THE JESUIT RATIO STUDIORUM OF 1599

Translated into English,
with an Introduction and
Explanatory Notes

by

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INTRODUCTION

The Ratio Atque Institutio Studiorum Societatis Iesu, here translated into English, with explanatory notes, was the result of many years of planning and experimentation. Into its making went the best efforts of a group of brilliant administrators and teachers, the manifold influence of Renaissance theory and practice, particularly the influence of the University of Paris, and the practical wisdom gained from prolonged tests in a hundred Jesuit colleges in many countries. Its progenitors were Father Jerome Nadal's 1551 plan for the college at Messina in Sicily, his later plan called Ordo Studiorum, the Fourth Part of the Jesuit Constitutions, written by Ignatius of Loyola, and the substantial De Ratione et Ordine Studiorum Collegii Romani of Father James Ledesma. The Ratio was first printed for private review in 1586, revised in 1591, and given final form and official sanction in 1599. A more modern experimental edition was published in 1832, but was never revised or officially approved. Hence, when historians of education write about Jesuit education, they invariably refer to the official Ratio Studiorum of 1599: the Order and Method of Studies in the Society of Jesus.

An English translation of this 1599 edition, by A. R. Ball, was published in 1933 in the McGraw-Hill Education Classics under the title Saint Ignatius and the Ratio Studiorum, and edited by E. A. Fitzpatrick. However, that publication has been out of print for nearly thirty years, and is seldom to be found even in university libraries.

The translation presented here is completely new, based on the original text of 1599 and on G. M. Pachtler's reprint, which is accompanied by a German translation, in Ratio Studiorum et Institutiones Scholasticae Soc. J. This work is to be found in Volume II of the series Monumenta Germaniae Paedagogica (Berlin: A. Hofmann, 1887), pp. 234-481.

We should say here that Jesuit education has deserved a more accurate and impartial record in the history of education than is usually accorded it in most textbook histories. The generally unfavorable judgment is owing in large measure to the fact that earlier historians of education were unduly influenced in their account of Western education by one of the most thoroughly biased critics of the Jesuit system, Gabriel Compayré in his two-volume Histoire Critique des Doctrines de l'Éducation en France depuis le Seizième Siècle, Paris, 1879, and translated into English by W. H. Payne, under the title of History of Pedagogy, London, 1900. A more general explanation is that the history of Jesuit education has been based on second-hand sources, often borrowed by one author from another, rather than on an acquaintance with available original documents, such as the Spiritual Exercises, the Fourth Part of the Constitutions and the Ratio Studiorum.

A notable exception is Robert R. Rusk's The Doctrines of the Great Educators, revised and enlarged, Macmillan, 1957. In his chapter on Loyola (Ignatius of Loyola, Jesuit founder), Rusk gives ample evidence of familiarity not only with the documents mentioned above, but with complementary documents and studies, such as those of Jouvancy, Petavius, Pachtler, Corcoran, Charmot, Hughes, Schwickerath, and Broderick. He quotes liberally from the Fourth Part of the Constitutions and the Ratio Studiorum, often, but not exclusively, availing himself of the English translations in St. Ignatius and the Ratio Studiorum, edited by E. A. Fitzpatrick. Worthy of special notice is Rusk's thoroughgoing analysis and commentary on both the Constitutions and the several editions of the Ratio. Toward the end of his analysis (p. 81), he states:

> As more criticism than study has been devoted to this system by writers on the history of education, it is advisable incidentally to enumerate some of the topics in regard to which the Jesuits have anticipated modern practice, and by implication to reply to the unfounded criticisms of these writers.

Rusk then discusses eight contributions which he thinks that the Jesuits have made to educational theory. First, they provided education with a uniform and universal method. Second, Jesuit teachers, far from being subordinated to method, played a principal role in the system and were thoroughly trained for it. Third, though from the beginning the Latin and Greek classics were predominant in the curriculum, the use of the mother tongue, the principles of mathematics, and the methods of natural science, were given their proper place when they proved to be of permanent value. Fourth, "in retaining the drama as an educational instrument, the Jesuits anticipated the modern movement represented by what is termed the dramatic method of teaching history." Fifth, "in insisting on the speaking of Latin they likewise anticipated the direct method of teaching the classics." Sixth, the Jesuits substituted supervision for compulsion and dissociated punishment from teaching. Seventh, by promoting abler students after only half a session in a grade, they introduced a procedure now adopted by a number of modern school systems. Eighth, in Sacramental Confession and Communion "the Society possesses powerful instruments for the moral and religious education of the pupil."

The Jesuit schools, whose pedagogical principles Rusk investigated so thoroughly, comprised a large segment of European scholastic institutions. Their growth between 1548 and 1773 was phenomenal. From 1548, when the first Jesuit school was founded at Messina in Sicily, to 1556, when Ignatius of Loyola, the Jesuit founder and general, died, thirty-three schools had been opened and six more were ready to open. The countries then represented were Sicily, Italy, Spain, Portugal, Austria, Bohemia, France and Germany. By 1581 the number of schools had increased to 150. When the official Ratio of 1599 was promulgated, there were 245 schools. This number rose to 441 in 1626, to 669 in 1749. At the latter date, in France alone, there were ninety-two schools, enrolling some 40,000 pupils. Meanwhile, the Jesuit system had spread from Europe to India, Cuba, Mexico, and the Philippines.

During these years of growth in the number of schools, enrollments also increased sharply. For example, official records show:

Country	School	Year	Enrollment
Portugal	Evora	1585	1,400
"	Lisbon	1586	1,800
"	Coimbra	1582	1,600
France	Billom	1563	1,600
"	Clermont	1586	1,500
Germany	Cologne	1581	1,000
"	Treves	1581	1,000
Italy	Roman College	1567	1,000
		1594	1,500

Jesuit schools in smaller towns averaged between 500 and 800, in the cities between 800 and 1,500. The majority were secondary schools, but a good many of them gradually added the faculty of arts, which, by incorporating the classes of Humanities and Rhetoric, was equivalent to the modern College of Arts and Sciences. At that time there were few Jesuit universities. Four may be mentioned: in Spain, the universities of Gandia and of Coimbra were founded in 1549 and 1551 respectively, the Roman College in 1551, and in France the University of Pont-a-Mousson in 1575.

It is a fair question to ask whether the graduates of these many schools and colleges distinguished themselves in literature, science, mathematics, and the learned professions. Gilbert Highet, who qualified himself to answer the question by stating, "I am not a Jesuit myself, or even a Roman Catholic," writes:

> The success of Jesuit education is proved by its graduates. It produced, first, a long list of wise and learned Jesuit preachers,

> writers, philosophers, and scientists. Yet if it had bred nothing but Jesuits, it would be less important. Its value is that it proved the worth of its principles by developing a large number of widely different men of vast talent: Corneille the tragedian, Descartes the philosopher and mathematician, Bossuet and Bourdaloue the orators, Moliere the comedian, d'Urfè the romantic novelist, Montesquieu the political philosopher, Voltaire the philosopher and critic, who although he is regarded by the Jesuits as a bad pupil is still not an unworthy representative of their ability to train gifted minds. The Art of Teaching, New York, Vintage Books, 1955, pp. 198-199.

Highet could have extended his list of noted Jesuit alumni by including Goldone the creator of modern Italian comedy, Torquato Tasso the Italian poet and author of Jerusalem Delivered, and Calderon de la Barca, the Spanish dramatist and poet. Father Porée, for long professor of rhetoric at Louis-Le-Grand in Paris, lived to see nineteen of his former pupils inducted into the French Academy.

The continuity of Jesuit educational history was rudely broken on August 16, 1773, when Pope Clement XIV issued a Brief of Suppression of the Society of Jesus. The abolition of the Jesuit Order meant the closing of 546 schools in Europe and 123 schools in missionary territories chiefly in Hispanic America and in India. Frederick II of Prussia and Catherine II in White Russia nullified the Brief of Suppression. Catherine asked the Jesuits to continue their teaching. Thus the small band of 200 Jesuits maintained their schools at Polotzk, Onsza, Vitepsk, and Dunabourg. In 1804, at King Ferdinand's request, Pope Pius VII reinstated the Jesuits in the Kingdom of the Two Sicilies. Between 1804 and 1814 several groups of former Jesuits in England, the United States, France, and Ireland were permitted to affiliate with the surviving Society in White Russia. The final step was taken by Pope Pius VII when on August 7, 1814 he restored the Society of Jesus to its former status as an Order in the universal Church, with all the rights, privileges, and constitutions hitherto granted and approved.

At that date there were in existence five Jesuit schools in White Russia, four in the Two Sicilies, one in the United States (Georgetown), and a few more in France. Progress in reviving the educational apostolate was exceedingly slow. The principal reasons were the almost complete loss of property, which had been confiscated by the States, the growing state control of education in most European countries, and the loss of large numbers of former Jesuits who had died or grown old or assumed other occupations. Consequently it was necessary for the Society to start building up its members and its schools almost from scratch. By 1833 it had charge of only forty-five schools and seventeen seminaries. Its total membership was 2,495. It was not until 1930 that the membership had built up to what it had been prior to the suppression.

From 1930 on, however, the "new" Society of Jesus began to achieve far-reaching developments in its missionary and educational activities. First, the number of Jesuits consistently grew: to 26,293 in 1940, to 30,578 in 1950, and to 34,687 in 1960. Second, a statistical analysis by William J. Mehok, S.J., "Jesuit Schools of the World, 1961," in the Jesuit Educational Quarterly, XXV, June, 1962, pp. 42-56, revealed that in 1960 there were 4,059 Jesuit schools throughout the world, with a total enrollment of 938,436. Father Mehok then presented a geographical analysis of these statistics as follows: In Africa there were 1,009 Jesuit schools and 223,692 pupils, in Asia and Oceania 1,379 schools and 236,661 pupils, in North America 691 schools and 257,777 pupils, in South America 378 schools and 87,991 pupils, in Europe 602 schools and 131,315 pupils.

Noteworthy in the statistics is the large number of elementary schools which the Jesuits are conducting today. According to the Ignatian Constitutions, Jesuits were forbidden to open elementary schools or supply teachers for them because of the lack of sufficient manpower. But that prohibition referred to Europe, not to foreign missions; for from the beginning it was a Jesuit principle that schools were to be opened as soon and as widely as possible in all missionary territories. In modern times the remarkable growth of Jesuit missions

in Africa, Asia, and even in Oceania has necessitated the opening of very many mission schools, which begin at the elementary or elementary-secondary level. This does not mean that secondary schools, colleges and universities are not also growing and spreading, particularly in India, the Philippines, various countries of South America, and most notably in the United States, where in 1968 there were fifty-five high schools with 37,811 students and twenty-eight colleges and universities with 150,884.

A question that may profitably be raised at this point is where the official Ratio Studiorum of 1599 fits into the new age of the Society of Jesus. Before attempting to answer that question, it should be noted that the Ratio of 1599 rendered immediate and valuable service for its own era by successfully guiding and governing hundreds of Jesuit schools in Europe, and not a few in the Latin American colonies and in the Asiatic provinces, for a hundred and fifty years. Moreover, since the present Jesuit system takes its origins from 1599, it cannot be dismissed as wholly unrelated to our more complex situation today. It would be illogical, however, to conclude that merely updating the old Ratio would answer the needs of the twentieth century. Such an updating was attempted in the experimental revision of 1832, but after it was carefully examined by the Jesuits of that time it was found to be inadequate. In fact, it is very doubtful that a modern-day official Ratio could be constructed, so various are the conditions and requirements in the many countries in which Jesuits are conducting schools.

We should now return to the question of what pertinence the Ratio may have for the new age of the Society of Jesus. A modern Jesuit author approaches an answer when he states that "it may be possible to disengage from the documentary sources of the Jesuit educational tradition certain key-categories or master themes, rudimentary perhaps or barely implicit, which constitute a portion of Christian educational theory and retain significance for places, persons and times very different from those of 1599." John W. Donohue, S.J., Jesuit Education (Fordham University Press, 1963), p. 69. In another place he says: "For Jesuit school-

men, however, the experience and accumulated wisdom of their predecessors is wonderfully instructive for their own work" (ibid., p. 28). And again: "Certain principles of sixteenth-century Jesuit education may be applied to our contemporary school actualities but they will usually require transposition into a new key" (ibid., p. 121).

These statements warn us not to expect too much from the past. Yet, Father Donohue comes nearer, on occasion, to a more liberal recognition of traditional principles and practices which have relevance for our time. For instance, the rhetorical ideal of "Ciceronian verbal grace" has a wider aim that "rests on the conviction that the truly human man must possess both wisdom and eloquence; must know something and be able to say what he knows; must be able to think and to communicate" (ibid., p. 70). Another instance: "It is therefore quite defensible to conclude that developing the arts of communication and eloquentia perfecta are still essential tasks of the secondary school even though the form and content of eloquence changes from epoch to epoch and nation to nation" (ibid., p. 121).

Father Donohue then devotes considerable space to describing the prelection, "the characteristic tool" for bringing students to an understanding of the materials and aims of study. After applying the prelection to the classical authors and to philosophy, he concludes: "It is clear that the basic pattern and purpose of the prelection can and ought to be adapted to all teaching and any subject. It is only too easy, unfortunately, to neglect this work of preparing students for individual study since it is always easier to tell them what than to teach them how" (ibid., pp. 150-151).

Finally, it must suffice to summarize or list a number of pedagogical principles derived from the Ratio, which, with necessary adaptation, apply to Jesuit teaching everywhere. The aim of the prelection is understanding. "After understanding," says Father Donohue, "mastery is to be sought and this means student activity--exercise and more exercise." The ac-

tivity was diversified: disputations, debates, repetitions that were held daily, weekly, monthly and annually, written exercises in imitation of the author being read, public correction of the exercises, original essays in the upper grades. But since successful action calls for motivation, the Jesuits provided contests within and between classes, awards, plays and pageants, and academies. In sum, writes Father Donohue,

> All these pedagogical principles are, then, closely linked together. The learning product sought is genuine growth which is conceived in terms of abiding habits and skills. Habits are generated not simply by understanding facts or procedures but mastery which makes them one's own and at hand for ready use. Mastery is the product of continual intellectual effort and exercise but fruitful effort of this sort is impossible without adequate motivation and a human milieu (ibid., pp. 150-153).

Thus the answer to the question of what relevance the Ratio of 1599 has for our age would seem to be that it retains "significance for places, persons and times very different from 1599."

But what were the sources of the Ratio itself? When the early Jesuit schools began to spread from Italy, Spain and Portugal to France and Germany, claims were made by several headmasters of rival schools, especially by Johann Sturm, headmaster at Strassburg, that the Jesuits had copied their pedagogical practices. As a matter of fact, however, when the manuscript of Quintilian's Institutio Oratoria was discovered at St. Gall by the humanist Poggio in 1410, Quintilian soon became the favorite source of most of the school programs in the late fifteenth and early sixteenth centuries--at Liege, Strassburg and elsewhere. This was prior to the opening of the first Jesuit school. Ignatius of Loyola and his early followers, on the other hand, took as their chief authority the University of Paris, their Alma Mater. Their preference for Paris resulted from their interest, at that time, in the practice rather than in the theory of education. The University of Paris undoubtedly absorbed a great deal of its pedagogy

from Quintilian or from humanist adaptations of Quintilian, but it had reduced these ideas to order and to practice. The early Jesuits were engaged in the actual labor of the classroom and hence were looking for specific and serviceable pedagogical guidance. The success of their efficient and carefully organized educational code, embodied eventually in the Ratio of 1599, may best be explained by acknowledging that they did not merely resurrect and restore old ideas, but impregnated them with their own distinctive spirit and purpose, and subjected them to prolonged tests based on personal knowledge and practical experience. Though the result reflects the multiple influence of other systems, it was not a slavish imitation of either the University of Paris or of Quintilian.

There are four principal areas contained in the Ratio Studiorum, namely, administration, curriculum, method, and discipline. It begins with administration by defining the function, interrelation, and duties of such officials as the provincial, rector and prefects of studies. It outlines a curriculum by placing in their proper sequence and gradation courses of study in theology, philosophy and the humanities. It sets forth in detail a method of conducting lessons and exercises in the classroom. It provides for discipline by fixing for the students norms of conduct, regularity and good order.

The following detailed analysis of the Ratio, according to sets of rules, will illustrate these four main divisions.

Allan P. Farrell, S.J.

July 21, 1970

An Analysis of the Ratio Studiorum of 1599

I. A. Rules of the Provincial (1-40)
B. Rules of the Rector (1-24)

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II. C. Rules of the Prefect of Studies (1-30)
D. Common Rules of the Professors of the Higher Faculties (1-20)
E. Special Rules for Professors of the Higher Faculties:
a) Scripture (1-20)
b) Hebrew (1-5)
c) Theology (1-14)
d) Cases of Conscience (1-10)
F. Rules of the Professor of Philosophy:
a) General Rules (1-8)
b) Courses, Texts, etc. (9-20)
c) Moral Philosophy (1-4)
d) Mathematics (1-3)

M. Rules for the Scholastics of the Society (1-11)
N. Instruction for Those Engaged in the Two-Year Review of Theology (1-14)
O. Rules for the Teacher's Assistant or Beadle (1-7)
Q. Rules for the Academies (cf. below):
a) General Rules (1-12)
b) Rules of the Prefect (1-5)
c) Academy of Theology and Philosophy (1-11)
d) Moderator of the Academy (1-4)

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III. G. Rules of the Prefect of Lower Studies (1-50)
H. Rules for the Written Examinations (1-11)
J. Laws for Prizes (1-13)
K. Common Rules for the Teachers of the Lower Classes (1-50)
L. Special Rules for the Teachers of the Lower Classes:
a) Rhetoric (1-20)
b) Humanities (1-10)
c) Grammar I (1-10)
d) Grammar II (1-10)
e) Grammar III (1-9)

P. Rules for Extern Students (1-15)
Q. Rules for the Academies (cont'd):
e) Academy of Rhetoric and Humanities (1-7)
f) Academy of Grammar Students (1-8)

RATIO STUDIORUM, 1599

Letter of Transmission

A comprehensive program for our course of studies began to take shape about fourteen years ago. Work on it has now been completed and copies of its final form are being sent to the various provinces of the Society.

On account of its great potential value for our schools, Our Very Reverend Father General had hoped that the program would have been completed and implemented long before now. This, however, proved to be impossible. The undertaking was so ambitious and was fraught with so many problems that it was felt to be unwise to put it in force until the provinces would have an opportunity to study its implications and suggest improvements. Father General decided that it would never do to impose a set of regulations on the whole Society until every effort had been made to insure willing acceptance on the part of all concerned.

The six priests to whom the task of formulating a program of studies was entrusted spent long and arduous years in research and discussion. They finally completed their work, and the results were forwarded to all provinces of the Society to be weighed and evaluated by our teachers and educational experts. These men were requested to examine the document for the purpose of noting and eliminating defects or of introducing improvements. They were then to make a report expressing their views on the plan as a whole and to explain the principles which supported these views.

All of the provinces cooperated eagerly and resolutely, and forwarded their criticisms and their suggestions to Rome. There the chief professors of the Roman College and a special committee of three Fathers edited these reports and submitted their findings to Father General. In conference with the Fathers Assistant, he carefully scrutinized the new version of the plan of studies, approved it, and forwarded copies

to all the provinces with orders that it was to be scrupulously followed.

Father General reminded the Provincials that since new procedures to be reliable, must be tested in the light of actual experience, they should note the day-by-day results of the new plan and make a report to Rome. He himself would then be in a position to put the finishing touches to the work and send it out with the stamp of his final approval.

