, those tens of thousands of Christian youths, who were aiming at all the posts of influence in Church and State, and who, entering their native university, or journeying to foreign ones, began life there at as early an age as twelve or fourteen years, to remain in this environment some nine or twelve years more, became, as was natural, the living, swarming members of a state of society so dissolute, that successive occupants of the Papal See depicted the condition of things as one of moral contagion. In the manner of thought and mind which prevailed, no form of theoretic error was wanting. In philosophy, there was scepticism; in theology, heresy; while, in politics, Cæsarism and absolutism became rife. Then, at the end of the fifteenth century, the Renaissance came; and one of the first things, which it expressly and formally did, was to renew in life, art, and politics, the same old paganism, upon the ruins of which, so many centuries before, Christianity had begun its upward and laborious ascent. Newly fashioning then much of what was old, Christianity had augmented all this with so much which was new, that in a thousand years it had made a Renaissance possible. And now the form of this Renaissance threatened its own ascendancy in

morals and in life.

On the other hand, the old spirit of conservatism in religion, and of preservation in the matter of morals, maintained itself for a time, through those bodies of religious men and clergymen, who had left the cloister or the seminary, to take up their abode in the secular seats of learning. It was this spirit which originated the latest and best development of the universities, that of the "college" system, established in their midst. Salamanca had twenty colleges; Louvain, forty; Paris, fifty. Still, in the final issue, there was now scarcely any reserve force of cloistral or episcopal learning behind the universities, and outside of them. And the religious and the clergy themselves, who at best were not a little out of their element from the moment they migrated into the secular environment, conformed insensibly to the conditions in which they found themselves, and so far ceased to be the power they had been.

Witness, in the time of Ignatius, the Paris University, as described by contemporary records. "It was fallen from its ancient splendor. The bonds of discipline had been gradually relaxed; studies were abandoned; and with masters, as with scholars, all love of letters, and respect for the rule, had given place to sombre passions, to political hate, to religious fanaticism and dissolute habits."⁷

⁷ Histoire de l'Université de Paris, par Charles Jourdain, liv. i, ch. 1; quoted with other testimonies, in the learned work, *Un Collège de Jésuites aux xvii and xviii siècles*, Le Collège Henri iv de la Flèche, par le P. Camille de Rochemonteix, 1889; tom. i, ch. 1, p. 3.

Here then we have two elements in the educational condition of Europe, which explain the rise of the Jesuit system. One was the positive, concrete fact, embodied in that great developed system of university learning. The other was a negative element, the decline therein of the essential moral life. These two factors are not mere antecedents in the order of time, as being only prior to the method of Loyola. One of them, the university system, supplied the very material out of which his method and matter were taken; yes, and the men themselves, the Jesuits who applied the principles of reform to education. The other factor, which I have called negative, that decline of the essential moral life, was the adequate occasion, which prompted Ignatius to approach the question of education at all. For we may say with confidence that, if the universities of the sixteenth century were still doing the work which originally they had been chartered to do, the founder of the Society of Jesus would not only have omitted to draw out his system as a substitute for them, and as an improvement upon them, but he would have done, what he always did with anything good in existence; he would have used what he found, and have turned his attention to other things more urgent. He did use these university centres for his own young men, until he had better educational institutions, and a better method of his own in progress.

Hence the educational problem, when it falls under the notice of Ignatius, presents itself as the identical one of old, that of moral regeneration. But it is a different state of the

same question. In circumstances rendered acutely critical by the agitations of the epoch, social, moral, and religious, it was a favorite contemplation of his to look with compassion on men living like the blind, dying, and sinking into eternal depths; on men talking, blaspheming, reviling one another; on their assaulting, wounding, slaying one another; and all together going to eternal perdition.⁸ It was from this moral point of view that he descended into the arena of education.

But before he can teach men, or mould teachers of men, or even conceive the first idea of legislating for the intellectual world, he must himself first learn. There are two fundamental lessons which he does learn, and they go to form him. One is that, among all pursuits, the study of virtue is supreme; the other, that, supreme as virtue is, yet, without secular learning, the highest virtue goes unarmed, and at best is profitable to oneself alone. He learns these two lessons, not only in theory, but in practice. To accomplish the purpose of the latter, he takes his seat upon the scholars' bench, and begins to learn with little children. Though he may not meet with brilliant success in the art of learning, still in the art of understanding what learning is, and in the lessons of experience, he becomes a finished scholar. He remains even then too much of a chevalier to give up a cherished idea of his about a spiritual crusade in the East. And it is only when thwarted in this project that, like a true knight, he simply turns to another side of the field. He stays in the West. He is still the Captain of a

⁸ Exercitia Spiritualia.

Company. But he becomes also a legislator among doctors; and, amid his other works, he effects an educational reform.

In his whole campaign, we may discern two characteristics in the spirit of his movements. One is that of defence, the other that of advance. His method of defence showed itself in the reassertion of old principles, in the conservatism of morals, – a plan of campaign, which determines the whole frame of mind, and the social construction of the Company. It rests on the principle of upholding what is, and not moving the ancient landmarks. On the other hand, his advance is towards the solution of the highest questions which can interest mankind. These formed part of the very object and direction of the Order's march. And so it came to pass, that his Company drew to itself that class of minds which are most powerfully arrested by the prospect of solving such questions, especially when times are agitated. His times were agitated, if any ever were, more so than our own, when the same questions still must dominate. His were times of wars with Turks in the East, and with Christians at home; of battles lost and won, with their effects reaching into every household; of royal and imperial administrations confused and overthrown; of new opinions without number; of the Church losing ground along the whole line of the frontier, and withal new worlds looming over an horizon, where from the beginning of time the unknown had brooded in absolute darkness. At such a moment, "Defence and Advance," or as the Papal authority expressed it in the solemn instrument which

chartered his Institute, *Defensio ac propagatio fidei*, were stirring watchwords to men of parts, who felt restive under the inactivity and inefficiency of older methods, on older lines.

I will not pause to say, that the personal poverty and exact obedience, required in the new service, presented no obstacles to the minds and characters which were otherwise attracted to his standard. The antecedents of all antiquity seem to show that such conditions, to such minds, are rather an inducement than a check. And if one takes notice that to this was added, in the Order of Jesus, an absolute equality, whereby every formed member binds himself to accept no dignity within or without, or, at least, to affect no dignity at home or abroad, which will prejudice his full franchise as a member, then, perhaps, the attractiveness of such a life, the conservatism and intense concentration of the Order, as well as the alacrity and endurance manifested in the service, will not appear inexplicable to the minds of this age, in which, under a very different form, the same equality is called liberty, is made to construct republics, to bring down monarchies, and develop some of the most potent agencies for unfolding the energies of men. Yet the liberty of this latter equality reflects but faintly, and as from a broken surface, the freedom of him, who having liberated himself from the shackles of the world, and from all solicitude as to his movements, office, and place, finds in turn, as the German historian expresses it, "his own personal development imposed upon him";⁹ and, in the firm companionship of one

⁹ Ranke, History of the Papacy, vol. i, book ii, § 7.

aim, formation, and life, enjoys the manifold support and ready sympathy of individualities as developed as his own.

I shall narrate, in the first part, the facts of Ignatius' career, so far as to indicate the stages of that magisterial art, by which he himself was formed, and which then he reformed in the Jesuit *Ratio Studiorum*. In the second part, I shall sketch briefly the history of the *Ratio* itself, and analyze the System as a theory and practice of education.

CHAPTER II

KNIGHT, PILGRIM, AND SCHOLAR

The story of the cavalier wounded on the ramparts of Pampeluna has often been told. Loyola was not at the moment governor of the city, nor in any responsible charge. But official responsibility was not necessary for him to see the path of duty and follow it. As one bound to the service of his sovereign by the title of honor and nobility, he retired to the citadel, when the town surrendered; and then, when the ramparts began to give way under the cannonading, he stood in the breach. A ball shattering the rock laid him low, maimed in both his limbs. At once the defence collapsed. Cared for chivalrously by those whose arms had struck him down in battle, he was transported with every delicate attention to his castle of Loyola. It was found that one of his limbs had been ill set. He had it broken again, to be set aright. Meanwhile, instinct with all the ambition of a knight, belonging to a chivalrous nation in an age of chivalry, he was not insensible to the charms of society and affection. And, out of a sensitive care for his personal appearance, he must needs have a protruding bone, which still threatened to mar his figure, sawed off while he looked on. In the loneliness and tedium of a sick-room, he whiled away the hours by dreaming of his ambitions and his aspirations, and he sought to feed them with suitable nourishment. He wanted a romance to read. There was none to

be had. So, instead of the novel which was not forthcoming, he took what they gave him, the Life of Christ, and the Lives of some who had served Christ faithfully. The soldier of the field and of blood felt the objects of his ambition change; he became a soldier of the spirit and eternal life. And, after the experiences of his bed of pain, and the protracted communings with another world, he arose another man; he went forth a knight as ever, but not on an expedition terminating as before. An evening and night spent in the sanctuary of Montserrat, as once before he had passed a vigil of arms, when dubbed a chevalier by the King of Navarre; a morning begun with the Holy Sacrifice attended and Holy Communion received, opened to him a new era; and he went forth, bound now by a new oath of fealty to the service of the King of Heaven.

At the side of the altar in this sanctuary of Montserrat, the Abbot of the monastery, eighty-one years later, committed to a marble tablet the record of this event, for the perpetual memory of the future: "Blessed Ignatius of Loyola here, with many prayers and tears, devoted himself to God and the Virgin. Here, as with spiritual arms, he fortified himself in sack-cloth, and spent the vigil of the night. Hence he went forth to found the Society of Jesus, in the year MDXXII."

