

# THE EDUCATIONAL ROLE OF THE JESUIT SCHOOL SYSTEM

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**RESUME:** The author presents in his contribution Jesuit educational system, their educational role, study schedules, teaching time, method.

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*Ratio atque institutio studiorum Societatis Jesu, the Jesuits as teachers, teaching time, teaching methods, Moral training*

## THE IMPORTANCE OF JESUIT SCHOOLS

Since the time of the rebirth of teaching, no one seems to have been given such an important role of education as the Jesuits have. With their own shrewdness and vigour, they quickly seized on the role of education as a cornerstone of power and influence, and with their organisational ingenuity have arranged a school system, which issued all the important opponents from the battlefield and made from the Jesuits, the teachers of Catholic Europe and, to a certain extent, also of Protestant Europe. Their finesse and ability is confirmed by the most serious of authorities, Bacon<sup>1</sup> and Descartes, the second of whom was himself their pupil; and it is natural that they were successful; and so, after almost a century, all outstanding men throughout Christendom, both in the clergy and in the secular state, received a Jesuit training and very often throughout their life retained an attachment towards their masters.

About the Jesuit schools – once so popular and influential and up until now existing in large numbers, already little has remained of their original importance – it appears that there are not many resources for the English reader. Thus I have compiled them, these individual sources, and I refer everyone to whom this poor report is insufficient, towards the works which I had.<sup>2</sup> As I have said, Jesuit schools exist until now, but their great work was carried out in other centuries; and that is why I am determined to speak about them as about past things.<sup>3</sup>

When the Jesuits were recognised for the first time by the papal bull of Paul III, in the year 1540, this bull determined that the order was created, among other things, "mainly for the purpose of training boys and ignorant people in the Christian religion". However, the Society knew well that secular learning is requested more than religious learning and therefore provided more serious learning in order to find an opportunity to instil knowledge, which was more valuable at least to the Society. From the various popes they were authorised to establish schools and higher schools, to give academic degrees and publicly read at universities. Their universities expanded astonishingly throughout the Romanesque provinces outside of France, where they had to overcome for a long time the opposition of the secular clergy and the University of Paris. Firstly, they have expanded their influence throughout the German and Slavic provinces, through national studies in Rome, where people of foreign nations trained as missionaries. But over time, the Jesuits moved their camps further, even within the heart of hostile countries.

The educational system, which was supposed to be adopted in all of the Jesuit institutions, was established by the upper management of Acquaviva. In the year 1548, this Superior General of the order called for a Commission consisting of six chosen Jesuits from different corners of Europe. These Jesuits invested almost a year at studies and seminars in Rome, and the fruit of their labour was the fundamental work: *Ratio atque Institutio Studiorum Societatis Jesu* (The order and curriculum of the Society of Jesus). Nothing less, nonetheless this work acquired its final form after the works on which yet another twelve Commissions had participated. Here, it was then (1599) inspected and approved by Aquaviva and the fifth and sixth general congregations. According to this Order, the Jesuit schools were managed up until 1832, when their curriculum was expanded so that they approached also the natural sciences and modern languages.

The Jesuits, from which consisted the so-called *Societas professa*, that is to say those who have acquired all of the holy orders, have spent from their fifteenth to their eighteenth year in preparation; two years as a Novice and one year as an alumnus, of which the time was mainly devoted to religious exercises; to that, three years were designated to the study of philosophy and mathematics, and finally four years of theology; if some pupils were particularly outstanding, they repeated another two years and studied private theology. At a certain stage of the course, mostly after philosophy, the pupils were sent for a time to teach boys about

the “lower teachings”.<sup>4</sup> The teaching methods were acquired at training schools known as juvenates.<sup>5</sup> Such a juvenile was in every province.

Very few of even the most chosen pupils were spared the obligation of elementary teaching; Salmeron and Bobadilla practised their obligation in Naples. Lainez in Florence, Borgia (who was Viceroy in Catalonia) in Córdoba and Canisius in Cologne upon Rhine.

Throughout the whole period of teaching, the Jesuit was completely devoted to his work. He left his private studies; his religious exercises were limited. He usually began with pupils of the lowest class, and in order to be able to know the nature of his wards, he accompanied them gradually, year by year, to a higher grade; this system is also now common in Scotland. But of course, as in the higher grades in Scotland, so as in the Jesuit schools, some classes have constantly had that same master, who has remained the teacher throughout the whole life.