When the Provincials came to Rome for the Fifth General Congregation, they brought with them the memoranda of defects which daily experience in the classroom had detected in the second draft of the Ratio. The chief complaint was that the new plan was too cumbersome. Hence it was decided to face the huge task of reviewing the whole project. This required that the members of the Roman committee study the reasoning which prompted the various suggestions, that they ponder well what decision to make in each instance, and finally that they endeavor to reduce the whole document to smaller and more manageable dimensions. Finally the task was completed and we have good reason to hope that the final version will meet with the approval of all.

This revised edition of the Ratio which is now being sent out is to supersede all previous experimental editions and is to be followed faithfully by all members of the Society. It is therefore incumbent on all our teachers to carry out all its provisions. I am quite convinced that if the members of our Society realize how much this project means to our Father General, they will comply cheerfully with his wishes.

Since responsibility for the success of this Ratio Studiorum lies squarely on the shoulders of superiors, Father General urges them to make every effort to secure from their subjects ready and complete dedication to this program which breathes the spirit of our Constitutions and promises to be of untold advantage to our students.

Rome
January 8, 1599

James Dominic
Secretary

RULES OF THE PROVINCIAL[1]

1. It is the principal ministry of the Society of Jesus to educate youth in every branch of knowledge that is in keeping with its Institute. The aim of our educational program is to lead men to the knowledge and love of our Creator and Redeemer.[2] The provincial should therefore make every effort to ensure that the various curricula in our schools produce the results which our vocation demands of us.

2. He should not only strongly recommend this work to the rector, but he should assign to him as prefect of studies a man thoroughly versed in literature* and possessed of the enthusiasm and good judgment which such an office requires. The function of the prefect will be to assist the rector in organizing and supervising the course of studies. He is to have jurisdiction over all professors and students. This applies not only to students who dwell in the main building but also to those who live in various residence halls. The supervisors of these residence halls are also subject to the authority of the prefect in all matters which pertain to studies.

3. If, however, owing to the size of the school and its varied arrangement of classes, one prefect does not seem sufficient for the proper management of the school, the provincial should appoint a second, subordinate to the general prefect, to direct the lower studies. And should circumstances require it, let him appoint a third prefect to preside over discipline.

4. Long before the opening of classes the provincial should make a careful inventory of his available teachers. He should classify them according to

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* The 1832 Ratio reads "literature and the sciences."

ability, devotedness, and interest in the progress of students, and this not only in class work but in all academic achievement.

5. Great attention should be given to promoting the study of Sacred Scripture. The provincial will do this most effectively if he chooses for this field men who are not only proficient in languages (a prerequisite), but are also well versed in theology and other sciences, in history and allied branches of learning, and as far as possible, practiced in the arts of communication.[3]

6. Students of theology are to attend the course in Sacred Scripture for two years, usually in the second and third year of theology. Where there are two professors of theology, the lectures are to be given daily for a forty-five minute period; where there are three professors, a shorter daily lecture may be given, or a longer lecture every other day.

7. The class in Hebrew should if possible be taught by the professor of Holy Scripture. At least the teacher should be a good theologian. It is desirable that this man be proficient in Greek, because it is the language of the New Testament and of the Septuagint. Similarly he should have command of the Caldaic and Syriac languages because of their importance in the exegesis of many passages in the Canonical Books.[4]

8. Students of theology are to pursue the study of Hebrew for a year, usually in the second or third year of theology. Only someone judged to be entirely unfit for this study should be exempt from it. Moreover, as the Constitutions direct, the provincial ought to decide who are to be chosen for advanced studies in Hebrew and have them devote additional time to it during the two years prescribed for the review of theology. When possible, they should be helped by means of a special academy or seminar, at least during the vacations.

9. #1. The provincial should see to it that the curriculum in theology is completed in four years, as

prescribed by the Constitutions. It should be taught by two regular professors, or, if this is impossible, by three, depending on the practice in the several provinces. If there are three professors, the third lecture should be given on moral theology, or should explicitly and thoroughly cover moral questions which teachers of dogmatic theology are wont to touch upon only lightly if at all. Our scholastics are to attend the moral course for two years and the course in Sacred Scripture for another two years.

#2. The provincial is to be especially careful that no one be appointed to teach theology who is not well disposed to the teaching of St. Thomas. Those who do not approve of his doctrine or take little interest in it, should not be allowed to teach theology.

10. At the beginning of the fourth year of theology, after taking counsel with the rector, the prefect of studies, the professors and his own consultors, the provincial should select some of our scholastics for a biennium of uninterrupted private study and review, as prescribed in the Constitutions. Those selected must be solidly grounded in virtue and distinguished for their talent. During this biennium (concerning which a special instruction will be given in another place)[5] public defenses may be held, at the superior's discretion, and where it is the custom some may be advanced, on the authority of the general, to the doctor's or master's degree.

11. Where it is customary to confer degrees publicly, the Constitutions are to be strictly adhered to. No one shall be promoted unless he has defended questions taken not only from theology but also from important parts of Sacred Scripture. The ceremonies accompanying the conferring of degrees may follow local practice so long as this does not conflict with the Constitutions.

12. In a college where there is a scholasticate of the Society,[6] the provincial should appoint two professors who together will explain over a two-year period the subject matter of moral theology. If only one professor is appointed, he should give two lectures daily.

13. Twice a week in professed houses,[7] and once or twice a week in the colleges, as the provincial may decide, priests of the Society are to hold a discussion of cases of conscience. This is to be done whether there are lectures on moral theology in these colleges or not. One of the priests, appointed by the provincial as well qualified, should act as moderator. He should read and follow the rules laid down for the professor of moral theology which govern the procedures of this discussion.

14. These cases of conscience are also to be held in the major colleges, particularly for all students of theology, whether there be two professors of moral theology, or only one, or none at all. This discussion, however, is to take place only once a week.

15. Students of moral theology and priests who regularly or occasionally hear confessions are not to be exempt from these discussions. An exception is to be made for professors of theology and philosophy and others whom the superior may see fit to excuse. The superior himself should seldom be absent and then only for serious reasons.

16. Save in case of urgent need, professors of philosophy must have completed both the course in theology and the graduate biennium so that their teaching may have a firmer foundation and better prepare the mind for theology. Teachers of philosophy who show themselves too inclined toward new doctrines or too liberal in their views should certainly be removed from teaching.

17. The curriculum in philosophy should be completed in three years but not in a shorter time for our scholastics. Where there are extern students[8] only, the length of the course may be left to the provincial's judgment, but wherever possible one group of students should complete the course and another group begin it each year.

18. The length of time to be given to the study of humanities and rhetoric cannot be strictly determined. It belongs to the superior to decide how much

time each student should devote to these subjects. Still, none of our scholastics is to be sent to philosophy before he has devoted two years to the study of rhetoric, unless he be judged excused by reason of age or aptitude or other impediment. But if any have such ability as to give promise of becoming eminent in these literary studies, it might be profitable for them to spend a third year in laying a more solid foundation.

19. #1.[9] In the course of their philosophical studies our students are to be thoroughly examined toward the end of each year by appointed examiners. The rector, and if possible even the provincial, should be present. No one is to be advanced from the first to the second year, nor from the second to the third, unless he has shown moderate ability in understanding the subject matter of the lectures and is able to demonstrate this understanding by proofs. To be promoted to the curriculum in scholastic theology, that is, to the four-year course, he must surpass mediocrity by being able to defend his knowledge against objections. In an exceptional case, an individual who does not measure up to this latter standard, but has given evidence of exceptional gifts for governing or for preaching, may on this account be promoted by the provincial to the course in scholastic theology; but the provincial has no authority to make an exception for any other reason.

#2. In this matter of making exceptions, which is of great moment, and so is to be determined only after careful thought for God's greater glory, the provincial should pay special attention to rules forty-nine and fifty-six of his office,[10] and should give greatest weight to the character and personality of the person in question.

#3. Students of theology should likewise be examined toward the end of each year. No one is to be advanced to the next year who has not in the judgment of the examiners achieved better than average success. Exception may be made for those who do not measure up to this standard but who possess outstanding talents of another kind, as noted above.

#4. If in the course of studies any are found to be unsuited for philosophy or theology, they should be assigned either to the study of moral theology or to teaching,[11] as the provincial judges best.

#5. Any who before entering our Society have completed the entire course of philosophy, or a part of it, or even a part of theology, are similarly to be tested by examination to determine their status in these studies.

#6. In the examinations which determine whether students of philosophy and theology are to advance to the next higher year, the examiners are to vote in secret. The decisions of the examiners, together with their written ballots, are to be recorded in a book designed for this purpose. The examiners are to keep the results of the examinations secret.

#7. Should a student obtain only a mediocre grade in the final philosophy examination or in the annual examinations in theology, the decision of the examiners is to stand. If, however, in the judgment of the provincial's consultors and other experienced men (whose advice is to be sought) the student possesses special qualifications for governing or for preaching, it is for the provincial to determine what action is to be taken for the greater glory of God and the good of our Society. If he decides that the student in question is not to continue his studies, he should note it in the book of records indicated above.

#8. The provincial, together with his consultors and other competent men who are acquainted with the students and whose judgment can be relied upon, should reflect carefully on what particular ability for governing or for preaching can be expected of those who wish to enter the four-year course of theology, although they have demonstrated only passable competence in philosophy. The same procedure should be followed in regard to those who wish to remain in the four-year course of theology despite their mediocre progress.

#9. The provincial should not stretch his authority in granting concessions to those whose lack

of humility, piety, and self-denial seem to mark them as poor risks.

#10. Toward the end of the fourth year of theological studies a final examination of at least two hours shall be given to each student for the purpose of determining whether or not he may be advanced to the "profession."[12] The subject matter of this examination shall consist of topics chosen from the principal divisions of philosophy and theology. To qualify for the "profession," the candidate must be judged fully capable of teaching both philosophy and theology. Should an individual fall short of this standard, but possess such a notable gift for governing or preaching that it should be taken into account, the case must be referred to the general. It is also for the general to decide when exceptions are to be made in virtue of the twenty-ninth decree of the sixth General Congregation for any who may have extraordinary talent for the humanistic studies or for the Indian languages.[13]

#11. In the examination to determine who are qualified to receive the profession of four vows, the votes shall be cast in secret. Doubtful votes are to be disregarded. The examiners are bound by oath not only to keep their votes secret but also to base their decision impartially on the knowledge and proficiency of those being examined.

#12. Each examiner shall send his signed vote directly to the provincial and to the general. That addressed to the provincial is to be marked "Personal." The provincial is to record the votes, omitting the names of the examiners, in a book kept for that purpose. He should preserve such secrecy in this matter that not even his own assistant will know how the examiners voted, and hence he should burn the letters of the examiners as soon as he has recorded their votes.

#13. In every seminary, both for philosophy and for theology, there should be at least four examiners appointed by the general to conduct the examinations described above. Wherever it is possible these examiners should be other than the professors who taught

those who are to be examined. If one of the examiners dies or is prevented from being present at the examinations, the provincial is to appoint others who will be bound by the same regulations of the oath with respect to the final examination.

#14. In regard to those who enter the Society with the degree of Doctor of Laws and Doctor of Canon Law, the prescriptions of the Constitutions, Part V, Ch. II, no. 2, B, are to be observed.[14] If any enter with the degree of Doctor of Theology and there is any doubt about their proficiency, they are to be examined like the rest. Unless they demonstrate more than ordinary ability, they are not to be admitted to the profession of the four vows.

20. In the second year of philosophical study all students are to attend a course in mathematics for a period of about forty-five minutes daily. Those who show an aptitude and bent for this discipline should be given an opportunity to pursue it further under private instruction after completing the general course.

21. #1. The number of grades in the lower studies (omitting the primary grades for reasons given in the Constitutions, Fourth Part, Ch. XII, C.)[15] is not to exceed five, one in rhetoric, one in humanities, and three in grammar.

#2. These grades are to be so precisely articulated as to preclude being combined or increased in number. Besides, to increase their number would entail an unnecessary addition of teachers and prolong the time required for completing these studies.

#3. If there are fewer than five classes, the five grades are not to be altered; rather one class may have two sections, each corresponding to one of the five grades, in the manner prescribed in the eighth rule of the Prefect of Lower Studies.

#4. Whenever there are fewer than five classes, the higher grades (rhetoric and humanities) should be retained as far as possible and the lower grades dropped.

#5. When it is said that there should be only three grammar classes and not more than a total of five lower classes, this is to be understood as referring, not to the number of classes and teachers, but rather to the number of grades, as has just been described. For if the number of pupils is too large for one teacher to handle, the class may be divided (with the general's permission) into two sections, but in such a way that each will have the same grade, lessons, method, and time schedule.

#6. This sectioning of classes, however, need not be carried out except in places where the Society's complete course of studies is offered, or where the conditions in the founding charter of the school demand it; otherwise the Society may become unduly burdened.

22. In order to preserve a knowledge and appreciation of the classical literatures and to provide a reserve of men for teaching them, the provincial should endeavor to have in his province at least two or three who are eminent in these literatures and in eloquence. He will accomplish this by setting aside for special studies a few who have a gift and love for these disciplines, and who have satisfactorily completed the other studies of the Society. By their devoted efforts these men will be able in turn to create a class of good teachers who will spread throughout a province.

23. The provincial shall see to it that our teachers use the grammar of Emmanuel Alvarez.[16] If in some of our schools it is thought that his method is too detailed and refined for the boys to master, the teachers should use the Roman grammar or, with the general's approval, prepare a similar grammar, preserving, however, all the force and exactness of the precepts of Alvarez.

24. Provision should be made to have as many permanent teachers of grammar and rhetoric as possible. This can be done if the provincial assigns to this work men who have completed their moral and dogmatic theology and who in his judgment are especially qualified for this type of work. He should encourage them to devote themselves entirely to this apostolate which is so beneficial in the service of God.

25. It will be advantageous to receive into the Society men who seem specially fitted for such work, and who, either on account of their age or aptitude, will not be able to make progress in more abstruse studies. The condition of their admission will be their willingness to dedicate their whole life to the service of God by teaching grammar or the humanities. The provincial should note this fact in his record book. Either prior to teaching or after having taught for some years, as seems better, they may study moral theology, be ordained priests, and then return to this same work. They are not to be removed from it without serious reason and the advice of others. Occasionally, however, the provincial may decide that because of fatigue they should have a change from this occupation for a year or two.

26. By that same token, the provincial is not to excuse our scholastics from teaching grammar or humanities,[17] unless on account of age or other reasons different arrangements seem more suitable. He must take care, however, that those who show exceptional talent for preaching are not kept too long in teaching literature or even philosophy and theology, lest they take up preaching only after their vitality has been sapped by years in the classroom.

27. At the end of the philosophical curriculum, the provincial should choose one, two, or three, or more scholastics according to the size of the class, who give promise of greater competence than others, and send them on to theology. However, upon completion of their theological studies and the third year of probation,[18] he may employ them, if it seems necessary or advisable, in teaching grammar or the humanities.

28. Scholastics, who are destined for the study of philosophy but have not completed it, should not be sent to teach unless there is a dearth of those who have finished that course.

29. He should also see that scholastics begin teaching with a class below that which they are prepared to teach. In this way they can advance each year to a higher grade with the greater part of their pupils.

30. In order that teachers may be well prepared for their work when they enter the classroom, it is very important that they have practice sessions under expert guidance. It is strongly recommended that the rector diligently attend to this in the manner described in his ninth rule.[19]

31. In the colleges, particularly the larger ones, where the student body is more numerous, a sufficient number of confessors should be appointed so that it will not be necessary for all to go to one confessor. For this reason, extraordinary confessors are to be appointed at various times in order to afford penitents greater freedom.

32. The provincial should give the colleges, especially the smaller ones, a sufficient supply of lay brothers,[20] so that the rector will not have to employ the professors and students in domestic work.

33. In order to provide needed books for our teachers, the provincial shall assign an annual revenue from the college funds or from some other source for building up the library. This revenue may under no circumstances be diverted to other uses.

34. The provincial must conscientiously take every precaution to keep out of our schools works of the poets and any other books which may be harmful to character and morals, unless everything objectionable in matter and style has been expunged.[21] If, as in the case of Terence, this is impossible, it will be better not to read them at all than to expose our pupils to spiritual harm.

35. In places where the time schedule of classes varies at different seasons of the year, the provincial should determine for the entire year the hours for the beginning and ending of classes. Once established, this calendar is to be faithfully observed. He should not readily allow the weekly holiday to be postponed or anticipated, and he should require that the schedule of class days and holidays be strictly followed.

36. A nice balance should be maintained between study time and recreation periods. Hence, no extra holidays should be introduced and those established by custom are to be faithfully observed. The following regulations are to be carried out regarding vacations.

37. #1. The annual vacation for students in higher studies should last at least a month and not longer than two months. The rhetoric class should have a month's vacation; unless university custom decrees otherwise, the class of humanities three weeks; the higher grammar class two weeks, and the other classes only one week.

#2. Feast days (which ought to be reduced rather than increased in number) should be definitely established for each region or country according to prevailing custom, and then published officially.

#3. The higher faculties should have vacation from the vigil of the Nativity to the feast of Circumcision; the lower classes from noon of the vigil of the Nativity to the feast of the Holy Innocents.

#4. Where it is the custom no class is had from Quinquagesima till Ash Wednesday, but all the professors shall hold class on Ash Wednesday afternoon.

#5. In the higher classes there will be vacation from Palm Sunday until Low Sunday; in the lower classes from Wednesday noon of Holy Week till Easter Tuesday.

#6. In the higher classes there will be no class from the vigil of Pentecost until the following Tuesday; in the lower classes from the noon of the vigil till Tuesday. There is to be the usual Thursday holiday.

#7. On the day before the feast of Corpus Christi both lower and higher classes will be free during the afternoon only. On the feast of All Souls only the morning is free.

#8. Further, on days when classes are held only in the lower schools, no lessening of the regular time schedule is to be allowed.

#9. If at times, owing to public pilgrimages, classes cannot be held in the morning, they should at least be held in the afternoon, and, where the custom permits, classes should meet even in the morning of Rogation days.

#10. At least one day of every week is to be set aside as a holiday. However, when two feast days fall within the same week, there should be no other holiday, unless this happens rather frequently and the feasts fall, one on Monday, the other on Saturday. Then another free day may be allowed. Should one feast day fall within a week, say on a Wednesday or a Thursday, that day and no other is to be free. But should the feast day fall on a Monday or a Saturday, a holiday is to be granted on Wednesday also. Finally, if a feast falls on a Tuesday or a Friday and no sermon is scheduled for that day, so that it may be given to suitable recreation, there is to be no further holiday that week; but if the day cannot be given over to recreation, then a holiday is to be allowed on Wednesday or Thursday.

#11. In the higher classes the weekly recreation day will be entirely free. In the lower classes, however, class will be held in the morning, for an hour and a half in rhetoric and for two hours in the other classes. The afternoon is free for all students. Beginning, however, in June, the entire day is free for all.

38. In order to ensure abundant success for the Society's teaching apostolate to the greater glory of God, the provincial must see to it that both superiors and subjects follow with perfect fidelity their own particular rules found in this Ratio Studiorum.

39. In view of differences in places, times, and persons,[22] there are bound to be certain variations in the order and time schedule of studies, in the holding of repetitions, disputations, and other exercises, as

well as in vacations. Therefore, if the provincial thinks that in his province some special arrangement will make for better progress in studies, he should refer the matter to the general so that adjustments may be approved which will satisfy his needs, but in such wise that they will conform as nearly as possible to the general plan of our studies.