He first looked about him to find a retreat, and immerse himself in the contemplation of time and eternity. It was a Saturday. John Sacrista Pascual tells us that his mother, a devout lady of Manresa, was in the church that morning; and,

accompanied by two young men and three women, she was at her devotions in the chapel of the Apostles. A young stranger came up and accosted them. His clothing was of very common serge; for Ignatius had given away his knightly robes to a poor man. The youth looked like a pilgrim. He was not tall; he was fair in complexion and ruddy in cheek. His bare head was somewhat bald. Altogether he was of a fine and grave presence, and most reserved in look. He scarcely raised his eyes from the ground. Coming up, he asked if there were a hospital anywhere which might serve him for shelter. Regarding his noble and fair features, the lady, as became a Christian woman, offered her services; if he would follow her company, she would provide for him, in the best way possible. Courteously and thankfully he accepted her offer, and followed the party as they left the sanctuary. They proceeded slowly; for they noticed that he was lame. However much they urged him, they could not induce him to ride upon the ass. Three leagues away from Montserrat, they arrived at the little town of Manresa; and he took up his residence in the common hospital for the poor and pilgrims. Whatever alms or food was henceforth sent him first went to others, whom, in these matters, up to the end of his life, he always considered to be more in need than himself.

He now entered on his probation of Christian virtue. In the mind of the Catholic Church, the degree of virtue which he practised is that accounted heroic. As it is not for me to dwell on it here, I will pass it over with one remark. That which is

accounted ordinary Christian virtue, resting as it does on faith and hope, on principles not barely natural but supernatural, is not very intelligible to the world at large. Still less the heroic degree of the same. Both however claim to be estimated by their own proper motives and principles. When they enter into the very subject, which the biographer means to treat, it appertains to his art not to ignore the objective motives and reasons of things, as they operated in his subject. In the shortest monograph, like the present, we cannot separate from the work, which he did, the man who did it. And the man is made by his motives. It were bad literary art to describe feats, which are confessedly great, and not to find motives which are proportionate.

Ignatius, after a year more or less spent at Manresa, took his pilgrim's staff and journeyed on foot to Italy, and thence to the Holy Land. It was in the spirit of the old Crusaders, whose chivalry had a charm for him up to the day many years later, when, with his first associates of the Company, he endeavored once more to cross over from Italy to Palestine. Had he succeeded on this later occasion, he would most probably never have known the others who attached themselves to him; nor might history have busied itself with him or with them.

At the date of his return from the Holy Land, we find that he has advanced already to the second lesson in the development of his future. It is, that mature in years as he is, and full of desires for doing good to his neighbors, yet neither does mere piety place in his hands the instruments for such work; nor, if study alone can

give the means of apostolic zeal, can he consider himself exempt from the law, that he must labor to acquire what are only the results of labor. He was thirty-one years of age, when he betook himself, after his night's vigil, to the cave of Manresa. He is two years older now. So, at the age of thirty-three, he sits down on the school-bench at Barcelona, and begins his Latin declensions.

Begrudging his studies the time which they demand exclusively, he mistakes the situation, and allows himself the exercises of an apostolic life. At his age, even supposing his earlier pursuits to have been more in harmony with his present life of letters, he is not an apt pupil. However, he labors conscientiously. After two years spent at Grammar, he is judged by his teacher, who takes a lenient view of the case, to be competent for approaching his higher studies.

He himself was dubious. His friends recommended him to ascend. He still hesitated. But, receiving the same favorable opinion from a theologian whom he consulted, Ignatius acquiesced, in accordance with his unvarying rule, to follow competent direction. How unfortunate this step was for the happy progress of his studies, but how advantageous for his experience as a future legislator, I shall proceed to show.

Leaving Barcelona for Alcalà, he meant to enjoy the best advantages which a great university could afford. He lived on alms as ever; and others lived on the alms which he received. It was the year 1626. He entered upon the study of Logic, using the Summa of Di Soto; also the Physics of Aristotle; and he pursued

besides the Master of Sentences.

He had stayed only a year and a half in this rich variety of pursuits, scholastic as well as apostolic, when the novelties apparent in his manner of life ended by making him a suspected character to the ecclesiastical authorities. To a few, among the population of the city, his fruitful zeal made him distinctly odious. The result was a juridical process against him, which issued in a complimentary verdict, the Vicar of the diocese pronouncing him and his companions quite blameless. But restrictions were imposed regarding his future ministrations, since Ignatius was not yet in holy orders. During a term of four years he was not to preach. After that time, his progress in studies would enable him to honor that important ministry, without giving offence. This was a deathblow to the aspirations of the student. He made up his mind to go elsewhere, to the famous university of Salamanca; and he turned his back on Alcalà.

The time was soon to come for a pleasant revenge; and apparently he knew of it long before it came. Just six years after the foundation of his Order, when he sent Francis Villanova to open a house at Alcalà, not only did he find men of the university embracing his Institute, but, two years after that, the whilom persecuted pilgrim received, in a single twelvemonth, thirty-four Doctors into the Society, all from that one seat of learning. The mere passing by of Francis Borgia, Duke of Gandia, who had become an humble follower of Ignatius, made the choicest spirits flock to his standard; and, all over Spain, colleges sprang up as

if from the soil.

In Salamanca, where likewise he and his were to figure in the future, the personal history of Ignatius is briefly told. In ten or twelve days after his arrival, he was thrown into chains. He spent twenty-two days in prison. When released, with the same commendation for himself and his doctrine as he had received at Alcalà, but with a similar restriction on his action, he thought it was not worth his while to repeat the same experiences at the same cost. So, in spite of all the eloquence of dissuasion brought to bear on him by friends, he took a new departure, which seemed plausible to him, and therefore feasible. He would try his fortunes in another land, and continue his studies in the greatest philosophical and theological centre of the world, the University of Paris.

To any one who judged of things by an ordinary standard, the project was not feasible. War was raging between Spain and France; the roads were infested with hostile soldiery; many murders and robberies, committed on the persons of travellers, were recently reported. But these and other considerations of the kind had no weight with Loyola, to stay him in a course once deliberately adopted. Accepting some alms from friends at Barcelona, to obtain on the way the necessaries of life, he accomplished on foot the whole journey from Barcelona to the French capital; where he arrived at the beginning of February, A.D. 1528.

He has now had experience of prisons and chains, on the

charge of teaching error, or of being a dangerous enthusiast. One of the calmest and coolest of men, who never acted, but he first calculated, and who never allowed himself to approach a conclusion, without first freeing himself from all bias and impulse, he had suffered repeated arrest for setting people beside themselves, for moving them to give up all they had in behalf of piety, or charity, and inducing them to go and live on alms themselves; nay, perhaps throw in their lives, talents and acquirements, to serve others gratis. The founder of the Jesuits, himself the first of an Order which has the reputation of being the staunchest upholder, as well of authority in every rank of society, as of the truths taught by the Catholic Church, was put in chains, or arraigned by the ecclesiastical authorities almost wherever he appeared, though always acquitted as blameless.

In a letter written at a subsequent period of his life to King John III of Portugal, Ignatius sums up his experiences, as including two imprisonments, at Alcalà and Salamanca; three judicial investigations, at Alcalà, Salamanca, and Paris; later on, another process at Paris; then one at Venice; finally another at Rome; – eight investigations about this one man in Spain, France, and Italy.¹⁰ Wherever he came, in after life, it passed as a proverb among the Fathers, that his appearance was the sure harbinger of a storm, soon to break out against them somewhere, in the social or religious world. He braved all this fury in his own manner, weighing as deliberately every word he spoke, and

¹⁰ Genelli, *Life of St. Ignatius Loyola*, p. 351.

measuring every step he took, as when he had stood in the breach of the ramparts at Pampeluna. But his personal experience made him commit to the sacred keeping of the "Spiritual Exercises" an important principle of liberal and humane prudence. It is couched in the first words of his little book, to guide teacher and learner alike. He says: —

"In the first place, it is to be supposed that every pious Christian man should be more ready to interpret any obscure proposition of another in a good rather than a bad sense. If, however, he cannot defend the proposition in any way, let him inquire of the speaker himself; and, if then the speaker is found to be mistaken in sentiment or understanding, let him correct the same kindly. If this is not enough, let him employ all available means to render him sound in principle and secure from error."

How far the personal experiences of its founder attached by a law of heritage to his Order, I can hardly undertake to describe. But, just for the sake of completing the family picture, I will mention the heads of a doleful list, which an historian of the Society catalogues. He enumerates, as objects of attack and misrepresentation, the founder himself, the name of the Society of Jesus, the dress, rules, manners, books, doctrine, schools, sermons; the poverty, obedience, gratuitous service of the Jesuits; that they affected a kind of literary empire, under the spur of an intolerable ambition; that they were lightly tintured, and had just sipped of many things, of which they had nothing solid to offer; yes, that they wanted to have it believed there

was no sanctuary of the Muses, no shrine of sacred or human wisdom in existence, outside of their own colleges; that, from these offices of theirs, all arts and sciences came forth, done up in the best style. "In fine, whatever they do or don't do, granted that there are many false charges which their enemies concoct against them, – things too extreme to be believed, – granted that they are acquitted of many vices laid to their account, never certainly will they escape the suspicion, at least, which these charges excite."¹¹ We believe it. There is a good homely English proverb which expresses the very same idea – about the happy adhesiveness of a clayey compound when cleverly thrown.