Great care was devoted so that frequent changes in the teaching staff did not lead to changes in the school leadership. Each teacher was obliged to support the laid down curriculum through ordained methods. All personal peculiarities and thoughts had to be suppressed as far as possible. To that end, a strict system of supervision was adopted and each dignitary had to report to an immediate superior. At the head of all stood the Superior General of the Order. The closest to him was the Provincial, appointed by the Superior General. At the head of each school there has been a Rector, who was appointed (for three years) by the Superior General, even though he was the responsibility of the Provincial, and reported to him. Then there has been the Prefect of Studies, who was not appointed by the Rector, but by the Provincial. As did the Rector, so did the Prefect of Studies carefully supervise the teachings; his duty was to visit every teacher in the classroom at least once a fortnight, and monitor his teaching. Aside from this, there has been some kind of authorities, class administrators, caretakers and a monitor (summariser), selected from the pupils, one for each class.

Schools or higher schools were established and maintained from donations and bequests, which the Society received solely for this purpose. The education was provided free of charge. As soon as sufficient funds have been negotiated in maintaining the dignitaries, teachers and at least twelve pupils, they were not taking care of the other things; however, the resources were not given, they had to go from house to house to ask and collect the donations. A lack of money, however, was a difficulty that the Jesuits did not often experience.

## THE JESUITS AS TEACHERS; THEIR PREPARATION

A Jesuit education included two teaching courses: higher and lower (*superiora et inferiora* studies). In the lower schools, only a *studia inferiora* was nurtured; those lower schools were mainly attending to the following considerations. The pupil entered the school in his tenth year and ended during his sixteenth year.<sup>6</sup>

The pupils in Jesuit schools have been of two kinds: first, those who have been trained for the vaniea order passed the novitiate; the second were externals, who were only pupils. They did not fill the first (i.e. scholastics thus *Nostra*) buildings, other pupils have been admitted for provisory care and those paid only the cost of a meal or not even that if any of them could not afford it. The teaching, as I have said, was all provided free of charge. “Receive for free, give for free”, was the rule of the Society. And thus they did not want to burden the teaching with fees, nor with the receiving of any donation, which would be burdened with obligations.

The faithful interpretation by the Catholic Church; the Society does not appraise human values only according to lineage and external circumstances (Gejdoš M., 2013).

The regulations of the Order specifically stipulated that poverty and a low origin should not be any obstacle in order for a pupil to be admitted; and Sacchini says: “Let the favour of the well-born not be detrimental to the care of the poor, because their lineage is the same in Adam, and their heritage is also the same in Christ.”

The externals, who could not be admitted into the buildings, lived in private boarding houses; the Prefect of Studies had the right to visit them unexpectedly.

“Lower Schools” were divided into five classes (since then they have increased to eight); of these, the lowest usually had two departments. Parallel classes have been created everywhere where the number of pupils was too big for five teachers. The individual classes had these names:

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|--|-----------------------|
| 1. Infima<br>2. Media<br>3. Suprema<br>4. Humanitas<br>5. Rhetorica. | } Classes grammaticae |
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Every class was “completed” in one year, rhetoric notwithstanding, which required two years.

Jesuits and Protestants, in both their sixteenth and seventeenth years, did not care about more than a literary education, in conjunction with the Latin and Greek languages. Curriculum subjects, “in addition to grammar, should be that which has concerned rhetoric, poetry and history” (Dziurzyński K. 2013). Learning to read and write was only possible with the special permission of the Provincial. Latin, as far as it was possible, should abolish all other languages, also in conversation; in the higher classes, the mother tongue could be spoken only on feast days.<sup>7</sup> So that there was not a store of words for common need, the pupils memorised the Latin conversation about common things, as were compiled Pomey’s “*Indiculus universalis*” and “*Colloquia Scholastica*” (General Indicators and School Dialogues).

Even though the Jesuits wrote many good textbooks, a large part of their teaching was administered through oral interpretations. The teacher was really a lecturer, who was interpreting some article from a Latin or Greek writer, and then at other times the rules of rhetoric. The pupils were requested to report back the essential content of these lectures and memorise the rhetoric rules taught and the paragraphs from the classical writers. The teacher once again had to spend great care in preparing his lectures.<sup>8</sup>

Written exercises, translations and the like have been imposed for each day, except Saturdays; then the teacher, wherever possible, was supposed to take over any such task with the pupil, who was working on it, and also with the pupil, who was appointed as the rival to this pupil, thus the *aemula*.