40. Finally, the provincial should consider as especially committed to his charge and care all that is laid down in the rules for the professors of the lower classes concerning piety and good conduct and the teaching of Christian doctrine, as well as what is prescribed in the rules common to all teachers concerning religious duty and moral training: for these touch directly on the good of souls and are repeatedly recommended in the Constitutions.

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RULES OF THE RECTOR

1. The purpose of the Society in conducting colleges and universities is two-fold: First, she wants to equip her members with a good liberal education and with other skills required in her ministry, and secondly she wants to provide them with an opportunity to share with students in the classroom the fruits of their training. The rector's chief concern should be the spiritual development of the young men committed to his care, but he should make every effort to achieve the goals which the Society has in mind in founding and conducting schools.

2. He will have a prefect of studies to assist him in the administration of the curriculum, and he shall delegate to him all the authority which he considers necessary for the right conduct of that office.

3. He shall so manage and regulate his other responsibilities as to be able to encourage and promote all the forms of literary projects in the school. He must occasionally visit the classes, including the lower ones. He shall frequently attend the private and public disputations in theology and philosophy. He should observe whether these various scholastic exercises produce the desired results. If they are ineffective, he should discover the reasons.

4. He should not excuse anyone from attending the disputations or repetitions, thus giving the students to understand that he attaches great importance to these exercises.[23] He should likewise prevent students from engaging in pursuits which may interfere with their studies.

5. Those who are engaged in the graduate biennium of theology[24] are not to be assigned by the rector to preach in churches or convents of nuns except rarely and with the provincial's approval.

6. They may, however, substitute for the regular teachers of philosophy or theology who chance to be absent. They may likewise, if there is need, take the place of the professors in presiding over the repetitions and disputations conducted within the college. If the provincial consents, they may for a time even teach philosophy or theology.

7. The rector shall provide for the formation of study groups (academies) in Hebrew and Greek among the scholastics. Members of such groups should meet to practice these languages two or three times a week at a stated time, possibly during the recreation periods. By thus becoming proficient in them, they will preserve the knowledge of these languages and maintain for them a position of honor in our Society and with the general public.

8. He shall take care that at home our scholastics keep up the practice of speaking Latin.[25] Exception may be made only on vacation days and during recreation periods, but even at these times the practice may be retained in certain places if the provincial thinks

it advisable. The rector shall also see to it that when our scholastics who are still in their studies write to other scholastics they shall do so in Latin. Moreover, two or three times a year, on the occasion of some special festivity, such as the beginning of a new academic year or the renewal of vows, students of philosophy and theology should compose verses and display them in public.

9. To make sure that the teachers of the lower classes do not enter upon teaching as raw recruits, the rector of the college which supplies masters of classical literature and of grammar shall, toward the end of their studies, select an experienced professor and have those who are about to begin teaching meet with him for an hour three times a week, to acquire pedagogical technique. They shall take turns in giving the prelection, in dictating, in writing, in correcting, and in performing the other duties of a good teacher.[26]

10. It may happen that scholastics of the Society who are studying rhetoric and humanities do not attend public classes or, when they do, they may find that the instructor is too overburdened to do justice to both lay students and scholastics. In such circumstances the rector shall assign some other capable teacher to give our scholastics private instruction and exercises at home according to the directions given in the rules for the professor of rhetoric.

11. It is likewise for the rector to see that our students of rhetoric occasionally write and deliver at dinner or in the school auditorium Latin or Greek orations or verses on some subject which will be of spiritual benefit and inspiration to students of the college and to externs. He shall be careful that other academic exercises recommended in the Constitutions be not neglected.

12. Wherever possible, our boarding students should study rhetoric for a year before they take up the study of philosophy. Their parents should be shown how advantageous this is. Day students should be urged to do the same, but are not to be compelled if they cannot

be persuaded to follow this advice. Nevertheless, should very young students, from whom disturbance more than progress may be expected, wish to study philosophy, they may be treated as the Constitutions (Part IV, ch. 17, D) provide in the case of those who are unwilling to bind themselves with a promise to observe the Constitutions or to enter their names for matriculation.[27]

13. Tragedies and comedies,[28] which are to be produced only rarely and in Latin, must have a spiritual and edifying theme. Whatever is introduced as an interlude must be in Latin and observe propriety. No female make-up or costume is to be permitted.

14. Prizes may be distributed publicly once a year provided their cost is borne by prominent persons and is kept moderate in proportion to the number of students and the status of the college. The donors of prizes should receive recognition at the distribution ceremony. It is the rector's duty to see that in preparing for the competition the students do not fall behind in their studies or develop undesirable attitudes.

15. The rector shall see to it that the convocation address at the beginning of the new school year is delivered by one of the more distinguished members of the faculty.

16. He shall see to the observance of the rule of the librarian which directs that copies of literary work written and displayed within the college and outside by members of the Society--dialogues, addresses, verses, and works of a similar nature--be preserved in the archives. It is for the prefect of studies or other competent judges to select the papers to be thus preserved.

17. He shall instruct the librarian not to depart from the directions of the prefect of studies in regard to the circulation of books.

18. Every month, or at least every other month, the rector shall call a meeting of the teachers of all classes below logic, at which both prefects of studies should be present; and from time to time he shall call

a meeting of the other professors, at which the prefect of higher studies should be present. At these conferences some of the rules for the teachers of the lower studies should be read, and also some that are common to all teachers, especially those pertaining to discipline and piety, and then some of the rules that are special to the teachers of the individual classes. He shall make it clear to the teachers that they are free to propose problems that may have arisen in following the rules or any lapse in their observance.

19. The lower classes must have a weekly holiday, either for an entire day or at least for the afternoon, depending on the custom of the region.

20. The rector should strive, with religious charity, to stimulate enthusiasm in the teachers for their work, and should see to it that they be not overburdened with non-academic chores. He should pay particular attention in their regard to what is prescribed in the twenty-fifth rule of his office.[29]

21. He should consider whether, in addition to the weekly spiritual talk given by the teachers, another should be given every month or two by some older priest, using for the purpose a large classroom or hall where the lower classes can all be accommodated. He should likewise consider whether it would be useful for the prefect of studies or some one else to visit the classes periodically in order to give the students practical advice suited to their needs.

22. When the provincial appoints an assistant to the prefect of lower studies, he may be called prefect of the hall. His responsibilities are set down in the Rules of the Prefect of Lower Studies, in rule 2 and in rules 37 to the end, which concern discipline. It may also be thought well to have him perform the duties outlined in rules 9 to 13 which have to do with the examination of new students.

23. The rector shall see to the establishment in his college of the Sodality of the Annunciation affiliated to that of the Roman College.[30] Students who are not enrolled in the Sodality are not eligible for admis-

sion to the various literary academies, unless the rector sees fit to make an exception. Exercises of the Sodality or of an academy are not to be scheduled at a time when sermons or lectures are being given in the college church.

24. Finally, the rector shall consult the provincial and diligently carry out what he shall prescribe concerning vacations, degrees, those who are to be selected for a biennium in theology, and similar matters.

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RULES OF THE PREFECT OF STUDIES

1. The function of the prefect of studies[31] is to act as general assistant to the rector in properly organizing and directing our schools according to the amount of authority delegated to him by the rector, so that those who attend our schools will, to the greater glory of God, make the greatest possible progress in development of character, literary skills, and learning.

2. Where the office of Chancellor[32] in a college is distinct from that of the prefect of studies, it is for the provincial (keeping in mind the customs and statutes of the college in question) to determine which of the following rules apply to both alike and which are peculiar to one or the other.

3. The prefect of studies shall neither change nor dispense from the directives and regulations contained in the system of studies, but if need for a change should arise, he shall have recourse to the superior.

4. It is the duty of the prefect of studies to familiarize himself with the Ratio Studiorum and see

that students and teachers observe its prescriptions, particularly those which have to do with the teaching of St. Thomas in theology and the rules which govern the selection of views to be held in philosophy. In this latter he should be doubly vigilant where there is question of a defense of philosophical theses and above all when the theses are to be printed.

5. He shall remind the professors of theology, of philosophy, and of moral, especially those who tend to delay over their subject matter, that they should keep advancing steadily so as to cover the matter assigned them each year.

6. He shall preside at all disputations which the professors of theology or philosophy attend. He shall signal the end of the disputation and shall so proportion the time that each will have an opportunity to take part. He shall not allow any problem which comes up for discussion to be so hashed and rehashed that it will be no better understood in the end than at the start. After allowing for debate, he shall ask the presiding officer to give a succinct and final explanation. He himself should not give the solution, but rather should direct the give-and-take of the disputation. He will do this with greater dignity by not joining in the argument, though this is sometimes proper, but by asking questions to bring out the precise point at issue.

7. He shall remind the superior in good time to consult with the professors and choose the students who are to defend theses, either on the whole of theology or on any part of it. These comprehensive disputations, usually called "acts,"[33] will be presented, not by those engaged in the two-year review of theology, but by theology students of the fourth-year class. Third-year students may be chosen if the fourth-year class is very small. The "acts" are to be held even when members of the Society study theology in one of their own houses. Outsiders are to be invited and the defense should be conducted with some pomp and circumstance. Disputants in the "acts" on the whole of theology need not be chosen from among those who have already defended some part of theology; rather let those

who show greater skill and ability be chosen. Those who are destined to have the graduate biennium in theology shall hold their "acts" during that time, as will be explained later.

8. In consultation with the theology professors, the prefect shall draw up from the four divisions of theology[34] the subject matter for the particular disputations which individuals will have. These disputations are not to be held too frequently but only from time to time. They shall last at least two and a half hours, either in the morning or the afternoon. There shall be not fewer than three objectors, one of whom should as a rule be a doctor of theology.

9. The comprehensive disputations or "acts" embrace all of theology and occupy both morning and afternoon. Where it is customary to hold disputations only in the morning or the afternoon, they shall be held for a period of at least four or five hours.

10. If it is thought advisable, the theses for the "acts" may be the same for all who are to take part in them that year, and may be printed if it is the acceptable practice to do so.

11. When convenient, one of the "acts" should be scheduled for the last week of the school year and another one for the week of the reopening of classes.

12. Each year some former students not of the Society, who have completed their theological course in our college with more than ordinary distinction, should be invited to present an "act." Such "acts" should be conducted with unusual ceremony and should be attended by as many members of the Society as possible, by extern doctors, and also by princes of the realm.

13. The professors of theology, either in turn or both together, shall preside at all the "acts" so that each may answer questions pertaining to his subject. Others of the Society who are doctors may also preside.

14. In the "acts" the theses must not be too long, nor more than fifty in number, and less than fifty

if it is the accepted custom of the college. In a particular defense there should be no more than twenty theses, in the monthly disputations not more than twelve or fifteen, and in the weekly disputations not more than eight or nine.

15. Before the disputation begins, the defendant shall briefly explain one or other thesis in theological form but with a certain elegance of style.

16. The prefect shall see to it that the rules of the professors of theology and of philosophy be observed in the conduct of the monthly and weekly disputations.

17. From time to time, that is, at least once a month, the prefect shall attend the lectures of the professors and occasionally look over the notes taken down in class by the students. Should he observe anything worthy of critical comment or hear anything from others which he knows is well founded, he should call it to the attention of the professor with great tact and gentleness. If it seems necessary he may report the matter to the rector.

18. He shall do the same when any point of difference between himself and a professor arises in reviewing the theses. He must not strike out or change any thesis without the knowledge of the professor, but the change should be made, and no one else besides the rector should know of it.

19. Disputations on the entire course of philosophy shall be held at the end of the third year.[35] For these disputations only a few shall be selected who are outstanding (i.e. who are more than average in ability) and capable of upholding the dignity of the occasion.

20. These defendants are to be chosen by three or more examiners, one of whom shall always be the prefect of studies and another the defendant's professor. The rector shall assign a third, either another professor or someone else whom he judges to be competent. To these three the rector shall add two more teachers who may be changed or substituted for; but if teachers are not available, he may appoint any two capable examiners who are to cast their votes in writing with the other three examiners.

Thus there will be a minimum of five votes, which are to be cast in secret and kept in strictest confidence.

21. It shall suffice for the day or boarding students to be examined by their prefect and two students who are reviewing philosophy, or, lacking these, by two of the abler Jesuit students of theology selected by the prefect of studies. However, students judged worthy of a defense by these examiners shall not prepare for it until they have been approved by their own professor and the prefect of studies.

22. No Jesuit student, nor, as far as possible, any boarding student is to be excused from this examination. Unless something interferes, it is to be held in public, that is, when a Jesuit student is examined, all other Jesuit students shall be present; when a boarding student is examined, it shall be before all the philosophy students of his college; and when a day student is examined (who, however, shall not be forced to undergo the examination), day students of philosophy, at least of his class, shall attend.

23. The examinations shall begin immediately after the Easter holidays, or sooner if the number to be examined is very large. After consulting with the prefect of studies and the professor of the class, the rector shall draw up a calendar of examination days which he considers most suitable. The examination of each student shall last at least an hour and cover all the important subject matter, which the prefect of studies shall assign to the examiners in good season and in secret.

24. Disputations in philosophy shall take up the same amount of time as the regular classes, either in the morning or the afternoon. Generally there shall be three objectors, one of whom, when possible, shall be a Jesuit professor of philosophy or of theology, or else a doctor, either from another religious order or an extern. The number and nature of the theses shall be the same as prescribed in rules 9, 10, 11 and 12 for general disputations in theology.

25. The prefect shall take care that not only the students but also the professors attend the "acts"

in theology and also in philosophy, and that students and professors of philosophy attend the "acts" in philosophy. The professors will give life as well as dignity to the disputation by joining in the argument. All must likewise be present when a master's or a doctor's degree is to be conferred. The rector shall let the prefect of studies know what his responsibilities are on such an occasion.

26. When members of the Society are invited to a disputation by externs, either in public academies or houses of religious, those should be sent who are engaged in the two-year review of theology.

27. With the aid of the teachers, the prefect shall prescribe an orderly plan of study, repetition, and disputation not only for the Jesuit students but also for the boarding and day students. He shall so arrange their timetable that suitable hours be reserved for private study.

28. He shall not permit any address to be delivered publicly either in the college or outside, whether by students who are to be granted degrees, by disputants engaged in general or particular "acts," or by students of rhetoric, unless he has previously examined and approved it.

29. He shall make sure that the students have enough useful books at their disposal and a minimum of unprofitable ones. He should therefore remind the rector in good time to make provision for a supply of books to meet the present and future needs of both Jesuit and extern students.

30. He shall not give permission to students of theology and philosophy to have books of any and every nature. They should be allowed only those which have been recommended by their instructors and approved by the rector. The theologians should have the Summa of St. Thomas, the philosophers Aristotle, and in addition some selected commentary which they may consult in their private study. All theologians should have the decrees of the Council of Trent and the Bible, and they should become familiar with them. The prefect should discuss with the rector the suitability of readings in Patristic literature. He shall likewise give both theologians and philosophers

some work of classical literature and suggest that they set themselves a definite, though not too rigid a schedule for such reading.

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COMMON RULES OF PROFESSORS OF THE HIGHER FACULTIES

1. It should be the set purpose of the teacher, both in his lectures as opportunity offers and on other occasions, to inspire his students to the love and service of God and to the practice of the virtues which He expects of them, for this is the sole purpose of all their activities.

2. To keep this ideal ever before their minds let one of the students recite a short prayer, composed for this purpose, at the beginning of class. The professor and students should follow attentively and with heads uncovered. At least let the professor, with uncovered head, make the sign of the Cross and then begin his lecture.

3. He should also pray frequently for the spiritual welfare of his students and be an example to them by his dedicated life. And he should sometimes exhort them on religious matters, at least prior to the major feasts and the longer vacations. He should especially urge them to pray to God, to examine their consciences in the evening, to receive the sacraments of penance and the holy eucharist frequently and fervently, to attend Mass daily, to listen to sermons on all feast days, to shun bad habits, to hate sin, and to cultivate the virtues worthy of a Christian man.

4. He should obey the prefect of studies in everything that concerns studies and the discipline of the

school. He should submit theses to the prefect for review before they are published. He should not undertake to explain any texts or authors not commonly in use, nor introduce innovations in his method of teaching or in the conduct of disputations.

5. In arguing debatable questions, he should defend his view with such modesty and courtesy as to show respect for the contrary view, the more so if it was held by his predecessor. When it is possible to reconcile diverse views, an attempt should be made to do so. He should express himself temperately in naming or refuting authors.

6. Even in regard to doctrines which do not involve danger to faith and piety, no professor should propose novel opinions in matters of serious import, nor espouse views which are not grounded on reputable authority, without first consulting his superiors. He should not teach anything that runs counter to the established doctrines of scholastic theologians and the common teaching of the schools. Rather everyone should follow the masters and, as far as circumstances of the times allow, the accepted teaching of Catholic authorities.

7. He should not bring up worthless, obsolete, absurd, or patently false opinions, nor spend time in commenting on or refuting them. He should seek to establish his conclusions not so much by the number as by the cogency of his arguments. He should not digress into matters foreign to his subject, nor treat his subject diffusely or out of its proper place. Instead of heaping up possible objections, he should bring up briefly only the weightiest of them, unless even these can be easily refuted from the established proof of the proposition.

8. Let him avoid citing the authority of learned men to excess, but if he has the witness of eminent theologians in confirmation of his views, or in particular the authority of Scripture, the Councils, or the Fathers, he should as far as possible quote their own words, but briefly and faithfully. It scarcely becomes the dignity of a professor to cite an authority whose works he himself has not read.

9. If anyone can teach without dictating, yet in such a way that the students can take whatever notes they need, it is better for him not to dictate. Certainly anyone who dictates should do so in continuous sentences and not pause between each word. If need be, he can then repeat the whole sentence in the same words. Nor should he first dictate a whole passage and then explain it, but his dictation should be accompanied by a running commentary.

10. Citations from authors whose books are easily accessible are to be explained but not dictated. In fact, the teacher should give his students references to authors who discuss pertinent points accurately and in detail.

11. After his lecture he should remain in or near his classroom for at least a quarter of an hour so that his pupils may come and ask him questions. He will thus be able occasionally to demand an account of his lectures and to see that they are reviewed.

12. Every day, except Saturdays, holidays, and feast days, an hour is to be assigned the Jesuit students for repetition that thus their minds may be given more exercise and difficult points that arise be better explained. And so one or two students, appointed in advance, should give the repetition from memory for not more than a quarter of an hour. Then discussion should begin, with one or two proposing objections and one or two answering them. Any time remaining is to be given to resolving difficulties. To secure time for this the teacher will insist that the syllogistic form of reasoning be strictly followed. When the objectors have nothing new to advance, he should cut short the discussion.

13. Toward the end of the year there is to be a repetition of the year's lectures. It is to be so arranged that as far as possible an entire month will be left free from both lectures and repetitions.

14. On Saturday or any other day dictated by local custom, disputations should be held in the classes for two hours, or longer where there are many extern students. If two feast days occur in a week, or one feast day besides the weekly holiday, the disputations will be

dropped and regular lectures given; but should this circumstance occur three weeks in succession, one disputation shall be held.

15. Where the approved custom of the school does not interfere, disputations shall be held, in both the morning and the afternoon on a definite day every month, except during the last three months of the summer. If the number of students is small, the disputations shall be held every second month. Each teacher should select a student to defend theses drawn from the subject matter of his class.