This retrospect of history was taken, exactly one hundred years after the foundation of the Order. The story had begun some thirteen years before it was founded. When Ignatius became a responsible leader with associates, he had recourse more than once to the process of justice, to clear his reputation in full form. But, beyond the cases which rendered such defence prudent and necessary, his practical policy was expressed in a practical maxim, which after him his successor, James Laynez, had often in his mouth: *Deus faxit ne unquam male loquantur et vera dicant!* "God grant they never talk ill of me and be saying the truth!" Indeed, as there is no use in trying to change men, for they will never be born anew, Ignatius looked rather in another direction for the solution of difficulties; expecting that troubles, which defied other treatment, might still not survive

¹¹ Imago Primi Sæculi, lib. iv, cap. ix, pp. 521-2; De Calumniis.

their authors. Speaking of a powerful adversary, who was raising a great storm at Toledo and Alcalà, and whom it took the royal council and then a brief from the Pope to quell, Ignatius said of him to Ribadeneira: "He is old, the Society is young; naturally the Society will live longer than he will." The same dignitary, suppressed though he was, rose again in violent opposition. Whereupon Jouvancy makes the apt remark: "So difficult is it for even the most eminent men, and so rare a thing, when once they have conceived a notion, to get it out of their heads again!"¹² No, men are not born anew.

It is time now to contemplate Ignatius of Loyola at Paris, where some of the most precious elements in his educational experience are to be acquired.

¹² Jouvancy, *Epitome Hist. S. J.*, p. 168, ad annum 1551.

CHAPTER III

THE UNIVERSITY OF PARIS. ROME

Voluntary poverty, the austere manner of life, the ungrateful labor of studies, and the perpetual self-discipline of a mind like his, ever bent on lofty thoughts and endeavoring to dominate the very first movements of his soul, all these conditions, added to the climate and the nature of the situation in which Ignatius found himself at Paris, brought such a strain to bear on his broken-down constitution, that, to keep up his course at all, he had to interrupt it awhile, and give some relief to his overtaxed body, or, as he held it to be, his "beast of burden."

And what about the studies themselves? If they had been a brilliant success thus far, they could scarcely have outlived such conditions of existence. As it was, they were as good as if they had never begun; or somewhat worse. He had gone about them the wrong way. Whatever solidity of learning he had kept objectively in view, something else, equally important with solidity, had been unwittingly omitted. That was a good method. Logic, Philosophy, and Theology, all taken up together, and with such compendious haste, now went together in his mind like a machine out of joint; and his speed was *nil*! The Latin language itself, the indispensable vehicle of all learning, was just so far possessed by him as to show him that, to be of any real use, it had better be commenced all over again.

Here his character asserted itself. And in no particular of his life is he more like himself, more thorough, more of a brave cavalier, "governing himself, in great things and small, by reasons most high," than when, having little facility for such pursuits, and less inclination, he makes up his mind, after a short breathing spell, to sit down again at the age of thirty-seven years, and resume his Latin declensions! In the college of Montague, he spends about two years acquiring this tongue. Meanwhile, he tries various plans to find wherewithal to live.

I need not dwell on the nature of this great centre into which Ignatius had penetrated, an unknown stranger, just one of its tens of thousands of scholars. It had more than two scores of colleges. To this, the queen of universities, though she was going to be no kind alma mater to him and his Order, still the recollections of Loyola in his future legislation would always turn back with reverence. His first Professors for the Roman College, the typical institution of the Society, would be taken from those of his men who were Doctors of this university. And, whatever might be the moral condition and the religious lassitude of the university men, as compared with this penniless stranger, in 1529, occasions were to come in after times, when they showed themselves not unworthy of the enemy whom they fought to the death. When the plague of 1580 made a desert about them, the university men and the Jesuits, otherwise never seen together, save in the lists and face to face, now were everywhere, and fell fast, side by side on the field of Christian charity.

For the understanding of the Jesuit system, in its origin and its form, attention must always be paid, in the first place, to the kinship subsisting between it and the Paris University. There are, besides, many other degrees of relationship, which do not go unacknowledged, in the formation of the *Ratio Studiorum*. The system of the English universities may be recognized in the line of ancestry. Whatever was best anywhere enters the pedigree; as Lord Bacon takes note, when delivering himself like a good philosopher, but also like a good Protestant, he eulogizes and stigmatizes in the same breath: "The ancient wisdom of the best times," he says, "did always make a just complaint, that states were too busy with their laws, and too negligent in point of education; which excellent part of the ancient discipline hath been in some sort revived, of late times, by the colleges of the Jesuits; of whom, although in regard of their superstition I may say, '*quo meliores, eo deteriores*'; yet in regard of this, and some other points concerning human learning and moral matters, I may say, as Agesilaus said to his enemy Pharnabaus, '*Talis quum sis, utinam noster esses*.'"¹³

In the University of Paris, then, as his real alma mater, Ignatius commenced his course of Philosophy in the year 1529. He finished it by standing successfully the severe examination, called *examen lapideum*, "the rocky test," considered the most searching of all in the Paris Academy. He thus became a Master of Arts, after Easter, A.D. 1534; having become Licentiate in the

¹³ Advancement of Learning, book i; Philadelphia edit. 1841, vol. i, p. 167.

previous year. Particulars about his four examiners in the "rocky test," his graduation, the degrees of his companions, with the dates, as found in the Paris records, are given by the Bollandists.¹⁴

He now entered on his theological studies. It was evident that the obstructions, which had thwarted so many of his efforts heretofore, were disappearing one by one. And more than that; the means were being placed in his hands for the great work before him. These means were a company of men. He was in the midst of a devoted little band, each one of whom he had won individually. They were Peter Lefèvre and Francis Xavier; James Lainez and Alphonsus Salmeron, both of them mere youths; there were Claude Le Jay, John Coduri, Nicholas Bobadilla, Simon Rodriguez; and lastly, the only one who at this time was a Priest among their number, Pasquier Brouet. Among these, never at their head though considered a father by all, never leading the way, though on that account showing himself the more effectively a leader, Ignatius was all in all to each one of them. He had previously acquired some valuable experience in selecting and forming companions. But such as had gathered round him in Spain were no longer with him. Each one of his present party was a picked man.

When six of them were sufficiently advanced, he and they held a solemnity, which was the real birthday of the Society of Jesus. On the fifteenth day of August, 1534, they took a vow, in the church of the Blessed Virgin, at Montmartre in Paris. They

¹⁴ Month of July, tom. vii; auct. J. P., § xviii, pp. 443-4.

bound themselves to renounce all their goods by a given date, and betake themselves to the Holy Land; failing in that, they would throw themselves at the feet of the Sovereign Pontiff, and offer him their absolute service. Meanwhile they pursued their studies; and, as each of the two following years brought round the fifteenth day of August, it found them in the same place, and with the same solemnity, and with an enlarged number, renewing this vow. The legal birthday of the Order came only with the Papal charter on September 27, 1540.

I shall pass over the movements of Loyola, when bidden to go and recuperate in his native climate. He returned to Spain, in 1535, leaving his companions to study till 1537; and he settled the affairs of his young Spanish associates at their homes. All, when the time came, disposed of their goods in a summary way. They gave to the poor, reserving nothing, except what would pay their way to Venice, and thence to the East. Their principle was, *Dispersit, dedit pauperibus*, "He hath distributed, he hath given to the poor." Besides this, Xavier, at the date appointed, gave up the last stage of his theological studies, and resigned the glory of receiving the Doctor's cap in Paris; the brilliant young Professor sacrificed the one thing which had appealed most powerfully to his ambition and imagination. Laynez was recuperating from a severe illness, and could do scarcely more than move. Nevertheless they are all in Venice, when the early spring of 1537 arrives.

Ignatius himself, meeting them there, has accomplished the

work which faced him thirteen years before, and which he had taken in hand with his Latin grammar. He is now forty-six years of age.

There are three lines of activity, in which the ability and energy of Ignatius Loyola stand out before the world. One is the capacity he showed as a governor or leader of men; another is a similar competency to direct souls in the spiritual life; the third is that, which we are considering at present, his legislative genius in the intellectual order. Admitting the innate talent which must have been the basis and foundation of his gift for governing, we may affirm of all the rest, that the best part of his sagacity and tact had been acquired by personal experience. He learnt how to act by suffering. He perfected his natural gift of guiding and commanding by first submitting to all the contingencies of human life.

We may develop the meaning of this in the present matter, pedagogy; and the meaning of it will help to unfold the subject. In quest of the necessities of life, he spent intervals of his studious career in travelling from Paris to a great distance. He found himself returning each year to Belgium, always on foot: he visited Rouen, and even reached London, to address the Spanish merchants there. It does not seem to have been parsimony on their side that kept him in such straitened circumstances. It was his principles which were not all in keeping with his conditions of life. He was endeavoring to combine the life of a student with absolute poverty; and he aggravated the inconveniences of

such a state of dependence by placing no limits to the exercise of his charity. It was his deliberate choice; for he fed his mind continuously upon the life and example of the King, to whom he had sworn his service, Christ poor and in labor from his youth. He spoke afterwards from the wisdom of experience, when he said, that in absolute penury the pursuit of science cannot easily subsist, and the culture of the mind is impeded by the duties of providing for the body. Hence he legislated that, though poverty was to be the basis of his Institute, still the members, as long as they were engaged in studies, should be set free from all care of seeking the means of subsistence.

He had endeavored to combine a life of apostolic ministrations, though not yet a Priest, with that requisite absorption of mind, which alone can warrant scholastic success. And he saw what it had come to. The very esteem and love, which he entertained for the exercises of the higher spiritual life, interrupted with intrusive thoughts that application to study, which was the duty in hand. In order that no such intrusion of even the most sacred pursuits should obstruct the onward progress of the members in learning, he defined by rule the measure of such occupations, as long as study was the main duty.