The way in which the rules were tested, which the pupils learned off by heart, was this: Certain boys in each class, called decuriones (corporals), were reciting their homework to the teacher, and then in his presence they were testing other pupils from these lectures. During that time, the teacher was correcting the written exercises.<sup>9</sup>

One of the main peculiarities of the Jesuit system, was the fact that they were keen to encourage competition between the pupils themselves, “through this, disciplining the pupils’ wit and the alertness of the industriousness”, as they called it. With this purpose, all the pupils in lower classes were divided into pairs and each pair consisted of rivals (*aemuli*), which competed with each other. Each pupil was constantly lying in ambush to catch his opponent when making a mistake, to be able to correct him

immediately. Among this individual rivalry, each class was divided into two hostile camps, called Rome and Carthage, and these two camps were often disputing the mutual battles through questions and answers on certain subjects. These were “contests”, and in them the pupils had to sometimes give a question to the other camp, sometimes, when the teacher was giving questions, the answers were incorrect.<sup>10</sup> The rivalry, however, was encouraged to such an extent that, in my opinion, it had to damage the mutual affection among the pupils. Jouvency mentions measures, according to which, a pupil’s defender of lies, who submitted an especially bad exercise, has been designated to the lie; this defender of lies had make his defence of the pupil ridiculous; then the pupil, if his performances were very poor, was sent to a special desk and rebuked daily, to be able to show that someone else deserves to change places with him.

In the higher classes, a better kind of rivalry was maintained, the so called Academies, voluntary study associations, which were grouping under the supervision of a teacher for joint reading, translation and an interpretation of the articles of the classics. New members have been chosen by the older ones, and it has been an honour to be chosen, which they longed for. In these Academies, the more talented learners suggested a conveyance towards an academic debate, which have been an essential part of the schoolwork in the higher classes.

### **MEANS OF ENCOURAGEMENT**

The Jesuits still used a considerable amount of other means, through which they influenced the *amour propre* (self-esteem) of their pupils; so, for example, it was on the one hand a weekly decree of offences *per praeconem* (by the announcer), and on the other hand, many prizes (which only the external pupils could receive), titles of honour, badges and the like. Jouvency says: “It is a hundred of such means, which focus on making the pupils’ wits sharpened, to facilitate the work of the teacher and to get rid of any hate and the onerous need to punish.”

The teaching time was remarkably short: two and a half hours in the morning and also in the afternoon; also there was one day off in the summer, while in the winter, there was half a day off. In the first class, the teaching time was spent as follows: In the first half an hour, the teacher was correcting exercises from the previous day, while the decuriones were listening to the lectures that were supposed to have been learnt off by heart. The teacher then tested them on an article from Latin, which he

had interpreted to them the day before. Their construction was associated with an abundant narrative conversation, with cases, with declensions, etc. For this, the teacher explained the article for the following day, in this class, the article could not exceed four lines. The last half an hour of the morning was devoted to an interpretation of the grammar. He was interpreting very slowly and carefully. According to the words in the Ratio Studiorum "individual rules are made after a few days". During the first afternoon lesson, the teacher was correcting the exercises and the pupils were studying grammar. If any time remained, the teacher asked them about grammatical matters, which he had explained to them in the morning. The second hour was spent by a more extensive grammatical interpretation and the teaching ended with half hourly "jousts", or the teacher corrected the notes, which the pupils had done during the day. In other classes, there was a very similar procedure, only that Greek was added and in the upper classes also a little Mathematics.

As we can see in the aforementioned, almost an exclusive emphasis of Jesuit teaching was put on the study of the Latin language; within it the pupils were supposed to not only read, but rather also write and speak. But under the name *eruditio*, through the education some measure of learning was given from other subjects, in particular from History and Geography, in the clarification or indeed in the interpretation of the classical writers. Jouvency says that these interpretations should contain such parts as: 1. an overall sense of the entire place; 2. a clarification of each of the individual phrases, both in meaning and in the connection of words; 3. some instruction, such as, for example, of the historical stories about ancient customs and habits, in conjunction with the text that has been read; 4. in the higher classes, attention to the rules of rhetoric and poetics; 5. reflections on the purity of Latin; 6. the instilling of some kind of moral enlightenment. This method of interpretation illustrates the examples. Among others, a description of lessons is provided for the first (i.e. the lowest) class, concerning the fable: the fox and the mask: Firstly, he puts forward the content and explains the words; 2. grammar and analysis, for example. *vulpes* (fox), a noun of the third declension etc., such as *proles* (descendant), *clades* (slaughter); here the teacher gives some examples to pupils, which are already known; 3. *eruditio* makes an appearance: something about foxes, about the tragedy, about the brain and about other parts of the head; 4. properties of the Latin style, the word order, the choice of words, similar words, etc. After this, other ideas can be diversified; other relevant nouns can be allocated to adjectives and vice versa;

also their utilisation in different ways, in order to show the pupils how to use the words, which they have learned. Finally, he puts forward moral teachings.