16. Other professors of the Society, though they belong to different faculties, should attend the disputations whenever possible. To enliven the discussions, they should press the objections that are proposed, but should not urge an objection while the appointed objector is still arguing his point with vigor and effect. The same privilege may be extended to extern doctors, who may even be invited expressly to take part in the argument, unless in some places this practice does not meet with approval.

17. None but the better students should be allowed to take part in public disputations. The rest should be prepared by private disputations until they are sufficiently well trained to appear creditably in public.

18. The professor should consider that a day of disputation demands as much effort and bears as much fruit as a day of class, and that the whole effectiveness and zest of the disputation depend on himself. While presiding he should appear to be arguing with both defendant and objector. He should applaud a point well made and call it to everybody's attention. When an unusually important difficulty is proposed, let him offer some suggestion either to assist the defender or to direct the objector. He should neither keep silent too long nor speak too often, so that the student disputants will be able to demonstrate what they know. He should, however, correct or elaborate the arguments advanced by the disputants. He should urge the objector to keep pressing a difficulty as long as it still has force. In fact, he himself should strengthen its force, and he must block any attempt of the objector to turn aside to

another argument. He should not permit an objection already fairly well solved to be pressed on too long nor a weak answer to be defended too long; but after some discussion, he should briefly state and explain the point of the debate. Finally, any other practices introduced in the schools which make the disputation livelier and more popular should be carefully retained.

19. He should occasionally confer with his assistant or beadle,[36] who is appointed by the rector, and question him about the state of the whole class as well as the industry and progress of the extern students. He should see to it that the beadle himself discharges his duties faithfully and well.

20. In sum, the professor, with the help of God's grace, should be diligent and unremitting in his work and eager for the advancement of his students in their lectures and other exercises. He must not show himself either partial or unfriendly to anyone. He must give attention to the advancement in studies of the poor and the wealthy with equal solicitude, devoting himself in a special way to the progress of each and everyone of his students.

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RULES OF THE PROFESSOR OF SACRED SCRIPTURE

1. He should understand that his principal duty will be to explain the Sacred Scriptures reverently, learnedly, and seriously, according to their genuine and exact sense. Thus will true faith in God and the foundations of sound morality be strengthened.

2. Chief among his objectives in teaching Holy Writ will be to defend the version approved by the Church.

3. In order to ascertain the genuine sense of Holy Writ, he must note the idiomatic expressions and figures of speech peculiar to Scripture. He must skilfully compare the passage he is reading not only with that which precedes and follows but also with other passages where the same phrase will have sometimes the same, sometimes a different meaning.

4. For this purpose he should cite pertinent examples from the Hebrew and Greek versions, but he should do so briefly and only when some discrepancy between them and the Vulgate must be harmonized, or when idiomatic expressions of the Hebrew or Greek versions afford clearer meaning and insight.

5. In the study of recent Latin, Chaldaic, and Syriac versions as well as those of Theodotio, Aquila, and Symmachus, he should take up for discussion and refutation only outstanding errors and those which have seeming plausibility. On the other hand, he should not omit any evidence that strongly supports the Vulgate and the mysteries of the faith, especially when such evidence is found in the Septuagint, which must always be spoken of with deference.

6. If the canons of Popes or Councils, notably the General Councils, declare that a literal sense is to be attached to any passage, he should defend that literal sense. He should not add any other literal meanings unless led to do so by unusually strong conjectures. If the Popes or Councils explicitly adduce any text to establish a dogma of faith, he should teach that sense, whether literal or mystical, as certain.

7. Let him reverently follow in the footsteps of the Fathers of the Church. If he finds that they are of one mind on a literal or allegorical interpretation, especially if they speak explicitly or in clear terms and refer professedly to the Scriptures or dogmas, he should not differ from them. However, if they disagree, he should choose from their different interpretations the one which the Church has for many years and by general consent favored most.

8. Should a majority of the Fathers or theologians maintain that they can prove some dogma of faith from Holy Writ, he should not say that it cannot be proved from that source.

9. If anything in the rabbinical writings of the Jews is of any value in supporting the Vulgate or Catholic dogma, he should cite it in such a way that he will not lead others astray by seeming to endow it with prestige, especially if it be found in the writings of those authors who lived after the time of Christ.

10. He should not concern himself with searching out other rabbinical lore, or with attacking their errors, unless the authors be of very high repute. He should adopt the same attitude toward certain Christian exegetes who have trusted too much to the rabbinical writers.

11. He should not put overmuch reliance on vowel points, an invention of the rabbis, but he should diligently study how our version or the Septuagint or other ancient interpreters read the passage in the absence of vowel points.

12. He should not delay unduly over single texts of Scriptures, except when one is so important as to be worth the delay. Otherwise progress will be slow. He will save time by passing rapidly over easier texts or omitting them.

13. He should not use the scholastic method[37] in questions peculiar to Holy Writ.

14. He should not dwell long on fine points of chronology, topography or other less useful matters of this kind except when some passage demands such inquiry. It will suffice to mention writers who treat these matters fully.

15. He should not fail to notice allegories and moral passages if they are not commonly known, if they are obviously suggested by the wording of the passage, and especially if they present a striking observation of profound import. In the absence of such values, he should do no more than indicate where the passage is discussed by the Fathers.

16. If he chance upon a passage which is in dispute between ourselves and heretics, or which has been worn threadbare in theological discussions, he should merely explain the passage in a dignified yet vigorous

manner, especially if he is disputing against heretics. He should focus his attention on the importance of the topic for this precise context. By omitting all extraneous detail he will show that he is mindful of his sole responsibility, which is to teach Scripture and Scripture alone.

17. Unless for a time some other arrangement be thought better, he should expound the Old and the New Testament in alternate years.

18. Except for a very good reason, he should not carry over into another year the explanation of a book begun the previous year. He should not take up unfinished matter of the previous year until he has almost finished matter assigned to the new term.

19. Besides the repetitions held once a week for our scholastics, pertinent table readings from the Scriptures are to be given occasionally in the refectory, as the rector may decide.

20. In place of the usual lecture, from time to time one of the pupils should be chosen to expound fully and in literary style some more famous passage of Holy Writ. When he has finished, one or two of his fellow students should argue against him. The objector should draw his material only from Scripture itself or from the peculiarities of the language of Scripture or from the interpretations of the Fathers.

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RULES OF THE PROFESSOR OF HEBREW

1. He should consider it of the first importance to interpret with complete accuracy the original words of Holy Writ.

2. Among his objectives in teaching the Hebrew language will be the defense of the version of Scripture approved by the Church.

3. In the beginning of the year he is to explain the simplest rudiments of grammar and then, while continuing instruction in the language, he should explain one of the easier books of Scripture.

4. In interpreting Holy Writ, he should not spend so much effort on the content and the thought as on the sense and force of the words, the idiomatic expressions, and the grammatical rules as exemplified in the apt usage of the writers.

5. Finally, he should so plan his teaching techniques as to reduce and relieve by his efforts that outlandish harshness which in the minds of some bedevils the study of this language.

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RULES OF THE PROFESSOR OF SCHOLASTIC THEOLOGY

1. He should understand that it is his duty to combine keenness of mind in disputation with untarnished faith and sincere love of God so that his professional competence will contribute to his progress in the spiritual life.

2. Members of our Society shall expressly follow the teaching of St. Thomas in scholastic theology. They should consider him their own teacher and should make every effort to have their students hold him in the highest possible esteem. Still, they are not to consider themselves so restricted to his teaching that they may not depart from him in any single point. Even those who expressly style themselves Thomists sometimes depart from

his doctrine. The members of the Society therefore should not be more strictly bound to him than the Thomists themselves.

3. In regard to the Immaculate Conception of the Blessed Virgin[38] and to the meaning of solemn vows,[39] let them defend the doctrine more commonly held in our time and the one generally favored by theologians. In purely philosophical questions and in those which pertain to Scripture and Canon Law, they are at liberty also to follow other authorities who have professedly dealt with these subjects.

4. In matters when the opinion of St. Thomas is ambiguous or not even expressed, it is permitted to choose either side if Catholic scholars are not in agreement, as is stated in the fifth of the common rules.

5. In teaching he should have first regard for strengthening faith and nourishing devotion. So with respect to questions which St. Thomas does not treat professedly, no one should teach any doctrine that does not accord well with the mind of the Church and her traditions or that in any way might bring about a decline in genuine piety. Hence, no one is to quibble about the arguments usually accepted in dealing with matters of faith, even though they are drawn only from the fitness of things. He should not contrive new arguments unless he can base them on solid principles.

6. Opinions, of no matter what author, which are known to be highly offensive to Catholics of a particular province or school of thought, are not to be taught or defended wherever they might arouse resentment. When matters of faith or morals are not involved, a prudent charity dictates that members of our Society should have due regard for the feelings of those among whom they dwell.

7. The full course of theology is to be covered in four years. If there are two professors of scholastic theology:

#1. The first professor shall explain forty-three questions from the Prima Primae [of St. Thomas' Summa Theologica] in the first year; in the second year, the matter on the angels and twenty-one questions from the Prima Secundae; in the third year, from Questions 55 or

71 to the end of the Prima Secundae; in the fourth year, the matter on faith, hope, and charity from the Secunda Secundae.

#2. The second professor shall treat during the first year the questions on justice and right from the Secunda Secundae and the principal questions de religione; during the second year, the questions on the Incarnation from the Tertia, and, if possible, some of the more important articles on the sacraments in general; during the third year, he should treat of baptism and the eucharist and if possible orders, confirmation, and extreme unction; during the fourth year he should take up penance and matrimony.

#3. Where there are three professors of theology, in the first year the first professor shall explain twenty-six questions from the Prima Primae; in the second year, as many of the remaining questions as he can; in the third year, whatever he can cover from the Prima Secundae to Question eighty-one; in the fourth year, the remainder of the Prima Secundae.

#4. The second professor shall expound in the first year from the Secunda Secundae the controversies on scripture, tradition, the Church, the Council, the Roman Pontiff; in the second year, questions on faith, hope, and charity; in the third year, whatever he can cover on justice and right, on restitution, usury, and contracts; in the fourth year, whatever remains to be treated on contracts, and St. Thomas' treatment on religion and the states of life.

#5. The third professor shall deal with, in the first year, questions on the Incarnation; in the second year, questions on the sacraments in general, and on the eucharist and baptism; in the third year, the questions on penance and matrimony; in the fourth year, questions on ecclesiastical censures and on the rest of the sacraments.

8. Each professor should finish within the year the subject matter he was assigned to teach. If he cannot complete some part of it, he should not postpone it to another year, but rather omit it altogether and refer the students to a reliable author.

9. To facilitate progress in scholastic theology, it is expedient for the teacher to leave out of con-

sideration, whenever possible, certain types of subject matter, but in particular these four:

#1. One type concerns questions and commentary on Scripture which may be left to the professor of Scripture.

#2. Another has to do with controversies with heretics. When these are met in St. Thomas, they should be treated in the scholastic rather than the historical method. It will suffice to bolster the conclusions with two or three solid arguments and to expose two or three of the principal calumnies of the heretics. In each instance, however, the teacher should indicate some author who will give further material to those who want it.

#3. To the third type belong philosophical questions. He should not deal with these questions expressly, nor discuss them, but simply indicate where the students may find explanations worked out by himself or others.

#4. The fourth type concerns cases of conscience. He should merely point out certain general moral principles, which are usually discussed in theological disputations, and pass over the more subtle and minute explanation of the cases.

10. When it happens that St. Thomas treats of the same problem in several distinct treatises, the problem should not be studied first in one context and then in another, but the several treatments should be synthesized, or, if the scope of the subject matter permits, reduced to a brief synopsis. This procedure is definitely provided for in the catalogue of questions appended to these rules.[40] It must be remembered, however, that no point of any significance in any of the treatises is to be overlooked in this procedure.

11. The teacher should skim rapidly over the articles that are easily understood. Thus, after reading the title, he should at once indicate in a few words the conclusion of St. Thomas, or say: St. Thomas answers by denying or affirming. In questions of greater difficulty, he is to proceed somewhat as follows: he should first explain the title of the article in case it is not altogether clear. He should then point out the different elements in the main proposition which may be responsible for the drawing of divergent conclusions. Finally,

he should set forth St. Thomas' several conclusions, beginning with the most significant. He should then point out the reasoning process which led up to each conclusion, unless of course they are quite obvious. In this way the students will realize that St. Thomas' logic possesses more cogency than at first sight would appear.

12. After explaining a proposition, he should discuss its various implications, but not at great length, except in such matters as are not treated in St. Thomas or are treated but would profit from a fuller explanation.

13. It is not enough for him to report the opinions of the doctors without committing himself. Let him either defend the views of St. Thomas, as has been said, or omit the question altogether.

14. In the monthly disputations there should be as many disputants as there are teachers. Generally, three should argue in the morning and three in the afternoon. Whosoever pleases may argue against the defendants, and if nothing interferes, the first defendant at the morning session should be second in the afternoon.

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RULES OF THE PROFESSOR OF CASES OF CONSCIENCE[41]

1. He must direct all his efforts and skill to the training of competent pastors and administrators of the sacraments.

2. One professor should spend two years on the explanation of all the sacraments, the censures, and the different states of life and their duties. The other professor should likewise spend two years on the

ten commandments, including under the seventh the subject of contracts, but always touching only lightly on matters of less importance and those not pertinent to the course, such as removal from office, loss of rank, magic, and similar topics.

3. He should refrain entirely from treating of theological questions which have no essential connection with cases of conscience. It will be expedient, however, for him to discuss very briefly certain theological points on which the doctrinal aspects of the cases depend, as, for example, what the sacramental character is, whether there is one or many, what mortal and venial sin are, what constitutes consent, and the like.

4. Short of using the scholastic formalities, each difficulty is to be handled by proposing a difficulty and resolving it. The solution should be based on not more than two or three arguments, and authorities for it should not be heaped up. Three particular cases will suffice to illustrate a general precept or rule.

5. He should substantiate his own opinions in such a way that if another opinion seems probable and is supported by good authority, he shall recognize it as also probable.

6. Every Saturday the lecture shall be dropped and a disputation on proposed solutions of cases will be held before the teacher for a period of two hours, or a little less, depending on the decision of the provincial and the size of the class. The disputation should be conducted by means of questions, that is, by asking the solution of some difficulty, by proposing a new case with some changed circumstances, by citing a canon or the opinion of a noted authority against some conclusion. Sometimes a short discussion pro and contra may be introduced to lend more dignity to the occasion, but it should be done with moderation and on a different level from the usual philosophical disputation.

7. If he has been appointed by the rector at the provincial's bidding to take charge of the discussion of cases in the community, he should observe the following order. First, he should choose a subject

for discussion, sometimes a subject bearing on actual practice, such as the manner of questioning a penitent, the remedies to be applied and penances to be imposed, and the like. Second, he should briefly discuss the subject matter chosen, indicating the principles and precepts involved, so as to give a general view of the subject and to throw light on all its various aspects. Lastly, he should choose three or four cases dealing with the proposed subject matter. These he should have posted in the place where the discussion is to be held and he should indicate the day for the meeting.

8. Certain individuals should privately study these proposed cases, each taking one case and reading up on it in authorities furnished by the presiding officer.

9. On convening, it would be useful for each to explain briefly the opinion of his authority on the case he is handling. Next, the presiding officer should call upon three or more (who should be forewarned and should be chosen in rotation) to give their opinion on the first case, so that he may arrive at a prudent and more probable solution. He should follow the same procedure with the other cases. Finally, after summing up the discussion and solution of the cases as is customary in a disputation on cases, he should call for questions to be answered by one of the three appointed for the discussion. In the end he should give his own judgment.

10. If anyone comes across a case outside the matter ordinarily discussed in these conferences, he should report it to the presiding officer, if circumstances allow, so that it can be discussed at a later conference.

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RULES OF THE PROFESSOR OF PHILOSOPHY

1. Since the humanities or natural sciences[42] prepare the intellectual powers for theology and assist in the perfect understanding and practical application of religious truth and by virtue of their content contribute to the attainment of this goal, the teacher whose heart is set on advancing the honor and glory of God, should teach these secular subjects in a spirit which will prepare his students, and especially his Jesuit students, for the study of theology. He should above all lead them to a knowledge of their Creator.

2. He shall not depart from Aristotle in matters of importance, unless he find some doctrine contrary to the common teaching of the schools or, more serious still, contrary to the true faith. If he does find such contrary doctrines in Aristotle or any other philosopher, he shall be at pains thoroughly to refute them as the Lateran Council prescribes.

3. He shall be very careful in what he reads or quotes in class from commentators on Aristotle who are objectionable from the standpoint of faith, and he must be cautious lest his pupils come under their influence.

4. For this reason he shall not give separate treatment to the digressions of Averroes (and this holds for others like him). But if he quotes something of value from his writings, he should do so without praising him and, if possible, should show that Averroes has borrowed it from another source.

5. He shall not attach himself or his students to any philosophical sect, such as the Averroists, the Alexandrists,[43] and the like, and he should not cloak over their errors or those of similar sects, but should sharply question and minimize their authority because of these errors.

6. On the other hand, he should always speak favorably of St. Thomas, following him readily when he

should, differing from him with respect and a certain reluctance when he finds him less acceptable.

7. He should teach the full course of philosophy in not less than three years, lecturing for two hours daily, one in the morning and one in the afternoon, unless in his particular university a different arrangement has been prescribed.

8. Thus the term will never be completed before, or not much before, the vacation period which falls at the end of the school year.

9. #1. He should explain the principles of logic the first year, devoting the first two months to a digest of it, not by dictating but by discussing pertinent passages from Toledo or Fonseca.[44]

#2. In the introduction to logic he should discuss only such questions as: its claim to be a science, its proper subject matter, and the general concept of universal ideas. He should postpone the full discussion of universals until metaphysics, being contented here to give no more than a general idea of them.

#3. Similarly he should discuss only the easier of the predicables, which are usually taken from Aristotle, and should defer a larger discussion of them until the second year. But in logic he should explain as fully as need be the notions of analogy and relations, since these very frequently occur in philosophical discussions.

#4. He should cursorily cover the second book On Interpretation and both books of the Prior Analytics, except the first eight or nine chapters of the first book. Even in these chapters he should explain what is pertinent and treat only very briefly the notion of contingency and not at all the question of free will.

#5. In order to give the whole second year to the physical sciences, he should begin a fuller discussion of science at the end of the first year and in it he should include the major topics of the introduction to physics, such as the divisions of science, abstractions, theoretical and practical science, subordination, the difference of method in mathematics and physics,

which is treated by Aristotle in the second book of the Physics, and finally what Aristotle says about definition in the second book On the Soul.

#6. The discussion of the grounds of proof and fallacies from the Topics and the Elenchi, rearranged in more convenient order, should preferably be explained in the digest given at the beginning of logic.

10. #1. In the second year he should explain the eight books of the Physics, the books On the Heavens, and the first book On Generation. He should treat the text of the sixth and seventh books of the Physics compendiously, and likewise that part of the first book which discusses the opinions of the ancients. In the eighth book he should omit discussion of the number of intelligences, of liberty, and of the infinity of the prime mover. These matters will be explained in metaphysics according to the views of Aristotle.

#2. The text of the second, third, and fourth books On the Heavens will be summarized and for the most part omitted. In these books he should deal only with the elements and with the substance and influences of the heavens. The rest can be left to the professor of mathematics or reduced to a summary.