Diseases weakened him. Therefore he took the greatest pains to protect the health of the members. While he lived, he did this with a personal and paternal solicitude. In his Institute, he provided the same for the future.

On commencing his studies, he embraced many branches at

the same time; and he had suffered all the consequences of disorder. Grasping at too many things, he lost all; and he had then to retrieve all with loss of time. To obviate any recurrence of such costly experiences, he provided that the courses followed in the Society should have nothing disordered in them, nothing mutilated or curtailed; everything was to be in method and system; until, system and method having been carried out in every line, and the special good of each department having been secured sufficiently for the general plan, specialized perfection should be consulted, after all that; and this was to be the appointed life of individuals, while a rounded and complete education remained the culture of all.

Once in later years he let fall these words, relative to his early experience: "He would very much question whether another but himself, having to struggle with so many difficulties and obstacles in the course of his studies, would have given so long a time to the acquisition of the sciences."¹⁵ Thus then was he oppressed with poverty, without the satisfaction of acting under orders; suffering so many diseases, and yet looking neither to honor, dignity, nor other human reward, such as is wont to draw men on, and animate them under fatigue; finding no pleasure nor satisfaction in the life of studies, an inducement which is so great an alleviation to mortals in the work before them. And, in all these respects, he was quite unlike the very men whom he singled out, and enlisted in the new service of devotion; unlike Francis

¹⁵ Genelli, *Life of St. Ignatius Loyola*, part i, ch. 8.

Xavier, who had seen with perfect indifference all his brothers take to their ancestral profession of arms, or to a courtier's life, while he himself, with the whole force of an ambitious soul, ran on successfully and brilliantly in his chosen career, as a Professor; unlike Laynez and Salmeron, whose extraordinary gifts had made them Doctors of Philosophy and Divinity, while still, in age, little more than mere youths; very unlike by nature to the gentle make of Lefèvre, who began life as a shepherd boy, and ever retained a pastoral sweetness of character. Unlike all of them, Loyola, a soldier born and bred, and still true to his profession, discarded every consideration of taste, comfort, and convenience, in view of one objective point to be reached: through thirteen years he struggled towards it; and, when that time of probation was over, he was a marked man. According to the law, that like attracts like, and like begets like, he was surrounded by a company of marked men, few if you count their number, many if you consider the type. His name was widely known, and favorably so. When he had been paying five times over the price of his daily bread, by travelling to Belgium, to Rouen, and London, and collecting there some Spanish florins, the event seemed to show that he had been but opening the door, here and there and everywhere, for his colleges and universities in the future; albeit, if they came, adversaries came too, in proportion. But clouds and storms purify the air. When they come again, they will still leave the air the clearer for their coming. If the laws of human conduct are consistent in one way,

they are consistent in another. The disturbance comes, but it does its work and goes.

M. Cretineau-Joly, the popular French historian in our own times, speaking of events at a later juncture in the life of Loyola, makes the following observation: "Loyola," he says, "could apply to himself admirably well that proverb which says, 'When a Spaniard is driving a nail into the wall, and his hammer breaks, the Spaniard will drive the nail in with his head!'" Loyola would have his idea go through at any cost.

We shall now follow him to Italy and Rome.

In the year 1537, Rome was not quite the luxurious capital which had fallen under the sword of the Constable of Bourbon. The eternal city, whose Papal Sovereigns have left it on record from time immemorial, that in no part of the world were they less recognized as lords than in their own city, had undergone a purification, which differed, not substantially, but only in its consequences, from what was called for, over half the countries of Europe. The riches, the luxury, the idleness, which elsewhere resulted in a complete change of religious history for many of the northern nations, had here brought about a catastrophe which sobered minds. And no longer an exclusive absorption in elaborate sloth prevented a large portion of the influential element here from doing honor to the Queen of European civilization, by doing good to the world.

All roads still led to Rome. Thence too all roads diverged. It was still true, that whatever commanded this centre could reach

out, if only by the force of prestige, to the uttermost limits of the civilized domain. Whatever this venerable source of authority chartered to go on its way, in strength and benediction, had reason to behold, in the privilege so bestowed, the auspicious opening of a useful career, intellectual or moral. It is so to-day, though not in a temporal sense. The charter, or confirmation, or bull, which conveys the recognition of the Church's Head to a project, a cause, or an institute, bestows thereupon a moral power which naturally transcends every franchise in the gift of the most powerful governments. Compared with it, they are local. And, standing no comparison with it, under a moral aspect, they do not pretend to such a power as touches the inner conscience of nations.

When therefore Ignatius turned to the great Rome, he was like the skilful commander whom he describes in a certain place; he was possessing himself of the vantage-ground, taking the citadel. It would be more correct to say, as all history avers, that he meant to defend that citadel, the See of Rome. He had waited nearly a year at Venice, to carry out his project of voyaging to Jerusalem. War made that impossible. Now, in accordance with the express proviso in their vow, he and his companions repaired to Rome, and offered their services to the spiritual head of Christendom.

To win approbation for a new religious institute was no easy matter; then less than ever. The recent occurrences in the North had been due to this, among other moral causes, that the later history of certain religious orders, which centuries before had

begun one way, latterly had taken a novel and fatal turn. Still, in spite of criticism and hostility, chiefly in the high places, Ignatius received at length the approving word of the Pope; and his Institute was chartered with a bull of confirmation. Henceforth, the evolution of events belongs to general history. What concerns us, in this chartering of the plan and Institute of Ignatius Loyola, is the new character it gave to education, and the epoch it made in the intellectual history of the world. To explain this matter, we may follow briefly the deliberations which the Fathers held, and in the course of which, among other conclusions, they came to decide upon reëstablishing education.

It was the fourth of May, 1539, a year and a half before their services were finally accepted by the Pope. Such of the ten members as were then in Rome occupied themselves, after the labors of the day, in nightly deliberations, which were protracted during three months. They decreed, among other things, that they should teach boys and uncultured persons the necessary points of Christian doctrine, at least once a year, and for a definite time. This decree obviously is not about that secondary and superior education of youth, which is our subject; neither does it concern primary education, of which there is nowhere question in the Institute of the Jesuits. But, as the Constitution subsequently drawn up says, "this work of charity, in the Divine service, is more likely to be consigned to oblivion, and to pass into disuse, than other duties more specious in their character,

as preaching," etc.¹⁶

Teaching Christian doctrine pertains to the duty of those who have the ordinary care of souls. No duty of this kind, as belonging to the ordinary sphere of the Church's clergy, would Ignatius assume as characteristic of his own Institute, except this one. He was, indeed, more than ready to throw in his contribution of personal zeal and charity, for the furtherance of all kinds of benevolence and beneficence. Personally, at the cost of untiring activity, he sowed, as Genelli well observes, the first seeds of those ameliorations in social life, and of those humane institutions, which are so marked a feature of later ages.¹⁷ He was an original benefactor of humanity at the turning-point of modern history, which has since become an era of social organized beneficence. Urban VIII solemnly testifies, that Ignatius organized homes for orphans, for catechumens, for unprovided women; that the poor and the sick, that children and the ignorant and prisoners, were all objects of his personal solicitude.¹⁸ These works of zeal and charity became, in subsequent years, the specific reasons of existence for various other communities, which rose in order and in number. But he did not adopt them as specific in his Institute; nor did he assume as characteristic anything within the province of the ordinary parochial clergy, except the teaching of Christian doctrine to

¹⁶ Bollandists, as above, nn. 313-4; *ibid.*, Suarez, Nigronius, and others.

¹⁷ Genelli, *Life of St. Ignatius Loyola*, part ii, ch. 13.

¹⁸ *Bulla canoniz. S. Ign. de Loyola*, § 22.

boys and uncultured persons. The rest he attended to, while not provided for; ready to drop them, when provision should be made for them.

But he did assume five works, which were outside of the ordinary lines; and, among them, is the subject of our study, the Education of Youth.¹⁹ As the selection of all these specialties for his Institute reveal the commander's eye resting on a field, where many issues were being fought out, so, in particular, his selection of education as a specialty betrayed the same masterly thought, in the institutions he projected, in the scope he proposed, and, above all, in the formation of his teachers.

There had been, among the Fathers deliberating, a difference of opinion, with respect to Christian doctrine. Bobadilla had dissented from making that work the subject of a special vow; and the others deferred to him. But there was unanimity with regard to every other topic of deliberation, including this one, "the education of youth, having colleges in universities."²⁰

As defined by Jesuit authors, the education of youth means the gratuitous teaching of Letters and Science, from almost the first beginnings of Grammar up to the culminating science of Sacred Theology, and that for boys and students of every kind, in schools open to all.²¹ Evidently these university men, who were engaged in drawing up the Institute, considered that, if the

¹⁹ Bollandists, nn. 313-4; 317.

²⁰ Bollandists, July, tom. vii, auct. J. P., §§ xxvii, xxviii.

²¹ Nigronius; Bollandists, n. 317.

greatest Professor's talents are well spent in the exposition of the gravest doctrines in Theology, Philosophy, and Science, neither he, nor any one else, is too great to be a schoolmaster, a tutor, and a father, to the boy passing from childhood on to the state of manhood, – that boyhood which, as Clement of Alexandria says, furnishes the very milk of age, and from which the constitution of the man receives its temper and complexion.