An efficient teacher is perhaps tempted to ask how it is possible to hold the attention of the class throughout the time of these interpretations. This, the Jesuits partially reached, in that they punished those inattentive ones. After the interpretation, each pupil was required to repeat what the teacher had said and to show written notes about it. But there is no doubt that the issue of attention was a difficult one. Jouvency advised teachers to occasionally interrupt their lectures and to question; he also adds: "The ways of awakening attention are diverse; teach them how to practice and inspire them to each own's industriousness".

Alongside written exercises and alongside learning by heart, the pupils were recommended things for private study, which they were supposed to learn in their free time. In this case, it was left to the free choice of the will of the pupils, as was the length of some of the common tasks given to them. Here, as elsewhere, the Jesuits invoked ambition and rivalry – whoever then gave an extraordinary performance, was praised and rewarded.

One of the fundamentals of this system was: "Repetitio mater studiorum". Each lesson was repeated twice, firstly as soon as it was studied, and secondly the following hour before the start of a new lecture. Moreover, one of those days was devoted just to repetition. In the three lowest classes, there was an effort to lay a solid foundation, so strong that in the second half of each year, again the curriculum from the first half of the year was discussed.<sup>11</sup> Such eminently able pupils could go through these classes for eighteen months instead of three years.

The thoroughness of work was the thing to which the Jesuits clung. Sacchini says that it is necessary to spend a lot of time for the adoption of the main things. Which are "as it were the sources and foundations of many countries"; therefore, the teacher should rather learn a few things, but perfectly, than vaguely conceive about many things.<sup>12</sup> However, we should remember that the pupils of the Jesuits were not children. A subject like grammar is not possible to be taught to children in any old investment of time and effort, because the children cannot fully understand it, so the thoroughness of the Jesuits cannot always be achieved.

A course in the lower schools usually lasted six years, that is to say a year in each of the four classes, and then two years in the highest class. Each year ended with a very expert oral examination. Before this examination occurred, pupils were trained following their way, so that they

could come prepared not only from tested knowledge of the curriculum, but also with knowledge of the rules of the written examination (*scribendi ad examen eliges*). The test was managed by a commission set out for this purpose; the Prefect of Studies was an *ex officio* member of this committee. The class teachers, although they were present and were able to take notes, did not belong among the testing commission. For an oral examination (*viva voce*) the pupils were being examined by three at the same time in front of a solemn conclave. The test results for both the written and the oral have been merged with the marks from the school achievement for the whole of the previous year; the names of the pupils who have passed with distinction, were declared in the order of their merit, the list of the others, however, were sorted alphabetically or according to birthplace.

As we could expect, the Jesuits cared a lot about the moral and religious training of their wards. “Let there be in noble life and in the good arts and sciences as much benefit to the glory of God” (*Ratio Studiorum*), and Sacchini reminds the teacher that he is not entitled to only care about a grammar education, but rather also about the knowledge and conduct of Christian and religious life, “namely the way that the spirit of education was also breeding morals and so human science has served divine wisdom”.<sup>13</sup>

Each lesson started with a prayer or with the sign of the cross. Pupils were given to attend a Holy Mass every morning and were led towards frequent confessions and receiving the Sacrament of the Altar. The Father confessor was always a Jesuit, but he was not a teacher at the school.

Attention was likewise turned to physical health. Pupils could not study neither too much nor continuously too long. After lunch, they could not do anything for an hour or two. During days off, they undertook walks in the surrounding villages.<sup>14</sup>

Punishments were used, the lightest ones as far as possible, and the teacher was supposed to turn a blind eye in front of any lapse, whenever he thought that he may do so without any harm. Serious wrongdoings were prosecuted by corporal punishment, performed by the “corrector”, who was not part of the Order. If this punishment was not effective, the pupil was expelled.

If the reader will think that these boring details, that I have got bogged down in, in order to faithfully follow a path of putting forward the *Ratio Studiorum*, do not actually answer the question, which naturally arises: What caused the extraordinary popularity of the Jesuit education system?