#3. What is contained in the Meteorology will be gone through in the summer months during the last hour of the afternoon class. Where possible it should be taught by the regular professor of philosophy, or by a special teacher, unless another arrangement seems more convenient.

11. #1. In the third year he is to explain the second book On Generation, the books On the Soul, and the Metaphysics. He should merely summarize the opinions of the ancient philosophers that are discussed in the first book On the Soul, and when he is discussing the sense organs in the second book he should avoid digressing into anatomy and similar topics which are the concern of medical science.

#2. In the Metaphysics he should pass over the questions on God and on the types of intelligence, which depend entirely or in great part on truths derived from revelation. The preface and the text of the seventh and twelfth books are for the most part to be thoroughly

explained. From each of the other books he should select certain principal texts which are basic to the discussion of questions found in the Metaphysics.

12. He should make it his chief aim to interpret well the text of Aristotle and be as painstaking in this interpretation as in discussing the subject matter itself. He should likewise convince his students that their philosophy will be weak and wanting if they do not value highly this study of the texts.

13. Whenever he comes upon celebrated texts that are often argued in disputations, he must examine them carefully by comparing the more noted interpretations so as to judge which is to be preferred. He should base his judgment on a study of the context, on the special force of the Greek expression, on a comparison with other texts, on the authority of eminent commentators, or finally, on the conclusiveness of the reasons advanced. He will then come to certain minor questions of interpretation which are not to be gone into too deeply nor omitted if they are of any importance.

14. He should have available a large selection of topics for discussion. If, however, any of these do not have their origin in the Aristotelian text at hand, but are suggested by some axiom he himself uses as a passing remark in his argument, they are to be deferred until they are met in their proper place in other books, provided they are treated there. Otherwise they are to be explained immediately following the text by which they were suggested.

15. Questions that come up in the reading of Aristotle are to be treated only after all the passages touching on this matter have been explained, unless indeed the passages are too numerous to be expounded in one or another lecture. But if passages being read are too lengthy, such as those on principles, causes, and motion, then the emerging questions are to be neither treated exhaustively nor entirely postponed to the end of the reading. Rather let reading and discussion be suitably intermingled.

16. At the conclusion of a lecture, the students in small groups of about ten each should spend half an hour reviewing among themselves the lecture just given.

One of the students, preferably a member of the Society, should be put in charge of each group.

17. Monthly disputations are to be held, in which not less than three students should pose objections in the morning and as many in the afternoon. The first should argue for an hour and the others for about three-quarters of an hour. In the morning disputation some theologian (if there are enough theologians) should open the argument against a student of metaphysics; a student of metaphysics against a student of physics; a student of physics against a student of logic. In the afternoon a student of metaphysics, physics, and logic respectively should propose arguments against another student of each of these disciplines. In the morning also a student of metaphysics and in the afternoon a student of physics should briefly substantiate one or other conclusion by philosophical arguments.

18. While the professor is teaching the elements of logic, neither he nor his students are to attend these disputations. In fact, during the first week or two the logicians will have no disputations but will be content with the explanation of their subject. Thereafter they can hold disputations in their own class on Saturdays.

19. Where there is only one professor of philosophy, he is to hold more impressive disputations three or four times a year on a feast day or other holiday, surrounding them with pomp and ceremony and inviting religious and other doctors to take part in the arguments. In this way our philosophical studies will receive a fruitful stimulus.

20. The young philosophers are to be trained from the very beginning of logic to consider it a matter of shame to deviate in a disputation from the use of the scholastic form. The teacher should be most vigorous in demanding of them the observance of the laws of argumentation and the proper order to be followed by the disputants. Accordingly, one who defends in a disputation must first repeat the full objection without replying to the separate premises. Next he is to repeat each premise of the argument and reply "I deny" or "I concede the major, minor, or conclusion." Occasionally, too, he

should distinguish, but rarely interject explanations or reasons, particularly if unasked.

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RULES OF THE PROFESSOR OF MORAL PHILOSOPHY

1. He is to understand that it is not at all his concern to digress into theological questions. He should follow his text and explain briefly and in a scholarly and serious manner the principal topics of moral science as contained in the ten books of Aristotle's Ethics.

2. When the course of ethics is not handled by the professor of philosophy himself, the man who teaches ethics should expound to the students of metaphysics the more important topics of this course for three quarters of an hour or for half an hour daily.

3. Repetitions of ethics must be conducted at least every two weeks at a time set by the rector, even though one repetition of metaphysics must on this account be omitted.

4. When the class of metaphysics has its monthly disputations privately at home or publicly in class, some thesis in ethics is to be added to the other theses for disputation, and the student of metaphysics who is objecting should argue against this thesis for a quarter of an hour.

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RULES OF THE PROFESSOR OF MATHEMATICS

1. He should spend about three quarters of an hour of class time in explaining the elements of Euclid to the students of physics. After two months, when his students are somewhat familiar with the subject, he should add some geography or astronomy or similar matter which the students enjoy hearing about. This added material is to be given on the same day with Euclid or on alternate days.

2. Every month, or at least every second month, he should have one of the students solve some celebrated mathematical problem in the presence of a large gathering of students of philosophy and theology. Afterwards, if he wishes, the solution may be discussed.

3. Once a month, generally on a Saturday, the class period should be given over to a review of the subject matter completed that month.

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RULES OF THE PREFECT OF LOWER STUDIES

1. He should be aware that he has been chosen to help the rector in every way possible in directing and administering our schools to the end that our students may advance in uprightness of life as well as in the liberal arts.

2. In whatever pertains to school discipline he should consult with the rector alone; for studies he should seek advice from the general prefect of studies. He is not to depart from their decisions, and he must not abolish any established custom or introduce any new one.

3. He should submit to the general prefect for his approval declamations which the students of rhetoric or of the lower classes are to deliver publicly whether at home or in the school. Emblematic compositions[45] and poems which are to be displayed on the greater feast days should be read by two judges appointed by the rector. They are to select the best.

4. He should have at hand the rules of the teachers and students of the lower classes and enforce their observance with the same fidelity with which he must observe those of his own office. He should assist and direct the teachers, and take special care that nothing is done to lessen their authority and esteem in the eyes of others, especially of their pupils.

5. He must carefully see to it that new instructors retain the methods and practices of their predecessors, provided, however, that these are in harmony with the Ratio. Thus there will be less occasion for complaint at our frequent change of teachers.

6. He should visit every instructor at least every two weeks. He should note whether they give the proper amount of time and effort to Christian doctrine, whether they are making sufficient headway in carrying out and reviewing the assigned subject matter, and finally, whether they conduct themselves in a proper and commendable manner in all dealings with their pupils.

7. He should note well in advance and inform the teachers of feast days and vacations, whether common to all the provinces or peculiar to his own, especially the weekly holidays, as well as the timetable of classes at the different seasons of the year. He should indicate, too, when the pupils are to be dismissed for public devotions and similar events, or are to be given orders or prohibitions out of the ordinary.

8. #1. He must be careful that the subject matter of the five lower classes, namely, rhetoric, humanities, and the three grammar classes is kept distinct. If because of the large number of pupils the provincial orders a class to be taught in two sections, let each section keep the same subject matter, and if several levels of instruction are in the same classroom, they must correspond to the grade levels described in the rules of the masters.

#2. To keep this distinction better and more easily, all the rules of Emmanuel's grammar should be divided into three books, one for each grammar class.

The first book, for the lowest class, shall comprise the whole of Emmanuel's first book and a brief introduction to syntax taken from the second book.

The second book, for the middle grammar class, shall contain the second book of Emmanuel on the construction of the eight parts of speech down to figures of speech, with the easier appendices added.

The third book, for the highest grammar class, shall include the second group of appendices from Emmanuel's second book, the treatment of figurative construction to the end, and the third book, which is on scansion and prosody.

A division of the matter into three parts, similar to this, is to be made by even those provinces which follow a method other than the Roman.[46]

#3. The instructor of each class should finish his book, as a rule, in the first semester and repeat it in the second. But since the book for the first class takes in more matter than can be explained and reviewed in one year, it should be divided into two parts. In fact, it would be better to admit only pupils who are well grounded in the first part of the grammar, so that the second part can be explained and repeated in one year, as in the other classes. Where this cannot be done, the lowest class ought to have two divisions, one of which shall study the first part of the book, and the other the second part, until the end of the first semester. In the second semester each of the

two divisions shall review the whole from the beginning. Wherever this division of a class takes place, one instructor may teach the lower division, another the higher.

#4. This repetition has a double advantage. First, what is most often repeated will be more deeply impressed on the mind. Second, the more gifted boys can complete the course more rapidly than the others, since they can advance each semester.

#5. Where there are five classes, the distinct scope and subject matter provided for in the rules of the instructors are to be observed. Nor should more than one grade level be allowed in any class except the lowest.

#6.[47] Where there are four classes, either drop the class of rhetoric and keep the other four classes as just described or, what is better, keep rhetoric as the highest class and retain its subject matter exactly as defined in the rules of the teacher of rhetoric. Then the second class will be that of humanities, which also must retain the subject matter defined for it in the rules of the teacher of humanities. The third class will have two divisions, the first corresponding to the highest grammar class, the second to the middle grammar class. Finally, the fourth class shall correspond to the lowest class of grammar, and it may be divided into two grade levels as is explained in the rules of its teacher. If in this class only one, the higher division, is admitted, then the third class shall consist of only the highest grammar class, while the fourth class will have two divisions consisting of the middle and lowest grammar classes.

#7. Where there are three classes, the two lower shall keep their grade level as just described for a school of four classes. The highest class shall be either simply humanities, or let it have two divisions, one for rhetoric, the other for humanities. But the higher division, rhetoric, should not be introduced except with the rector's advice, when there is a sufficient number of pupils able to profit by the subject matter of this higher division, and when at the same time the instructor will be able to give due care and attention to the lower division, or humanities.

#8. Where there are two classes, the lower shall have two divisions, the one corresponding to the higher level of the lowest grammar class, the other to the middle grammar class. Likewise the higher class shall have two divisions, the one corresponding to the highest grammar class, the other to the class of humanities.

#9. Even in classes which have two divisions, both will have the same review of the year's subject matter as mentioned in #3 above. Indeed, where possible, so that each division may cover all the matter in the first semester and review it in the second, the pupils shall advance as though in two classes of a single division and shall spend two years on the subject matter. Should this prove too difficult, even more time may be spent.

#10. To secure this result in classes that have two divisions, all the subject matter, except grammar, should be taught in common to both together, the teacher asking the easier questions of the lower division, the harder of the higher. Then only one theme shall be given, but the higher division should do the whole theme, while the lower division should do only the first or the last part, which will be adapted to the precepts they have seen. Finally, the exercises and contests shall also be common to both. Only the grammar prelection is distinct, and this may be given one day to one division, another day to the other, or there may be a daily prelection and review for each division by apportioning the time between them.

9. Wherever possible, the prefect of studies should not admit a boy to the school who is not brought by his parents or guardians. This does not apply in cases where the prefect knows the boy personally or can easily obtain references. He must not, however, refuse anyone admission because of poverty or inferior social status.

10. The prefect should examine new pupils in more or less the following way: First, he should ask them what studies they have had and to what extent. Then he should have them write a composition on an assigned topic. He should likewise question them on some of the precepts of the subject they have studied. Finally, he should have them translate some short sentences into Latin or, if he prefers, have them interpret some passage in an author.

11. He should admit those whom he finds well instructed and of good moral character, and he should acquaint them with the rules of our students that they may know how to conduct themselves. He should record in a book their name, surname, country, age, parents or guardians, their acquaintances among our students, and the day and year of their admission. Finally, he should assign each one to that class and teacher for which he is fitted in such wise that he seem qualified rather for a higher class than unfitted for his own.

12. He should seldom admit to the lowest class either those who are rather old or are very young, unless they are unusually capable. He is not to relax this rule even though the pupil is sent merely for the advantages of the moral training.

13. There is to be a general and formal promotion once a year after the annual vacation. If, however, any show superior ability and give promise of making better progress in a higher class than their own (the prefect will know this by examining their records and consulting their teachers), they should not be kept back but may be promoted any time during the year after an examination.[48] However, such promotion from the highest grammar class to humanities or from humanities to rhetoric is hardly feasible, because in the second semester of humanities Latin versification is studied and in rhetoric the compendium of Cyprian[49] is explained.

14. The matter of the examination should be one or, if necessary, two prose compositions for all the classes.[50] In the highest grammar class and in humanities, verse should also be required and, if it seems advisable, a Greek composition a few days later.

15. The prefect must see that the instructors announce the examination two or three days beforehand, and that the rules for written examinations, which immediately follow these rules of the prefect, are read in each class.

16. The prefect or someone whom he appoints shall preside at the written examinations. When the signal is given on the examination day, he shall dictate the subject matter of the composition, which should be a short rather than a long one.

17. He must keep the examination papers in his possession, arranged in alphabetical order. If there is no reason against it, he should distribute them among the examiners. The examiners should evaluate the papers and note mistakes in the margin.

18. There are to be three examiners. Generally the prefect of studies himself should be one. The other two, competent in the classics and, if possible, not instructors themselves, are appointed by the rector on the advice of the prefect. When the number to be examined is very large, two or more boards may be appointed.

19. Pupils should be sent to the examination room in groups of three, or even more in the lower classes. These groups should be introduced to the examiners by their teacher in alphabetical order or in some other convenient way.

20. The examiners should read the instructor's record and note the grades given to each while the pupils are coming to be examined, and if need be, they should compare the present record with the earlier records of the same year to discover what progress each has made or is likely to make.

21. The method of the examination shall be as follows. First, if the examiners wish, they shall have each pupil read a part of his composition. He should then be told to correct his mistakes and to give the reason of the correction by indicating the rule violated. After this, pupils in the grammar classes should be given something in the vernacular to be turned immediately into Latin. All should be questioned on the precepts and other matters taught them in class. Finally, if thought necessary, a short passage from one of the authors studied in class should be given for interpretation.

22. After the examination of each group of three pupils, the examiners, while their judgment is still fresh, should give their votes on those examined, taking into account the composition, the marks given by the teacher, and the replies to their questions.

23. To come to a decision in doubtful cases, the prefect should call for a sampling of their daily exer-

cises; then he should consult the examiners and if it seems advisable they may have these pupils undergo another written and oral examination. Further, in these doubtful cases the age of the pupil, the time spent in the same class, his talent, and his diligence should all be taken into account.

24. After the examination, the grade given each pupil is to be kept secret. Before the public announcement of promotions, each teacher ought to be shown the list of marks of the pupils in his own class.

25. If anyone is totally unfit to be promoted, there should be no room for intercession. If a student is scarcely qualified, but because of his age, the time he has spent in the same class, or some other reason, it seems advisable to advance him, he may be promoted on the condition that if he does not prove his industry to his instructor he shall be sent back to the lower class and his name stricken from the roll of the higher class. Finally, if any are so lacking in ability that they can neither be advanced nor kept with any profit in the same class, the prefect should consult the rector so that their parents or guardians may in a very sympathetic way be advised and these pupils dismissed from the school.

26. The list of those to be publicly promoted should be read either in the individual classes or to all the classes in a general assembly. Those who have especially distinguished themselves should be read out first, the rest in alphabetical order or in the order of merit.

27. Well in advance of the beginning of the school year, the prefect should confer with the rector about compiling the list of books to be studied that year in our classes so that he can discuss it with the general prefect of studies and with the teachers. It should be decided in the same way whether any of the texts or authors should be changed that year.

28. He is to make timely arrangements with the booksellers so that there will be no lack of books which we and our pupils use daily or will need for the coming year.

29. In the beginning of each year, he should either personally or through the teachers assign each pupil his seat and seat-mates. He must see that the same is done for the seminary and boarding students by their prefects, unless perhaps in some localities seats are arranged according to scholastic merit. Nobles are given the choicer seats. Where there are Jesuit students or other religious, they should have seats separate from those occupied by extern students. The prefect should not allow any notable shifting of places without his knowledge.

30. It is very important that in conjunction with the instructors or the school prefects he should so arrange the time schedule for the students of the Society, for the boarders and, if convenient, for the extern students, that the hours of private study may be well placed.

31. Only for a serious reason should he exempt anyone, especially for a long time, from writing verse or learning Greek.

32. He should see to it that the monthly declamations given publicly in the assembly hall by the class of rhetoric are attended not only by the students of the classes of rhetoric and humanities but also by those of the higher classes. Accordingly, the professors should be advised to invite their students. No Jesuit student may be absent without the rector's permission.

33. He should arrange the time, the method, and the place for the various classes to hold disputations with one another.[51] He is to outline the plan of the disputation beforehand, and by his presence at the disputations see to it that everything is conducted with profit, moderation, and harmony. Likewise he should be present at the declamations which are commonly given in the school by the students of rhetoric and humanities.

34. In order to give greater prominence to literary exercises, he should with the rector's assent organize academies both in the classes of rhetoric and humanities and in the grammar classes.[52] In these academies, in accord with the rules laid down at the end of this book, the students should meet together on stated days and take turns in giving prelections and in conducting other exercises appropriate to able students.

35. He should remind the rector in good time about the distribution of prizes and the declamation or dialogue which may be given on this occasion. In the distribution of prizes, the regulations given at the end of these rules are to be followed, and they should be read in each class prior to the written examinations.

36. He should also see to it that besides the public prizes other small tokens or symbols of victory (which the rector will provide) are awarded by the instructors in their own classes to spur on their pupils when they seem to merit distinction by besting a rival in competition or interpreting an entire book of an author or reciting it from memory or some similar noteworthy performance.

37. In keeping with local custom, he should appoint a public censor for each class[53]--or if the term censor is unacceptable, then a decurion or praetor. To give him standing among his classmates, he should be accorded certain privileges and have the right, with the teacher's approval, of begging them off from lesser punishments. He is to take note of anyone who leaves the class before the signal for dismissal is given, or who goes to another classroom or leaves his own class or seat. He must report daily to the prefect anyone who was absent from class or anyone not a student who entered the class and, finally, any breach of discipline in the class, whether the teacher was present or not.

38. A corrector[54] who is not a member of the Society should be appointed for those who fail in application or in good conduct, and for whom friendly advice and admonitions do not suffice. Where no corrector can be had, some other means of punishing delinquents, either at the hands of one of the pupils or in some other suitable way, should be found. Rarely and only for very serious reason should pupils be punished at school for faults committed at home.

39. Any who refuse corporal punishment should be forced to accept it if it can be done safely, or if this cannot be done with propriety, as in the case of larger boys, delinquents should, with the cognizance of the rector, be expelled from school. Expulsion should likewise be the penalty for those who are frequently absent from school.

40. When neither verbal reproofs nor the services of the corrector avail and the pupil seems to be incorrigible and might be something of a scandal to others, it is better to dismiss him from the school than to keep him where he will profit himself little and harm others. This decision, however, will be left to the rector that everything may be done that will advance the glory and service of God.

41. If a case should occur in which dismissal from the school is not enough to remedy the scandal, it shall be left to the rector to decide what further measures should be taken. However, as far as possible he should act in a spirit of leniency to maintain peace and charity with all.

42. No one who has been expelled or who has left our school without a valid reason should be permitted to return without first consulting the rector, who is to judge what is expedient.

43. No one shall be permitted to carry weapons either in the corridors or in the classrooms, even of the higher classes.[55] Nor should loafing, shoving or shouting be allowed, nor profanity or insults in word or deed, nor any unbecoming or improper conduct. Should anything of this sort occur, the prefect is to settle the trouble at once, and if there is anything which disturbs the quiet of the corridors in any way, he should discuss the matter with the rector.