It is requisite here to observe, that there was no such thing in existence, as State Education. Two reasons may briefly be mentioned for this, one of them intrinsic to the question, the other an historical fact. The intrinsic and essential reason was the sacred character of education, as being an original function, belonging to the primary relations of parents and child. States, or organized commonwealths, come only in the third or fourth degree of human society. It was much later, in that short interval between the extinction of the Society of Jesus and the outburst of the French Revolution, that new theories came to be proclaimed, as La Chalotais did openly proclaim them, of a bald and blank deism in social life, and therefore of secularizing education. Between deism and secularization the connection was reasonable. For, if the rights of God went by the board, there was no reason why the rights of parents and children should remain. All alike, the persons and "souls of men,"²² fell back into the condition in which Christianity had found them; they became chattels of the state, mannikins of a bureau in peace, "food for

²² Apocalypse, ch. xviii, 13.

powder" in war.

The other reason was an historical fact. For all the purposes of charity, mercy, and philanthropy, there were powers in existence, as part of the normal religious life of general Christian society. They were the same powers that had made Christendom, and had carried it on so far as the Christian world, the same to which we owe the civilization of to-day. More than that. As there is not a single work of charity or mercy, say St. Thomas Aquinas, which may not be made the object of an institution, religious men or women devoting their lives as a service to God, in a special service towards their neighbors; so, in point of fact, there were very few such objects which had not originated some service of religious self-consecration in their behalf.

Now, as operating on education in particular, the powers in the world were, as they had been, almost entirely clerical or religious. In the universities, there were clergymen and Religious. All the great institutions had the religious cast about them. The old ones have it still. Traces of it hang about Oxford and Cambridge. The Church founded them and supervised them. Kings protected them. And the highest outcome of their schools was Divinity in its widest sense; that is to say, the triple knowledge of God, and of man as signed with the light of God's countenance, and of nature as bearing the impress of God's footprint. As it was in the universities, so, outside too, all pedagogic influence had rested with religious men.

But no one of all these religious powers was bound by

its constitution to this labor of education, which Loyola now, formally and expressly, assumed as part of his work. It is at this stage of history, that education enters into the fundamental plan of a Religious Order. This is a fact, and an epoch, of prime importance in Pedagogics.

For, inasmuch as education entered thus into the plan of a Religious Order, it became the vocation of a moral body, which, while incorporated like other bodies, did not confine itself, like single universities, to limited circumstances of place; it was a body diffusive. And so with regard to conditions of time; though all corporations give an assurance of perpetuity, a diffusive body like this does more; it multiplies the assurance, in proportion to its own diffusiveness.

And again, inasmuch as the body which undertook the work of education was a religious one, bound to poverty, it guaranteed that the members would endow the work, at their own cost, with that which is the first, the essential, and most expensive endowment, among all others, – the labors, the attainments, and the lives of competent men, all gratuitously given. This endowment, which is so substantial, is besides so far-reaching, that no other temporal foundation would be needed, were it not that the necessities of life, and the apparatus for their work, are still necessary to living men, even though they live in personal poverty.

Thus then it was that Ignatius took in charge the secondary and superior education of the Christian world, as far as his services

should be called for: he threw into the work the endowment of a Religious Order. This, as the sequel proved, meant the whole revival of learning. Lord Bacon bears witness to it in a few words, when he says, that the Jesuits "partly in themselves, and partly by the emulation and provocation of their example, have much quickened and strengthened the state of learning."²³ Father Daniel gives some of the details in a summary way. He says: "The exclusively University régime of the late centuries replaced, for a notable portion of students, by a scholastic discipline much more complete; Scholastic Philosophy and Theology renovated, through the care applied to prevent young men from throwing themselves too early into the disputes of the schools; in fine, Literature and Grammar resuming the place they had lost in the twelfth century, and, over and above that, enjoying the new resources created for their use by the Renaissance; all this I call a capital fact in the history of the human mind, and even in the history of the Church."²⁴

After the time of Ignatius, other religious congregations, fortified with their own special means for respective departments of activity, entered upon the same general field of work. They were the Oratorians, the Barnabites, the Fathers of the Pious Schools, the Brothers of the Christian Schools, and others whose names may occur in the course of this essay. And, for the

²³ Advancement of Learning, book i, p. 176; Phila. edit.

²⁴ Père Charles Daniel S. J., *Des Études Classiques dans la Société Chrétienne*, ch. 8, La Concile de Trente; 1853.

education of women, inferior and superior alike, congregations of devoted religious women came into being, and opened their convents to supply the best and highest culture.

For fear that, in the execution of this plan, and in their other enterprises of devotion and zeal, any secondary intentions or results, with regard to power and office, might mar the purity of the work and defeat the main object, the same men, whose future under the generalship of such a leader was about to open as one of transcendent influence in the civilized world, bound themselves by vow never to accept any dignity or office in the Church. Naturally they should keep aloof from affairs of state. In fact, it would be incompatible with their own purposes of literary and scientific competence, to leave themselves at the mercy of other men's views, and be drafted into posts outside of the Institute, and be placed in an impossible situation for working out the specific end intended. It would be suicidal too. Just when a man was capable of continuing his kind, he would be lost to the body, and be rendered incapable thereby of propagating his own type of eminence. Besides, without touching upon the inner reasons of the spiritual life, which made this resignation of all honors desirable, it is a fact standing out in clear relief, as history sketches the marvellous fecundity of an Order requiring such a high level of attainments, that many of the choicest souls have felt specially attracted to a kind of life, which at one and the same time satisfied their ideas of Christian perfection, and cut them off from all the paths of worldly glory.

And now, to mention in the last place another point, which is equally important for understanding the educational history of the Order, and to the general mind is equally obscure with some of those mentioned already, there was introduced the principle of religious obedience. It was sanctioned by a unanimous vote.²⁵ The Fathers had concluded the first deliberation, whether they should form a society at all; and they had decided in the affirmative sense.²⁶ Then the question took this phase. If they were to found a closely-knitted society, they could do so only by assuming a strict bond. That was none other than a strict obedience.

On this head, as on all others that came in order, they began the deliberation by reasoning, one day, in an adverse sense, all having prepared their minds to emphasize every objection which they could find against it. The day following, they argued in a positive sense. The motives in favor of strict obedience won their unanimous assent. They were such as these: —

If this congregation undertook the charge of affairs, and the members were not under orders, no one could be held responsible for an exact administration of the charge. If the body were not bound together by obedience, it could not long persevere; yet this was their first intention, to remain associated in a permanent body. Whence they concluded that scattered as they would be, and already had been, in assiduous and diverse labors, they must

²⁵ Bollandists, auct. J. P., nn. 293-7.

²⁶ Bollandists, n. 292.

be united by a strict principle of subordination, if they were to remain such a body. Another argued thus: Obedience begets heroism of virtue; since the truly obedient man is most prompt to execute whatever duty is assigned him by one, whom, as by a religious act, he regards as being in the place of God, and signifying to him God's will: wherefore obedience and heroism go together.

This reasoning seems to be enforced by the history of all great nations, in the crises of their military and other public affairs. But, as is clear, the principles of religious obedience are of a different order; they are on a higher plane; and they reach much farther in time and eternity, than those of obedience elsewhere.

Here then we discern, sufficiently for present purposes, the meaning and historical location of this Institute. The members have cut themselves off from the possession of all private property, by the voluntary engagement to poverty, and thereby they have prepared the endowment, on which education will chiefly rest, – that is to say, the endowment consisting of the men to teach, and their services tendered gratis. Position and dignity are alike rendered inaccessible by an express vow of the members professed. Obedience keeps the organization mobile as a company of trained soldiers. And, if any observant mind, well acquainted with the course of human affairs, detects in these principles some reasons for success, normal, habitual, and regular, in the face of unnumbered obstacles, and of unremitting hostility, his view will be singularly corroborated when he rises

to a plane higher, and regards the same principles as "religious," carrying with them the sanction of divine worship; which I should be loath to call "enthusiasm," much less "fanaticism." These sentiments are never very prudent, nor enlightened, nor cool; they are either very natural or are short-lived. A mild fever of fanaticism can scarcely produce high results; and a high fever of the same can scarcely last three hundred and fifty years, with perpetuity still threatening. But I would call this phenomenon, in its origin, religious devotion; in its consequences, a supernatural efficiency; and, taking it all in all, that which is called a grace of vocation.

On the 27th day of September, 1540, the Society of Jesus received from the See of Rome its bull of confirmation, by which it became a chartered body of the Church. While these pages were being penned, the 27th day of September came by, 1890. It was the anniversary of that foundation, three hundred and fifty years ago.

CHAPTER IV

COLLEGES AS PROPOSED IN THE JESUIT CONSTITUTION

The written rule about the system of education is found in a double stage of development. The first is that in which Loyola left it: it gives us the outline. The second is that in which Aquaviva completed it: this presents us with the finished picture. Likewise in the historical course of administration out in the world, the development is twofold. It runs its first course from Loyola to Aquaviva, while experience was still tentative. Its second course was subsequent to Aquaviva, when experience, having gathered in its results, had only to apply the approved form. This was subject thenceforth to none but incidental changes, as times and places change. And, for these contingencies, the application remained expressly and always pliable.

Hence, whatever was embodied in the *Ratio Studiorum*, as completed, had been the result of the most varied experience before legislating, an experience in the life of the Order extending over fifty-nine years. Whatever this universal experience had not yielded as a positive result, or as applicable to all places, was not embodied. Teachers are different; national customs vary; vernacular tongues are not the same. With regard to these mutable elements, the maxim of the Order in studies, in

teaching, in conducting colleges, was the same as that which it proposed to itself in the various other functions of practical life. An exponent of the Institute states the maxim thus: "One should have a most exact knowledge of the country, nation, city, manner of government, manners of the people, states of life, inclinations, etc.; and this from histories, from intercourse, etc."²⁷ General indications alone are given with regard to these variable factors. The same is done with respect to new sciences, which from the time of the Renaissance were felt to be approaching and developing. Subsequent legislation arises to meet them as they come.