However, the details do at least partially give the answer. They show us that the Jesuits were supremely practical. *Ratio Studiorum* hardly contains any general principle, but what it is giving, is this: it is indicating a perfectly attainable goal and carefully defines the track along which it is possible to get closer towards this objective.<sup>15</sup>

I have told the aim the jesuits have chosen at their learning and education had not been the top of all aims. They really did not want to develop all the abilities of their learners, they wanted to develop their ability to accept and reproduce only. When the boy had got exact Latin knowledge for the all opportunities, when he had been skillful in biblical and philosophical opinions of his tutors, when he had known whole discussions and could use his memory – he had searched the highest level that could be ever overcome.

Originality and independence of the spirit, love to truth and truth generally, ability to think and recognize exactly were completely destroyed in jesuitic system. But despite of this fact their experiences became successful and very popular.<sup>16</sup> **30.** Except for the mentioned their results were their great success. Jesuitic teachers had to lead their students not to command, learning had to be pleasant. Sacchini says directly: "There is an opinion of the new and old ones, the education of boys would be better if the court would not be strict" (We can find the title LUDUS – play). The young age has not to be heavy, its innocence has to save him... What we can hear, the spirit goes out to meet us, is nice and faithful.... There was a duty of the pupils to love their school subjects and knowledge. Having this aim inside the minds the tutors had to gain the love of their students. Sacchini says: "Who loves students he also moves them to learn easily. Every teacher has to try to develop their love. He shows he has to be interested in their problems and hobbies. In example of Jesus's apostles he will be little among the little ones. Let the love and power go together hand in hand."<sup>17</sup> **31.** How to make learning pleasant for students? They must not be moved to learning violently. The teachers have to research the character and abilities of all their students. They also should use the evidence book and make notes about every one of them. They can use the marks too, from 1 to 6. In this way the teacher makes the table of claims, differences, extent and achievement.

The subject matter should not be too extensive or difficult. Textbooks should be written easily to understand. Sacchini says: "I think it's a mistake to learn somebody too hard things...When he can understand easy things, and he repeats and uses them often, then he is able to accept

difficult matters. He can make some exercises with his mind and brain and is able to take the opinion of somebody unknown. It is so important to go step by step by reading together than if we selected the text out of its heart. Therefore it is also necessary to look for examples and explain them during reading as an special action”.

## **THE SOCIETY OF JESUS CHURCH ARMY**

Jesuits were unfortunately the most hated people inside Europe continent (there were “thugs” in the role of their rivals in Asia). Once I have heard Bedrich Denison Maurice speaking about Kingsley: he can find anything good in everybody except for jesuits and then he said he could find something good inside them too (he added). But why good Christian should have problem to see good things inside jesuits in human community, their Christian duty and obligatory and compulsory if it was not put higher? Differences of ideals caused problems. They both thought of good Christian doing everything to the God’s praise or how jesuits signed this by their business way. But Mauricio and Kingsley understood God’s idea as a something for every human being. However, jesuistic idea had lost a point of view due to an individual. As their opponent Carlyle thought of the individuals, jesuits thought about God’s Kingdom. Jesus’s apostles became his church army and jesuits used this fact intentionally

The way of their opinions was rather militaristic. A leader of the army is only faithful local patriot and proud general – he will certainly do everything to make his army strong. He will take care of health, morality and training of the soldiers but always with a strict regard with the needs of whole army. He will try to do everything to educate a better soldier of everyone but except for this he will not look after him. A soldier as an individual is quite nothing in his eyes but whole army is a huge unit, soldier is just a part of the chain. Paulsen speaks about jesuits the following: “No big organization can exist without a great idea. The basic idea of the army is to sacrifice and torture of the individual to be powerful – the strong union is a basic point of view. In the heart of this idea the army works as a unit, obedient to the one will and non – organized association cannot resist to its pressure.” Ignacio of Loyola and the other generals accepted this idea and created the army for the church, which made respect and fear appart of human beings. There was no so reasonable arranged society, as Campayré says: “who would reign with noble means going to good and bad aims”<sup>18</sup>

Jesuits had a duty to rouse interest among English educators for this reason: they were always so practical. Compayré says: "The jesuits are not the people without any interest to enjoy somebody." But this kind of education does not mean many spirits of Englishmen. It is certainly possible to see some end, for example the sentence: "The education is not mean, but the final aim." If the aim is something non – certain, the means cannot get the details. English tutor hates this fact. He does not look for the aim, he pays attention to the practical details. In this case he is so similar to jesuits: The aims were target to its founders. Then they work with practical details, they are really great in them, we can learn a lot from them: *Ratio, turned onto the studies* – says Father Eyre. Ratio labels the method, not only principle. We have got a method that showed to be successful. "Studiorum" is a system of the education and learning itself. The question is: Is it so suitable and strong enough against Reformers of the last period?