44. The prefect should be constantly on hand in the corridors or in a room from which he can see the corridors during the entire time of class. He should also inspect the classrooms before the signal is given for the students to enter and should always be at the front door while they are being dismissed.

45. He should take care that there be no noisy confusion when the pupils are entering and leaving the church, and that when they assist at Mass one or more of the instructors be always present. All the pupils are to attend Mass every day, each in his proper place.

46. He should see that the confessors are in their places early on the days and at the hours appointed for hearing the confessions of the pupils.

He should visit the church occasionally during that time to see that the boys conduct themselves with propriety and reverence.

47. Rarely should even the prefect call students out of class, especially during the time of prelection, and if others are careless in this regard the prefect should let the rector know.

48. At no time is the prefect to use the services of students in secretarial work or for any other task, nor should he permit others to employ them.

49. The common rules for all extern students are to be posted in a place where they can be read by all, and besides, they are to be posted prominently in every classroom. As a general rule they are to be read at the beginning of each month in the class of rhetoric and in the classes below rhetoric.

50. When there is no prefect of higher studies, he himself shall take charge, with the rector's approval, of supervising the declamations which are to be given in public and of distributing books to Jesuit students.

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RULES FOR WRITTEN EXAMINATIONS

1. It is to be understood that absentees on the day assigned for composition will receive no consideration in the examination unless their absence was owing to exceptional circumstances.

2. All should come early to class so that they can take down accurately the theme of the composition and the instructions given by the prefect or his sub-

stitute, and thus be able to finish within the class period. After silence has been enjoined, no one may speak to another, not even to the prefect or his substitute.

3. All should come supplied with books and necessary writing materials so that there will be no need to ask anything of another during the time of writing.

4. The papers should be up to the standards of each one's class and clearly written in the vocabulary and style demanded by the theme. Ambiguous expressions will be construed unfavorably, and words omitted or hastily altered to avoid a difficulty will be counted as errors.

5. Seat-mates must be careful not to copy from one another; for if two compositions are found to be identical or even alike, both will be open to suspicion, since it will be impossible to discover which one was copied from the other.

6. As a precaution against dishonesty, any student who for good reason is permitted to leave the room after writing has begun, must deposit with the prefect or his substitute his theme outline and whatever he has written.

7. After a student has finished his writing assignment, he should remain at his deak and carefully check over his work, make corrections and revisions until he is satisfied. Once he has handed in his composition it will be too late to make changes. Under no circumstances must his paper be returned to him.

8. Each one must fold his composition as the prefect directs and write on the back his full name in Latin. This will facilitate arranging the papers in alphabetical order.

9. When a student brings his composition to the prefect, he should bring all his books along and be ready to leave the classroom at once and in silence. Those who remain should not change their places, but finish their work at their own desks.

10. If anyone has not finished his composition in the time allotted, let him hand in what he has written. Accordingly, all should know precisely how much time is allowed for writing and how much for rewriting and revising.

11. When the students come to the oral examination, they should bring with them the textbooks which contain the subject matter of the course. While one student is being examined, the others should listen attentively and refrain from prompting in any way, and from offering corrections unless called upon to do so.

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LAWS FOR PRIZES

1. In rhetoric class eight prizes are to be offered: two for Latin prose, two for Latin verse, two for Greek prose, two for Greek verse. In the class of humanities and in the highest grammar class six prizes are offered exactly as above, but omitting the two for Greek verse, which is generally not practised before rhetoric class. In all lower classes four prizes are to be offered, but no prize will be given for Latin verse. Moreover, in each class a prize should be awarded to one or two who have surpassed the rest in their knowlege of Christian doctrine. Where the number of pupils is very large or very small, the number of prizes may be increased or decreased provided that Latin prose be always held in higher esteem than anything else.

2. The written competition should be spread over several days, so that one day may be assigned for Latin prose, another for Latin verse, and two other days, one for Greek prose, the other for Greek verse.

3. All shall assemble in their respective classrooms on the days and at the hours appointed for writing.

4. Once the students have received the topics of the composition, no one may leave the classroom before the composition has been finished and handed in, and no one may talk to another either inside or outside the classroom. Should it be necessary for anyone to leave the room, and permission has been granted, his theme outline and whatever has been written must be deposited with the person in charge at the time.

5. If anyone wishes a longer time for perfecting his composition, he may stay as long as he wishes, provided he does not leave the classroom and does not continue beyond sunset.

6. When a student has completed and if he wishes revised his work and wishes to leave, he should sign his paper, not with his real name but with a pseudonym, and hand it in to the presiding official. On a separate sheet he should write his full name together with the pseudonym, and deposit this in a sealed envelope so that his name cannot be seen.

7. The prefect of studies should faithfully guard all the papers, and he should not unfasten the papers containing the names of the contestants until the decision of the judges has been rendered.

8. Let three qualified and mature judges be chosen, one of whom may be an extern if local custom calls for it. They are not to know the names of the pupils to whom the papers belong. After reading through all the papers and examining them with care, they shall arrive at a decision by majority vote and report in the order of merit the winners in each type of composition together with one or two next in rank.

9. In rating the papers the judges should place organization and style ahead of mere quantity. If two papers are of equal merit in matter and style, the longer paper should rank above the shorter. If the tie is still not broken, let spelling and finally penmanship be decisive. If no decision can be reached, let the prize be

divided or doubled or awarded by lot. Should anyone surpass all other contestants in every type of composition, let him receive a prize for general excellence.

10. When the decision has been arrived at, let the prefect with the rector and the general prefect open the envelopes which contain the identification slips. They should then double check the real and the assumed names to avoid error, and reveal the names to no one but the teachers.

11. Then on the appointed day, with as much eclat and before as large a gathering of people as possible, the names of the winners should be publicly announced. The winners should come before the whole assemblage and each receive his award with due honor. If any winner is absent and has not been excused by the prefect for a sufficiently serious reason approved by the rector, he loses his award no matter how well he deserves it.

12. The herald shall announce the prize winners individually in this way: "May this occasion be a happy and auspicious one for the pursuit of the humanities and for all students of our school! First, second, third prize for Latin prose composition, Greek prose, Latin verse, Greek verse has been merited by and is awarded to _____." Then he shall hand the prize to the winner, generally reciting a few lines of verse especially appropriate to the occasion, which are to be taken up and repeated by the chorus, if this can conveniently be arranged. Lastly, if any deserve honorable mention, the herald shall announce their names and award them honorable mention in place of a prize.

13. No one who has violated these regulations or has been guilty of dishonesty shall receive any consideration for his paper.

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COMMON RULES FOR THE TEACHERS OF THE LOWER CLASSES

1. The teacher shall so train the youths entrusted to the Society's care that they may acquire not only learning but also habits of conduct worthy of a Christian. He should endeavor both in the classroom and outside to train the impressionable minds of his pupils in the loving service of God and in all the virtues required for this service. In particular let him pay special attention to the following points:

2. At the beginning of class let one of the pupils recite a brief but suitable prayer. This the teacher and pupils should follow attentively, kneeling with heads uncovered. Before the beginning of the lesson the teacher shall with uncovered head make the sign of the cross.

3. Let the teacher see to it that all are present at Mass every day and at the sermon on feast days. Besides, twice a week during Lent, he should either send them or, if such is the local custom, accompany them to the sermon.

4. Let Christian doctrine[56] be learnt and recited from memory on Friday or Saturday, especially in the grammar classes and in the other classes also if it is thought necessary. There may be need in some places and for new pupils to have these lessons more frequently.

5. Likewise on Friday or Saturday the teacher shall give a homily or explain some point of Christian doctrine for half an hour. He should especially urge his pupils to say their daily prayers and in particular the rosary or the little office of the Blessed Virgin, to examine their consciences every evening, frequently and devoutly to receive the sacraments of penance and the holy eucharist, to avoid bad habits, to hate vice, and to cultivate the virtues befitting a Christian.

6. In private talks, too, he should instill in his pupils habits of virtue, in such a way, however, that he will not seem to be enticing anyone to enter our Society. If he meets with anybody who is so inclined, he should refer him to his confessor.

7. He should have the litany of the Blessed Virgin recited in his class every Saturday afternoon, or, if it is the local custom, he should lead his class to the church for the common recitation of the litany with the other pupils. He should encourage his pupils to cultivate devotion to the Blessed Virgin and to their guardian angels.

8. He should strongly recommend spiritual reading, particularly the lives of the saints. In the same spirit he should refrain from reading in class any passage from an indecent writer and from even referring in his prelections to anything that might scandalize his pupils. He should do everything he can to keep them from reading books of this sort outside of school.

9. He should see to it that each boy goes to confession each month. The pupils should be told to hand to their confessor a slip of paper on which is written their name, surname, and class, so that by going over the slips later he will know who failed to go to confession.

10. Let him frequently pray for his pupils and set before them the good example of his religious life.

11. He shall obey the prefect of studies in all that relates to studies and school discipline. Without his advice he should not admit anyone to his class or dismiss anyone or choose a book for prelection in class or excuse anyone from the common class exercises.

12. Each class must keep to its own subject matter. Rules for the classes of rhetoric and humanities will be given in a separate place. There shall be three grammar classes, and in these a definite curriculum is to be completed. Hence all the precepts of Emmanuel [Alvarez] are to be divided into three parts and one part assigned to each class, but in such a way that the matter studied the previous year will always be reviewed at the beginning of the next year, as will be indicated further on in the rules of each teacher.

13. Greek grammar is to be divided thus: the first part, assigned to the lowest class, shall begin with the elements and include the substantive verb and the simple verbs. The second part, for the middle grammar class, shall include the contract nouns, circumflex verbs, the verbs in mi, and the easier constructions. The third part, for the highest grammar class, shall include the remaining parts of speech or whatever goes under the name of rudiments, except dialects and the more difficult exceptions. The fourth class, humanities, shall complete the whole of syntax, and the fifth class, rhetoric, shall study versification.

14. The time schedule for rhetoric shall be at least two hours in the morning and two in the afternoon; for humanities and the other classes, two hours and a half in both morning and afternoon, and on days of recreation at least two hours. This schedule should remain unchanged so that it will be known what classes are in session at each hour.

15. At the provincial's direction, however, the schedule may be adapted to local custom, provided that it retains the amount of time assigned in the rules of each teacher and that once established it be followed unchanged.

16. If a feast falls on Saturday, the exercises of that day may be advanced a day or omitted.

17. The same time schedule shall be kept on the weekly half-holiday when no specific exercises are assigned. The regular daily exercises should be shortened in proportion or some of them omitted by turns. Some time should be left free for a contest.

18. The practice of speaking Latin must be strictly observed except in those classes in which the pupils know no Latin. The pupils should never be permitted to use their mother tongue in anything connected with class, and demerits are to be given to those who fail in this observance. Hence also the teacher must always speak Latin.

19. The pupils shall recite the prelections from memory to the decurions, whose duties are explained in the thirty-sixth rule. If another system seems preferable

in rhetoric class, it may be used. The decurions themselves should recite their lessons to the chief decurion or to the instructor. Each day the instructor himself shall call for the lesson from some of the lazier pupils and from the latecomers so as to check the fidelity of the decurions and to keep everyone up to the mark. On Saturday what has been learned during one or several weeks should be publicly recited from memory. When a book is finished, some may be chosen to recite it in its entirety from the platform, for which they shall be given an award.

20. Written work must be handed in by all the grammar classes every day but Saturday. In the other classes prose work must be handed in daily except on the recreation day and on Saturday, poetry exercises twice a week, on Monday and on the day following the weekly holiday, and a Greek composition once a week in the afternoon of a day chosen by the teacher.

21. Written work is ordinarily to be corrected individually and in a low voice with each of the pupils while the others are given time to exercise their style. It will be useful, however, to select some exercises each day, now from the best, again from the worst, and at the beginning and end of the correction period to read and examine them publicly.

22. The general method of correcting written work is to point out mistakes in grammar, to ask how they may be corrected, to instruct class rivals to correct publicly any mistake as soon as they notice it and to quote the rule that has been violated, and, finally, to praise work well done. While this correcting is being done publicly, the pupils are to check and correct their own first copy of the exercise which they must always bring to class in addition to the copy for the teacher.

23. The written work of each pupil ought to be corrected daily by the teacher, since this leads to the very best results. If, however, there are too many pupils for this to be practicable, he should correct as many as possible so that those whom he passes over one day will be called on the next. For this reason, particularly on days when verses are handed in, he

should distribute some of the exercises to be corrected by the rivals. To do this more satisfactorily, each pupil should write not only his own name but that of his rival on the reverse of the exercise. The teacher himself shall correct some exercises in the afternoon during the recitation of the memory lesson and some, if he wishes, at home.

24. While he is correcting themes,[57] the teacher should assign a variety of exercises, now one type, now another, suited to the grade of his class; for nothing slackens youthful diligence more than monotony.

25. The repetition of the previous day's lesson and of the actual assignment should be conducted in the same way. One pupil may recite the whole lesson, but it is better to call on many in turn so as to give practice to all. Only the more important and useful points should be reviewed, first by the more advanced and then by the others. The repetition may be asked as a continuous recitation or in reply to individual questions of the teacher, while each rival corrects the mistakes of his competitor or answers the question himself if his competitor hesitates.

26. On Saturday all the prelections of the week are to be reviewed. Should some offer to answer all questions on the assignment or even on a whole book, a few of these may be selected, letting the others in twos or threes ply them with questions. The diligent should be rewarded.

27. In the prelections,[58] only the ancient classics, never the modern writers, are to be explained. It will be of great advantage if the instructor does not speak on the spur of the moment and at random but only after thoughtfully writing out the prelection at home. He should read the whole book or speech before beginning to teach it. The method of the prelection should in general follow this plan: first, the instructor should read the whole passage to the class, unless, as may happen in rhetoric and humanities, it is too long. Second, he should briefly give the gist of the passage and when necessary its connection with what precedes. Third, he should read over each sentence and, if he is interpreting it in Latin, he should clear

up obscurities and show the relation of part to part. He shall give the meaning, not indeed in an awkward paraphrase, matching one Latin word with another, but by recasting the sentence in clearer terms. If he is interpreting the passage in the vernacular, he should keep to the Latin word order as much as he can. In this way the ears of his pupils become accustomed to the Latin rhythm. If the vernacular idiom does not permit this, he should first explain the passage literally and then in the idiom of the vernacular. Fourth, beginning over again, he should make whatever observations on the text are suited to the class, unless he prefers to give this commentary as he goes along. Either during or at the end of the prelections, he should dictate what he wishes the pupils to take down. It should not be much, and it is usually better for the grammar students not to take any notes unless told to do so.

28. The prelection of a writer of history differs from that of a poet in this, that the writer of history receives a more rapid prelection, while the prelection of a poet is often given best in an accurate oratorical paraphrase. The pupils should be accustomed to distinguish the style of a poet from that of an orator.

29. In the prelection of the rhetoric of Cyprian Soarez, of the art of versification, of Latin and Greek grammar, and the like, the subject matter rather than the words should be considered. Brief passages exemplifying the precepts and taken from the best authors should be quoted and immediately translated.* Whenever, particularly in the lower grammar classes, some difficult point comes up, the class should be drilled on this point for one or more days. This may be varied by explaining and reviewing some of the easier rules from other parts of grammar.

30. The theme for composition[59] should not be dictated ex tempore, but should be thought out and generally written out beforehand. It should be modeled on Cicero as much as possible and take the

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* Pachtler inserts this one sentence from the Prague edition on the 1599 Ratio.

form of narration, persuasion, congratulation, admonition, or the like. If it is dictated word for word, it should be written both in Latin and in the vernacular. The teacher should have the dictation immediately read by one of the class, and he should explain more difficult terms and furnish the pupils with words, phrases, and other aids. Except in rhetoric class, he should always advise them during the dictation how each part is to be written and punctuated. A special assignment, longer than usual, is to be given when several feast days come together or when the major and minor vacations are announced.

31. Class contests[60] are to be highly valued and are to be held whenever time permits, so that honorable rivalry which is a powerful incentive to studies may be fostered. It is customary in these contests to have the teacher ask the questions and the rivals correct the errors or to have the rivals question one another. Individuals or groups from opposite camps, particularly from among the officers, may be pitted against each other, or one pupil may engage several opponents. As a rule a private should seek out a private, an officer seek out an officer. Sometimes, however, a private may match his skill with an officer, and if he comes off the victor, he should be given the rank of the defeated officer or be awarded another prize or symbol of victory as the dignity of the class and local circumstances dictate.

32. Special exercises serve a very useful purpose. It should be a general rule in their regard that in order to cultivate intellectual powers and not merely exercise the memory, what the pupils deliver in public should indeed be carefully polished by their teacher but never entirely written by him. The same is to be said of poems that are to be exhibited publicly. Every effort should be made to train the student speakers in appropriate control of voice, gesture, and all other actions.

33. In the classes of rhetoric and humanities, a prelection or a Greek or Latin oration or a poem should be given every other Saturday, one class playing host to another. In the other classes, there should be a prelection alone, not oftener than once a month and not of new matter but rather the repetition of one

heard in class. Visitors should not be invited.

34. At different times during the year on a day agreeable to the prefect of lower studies, there should be a contest lasting an hour between classes nearest to each other in grade and on subject matter common to both. It shall be presided over by the two teachers. Two or three or more of the best of each class shall be the disputants. They may either be prepared beforehand for the questions and answers by mutual consent or they may propose whatever questions their ingenuity suggests, or one side may refute objections, especially in rhetoric, that are proposed by the other side.

35. Each month, or at least every other month, officials of the camps are to be chosen and, if it seems good, rewarded too, unless in some places this seems unnecessary in rhetoric class. As a test for choice of officers, the pupils shall write in prose or, if it seems better in the higher classes, in verse or in Greek, during an entire class period. However, it may seem advisable to reserve half an hour for a contest in the lower classes. Those who write the best theme will be chosen chief magistrates. Those who are next highest will likewise receive positions of honor in the order of merit. To give the election an air of erudition, the titles of the officials may be taken from political or military offices in Greece or Rome. The class should be divided into two fairly equal camps to stimulate rivalry. Each camp shall have its officers opposed by those of the rival camp and each pupil shall have his rival. The chief officers of each camp should have the seats of honor.

36. The teacher shall also appoint decurions[61] to hear the memory lesson, collect the compositions, and mark down in a small book the names of any who fail in the memory lesson or neglect to hand in their composition or have not brought two copies of the composition to class. It will also be their duty to perform any other tasks assigned them by the teacher.

37. In preparation for the general promotion, there should be a month's strenuous review before the examination. It shall be held in all the classes,

except possibly in rhetoric, and shall cover the main points of the year's work. If someone has shown himself far superior to the rest, the teacher should consult the prefect of studies about him so that after a private examination he may be sent to a higher class.

38. At the beginning of the year, the teacher must give the prefect a list of his pupils in alphabetical order. He should occasionally check over this list during the year to make any necessary changes, and he should do this with particular accuracy before the general examinations. In this list he should distinguish the class standings of pupils as best, good, average, doubtful, allowed to remain in school, required to withdraw. He could also indicate these standings by numbers from 1 to 6.

39. Nothing helps discipline as much as the observance of the rules. Therefore the teacher must be especially concerned that his pupils observe everything contained in their rules and the rules respecting their studies. Faithful observance will be better secured by the hope of honor and reward and the fear of disgrace than by corporal punishment.