While the Fathers were carrying on the same deliberations to which I referred in the preceding chapter, a resolution was taken to leave the drafting of a Constitution in the hands of those who should remain in Italy. Circumscribing the task still more, they decided to appoint a committee of two, who should address themselves to this work, and report to the rest. The general assembly when convened would issue the final decree. Whatever that should be, such of those present as might then be absent hereby endorsed it beforehand.

Their small number of ten was already reduced to six members present, the other four being scattered in divers countries. They designated as a commission Fathers Ignatius and John Coduri. Soon afterwards Coduri died, and the rest were distributed through the countries of Europe, Africa, and the far

²⁷ Gagliardi.

East. During the following years, Laynez, who was for some time Provincial of Italy, remained more regularly than the rest within the reach of Ignatius. For this reason, therefore, besides several others, we may understand why Ignatius paid such a high tribute to this eminent man, when he said, as Ribadeneira tells us, that "to no one of the first Fathers did the Society owe more than to Laynez." Whereupon the historian Sacchini observes: "This, I believe, he said of Laynez, not only on account of the other eminent merits of so great a man, and, in particular, for devising or arranging the system of Colleges; but most especially because the foundations, on which this Order largely rests, were new, and therefore likely to excite astonishment; and Laynez, having at command the resources of a vast erudition, was the person to confirm and commend them to public opinion. And that this praise was deserved by Laynez will appear less dubious to any one who considers that other period also, during which he was himself General; if one reckons how many points, as yet unshaped and inceptive, in the management of the Society, were reduced to form and perfected by Laynez; how widely it was propagated and defended by him."²⁸

But to return to Ignatius. After ten years of government, he gathered together in Rome such of the first Fathers as could be had, besides representatives from all the Provinces. Forty-seven members were present. He submitted to them, in general assembly, the Constitution as now drawn up, and as acted upon

²⁸ Hist. S. J., 2da pars, Lainius; ad annum 1564, n. 220, p. 340.

in practical life, during those ten years. The Jesuits present did not exhaust the number of those whose express opinions were desired. That not a single one of the principal Fathers might be omitted in the deliberation, he sent copies of the proposed code of laws to such as were absent. With the suggestions and approbations received from all these representative men he was not yet content. Two more years had elapsed when, having embodied the practical results of an ever-widening experience, he undertook to promulgate the Constitution, by virtue of the authority vested in him for that purpose. But he only promulgated the rule; he did not yet exercise his authority to the full, and impose it as binding. He desired that daily use might bring out still farther, how it felt under the test of being tried, amid so many races and nations. Thus 1553 came and went; and he waited, until the whole matter should be revised and approved once more by the entire Society in conclave. His death intervened in 1556.

Two years later, representatives from the twelve provinces of the Order met together, and elected James Laynez as successor to Father Ignatius. Examining once more this Constitution in all its parts, receiving the whole of it just as it stood with absolute unanimity, and with a degree of veneration, they exercised the supreme authority of the Order, and confirmed this as the written Constitution of the Society of Jesus. By this act nothing was wanting to it, even from the side of Papal authority. Yet, that every plenitude of solemnity might be added to it, they presented it to the Sovereign Pontiff, Paul IV, who committed the code to

four Cardinals for accurate revision. The commission returned it, without having altered a word, From that time, whatever general legislation has been added, has entered into the *corpus juris*, or "Institute" at large, as supplementing or explaining the "Constitution," which remains the fundamental instrument of the Institute.

In the Constitution there are ten parts. The fourth is on studies. In length, this fourth part alone fills up some twenty-eight out of one hundred and eleven quarto pages in all, as it stands printed in the latest Roman edition. The legislation about studies is thus seen to be one-fourth of the whole. It has seventeen chapters. In one of them, on the Method and Order to be observed in treating the Sciences, the founder observes that a number of points "will be treated of separately, in some document approved by the General Superior." This is the express warrant, contained in the Constitution, for the future *Ratio Studiorum*, or System of Studies in the Society of Jesus. In the meantime, he legislates in a more general way. And he begins with a subject pre-eminently dear to him, the duty of gratitude. Since corporations are notoriously forgetful, and therefore ungrateful, he lays down in the first place the permanent duty of the Order towards benefactors: then he continues with other topics. They stand thus: —

The Founders of Colleges; and Benefactors. The Temporalities of Colleges. The Students or Scholastics, belonging to the Society. The Care to be taken of them, during the time of their Studies. The Learning they are to acquire. The

Assistance to be rendered them in various ways, to ensure their success in studies. The Schools attached to the Colleges of the Society, i.e. for external Students not belonging to the Order. The Advancement of Scholastics, belonging to the Order, in the Various Arts which can make them useful to their Neighbor. The Withdrawal of them from Studies. The Government of Colleges. On Admitting the Control of Universities into the Society. The Sciences to be taught in Universities of the Society. The Method and Order to be observed in treating the foregoing Sciences. The Books to be selected as Standards. Courses and Degrees. What concerns Good Morals. The Officials and Assistants in Universities.

Reserving the pedagogic explanation for the next part of this essay, I shall here sketch some of the more general ideas running through the whole legislation of Ignatius of Loyola; and, first, in the present chapter, I shall begin with his idea of Colleges.

Choosing personal poverty as the basis on which to rest this vast enterprise of education, he did not therefore mean to carry on expensive works of zeal, without the means of meeting the expense. Obviously, it is one thing not to have means, as a personal property, and therefore not to consume them on self; it is quite another, to have them and to use them for the good of others. The most self-denying men can use funds for the benefit of others; and can do so the better, the more they deny themselves. It was in this sense that, later on in the century, Cardinal Allen recognized the labors and needs of the English

Jesuit, Robert Parsons, who was the superior and companion of Edmund Campian, the former a leading star of Oxford, the latter, also an Oxford man, and, as Lord Burghley called him, "a diamond" of England. Since Queen Elizabeth was not benign enough to lend the Jesuits a little building-room on English soil, but preferred to lend them a halter at Tyburn, Parsons was engaged in founding English houses of higher studies in France and Spain, at Valladolid, Seville, Lisbon, Eu, and St. Omer. Cardinal Allen sent a contribution to the constructive Jesuit, writing, as he did so: "Apostolic men should not only despise money; they should also have it." And just in this sense was Ignatius himself a philosopher of no utopian school. So we may examine, with profit, the material and temporal conditions required in his Institute, for the establishment of public schools and universities. I shall endeavor to put these principles together and in order.²⁹

First, there should be a location provided with buildings and revenues, not merely sufficient for the present, but having reference to needful development.

Secondly, these material conditions include a reference to the maintenance of the faculty. The means must be provided to meet the daily necessities of the actual Professors, with adequate assistance of lay brothers belonging to the Order; also to support several substitute Professors; besides, to carry on the formation

²⁹ Chiefly from P. Enrico Vasco, S. J., *Il Ratio Studiorum Addattato ecc*, vol. i, cap. vii, n. 33, a private memoir, 1851.

of men, who will take the places of the present Professors, and so maintain the faculty as perpetual; moreover, to "provide for some more Scholastic Students of the Order, seeing that there are so many occupied in the service and promotion of the common weal." These conditions also include "a church for conducting spiritual ministrations in the service of others."³⁰

Carrying out this idea, Laynez, in 1564, promulgated a rule or "Form regarding the acceptance of Colleges." He laid down the conditions, on which alone the Society would take in charge either a Latin School, requiring a foundation for twenty Jesuits; or a Lyceum, with fifty persons; or a University, with seventy.³¹ Twenty-four years later, Father Aquaviva drew up a more complete and a final "Form," distributing colleges into the three classes, the lowest, the medium, and the highest. The lowest must have provision made for professing in the departments of Grammar, Humanities, Rhetoric, Languages, and a course of Moral Theology; – fifty Jesuits to be supported. The medium class of colleges consists of those whose founders desire, in addition to all the foregoing departments, a triennial course of Philosophy, which begins each year anew; eighty persons to be supported. The highest class is that of the Studium Generale, or University, in which, besides the above, there are professed Scholastic Theology, Sacred Scripture, Hebrew; one hundred

³⁰ Monumenta Germaniæ Pædagogica, ii, p. 71; Ratio Studiorum, etc., by G. M. Pachtler, S. J.; Berlin, 1887.

³¹ Ibid. Pachtler, p. 334 *seq.*

and twenty persons to be provided for. However, the countries of the Indies, as well as the northern countries of Europe, were not, for the present, brought under this ordinance.³²

Thirdly, the locality is to be such that, in the ordinary course of events, there should be no prospective likelihood of a deficiency in the concourse of students, and those of the right kind. As, on the side of the Jesuit Province, its educational forces are kept at least equal to the posts which it has undertaken to fill, so, on the side of the population, the prospect should correspond to this undertaking, and give assurance of filling the courses. Hence it was only in larger cities or towns that Ignatius contemplated the foundation of colleges; as the distich has it, contrasting the different fields of activity chosen by different orders in the Church: —

Bernardus valles, montes Benedictus amabat,
Oppida Franciscus, magnas Ignatius urbes.

That is to say, "The monks of Clairvaux loved their valleys; the Benedictines their mountain-tops; the Franciscans the rural towns; Ignatius the great cities."