If we speak about brain training new schools look at shaping skills of the young man, turning to his subjects, certainly, if he is interested in them. Jesuits created system that – as they confessed – could become interesting, so they tried to be exact by systematic revision and they relied on two basic powers: personal influence of the teachers and on the rivaling.

To have a good influence was always the main aim of the journeymanship and its devotion to this aim creates a big difference between jesuits and other parts of the teachers. How they felt about their role – that fact is explained by Father Gerard S. J. (the member of the Jesus' journeymanship) on the education conference in 1884: "Education is the art of all arts. It is necessary to have an effect on the individual. The right teacher has to understand his students, he has to honour them and has some empathy with them. Day by day he has got to look up what they can do and wake up their dreaming abilities to make welfare." Jesuistic teacher tried to make influence on his pupils and use this influence into many aims. The manual work does not belong to the most important aims.

No other teachers used the method of rivaling so preciously like jesuits did. The rewards had no effect in English schools (it was reasonable for three or four pupils only). Those who were usually first kept their status to the end of their studies. The jesuits devided the class into several groups and each of them got some reward. This kind of competitions moved the worse pupils often much more to the best results than as it was at the excellent students.

Finally we can introduce basic shapes of the mentioned system by the words of its defenders who were educated in Stonyhurst: "Now we try to connect various elements of this school machine and research its own effect: We have seen the teachers educating pupils not only during lessons in classroom but also in time of their relax, illness and evening reading. There is everyday victory or defeat written to their brains and memory which they gain at the exercises on the school subjects. On the base of their test results we make timetable of their merits and by this pupils can get many privileges in the chapter, refectory, classroom or any other place. Every teacher – if he is healthy enough and he certified himself – can lead his pupils to the higher levels in the period of six years. "It is clear", says Sheil in his report about Stonyhurst, – "that the big part of the pupil's consciousness and also a part of his feelings depended on the individual whose education he was led by. And many times better effect is in interest for both teachers and pupils based on their sympathy because they know each other and teacher knows his pupil's strong and weak character." We can add "rival system" and "sides", effect of fight inside the class, decorations and badges those were worn by the leaders on Sundays or on some holiday, during examination and discussion days, then effect of "working more" – private work is here more important than work in class – this can bring some advantages to the pupil generally. We can also add praying in the front of professor, evening praying and reading reports at chancellor. It includes competitions among classes and schools in whole England and we can arrive to the following conclusion: This is the system which can be admired by everybody or we can prefer any other system but despite of everything this is called "system". (*Stonyhurst College, Present and Past, written by A. Hewitson, 2 -nd issue, 1878, p. 214.*<sup>19</sup>)

Yes, it is the system built by connection of the spirit and special dexterity in choosing of the means leading to the final aim.

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## ENDNOTES

1. Why Bacon, who so scornfully spoke about Sturm, admired jesuits? "Compare something to the jesuistic schools, there's certainly nothing better than they are" (De augment scient IV., 4). Look except for this to another part of the book titled De augment scient – to the end of the first quarter. This very majestic part of the last science is so renew, as the addition inside the jesuistic hostels, when I look on their neverending briskness in rising of science and morality, I have to think of Agesilau's statement about Farnabaz: "We wish you were ours!"
2. Joseph Ant. Schmid: Lower jesuistic schools (Niedere Schulen der Jesuiten) Brezno 1852. Wagemann's article in K. A. Encyclopaedia. Ratio Atque Institutio Studiorum Societatis Jesu" – the first issue of this title, issued in Roma 1585, was destroyed as heretical because it allowed the possibility to deviate from Thomas of Aquinua. Therefore, this book is very precious. Its copy is situated in British Museum. They compare it to plastic issue from Prague, 1632. I can see there is also something empty. For example in the part "About marriage" "If it is a hard sin to kill mother or wife, it does not belong here". Challenge to the teachers of schools of Jesus's Journeyshipmen from Patre Francis Sacchini. Iuvencius "About way of learning and education (De ratione discendi et docendi)." Sacchini and Jouvency were the historians of the order. The first of them died in 1625, the second one in 1719. Crétineau Joly: Histoire de la Compagnie de Jésus (Paris 1844). A good outline of the jesuistic schools from Andrewes published in Barnadove American Journal of Education 1864 again printed in the best English book about education, as I know in Barnadove "German teachers".
3. Introduction of the decree from 1880 had the result of closing of all their hostels. But despite of their clear diffusion they are much more stronger and it's a mistake to think they are condemned." Compayré in Buisson Dictionary.
4. According to the article of K. A. Schmid's Encyclopaedia an ordinary running was the following: two years of novicement was ended in 15-th or 17-th years age. Then the boy entered to the jesuistic hostel as a scholasticus. There he had been educated here in literature and oratorical art. In the same time he entered into the regency – he had to go the same way like the teacher had done for four or six years. Then he continued in the priest studies ended by the tercorate exam. After these activities the boy was accepted as the right member of the order and kept the consecration as a professus quattuor votorum – the priest with the fourth consecration – or as a Koadjutor (assistant). He was sent to teach but he taught in the highest departments only. The fourth consecration gave the possibility of pope's disposition
5. Karol Schmidt (History of education III., 199) says: "Although there was lack of the teachers, their two years old training became a necessity. When the novicement was finished, the student became "junior". He continued in his studies in litteris humanior-