40. The teacher should not be hasty in punishing nor too much given to searching out faults. He should rather pretend not to be aware of an infraction when he can do this without harm to anyone. He shall refrain not only from striking a pupil (this is the corrector's duty) but also from humiliating anyone by word or act. He shall never call a pupil by any but his own name or surname. He will find it advantageous at times to substitute for the customary punishment some literary task over and above the ordinary daily lesson. He must leave to the prefect the matter of exceptional and severer punishments, especially for offenses committed out of school, and also the case of those who refuse to be punished, in particular if they are older boys.

41. He should demand regular attendance from his pupils. Therefore he must not excuse them to attend public spectacles or plays. When a pupil is absent, the teacher should send one of his fellow pupils or some other person to make inquiries at the boy's home.

Unless a satisfactory excuse is given, the absentee should be punished. Any who are absent for several days without excuse should be sent to the prefect and not readmitted without his consent.

42. To avoid loss of class time during confessions, three or more pupils are to be sent in the beginning and as each one returns one or two more are to be sent. An exception is made where it is the custom for all to go at the same time.

43. It is a prime duty of the teacher to see that silence and good conduct are observed in the classroom, that pupils are not allowed to wander about, change seats, pass little presents or notes back and forth, or leave the classroom, especially two or three at a time.

44. He should take care that no one, especially during the time of the prelection, is called out of class by anyone. To prevent confusion and uproar at dismissal time, he should stand watch at his desk or at the door and see that those who sit nearest the door leave first, or he may make other arrangements to insure that all go out in good order and in silence.

45. If it is agreeable to the rector, the teacher should organize academies according to the rules specially written for them in another place. Meetings should be held particularly on feast days so as to counteract idleness and bad habits.

46. If at times it seems necessary for a pupil's good to speak with his parents, let the instructor ask the rector whether the prefect or some one else should summon them or whether, owing to their rank or authority, he should visit them.

47. He should not be on friendlier terms with one pupil than with another. Outside of class time, for the sake of good example, he should not speak with his pupils except briefly, on matters of some moment, and in an open place, not inside a classroom, but rather at the door of the classroom or in the entrance hall or at the gate of the college.

48. He shall not propose a tutor for any pupil without the rector's advice, nor permit his pupils to be burdened by the tutor with other lessons at home, but merely allow the tutor to require a repetition of the day's assignment.

49. He must never use a pupil as an amanuensis or to perform any task not connected with the customary school exercises. He should not permit the pupils to spend money in any way for the school.

50. Finally, let the teacher, with God's grace, be painstaking and persevering in every way, interested in the progress of his pupils in their daily lessons and other literary exercises. He must not regard anyone with contempt, but assist the efforts of the poor as much as those of the rich. He should seek the advancement of each and every one of his charges.

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RULES OF THE TEACHER OF RHETORIC

1. The scope[62] of this class is not easily defined. Its purpose is the development of the power of self-expression. Its content spans two major fields, oratory and poetry, with oratory taking the place of honor. The purpose of the formation is both practical and cultural.

It may be said in general that this class is concerned mainly with the art of rhetoric, the refinement of style, and erudition.[63]

Although the precepts may be studied in many authors, the daily prelection shall be confined to the

oratorical works of Cicero, to Aristotle's Rhetoric and, if desired, his Poetics.

Cicero is to be the one model of style, though the best historians and poets are to be sampled. All of Cicero's works are appropriate models of style, but only his orations are to be matter for the prelection, so that the principles of his art may be observed as exemplified in his speeches.

Erudition is to be sought in the study of historical events, ethnology, the authoritative views of scholars, and wide sources of knowledge, but rather sparingly according to the capacity of the pupils.

In the study of Greek attention should be paid to the rules of prosody and to a general acquaintance with the various authors and the various dialects.

The compendium of logic which is given to the pupils toward the end of the year is not to be made the subject of detailed explanation by the teacher of rhetoric.

2. The class periods[64] shall be divided as follows: the first hour of the morning is for memory work. The compositions collected by the decurions are corrected by the teacher, who in the meantime sets various tasks for the class, as described in the fifth rule below. Finally, the previous prelection is reviewed.

The second hour of the morning should be spent on a study of the rules of rhetoric if the text of an oration is to be studied in the afternoon. If an oration is read in the forenoon, the rules should occupy the afternoon period. Let the one or the other order be observed regularly as elected at the start of the year. Then will follow a repetition of the prelection and, when desirable, a subject is given for a speech or a poem which the pupil is required to write. If any time remains, it is given to a contest or to revising what was written during the first hour.

The first hour of the afternoon starts with a repetition of the last prelection. Then a new prelection is given, of an oration if the precepts were

explained in the morning, or of precepts if an oration was explained in the morning. The customary repetition follows.

The second hour of the afternoon begins with a review of the last lesson in a Greek author, and is followed by an explanation and quiz on new matter. What time remains is spent, now on correcting Greek themes, now on Greek syntax and prosody, now on a class contest in Greek.

On recreation days, an historian or a poet or some matters of erudition will be discussed and a review will follow.

On Saturday the work of the whole week is briefly reviewed. Then in the first hour there is an explanation of a passage of history or part of a poem. In the last hour one of the pupils gives an oration or a prelection or the class goes to listen to the class of humanities or there is a debate. In the afternoon part of a poem or a passage of Greek is reviewed.

Where a half hour is added to both morning and afternoon, it is devoted to history or poetry, and the usual Saturday repetitions may then be the same as on other days or may give place to a broader repetition or to a contest.

3. Daily memory work is necessary for a student of rhetoric. However, since the passages covered in a prelection are too long to be memorized verbatim, the teacher will decide what and how much is to be memorized and in what manner the pupils will respond if called upon for a report. Further, it would be profitable if now and then someone were to recite from the platform some passages memorized from the best authors, so that exercise of memory will be combined with practice in delivery.

4. In correcting the manuscript of a speech or poem submitted by the pupil, the teacher should correct any fault in oratorical or poetic structure, in elegance and grace of expression, in transitions, rhythm, spelling, or anything else. He shall likewise call attention to incorrect, obscure, or inept handling of sources, to

evidence of poor taste, to lengthy digressions, and similar faults. When a speech is finally completed, each pupil must hand in the whole speech (which he has already submitted part by part) transcribed in connected or at least corrected form, so that the teacher may know that everybody has finished the assignment.

5. While the teacher is correcting written work, the tasks of the pupils will be, for example, to imitate some passage of a poet or orator, to write a description, say, of a garden, a church, a storm, to change an expression about in various ways, to turn a Greek speech into Latin or a Latin speech into Greek, to turn Latin or Greek verse into prose, to change one kind of poem into another, to compose epigrams, inscriptions, epitaphs, to cull phrases from good orators or poets, both Latin and Greek, to apply figures of rhetoric to some subject or other, to draw arguments for any subject from the commonplaces of rhetoric, and other exercises of a similar nature.

6. The prelection in this class is of two kinds: the one looks to the art of rhetoric and explains the application of precepts, the other deals with style as studied in orations. Two precautions are to be observed in both of these procedures. First, suitable authors are to be chosen for study, second, standard methods are to be employed in the analysis of the content. Enough has been said in the first rule to cover the first point. Only Cicero is to be taken for orations, and both Cicero and Aristotle for the precepts of rhetoric. The oration is never to be omitted. So great is the force of oratorical precepts that their explanation is to be continued through practically the entire year. But toward the end of the year local custom may favor the substitution of some new author whose richness of erudition and variety in subject matter attracts interest. This change may be permitted. A prelection on a poet may sometimes be given in place of the prelection on the precepts or on an oration.

7. As for the method of the prelection, the rule of rhetoric should be explained in this way. First, the sense of the precept is to be made clear by comparing the opinions of commentators if the precept is somewhat ambiguous and the commentators do not agree.

Second, other rhetoricians who give the same precept, or the author himself, if he repeats the precepts elsewhere, should be quoted. Third, the reason for the rule should be considered. Fourth, its use should be exemplified in a number of similar and striking passages of orators and poets. Fifth, any additional material from learned sources and from history that bear on the rule should be cited. Lastly, the teacher should illustrate by his own excellent diction and style how the rule may be applied in writing on present-day subjects.

8. If, however, a speech or a poem is being studied, first, the meaning must be explained if it is obscure, and the various interpretations appraised. Second, the whole technique should be examined, that is, the author's skill in invention, disposition, and expression, how deftly the speaker ingratiates himself, how appropriately he speaks, what sources of arguments he draws upon to persuade, to embellish, to arouse emotion, how often he exemplifies many principles in a single passage, how he clothes his argument in figures of thought, and how again he combines figures of thought and word-figures to compel belief. Third, some passages similar in content and expression to the one under discussion should be referred to and other orators and poets cited who have applied the same precepts in urging some similar argument or in narrating a similar incident. Fourth, the argument itself should be confirmed by weighty authorities, if it lends itself to this. Fifth, materials from history, fables, and other learned sources that may illumine the subject should be investigated. Last of all, attention should be directed to the use of words, their fitness, beauty, fullness, and rhythm. All these varied suggestions are offered, not as though the teacher must follow them all, but only that he may choose those which seem most suited to his purpose.

9. The subject matter for the speech, which pupils are required to write each month, should be dictated either in its entirety at the beginning of the month or in parts, week by week. The matter dictated should be brief, touching on the several parts of the speech, indicating the sources of arguments to be used for confirmation and development, the principal figures that might be employed, and, if it seems advisable, some

passages in good authors which could be imitated. Occasionally, when a particular orator is designated for imitation in building up a speech, the argument may be given word for word.

10. The subject matter for verse may be given orally or in writing. It may be no more than a topic to write upon, or it may suggest lines of development. The verse may be short, as for example an epigram, an ode, an elegy, or an epistle, which can be completed in one assignment, or it may be longer and composed, like the speeches, in several stages.

11. Practically the same method should be followed for the Greek theme, unless it be thought better that for a time everything should be dictated word for word. The theme should be assigned at least once a week, in either prose or verse.

12. The class contest or exercise should include such things as correcting the mistakes which one rival may have detected in the other's composition, questioning one another on the exercise written in the first hour, discovering and devising figures of speech, giving a repetition or illustrating the use of rules of rhetoric, of letter writing, of verse making, and of writing history, explaining some more troublesome passages of an author or of clearing up the difficulties, reporting research on the customs of the ancients and other scholarly information, interpreting hieroglyphics and Pythagorean symbols, maxims, proverbs, emblems, riddles, delivering declamations, and other similar exercises at the teacher's pleasure.

13. The Greek prelection, whether in oratory, history, or poetry, must include only the ancient classics: Demosthenes, Plato, Thucydides, Homer, Hesiod, Pindar, and others of similar rank (provided they be expurgated), and with these, in their own right, Saints Gregory Nazianzen, Basil, and Chrysostom. During the first semester, orations and history are to be studied, but may be interrupted once a week by reading some epigrams or other short poems. Conversely, during the second semester a poet should be explained, interrupted once a week by reading an orator or historian. The method of interpretation, while not entirely neglectful of artistic structure and erudition, should rather

deal with the idiom of the language and skill in its use. Therefore, some passages are to be dictated in every prelection.

14. Greek syntax and prosody are to be explained, if there is need, in the beginning of the year on alternate days. Syntax is to be reviewed briefly and only its principal headings considered.

15. For the sake of erudition, other and more recondite subjects may be introduced on the weekly holidays in place of thee historical work, for example, hieroglyphics, emblems, questions of poetic technique, epigrams, epitaphs, odes, elegies, epics, tragedies, the Roman and Athenian senate, the military system of the two countries, their gardens, dress, dining customs, triumphs, the sibyls, and other kindred subjects, but in moderation.

16. A declamation or prelection or poem or Greek oration or both a poem and a speech should be delivered from the platform by one or other of the pupils in the presence of the Humanities class on alternate Saturdays during the last half-hour of the morning.

17. Usually once a month, an oration or poem or both, now in Latin, now in Greek, and written in a particularly elevated style, should be delivered in the hall or the church. Or there might be a display in debate, two sides arguing a case to a decision. The manuscripts of these presentations must be looked over and approved beforehand by the prefect of higher studies.

18. The best verses of the pupils should be posted on the classroom walls every other month to celebrate some more important feast day or to announce the new officials of the class or for some other occasion. If it is the custom in any place, even shorter prose compositions may be posted, such as inscriptions from shields, churches, tombs, parks, statues, or descriptions of a town, a port, an army, or narratives of some deed of a saint or, finally, paradoxes. Occasionally, with the rector's consent, pictures may be displayed which pertain to the works of art described or ideas expressed in the written exhibits.

19. At times the teacher can assign the writing of some short dramatic episode instead of the usual topic, for example, an eclogue, a scene, or a dialogue, so that the best may afterwards be performed in class, with the roles portioned out to different pupils. But no costumes or stage settings are to be allowed.

20. All that has been said on the method of teaching applies to the instruction of scholastics of the Society. In addition, scholastics are to have repetitions at home under the direction of their teacher, or before some one else whom the rector shall assign, three or four times a week for an hour and at a time the rector thinks most convenient. In these repetitions the Greek and Latin prelections are to be reviewed, and prose and verse in Latin and Greek are to be corrected. They should be bidden to cultivate their memory by learning each day some passage by heart and they must read much and attentively. Nothing, in fact, so develops resourcefulness of talent as frequent individual practice in speaking from the platform in the hall, in church, and in school--opportunities which they share with externs--as well as in the refectory. Finally, their verse compositions, approved by their teacher and bearing their respective signatures, should be put on exhibition in some suitable place.

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RULES OF THE TEACHER OF HUMANITIES

1. The scope of this class is to lay the foundations for the course in eloquence after the pupils have finished their grammar studies. Three things are required: knowledge of the language, a certain amount of

erudition, and an acquaintance with the basic principles of rhetoric. Knowledge of the language involves correctness of expression and ample vocabulary, and these are to be developed by daily readings in the works of Cicero, especially those that contain reflections on the standards of right living. For history, Caesar, Sallust, Livy, Curtius, and others like them are to be taken. Virgil, with the exceptions of some eclogues and the fourth book of the Aeneid, is the matter for poetry, along with Horace's selected odes. To these may be added elegies, epigrams, and other poems of recognized poets, provided they are purged of all immoral expressions.

Erudition should be introduced here and there as a means of stimulating intellectual interest and relaxing the mind. It should not be allowed to distract attention from concentrated study of the language.

A brief summary of the rules of rhetoric should be given in the second semester from the De Arte Rhetorica of Cyprian Soarez,[65] and during this time the moral philosophy of Cicero is to be replaced with some of his simpler speeches, as for instance the Pro Lege Manilia, Pro Archia, Pro Marcello, and the other orations delivered in the presence of Caesar.

Greek syntax belongs to this class. Besides, care must be had that the pupils understand Greek writers fairly well and that they know how to compose something in Greek.

2. This shall be the time schedule. The first hour in the morning: Cicero and the rules of prosody shall be recited from memory to the decurions. The teacher shall correct the compositions gathered by the decurions, assigning meanwhile various tasks, as explained below in the fourth rule. Lastly, some shall recite publicly and the teacher shall inspect the marks reported by the decurions. Second hour in the morning: a short review of the last passage commented on, then a new prelection for half an hour or a little longer, and then a quiz. If time remains, it shall be spent on a competition among the pupils themselves. Last half hour in the morning: in the beginning of the first semester, history and prosody on alternate days; history is read rapidly every day when prosody is completed. In the second

semester, the De Arte Rhetorica of Cyprian Soarez is explained daily, then reviewed or made the subject of disputation.

First hour in the afternoon: poetry and the Greek author are recited from memory, while the teacher looks over the marks given by the decurions and corrects either the exercises assigned in the morning or the home tasks not yet corrected. At the end of the period a topic and suggested outline is dictated. The hour and a half following is equally divided between a review and a prelection of poetry and a Greek prelection and composition.

On recreation days: first hour, repetition from memory of the passage explained on the previous recreation day and correction as usual of leftover written work. Second hour: prelection followed by a quiz on some epigrams, odes or elegies, or something from the third book of the De Arte Rhetorica of Cyprian Soarez on tropes, figures, and especially on rhythm and oratorical cadences to accustom the pupils to them in the beginning of the year. Instead of this some chria-type essay may be analyzed and studied or, finally, there may be a class contest.

On Saturday morning: first hour, public recitation from memory of prelections given during the whole week, followed in the second hour by a discussion of this matter. Last half hour: either one of the pupils shall declaim or give a prelection or the class shall attend a session of the class of Rhetoric, or a competition may be held. In the afternoon: first half hour, recitation of poetry from memory and the catechism, while the teacher goes over compositions, if any remain uncorrected from the week, and inspects the records kept by the decurions. The next hour and a half is divided equally between a review of poetry or a prelection of a short poem, followed by a quiz, and similar exercises in Greek. The last half hour shall be spent in explaining the catechism or in a spiritual talk, unless this was given on Friday, in which case what was then displaced by the catechism should be taken at this time.

3. In correcting written work, the teacher shall point out any wrong use of words or any impropriety of

expression or fault of rhythm, any lack of fidelity in imitating the author, any mistakes in spelling or any other error. He should train the pupils to express a given idea in a variety of ways as a means of enriching their vocabulary.

4. While the master is engaged in correcting written work he should have the pupils spend their time in such exercises as choosing phrases from previously read passages and expressing them in different ways, reconstructing a passage from Cicero that had been disarranged for this purpose, composing verses, changing a poem of one kind into another kind, imitating some passage, writing a Greek composition, and such other exercises.

5. The prelection should be supplemented here and there with some points of general erudition to the extent that the passage calls for it. The teacher should concentrate all his effort on the idioms of Latin itself, the precise meanings of words and their origins (in which he should rely on recognized authorities, chiefly on the ancients). He should explain the value of special phrases, of variety of expression, and should encourage careful imitation of the style of the author whose work is being read. He should not consider it foreign to his purpose occasionally to cite some passage in the vernacular, if it has special value for the interpretation of the matter in hand or is noteworthy in its own right. When he is explaining an oration, he should advert to the rules of the art of rhetoric. Finally, if he thinks it advantageous, he may translate the whole passage into the vernacular, but in a polished style.

6. The subject matter for written work in the first semester should generally be dictated word for word in the vernacular, and should take the form of a letter. It will often be found useful to build up the assignment by weaving together passages taken here and there from matter previously read. Usually once a week, however, the pupils should write from their own resources, after some type of letter has been explained to them and models of the type pointed out in the letters of Cicero or Pliny. Then in the second semester their own ability should be challenged by having them write, first, chrias, then introductions, narratives, and amplifications. A simple yet sufficiently detailed summary

should be given them to work with. The teacher should dictate in Latin the matter for verse composition and should suggest a wide variety of expressions. The method with the Greek theme will be the same as that for Latin prose, except that generally it should be taken from the author and the syntax fully explained.

7. In class competition the matter shall be the mistakes a rival has detected in his opponent's theme, questions on topics assigned for exercise in the first hour, reciting from memory or varying the phrases given them by the teacher in the prelection, reciting or applying the rules of letter writing and of rhetoric, determining the quantity of syllables and giving the rule from memory or an example from poetry, examining into the exact meaning and derivation of words, interpreting a passage from a Latin or Greek author, inflecting and giving the principal parts of more difficult and irregular Greek verbs, and other similar matters, as the master may choose.

8. Prosody should be covered rapidly, dwelling only on what the master sees the pupils lack most, and drilling them on the matter rather than explaining it. Similarly, the rules rather than the words of Cyprian's De Arte Rhetorica are to be briefly explained, with examples added from the same book and, if possible, from the passages commented on in class.