This was the more obviously his idea, as we find him reluctantly granting permission for ministerial excursions through a country, if thereby the Fathers' influence in a great city be likely to suffer. He writes to Father Kessel, the Rector at

³² Ibid. Pachtler, p. 337 *seq.*

Cologne, where as yet the Society had no college of its own, that "under the circumstances he approves of Kessel's making a short excursion through the province, provided he and his companions are not long absent from the city, and do not sacrifice the main thing to what is accessory; but he does not give them permission to fix their abode out of the town, because places of less importance afford fewer occasions of gathering the desired fruit: and, besides, they must not leave so famous a university; their exertions will be more useful for the good of religion, in forming scholars to become priests and officers of the State, than all the pains they may bestow on the small towns and villages."³³ Again, when in 1547 he had accepted the donation of a church, buildings, and gardens at Tivoli from Louis Mendosa, he found the place not suited to the convenience of scholars; it was too near Rome, and yet too far; subsequently, the institution had to be transferred within the city."³⁴

Fourthly, in addition to these material and local conditions for the normal conduct of colleges, it is supposed that the external relations of political society are so far favorable, as at least to tolerate freedom of action on the part of this educational Institute. Such toleration was, as a general rule, not only the least that could be asked for, but the most that was enjoyed.

These are the chief conditions, material and temporal, which Ignatius requires. They give him a footing to commence his

³³ Genelli, part ii, ch. 8.

³⁴ Jouvancy, *Epitome Hist. S. J.*, Anno Christi, 1547.

work, and allow the animating principles of his Institute to come into play. The animating principles, to which I refer, may be reduced to three brief heads: First, an intellectual and moral scope, clearly defined, as I shall explain in the following chapters. Secondly, the distinct intention to promote rather the interests of public and universal order and enlightenment, than a mere local good of any city, country, province. Thirdly, a tendency in the intellectual institution itself to become rather a great one than a small one, with more degrees of instruction, more and more eminent Professors, a greater number of the right kind of scholars.³⁵

As to the forces available for all this, and the proportion of colleges to be manned in perpetuity, the mind of Ignatius was most express, and became more fixed from day to day. "Cut your cloak according to your cloth," he said to Oliver Manare, when the latter, on going to establish a college at Loretto, asked how he should distribute his men. Ignatius preferred to refuse Princes and Bishops their requests, excusing himself on the score of limited resources, than compromise the reputation of the Society, by an ill-advised assent.³⁶ And he said, as Polanco his secretary tells us, that "if anything ought to make him wish to live a longer time, it was that he might be severe in admitting men into the Order."³⁷ He did not want to have many members

³⁵ Vasco, vol. i, cap. vii, n. 33 seq.

³⁶ Orlandini, Bollandists, n. 843.

³⁷ Bollandists, n. 839.

in the Society; still less, too many engagements.

Having stated thus briefly the material conditions required by Ignatius, and the animating principles or motives which determined him, we are in a position to discern more distinctly the central object of his attention, that for which the material conditions were provided, that by which the ultimate objects were to be attained. It was the teaching body, the faculty, the "College," properly so called. The "College" was the body of educators who were sent to a place. For them the material conditions did but supply a local habitation, subsistence, books, apparatus. The very first decree quoted by Pachtler, from the first general assembly, uses the term "College" in this sense: "No college is to be *sent* to any place," etc.³⁸

It is only by derivation from this meaning that the term is applied to the buildings and appointments. It is the body of men that makes the institution. It is this also which makes the institution perpetual; and therefore must itself be so; and must have the material conditions provided for continuing itself, by means of a constant stream of younger men under formation, who will perpetuate the same work.

Now it would be an ideal conception of practical life to be looking for virtuous and erudite men, *virī boni simul et eruditi*, as Ignatius calls them, ever pouring into the Order, straight from the chairs of universities, from benefices, and posts of leisured ease; and, armed already with the full equipment of

³⁸ Monumenta Germaniæ Pædagogica, vol. ii, p. 72.

intellectual and moral endowments, presenting themselves and their services thenceforth, under the title of absolute poverty, to cities, provinces, and countries, which never had anything to do with their formation. "These men," says Ignatius, "are found to be few in number, and of these few the majority would prefer to rest, after so many labors already undergone. We apprehend that it will be difficult for this Society to grow, on the mere strength of those who are already both good and accomplished, *boni simul ac literati*; and this for two reasons, the great labors which this manner of life imposes, and the great self-abnegation needed. Therefore, ... another way has seemed good to adopt, that of admitting young men, who, by their good lives and their talents afford us ground to hope that they will grow up into virtuous and learned men, *in probos simul ac doctos viros*; of admitting also colleges, on those conditions which are expressed in the Apostolic briefs, whether these colleges be within universities, or independent: and, if within universities, whether these institutions themselves are committed to the care of the Society, or not... Wherefore, we shall first speak of the colleges; then of the universities," etc.³⁹

There were never wanting men of the former kind, already accomplished and of tried virtue, who offered themselves for this service of a lifetime. A noteworthy testimony to their numbers may be found in a dispute with Philip II of Spain, who objected to any moneys leaving the Jesuit Provinces of his realm, for

³⁹ Constitutiones S. J., pars iv, declarationes in procemium.

the service and maintenance of the great central college in Rome; and this, notwithstanding the fact that Spanish members were being maintained and formed there. The general assembly, gathered in Rome, 1565, discussed the difficulty; and one of the circumstances mentioned was this: "The Provinces of Spain did not need the assistance of the Roman College as much as others; since many entered the Society, already mature in age and accomplished in learning, so that they could be employed at once in public positions; nor had they to be taught, but they were able to teach others. . . . It was finally recommended that, to lessen the burden of expense on the Roman College, and in order that fewer scholastics need be called to Rome, each Province, as soon as convenient, should organize a general university; especially as there was already a sufficiency of students (members of the Order) and, besides, of Professors."⁴⁰ This was only twenty-six years after the foundation of the Society.

But, even with all the advantages accruing from these large contingents of learned men already formed, the idea of Ignatius, to train young men within the Order, was more practical for the formation of faculties; and it carried the general efficiency much further. Powerful and effective as the most pronounced personalities may be, when each striking character goes forward into the open field of battle and leads the way, they are not more powerful than when also qualified to move in the steady and regular march of the trained forces. Father Montmorency,

⁴⁰ Sacchini, pars iii, lib. i, nn. 36-42.

referring to the strength which comes of uniformity, sociability, and harmony, said, *Homo unus, homo nullus*, "A man alone is as good as no man at all."

Ignatius then, having perpetuity and development in view, and therefore the steady and trained development of talented and virtuous young men, would not accept foundations, except on the basis of endowment, just described. He had not learned in vain the lessons of Barcelona, Alcalà, Salamanca, and Paris. How wisely he acted is shown by the troubles, which later legislation reveals, upon this very point of inadequately endowed colleges. The questions of ill-endowed colleges, small colleges, too many colleges for the forces of a Province, are all excellently discussed and settled in the general assembly, which, in 1565, elected Francis Borgia to succeed Laynez. And "on the same day," says Sacchini, "the Fathers set the example of observing the decree which they had just made, with the same degree of severity with which they had made it; for, the letters of several Bishops and municipalities being read, in which foundations for five colleges were offered, they decided that no one of them should be admitted; and, besides, they gave the new General full authority to dissolve certain colleges already existing."⁴¹ In a similar vein, this was the theme of an elegant apology delivered before King Stephen by Father Campano, Provincial of Poland, who requested the King to desist from urging on the Society the

⁴¹ Sacchini, pars iii, Borgia; lib. i, nn. 36 seq.

multiplication of its institutions.⁴²

A tuition-fee paid by the scholar to the Professor, or to the institution, was nowhere contemplated. At Dijon, where Bossuet was afterwards a pupil, the magistrates when offering a college, in 1603, desired to supplement an inadequate endowment, by requiring a fee from the students. In the name of the Order, Father Cotton, the King's confessor, remonstrated; and Henri IV himself wrote to the Parliament of Bourgogne, desiring another arrangement to be made; which was accordingly done.⁴³ The foundation was always to be received as a gratuitous donation, for which the Order owed permanent gratitude. In turn, thenceforward, it gave gratuitously, and allowed of no recompense. "No obligations or conditions are to be admitted that would impair the integrity of our principle, which is: To give gratuitously, what we have received gratis."⁴⁴

Thus then the faculty, a competent and a permanent one, is installed. It is not one conspicuous for leisured ease. Professors and Scholastics alike are working for a purpose. They are a "college," in the sense of the Society of Jesus. Yet, if there is not leisured ease, but a life of work and self-denial, the system has been found to result in all the consequences which may be looked for in literary "ease with dignity"; and perhaps in more,

⁴² Sacchini, pars v, Claudius Aquaviva, tom. prior; lib. iv, n. 81.

⁴³ Recherches sur la Compagnie de Jésus en France au temps du Père Cotton, par le P. Prat, tom. ii, p. 296.

⁴⁴ Constituciones S. J., pars iv, cap. vii, n. 3.

since no one does more, than he who, in his own line, has as much as he can well do, and do well. System and method, the great means for making time manifold, become so absolutely necessary; and the singleness of intention in a religious life intensifies results. Then, after the general formation has been bestowed, in the consecutive higher studies of seven or nine years within the Order, the plan of Ignatius leaves open to individual talents the whole field of specialties, in Science and Literature. Hence, to speak of our own day, Secchi or Perry devotes himself to astronomy, Garucci to archæology, Strassmeyer to Oriental inscriptions, the De Backers and Sommervogel to bibliography, others to philology, mathematics, and the natural sciences; while five hundred and more writers follow the lines of their own inclinations, either for some directly useful purpose, or because their pursuit is in itself liberal.