ibus, as the prepare to education. He renew his classic and mathematical knowledges, entered the priest university and twice or three times a week he explained some school subject, answered some questions, etc.

6. As Andrewes commands us (in American Journal of Education), other authorities give the year of enter to the order as 14 years old. Students started their higher learning levels before they turned 24.
7. Either younger teachers were not allowed to study in their native language. "We have to say mainly to young teachers not to read the books in their maternity language, especially poems. It's a waste of time and disturbing of their morality," – says Jouvency.
8. Ratio Studiorum says: It will become so helpful, if the teacher will not speak without thinking before, what he had been prepared at home." Then Sacchini says: "Everybody has to be skillfull in the subject which he is going to teach. Because, who teaches well, easily and he is interested in it – without hardly moving, from whole of his knowledges...There is not trust to the memory, he has a duty to renew and refresh it by further reading before he goes to teach. There will be always something what he will be able to add or explain much more clearly."
9. At one school (that does not belong to jesuits) this kind of teaching was accepted. Kids learned easily thanks to good ideas. The pupil, who "listened" to his tasks held his book turned facing to his classmates instead speaking by his own memory. Teachers had finally prohibit this measure.
10. Kingdon, the studies referent in Stonyhurst told about the group of kids who won the many matches and fighting could gain a half day holiday as a reward.
11. Still repeating of the lessons if the kids know them perfectly, is the waste of time only. It kills their natural curious character and knowledges and makes them stupid again. Superint. F. Hancock, Dayton, Ohio. Every experienced teacher knows how faithful it is.
12. "Stude potius, pauciora clare distinceque percipiant, quam obscure atque confuse pluribus imbuantur". Look to learn less things but better and clearly than to learn more things hardly and complicated. There is no better theorem for teachers, anyway.
13. Circa illorum valetudinem peculiari cura animaverdat (rector) ut et in laboribus mentis modum servent, et in iis, quae corpus perinent religiosa commoditate tractentur, ut diutius in studiis perseverate tam in litteris addiscendis quam in eisdem exercendis ad Dei gloriam possint. The chancellor especially looks after their health. They have to be careful in mental works and also about care of their bodies, so they can continue in their studies those move them to the God's glory. (Ratio Stud.)
14. The following words sound like jesuistic language: "Nec publice puniant flagitia quaedam secretiora, sed privatum, aut si publice, alias obtendant causas, et satis est eos qui plentuntur consciens esse causarom." (Let not punish the vices publically, imagine other reasons. It's rather enough if the reason knows punished person only.)
15. Advantages those arise of memory learning are double, says Sacchini: "First, they develop memory generally, which is the basic part of the education. The second point is, they collect vocabulary and things: anyway, those will be always helpful for them, whole their life. They will be thankful to their teacher when they become adults. They will remember it and will admire the value of training which they made as children. However, the wisemen always say they usually introduce everything what they have learned in their early years. Tutor has to show the advantages from his memory. We have and know just what we have in our memory. Nobody can steal it from us. It is ours forever,

it is our living library where we can study in dark, too. Therefore it is possible to move our pupils to think about speaking loud about everything what they have learned – so often as it's possible. They will be never lonely if they will stay home or go for a trip.... Finally, all their knowledges they will be able to use whole their life." This is surely said very nice and interesting but in any other reason we learned something better. Learning by memory can give no of the mentioned advantages because the pupils understand nothing and they do not enjoy it. Learning by memory can surely develop our brain, otherwise it is not too wide to call it perfect. The period of revival destroyed eyes of men who thought young age is "not sufficient enough...."