CHAPTER V

COLLEGES FOUNDED AND ENDOWED

What was the response of the Christian world, when it had become alive to the nature of this new power in its midst, and to the proposal which the new power made? What did the answer come to, in the way of providing temporalities, necessary and sufficient? Strange enough! Loyola's own short official lifetime of fifteen years does not appear to have been too short, for the purpose of awakening the world with his idea; which, like a two-edged sword of his own make, not only aroused the keenest opposition at every thrust, and at his every onward step, but opened numberless resources in the apostolic, the charitable, and educational reserves of human nature.

This man, who had inserted in the authentic formula and charter of his Institute that watchword of his movements, "Defence and Advance"; who had taken the whole world for the field of his operations, in defending and advancing; this cavalier of a new military type, who had only to show himself upon the field to gather around him the flower of youth as well as mature age, from college and university, from doctor's chair and prince's throne, left behind him, as the work of fifteen years from the foundation of the Order, about one hundred colleges

and houses, distributed into twelve Provinces. The territorial divisions were named, after their chief centres, the Provinces of Portugal, Castile, Andalusia, Aragon, Italy, Naples, Sicily, Upper Germany, Lower Germany, France, Brazil, and the East Indies. Individuals under his orders had overrun Ireland, penetrated into Scotland, into Congo, Abyssinia, and Ethiopia. The East Indies, first traversed by Francis Xavier either on foot, or in unseaworthy vessels, signified the whole stretch of countries from Goa and Ceylon on the West, to Malacca, Japan, and the coast of China on the East. Some of this activity might be credited to apostolic zeal alone, were it not that, wherever the leaders advanced into the heart of a new country, it was always with the purpose, and generally with the result, that the country was to be occupied with educational institutions. De Backer notes this in another connection, when, in the preface to his great work of bibliography, "The Library of Writers of the Company of Jesus," he says: "Wherever a Jesuit set his foot, wherever there was founded a house, a college, a mission, there too arose apostles of another class, who labored, who taught, who wrote."⁴⁵

What this means, with regard to its strategic value, there is no need of our being told. The Duke of Parma, writing, in 1580, from the seat of war in the Netherlands to Philip II of Spain, said: "Your Majesty desired that I should build a citadel in Maestricht; I thought that a college of the Jesuits would be a fortress more likely to protect the inhabitants against the enemies of the Altar

⁴⁵ Bibliothèque des Écrivains de la Compagnie de Jésus, Preface, 1869.

and the Throne. I have built it."⁴⁶

Sixty years later, after the long generalship of Aquaviva, who during 34 years governed the Order with the ability of another Ignatius, the number of colleges was 372. Well might his immediate successor, Mutius Vitelleschi, writing to the whole Society about the Education of Youth, speak of the "beautiful and precious mass of gold, which we have in our hands to form and finish."⁴⁷

One hundred and fifty years after the death of Ignatius, the collegiate and university houses of education numbered 769. Two hundred years after the same date, when the Order was on the verge of universal suppression, under the action of University men, Parliamentarians, Jansenists, Philosophers, and of that new movement which was preparing the Revolution, the Jesuit educational institutions stood at the figure, 728. The colleges covered almost the whole world, distributed into 39 Provinces, besides 172 Missions in the less organized regions of the globe.⁴⁸

If we look at these 700 institutions of secondary and superior education, under the aspect of their constitution, that is to say, of their scope, their system, the supreme legislative and executive power which characterized them, we find that they were not so much a plurality of institutions, as a single one. Take the 92

⁴⁶ Crétineau-Joly; *Histoire Religieuse, Politique et Littéraire de la Compagnie de Jésus*, tom. ii, ch. iv, p. 176; troisième édit. 1851.

⁴⁷ *De Institutione Juventutis*; *Monumenta Germaniæ Pædagogica*, vol. ix, p. 61.

⁴⁸ *Monumenta Germaniæ Pædagogica*, vol. ii; Pachtler, p. xx.

colleges of France alone.⁴⁹ In one sense, these may be considered as less united than the 50 colleges of the Paris University, for the Paris University was in one quarter of a city, which offers a material unity; these, on the contrary, were spread over the whole of France, presenting the characteristics of "national" education, just as the 700 were over the whole world, a cosmopolitan system. But, regarded in their formal and essential bond, they were vastly more of a unit, as an identical educational power, than any faculty existing. No faculty, whether at Paris or Salamanca, Rome or Oxford, ever possessed that control over its 50, 20, or even 8 colleges, which each Provincial Superior exercised over his 10, 20, or 30, and the General over more than 700, with 22,126 members in the Order. In the one General lay the power of an active headship; from him the facultative power of conferring degrees emanated; and he had one system of studies and discipline in his charge to administer, with a latitude of discretion according to times, places, and circumstances.

As to the numbers of students, and the general estimate to be formed of them, I will record such data as fall under the eye, while passing rapidly over the literature of the subject.

In Rome, the 20 colleges attending the classes of the Roman College numbered, in 1584, 2108 students. Father Argento, in his apology to the States at Klausenburg, in 1607, mentions that the schools in Transylvania were frequented by the flower of the nobility; and, in his "History of the Affairs in Poland," dedicated

⁴⁹ They are catalogued by Rochemonteix, Collège Henri IV, tom. ii, ch. i, p. 57, note.

to Sigismund III, he attests that from 8000 to 10,000 youths, chiefly of the nobility and gentry, frequented the gymnasia of the Order in Poland. At Rouen, in France, there were regularly 2000. At La Flèche there were 1700 during a century; 300 being boarders, the other 1400 finding accommodation in the village, but always remaining under the supervision of the faculty. Throughout the seventeenth century, the numbers at the College of Louis-le-Grand, in Paris, varied between 2000, 1827, and 3000; including, in the latter number, 550 boarders. In 1627, only a few years after the restoration of the Society by Henri IV, the one Province of Paris had, in its 14 colleges, 13,195 students; which would give an average of nearly 1000 to a college. Cologne almost began with 800 students, – its roll in 1558. Dillingen in 1607 had 760; in its *convictus*, 110 of the boarders were Religious, besides other Ecclesiastics; the next year, out of 250 *convictores* or boarders, 118 were Religious of various Orders, the secular Priesthood being represented among the students generally. At Utrecht, during the first century of the Order's existence, there were 1000 scholars; at Antwerp and Brussels each, 600; in most of the Belgian colleges, 300. As to Spain and Italy, which first saw the Society rise in their midst, and expand with immense vigor all over them, I consider it superfluous to dwell particularly upon them.

In many of the capitals and important centres throughout Europe, there were separate colleges for nobles. Elsewhere the nobility were mixed with the rest; thus 400 nobles and more were

attending the Jesuit schools in Paris. It was studiously aimed at by the Order to eliminate, in matters of education, all distinguishing marks or privileges. Thus Father Buys endeavors, in 1610, to reduce the practice at Dillingen to the custom of the other colleges in the upper German Province.⁵⁰

Most of the Papal Seminaries founded by Gregory XIII, at Vienna, Dillingen, Fulda, Prague, Gratz, Olmütz, Wilna, as well as in Japan and other countries, were put under the direction of the Society; as Pius IV did with his Roman Seminary; and St. Charles Borromeo with that of Milan.

Not knowing what the absolute average really was in these 700 institutions, we may still form some idea of what the sum total of students must have been at its lowest figure. For this purpose, we can take an average which seems about the lowest possible. I have not met with any distinct mention of a college having less than 300 scholars. There are indeed frequent complaints in the general assemblies, regarding what are denounced as "small" colleges. However, it seems clear from numerous indications, as, for instance, from the Encyclical letter of the General Paul Oliva,⁵¹ that these colleges were called small, not primarily on account of an insufficient number of students, but because of insufficient foundations, which did not support the Professors actually employed. A document for the Rectors notes that "thus far almost all the colleges, even such as have

⁵⁰ Monumenta Germaniæ Pædagogica, vol. ix; Pachtler, p. 192, n. 3.

⁵¹ Monumenta Germaniæ Pædagogica, vol. ix, pp. 110-2.

received endowments, suffer want regularly, and have frequently to borrow money."⁵²

Hence we may be allowed to take, as a tentative average, 300 students to a college. At once, we rise to a sum total of more than 200,000 students in these collegiate and university grades, all being formed at a given date under one system of studies and of government, intellectual and moral.

If statistics, in that nicely tabulated form which delights modern bureaus, have failed us as we run over the whole world to decipher the indications, there is yet another view which we may catch of the same subject, and one that is equally valuable. It is the multitude of nations into which this educational growth ramified. At Goa, in Hindustan, the seminary, which was inferior to none in Europe, had for its students, Brahmins, Persians, Arabians, Ethiopians, Armenians, Chaldeans, Malabari, Cananorii, Guzarates, Dacanii, and others from the countries beyond the Ganges. Japan had its colleges at Funai, Arima, Anzuchzana, and Nangasaki. China had a college at Macao; and later on many more, reaching into the interior, where the Fathers became the highest mandarins in the service of the Emperor, and built his observatory. Towards the close of the eighteenth century a large number of colleges were flourishing in Central and South America. All of these disappeared, when the Order was suppressed. The youth, who could afford to obtain the

⁵² Arch. Rheni Sup., quoted by Pachtler; *Monumenta Germaniæ Pædagogica*, vol. ix, p. 110; see also the letter of the General John Paul Oliva, *ibid.* p. 106.

education needed, went over to Europe, whence they returned, a generation quite different from what had been known of before. They returned with the principles of the Revolution. And the whole history of Central and South America has changed, from that date onwards, into a series of revolutions, which are the standing marvel of political scientists to our day.

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