16. Ranke spoke about the success of the jesuistic schools: "The young boys learnt more here per term than per whole school year somewhere else. Also non – catholic religious people brought back their kids from the other schools and sent them back into jesuistic care." Although Paris university made prohibition not to send their sons into jesuistic schools, they were so great and good that there was no chance to do some competition with them. Pattison also says that jesuistic system was so perfect and important that polemic writers could call stupid everybody who was educated there.
17. Unfortunately, the jesuistic kindness lost its value because it was caused by the commands only.
18. Compare with Buisson Dictionnaire Pedagogy, p.1419: "I have showed to Francis Parkman who collected the examples of fantastic heroism of jesuistic missionaries working in Canada. We must trust his confession, when he says: Jesuits were usually fanatic for his order but also for his faith. They both are usually connected together." He always wanted to save and protect his sheeps at Canada lakes and brought them close to God. He always turned the souls into the right faith through his brothers. The Christian has to carry the weight, to be the slave, to be open for great power, where he can join his own personality. This is one of the reasons which made some quarellings inside the order." *The Discovery of the Great West. London 1869, p. 28.*
19. The best report about life of jesuits is put in the document titled "Memoirs of the former jesuits "pupil" from 1862. Writer Kohler says: Despite of the fact he is lutheran priest he is no enemy to his former professors and his work is an evidence about his exact training. Some of the jesuistic manners which he mentions are very resourceful. All the owners of the students' hostels know how it is hard to keep the order and keep the kids to be quiet in their rooms. Jesuits knew very well how to lock the doors without other shutting. Fathers in Fryburce opened the "shop with cakes for pupils" and gave them "a week salary" – it was possible to gain in marks, but they were useful in these shops only – nowhere else. The writer says about love of the fathers, about their care of pupils' health and their recovering. But their lives and journeys were so various and every pupil was in hands of human Providence. Once the pupils went for the trip but one of them was returned back by the chancellor, who wanted to speak to him. When they went back they learned their classmate was expelled from school. Other one book also explains jesuistic education, it was written by jesuistic writer R. P. Emanuel Barbier, titled *La discipline* (2 –nd issue, Paris 1888 by V. Palmé). Articles from here would become interesting for the reader. It describes how jesuits think of the teacher's problems: "If some teacher looks after the pupils, has a hard work with them, especially in time of games, when he thinks his power is quite strong and he is benevolent enough appart his students. This kind of teacher immediately on the second lesson wants to become pop-

ular among his students, he has got no rules for them but he is not interested in his own job of tutor. Probably he will be lost very soon. He can choose of two things only: to be benevolent forever or start to become strict and completely can destroy any resistance from pupils. We hope so cases are rare. It is a fault to think the behavior of pupils will be getting better and he must keep on authority. His authority has to be kind, connected with love. If they start to build the house and they have no basic stone first, nobody is able to carry that weight. The very first steps can arbitrate about whole journey. For this reason please accept my advice: The main sign of your behaviour appart your students is to be strictly reserved. This is a basic duty to all of you. It is important for you to notice everything, every single pupil. Remember the pupils are watching you in each your activity and see your strong and weak qualities. This fact includes the way of your voice, your commands, your gestures – that all describes your personality, character, your hobbies and mistakes. Try to be always reserved, you have to be the major of the situation. Answer your pupils' question as often as it's possible. Be brief, do not start any discussions. Everything depends on this. Have no dialogues with kids in your first days at school. Move your pupils to the status – they know really nothing special about their tutor. I want to protect you against any attacks from your pupils, then you can start to be more kind, trustful and hearty without any danger. *La Discipline, chapter 5 p. 33.* In this report we can see the best character of the jesuits. They believe fully in their mission and this faith explain so many things. Those, who always hated jesuits, very often celebrated the following Montaigne's statement: "We cannot develop body only or shape soul only we must not divide this unit." There is nothing reasonable in this statement: "Don't we have to send the number from both parts of the human being?" This fact was written by Ignacio of Loyola in 1548 in the letter to Francis Borgio (*Compayré Doctrines I., 179*) But if I want to know the other side of jesuistic character I have to see him how he leads literary controversies. We often see children to hide the things and then they have got the pretext how to find them. Jesuits are not children but they pretend they are finding conclusions which are known for the long time – to take the reasons. Something like this is for example the attack against Port – Royalist in report titled "*Les Jésuites Institueurs*" of P. Ch. Daniel from 1880 where one jesuit defends hisself by the following sentence: "From the deep resource full of poisonous heretism can be made nothing good". (p. 123) In my opinion there is only one good idea in his thinking, when he compares schools of Port – Royalists and jesuistic schools. The methods for a small group of the students seem to be not suitable for a big group of the students: "In this case I could replace my gardening work onto work in fields" (p. 102).