9. In the Greek prelection, grammar and author shall be explained on alternate days. There should be a brief review of the grammar studied in the highest grammar class, followed by syntax and rules of accent. The prose author for the first semester should be one of the easier authors, for example, some orations of Isocrates, of St. Chrysostom, of St. Basil, or some letters of Plato and Synesius or a selection from Plutarch. In the second semester a poem is to be explained, chosen, for example, from Phocylides, Theognis, St. Gregory Nazianzen, Synesius, and the like. The explanation, however, as the grade of the class requires, should rather advance knowledge of the language than erudition. Still, toward the end of the year, Greek prosody may be given along with the author on alternate days, and at times Greek poems, disarranged from their metrical form, may be assigned to be recast.

10. Every second month the best verses written by the pupils are to be posted on the walls of the classroom to lend color to the celebration of some special day, or to the announcement of class officers, or to some similar occasion. Local custom may sanction the posting of even shorter pieces, such as inscriptions for shields, churches, tombs, gardens, statutes, or descriptions of a town, a harbor, an army, or narratives of a deed of some saint, or, finally, paradoxical sayings. Occasionally, too, with the rector's permission, pictures may be displayed referring to the inscriptions or the compositions placed on exhibition.

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RULES OF THE TEACHER OF THE HIGHEST GRAMMAR CLASS

1. The aim of this class is to achieve a complete and perfect knowledge of grammar. The teacher shall therefore review syntax from the beginning, adding all the exceptions. Then he shall explain figures of speech and rules of prosody. In Greek, however, he shall cover the eight parts of speech or whatever is embraced under the name of rudiments except dialects and the more unusual variations. The reading matter in prose in the first semester shall be taken from the more important of Cicero's letters Ad Familiares, Ad Atticum, Ad Quintum Fratrem; in the second semester, his De Amicitia, De Senectute, Paradoxa, and the like. From the poets, in the first semester, some selected and expurgated elegies and epistles of Ovid should be taken, and in the second semester expurgated selections from Catullus, Tibullus, Propertius, the eclogues of Vergil, or also some of the easier books of Virgil, such as the fourth book of the Georgics and the fifth

and seventh books of the Aeneid. In Greek, St. John Chrysostom, Aesop, Agapetus, and such authors are to be taken.

2. The division of time shall be as follows. For the first hour in the morning, recital of grammar and Cicero from memory to the decurions, while the teacher corrects the themes collected by the decurions, meantime assigning various exercises to the pupils, as described in the fourth rule below. In the second hour the prelection of Cicero will be briefly repeated and new matter explained, followed by a quiz for half an hour. Finally, the subject and outline of content for an assigned composition is dictated. During the last half hour the grammar lesson is reviewed, a new lesson explained and questions asked on it. Sometimes a competition may occupy this period. In the first semester there shall be a rapid review of the grammatical constructions seen in the previous class, then the matter proper to this class is to be taken up. On alternate days the general rules of prosody, omitting the exceptions, are to be explained. In the second semester there must be at least a two months' review of that part of grammar belonging to the lowest class, and every second day the rules of prosody already explained are to be reviewed briefly and rapidly, leaving the necessary amount of time for explaining the other rules. After finishing the review of grammar, prosody is to be explained every day, including the exceptions, the verse forms and the rules that are given for the formation of patronymics and accent.

In the first half hour of the afternoon the poet or Greek author is to be recited from memory, while the teacher looks over the marks of the decurions and corrects either the morning exercises or the homework not yet corrected. The following hour and a half is to be divided between a review and a prelection of the Latin poet and a prelection and written work in Greek. A little more than half an hour is to be devoted to Greek. The last half hour, or whatever remains of it, shall be spent in a class contest.

On Saturday morning there shall be a memory recitation of the prelections of the whole week or of an entire book, followed by discussion for an hour. The final half hour shall be given to competition. The

same order will be kept in the afternoon except that the catechism is also to be recited. The last half hour shall be spent in explaining the catechism or in a spiritual talk, unless this was given on Friday, in which case what was then displaced by the catechism should be taken at this time.

3. In correcting written work the teacher must note whether there have been violations of grammar, spelling, punctuation, whether difficulties have been dodged, whether insufficient attention has been paid to taste in expression or in imitation of the model.

4. While the teacher is correcting written work, the exercises assigned to the pupils shall be, for example, to turn into Latin passages dictated in the vernacular either in imitation of the author or as an exercise in the rules of syntax, to translate a passage of Cicero into the vernacular and retranslate the same into Latin, and then cull from the passage the choicest expression, to propose, rival to rival, difficulties for solution and expressions for interpretation based on the grammar recently explained, to recast disarranged lines of verse, or compose in verse, to practice writing Greek, and other exercises of the same sort.

5. The method of the prelection shall be as follows. First, the teacher shall briefly state the content of the passage in Latin and in the vernacular. He shall then interpret each sentence, first in Latin, then in the vernacular. Third, going through the passage again from the beginning (unless he wishes to insert this in the interpretation), he shall select two or three words and carefully explain their force or derivation and support his explanation by one or another example taken principally from the same author. He should analyze and explain metaphorical expressions, and briefly comment on the mythology, history, and general erudition that may be suggested by the passage. He should pick out two or three examples of elegance of diction. Finally, he should rapidly translate the passage into the vernacular. He may dictate very briefly in Latin the sense of the passage together with his observations and examples of precision and diction.

6. The subject matter for written work is to be dictated word for word in the vernacular, generally in

the form of a letter. This letter should be done in Latin with careful attention paid to the rules of syntax and the style of Cicero. When, however, the pupils have made some progress, once a month they should write a completely original essay, either at home in place of the daily assignment or in school as part of the qualifying competition required in the choosing of class officers. Beforehand the teacher should call attention to a given type of letter, explain its nature, point out certain examples of such letters written by Cicero and then dictate a few specimens composed by himself.

7. Poems should be dictated, first with words arranged in prose order, then with new words substituted for the originals, and finally new subject matter may be presented with suggestions for different ways of expressing it.

8. The method of the Greek theme shall be the same as for Latin prose, except that generally it is to be taken from the author and its syntax indicated in advance.

9. The Greek prelection, which should seldom take up more than a quarter of an hour, should follow the same form as that for Latin, with this exception, that when a Greek author is read (it may be read on alternate days with grammar, if the prefect approves), individual words are to be explained and, if it seems helpful, also a bit of easy syntax may be added.

10. The subject matter of the class competition shall be: Point out mistakes which a student has found in his rival's theme, ask questions on the tasks assigned in the first hour of the day, recite from memory expressions given the pupils by the teacher, ask one another to give Latin translations or variations of expressions in the vernacular based on the rules of syntax or modeled on Cicero. In this exercise the one questioned should repeat word for word the expression proposed for translation and, after a little reflection, translate it, not word for word, but in a complete and connected Latin version. Again they should recite the rules for writing letters, determine the quantity of syllables by quoting from memory the rule of prosody or an example from a poet, inquire into the proper use

or etymology of a word, interpret some passage of a Latin or Greek author, decline nouns or conjugate verbs in Greek, and other similar exercises at the teacher's discretion.

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RULES OF THE TEACHER OF THE MIDDLE GRAMMAR CLASS

1. The objective of this class is a complete though not exhaustive knowledge of grammar. The teacher explains the matter from the beginning of the second book [of the Grammar of Alvarez] down to figures of speech, including only the easiest exceptions, or, according to the Roman method,[66] from the syntax of verbs down to figures of speech, with the addition of the easier exceptions.

Greek in this class includes contract nouns, circumflex verbs, verbs in mi, and the easier verb formations.

For the prelections, only Cicero's letters Ad Familiares and the simplest poems of Ovid are to be studied, and in the second semester, if the prefect approves, the Greek catechism or the Tabula of Cebes.

2. This shall be the division of time. The first hour in the morning shall be spent in a recital of grammar and Cicero from memory to the decurions, while the teacher corrects the compositions collected by the decurions and assigns various exercises to be done by the pupils in the meantime, as described in the fourth rule below. In the second hour the prelection of Cicero is briefly reviewed and a new one given for half an hour, followed by a quiz. At the end a theme for a composition is dictated. There will be a review during the

last half hour of some matter from the first book of grammar, such as the declension of nouns, then successively perfects and supines. This review may be carried out by means of a class contest.

For the first hour of the afternoon there will be a recitation from memory of Latin and Greek grammar and, on appointed days, of poetry. Meanwhile the teacher looks over the marks of the decurions and corrects the exercises assigned that morning or any homework not yet corrected. At the end of the hour, the last lesson of grammar, and on alternate days, of poetry are reviewed. During the first half hour of the next period, syntax will be explained and repeated, but in the second semester syntax again and also poetry on alternate days. Greek is taught during the next half hour. The final half hour shall be given to class competition or other exercise.

On Saturday morning for the first hour the lessons of the entire week or of an entire book are to be recited from memory, followed in the second hour by a discussion of this matter. The last half hour shall be spent in a class contest. The same order is kept in the afternoon, except that during the first hour along with grammar and poetry the catechism is recited. The final half hour shall be given to a lesson on the catechism or occasionally to a spiritual exhortation, unless this was given on Friday, in which case what was then displaced by the catechism should be taken at this time.

3. In correcting written work, the teacher should point out errors in grammar, spelling, and punctuation, and any difficulties that have been passed over. He should judge the whole exercise in the light of the grammatical rules and, whenever the opportunity offers, he should recall to the pupils' memory the conjugations and the rudiments.

4. While the teacher is correcting the written work, he should assign the pupils such exercises as the following: turn into Latin passages dictated in the vernacular either in imitation of the author and especially as an exercise in the rules of syntax, translate a passage of Cicero into the vernacular and retranslate the same into Latin, match rivals and propose

difficulties for solution and expressions for interpretation based on the grammar recently explained, practice writing Greek, and other exercises of the same sort.

5. In the review of the matter previously seen, the teacher shall sometimes take occasion in any way he wishes to demand of the pupils the more difficult points in declensions, conjugations, and rules of grammar.

6. The method for the prelection of Cicero, which should in general cover no more than seven lines, is as follows. First, the teacher shall read the whole passage without interruption and give the sense very briefly in the vernacular. Second, he should give a word for word interpretation of the passage in the vernacular. Third, starting at the beginning, he should point out the structure and then, separating the sentence into parts, he should show how the verbs govern the various cases and how a great deal of the passage exemplifies the rules of grammar already explained. He may make an observation here and there on Latin usage, but very briefly. He should explain the metaphors by examples well known to everybody. Lastly, he should select one or two expressions and dictate only these to the class along with the general sense of the passage. Fourth, he should again run through the passage in the vernacular.

7. Matter for the written work should be dictated in the vernacular, word for word, clearly, and not more than seven lines in length. It should aim at practice in the rules of grammar and at imitation of Cicero. Sometimes the pupils should be required to add to their themes the translation of a short passage from Cicero or the conjugation of a Greek tense or the declension of a Greek noun.

8. The grammar prelection should take only one rule at a time, with the addition at most of one of the shorter notes or exceptions.

9. The same proportion is to be observed in teaching Greek. It seems helpful to add vernacular equivalents to the cases and persons and for the most part to explain everything in the vernacular.

10. During the class competition pupils shall call attention to the mistakes a pupil has discovered in his rival's theme, ask questions on the exercises they have been engaged on during the first hour, recite from memory expressions given them by the teacher, ask one another the translation of vernacular phrases according to the rules of syntax or in imitation of Cicero (the phrase asked should at once be repeated in the exact words by the one questioned, and after brief reflection he should translate it, not word for word, but by means of a neat Latin phrase or sentence), inflect the more difficult nouns and verbs, especially those which have occurred in the prelections, in either regular or changed order of cases and tenses, and either alone or with modifying adjective, noun or pronoun, recite rapidly from memory past participles and supines, and other similar exercises as the teacher may decide.

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RULES OF THE TEACHER OF THE LOWEST GRAMMAR CLASS

1. The objective of this class is a perfect knowledge of rudiments and a beginning knowledge of syntax. The class starts with the declensions and goes up to the conjugation of ordinary verbs. Where there are two separate divisions in this class, the lower division will study nouns, verbs, rudiments, the fourteen rules of construction, and the genders and nouns from the first book; the higher division will study the matter on declensions (omitting the footnotes) and the matter on past participles and supines from the first book, and from the second book the introduction to syntax (omitting the exceptions) as far as impersonal verbs. In Greek, the lower division will learn to read and write; the higher will learn the ordinary nouns, the substantive and barytone verb. The prelection takes in

only the easiest letters of Cicero carefully selected for this purpose and, if possible, separately printed.

2. The order of class time is the following. In the first hour of the morning there will be recitation from memory of Cicero and of grammar to the decurions. The written work, gathered by the decurions, is corrected by the teacher, who will assign exercises to be done in the meantime, as specified below in the fourth rule. In the second hour there is a brief repetition of the prelection on Cicero and, for half an hour, explanation and review of new matter. Lastly, subject matter for a theme is dictated. In the last half hour of the morning, each division has an explanation and repetition of some matter from its own assignment in the first book. This explanation may be given to each division on alternate days or to both daily. Afterwards the pupils shall be questioned on all this matter either by the teacher or by themselves in competition.

On days when no new grammatical rule will be explained in the afternoon (and each rule is to be impressed on mind and memory for several days together), the morning prelection is to be transferred to the afternoon and the entire last half hour of the morning given over to a class contest or other exercise.

In the first hour of the afternoon there is to be a recital from memory of Latin and Greek grammar, while the teacher inspects the marks assigned by the decurions and for half an hour at most corrects written assignments of the first morning period or what remains to be corrected of the written homework. At the end there shall be a review of the previous grammar prelection. In the second hour, syntax is explained in the higher division, and in the lower the basic rules on the gender of nouns and afterwards the fourteen rules of construction. A little more than a quarter of an hour is given to Greek. The last half hour is devoted to a competition or to a consideration of something dictated on the rules of grammar.

In the first hour on Saturday morning, the matter seen during the past week should be publicly recited from memory. During the second hour it should be reviewed. During the last half hour there is a contest.

The same order holds for the afternoon, except that during the first hour, together with grammar, the catechism is recited, and in the last half hour the catechism is explained or a spiritual exhortation given, unless this was given on Friday, in which case the time should usually be spent on whatever was displaced by the catechism.

3. In correcting written work, the teacher should point out mistakes in grammar, spelling, and punctuation, and any dodging of difficulties. He should take grammatical correctness as his standard of judgment, and whenever the occasion offers he should call attention to errors in conjugations and declensions.

4. Exercises to be assigned the pupils while the teacher is correcting the written work shall consist, for example, in translating into Latin something in the vernacular affording practice in the use of the rules of syntax, in translating a passage of Cicero into the vernacular and then retranslating it into Latin, in one rival questioning another on the grammatical precepts, particularly those recently studied, and on expressions exemplifying these precepts, in arranging or composing examples of the concords, in writing something in Greek, and in other things of the same sort.

5. In the review of the prelection, the teacher should at times use the occasion in whatever way he chooses to demand of the pupils the declensions and conjugations and a review of grammar.

6. The prelection of Cicero, which will cover no more than about four lines, shall be done as follows. Let the teacher first read the entire passage without interruption, and then give the sense of the passage very briefly in the vernacular. In the second place, let him interpret the passage word for word in the vernacular. In the third place, starting from the beginning, let him indicate the structure and then let him take up each phrase or clause and show which case each verb governs. Let him examine most of the passage to show how it exemplifies the rules of grammar already explained. Let him make one or other comment on Latin usage, but briefly. Let him explain the metaphors by well-known parallels. He should not dictate anything except perhaps the general sense of the passage. In

the fourth place, let him again run through the passage in the vernacular.

7. The written assignment is to be dictated word for word in the vernacular. Its meaning should be clear and it should usually be no more than four lines long. Its aim should be practiced in applying the rules of grammar. Sometimes the pupils should be required to add to it the translation of a short passage from Cicero or some expression illustrating the rules of syntax or some parallel expression from their elementary Greek, or something else of the sort.

8. The grammar prelection should cover at most only one precept at a time, and until this is well mastered no other should be taken up.

9. The class contest shall consist in checking the mistakes which each rival has detected in the other's theme, in alternately quizzing each other on matter which was studied during the first hour, or in testing each other on translating vernacular expressions into Latin. In this exercise the one who is to answer should repeat the expression aloud, and then after a moment's reflection, translate it not in a mechanical word for word manner, but by means of a neat Latin phrase or sentence. Again they should check up on their knowledge of vocabulary and inflections, especially in regard to verbs and nouns found in a passage recently studied. These inflections may be reviewed either by following the paradigm order or by skipping about; and adjectives may be combined with nouns. They may also ask for basic rules together with examples, and match vernacular forms with the corresponding Latin and vice versa. They may change active verbs into the passive form or be asked to identify past participles and supines, genders and cases, and invent similar problems with the approval of the teacher.

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RULES OF THE SCHOLASTICS OF THE SOCIETY

1. The scholastics of our Society should make it their chief endeavor to preserve purity of conscience and a right intention in their studies. They should not seek anything in their studies except the glory of God and the good of souls. In their prayers they should frequently beg for grace to make progress in learning so as at length to fulfill the Society's hope that by their example and learning they will become able workers in the vineyard of Christ our Lord.

2. They should keep firm and constant their resolution to apply themselves to their studies. Just as they must take care that in their zeal for study their love of solid virtues and of religious life does not become lukewarm, so too they must persuade themselves that while they are in the colleges they can do nothing more pleasing to God than to devote themselves wholeheartedly to studies with the intention stated above. They should be convinced that the very labor of studying, undertaken out of obedience and charity, as it should be, is a work highly meritorious in the sight of the divine and supreme Majesty even though they may never have occasion to employ what they have learned.

3. They must apply themselves to those branches of knowledge and attend the lectures of such professors as the superior determines. All should follow faithfully the time order and the method of study prescribed by the prefect of studies or their professor. They are to use only the books given them by the prefect.

4. They should be faithful in attendance at the lectures, diligent in preparing for them beforehand and afterwards in reviewing them. They should ask about points they do not understand and note down what may be useful later on to assist the memory.

5. They are to participate in the customary disputations of the classes which they attend, and in doing so should try to distinguish themselves by their learning and modesty.

6. Besides, all must be present at the private disputations and repetitions held daily, and the disputants must be exact in obeying the one who presides.

7. When they go to attend public classes, they should go and return with one another and conduct themselves with such interior and exterior modesty as will benefit themselves and be an example to others.

8. When they have permission to speak with extern students, their conversation should be only about studies and spiritual matters as shall be judged most profitable for everyone concerned to the greater glory of God.

9. All, especially the students of the humanities, must speak Latin. They are to commit to memory what their teachers have assigned, and they should diligently cultivate their style in writing.

10. No one should apply himself to reading or writing for more than two hours without taking a brief respite.

11. During the hours devoted to private study, those who are attending the courses of the higher faculties should read over at home the notes they have taken in class to make sure that they understand them. Each should test his understanding by proposing objections to himself and attempting to answer them. He should take note of what he cannot answer so that he can ask questions or argue the point.

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INSTRUCTION FOR THOSE ENGAGED IN THE TWO-YEAR REVIEW OF THEOLOGY

1. They shall observe the Rules of the Scholastics, except those which concern attendance at lectures and repetitions in the schools, with the same regularity as other students. They must be especially careful that in their ardor for study they do not allow their love of solid virtue to grow cold.

2. They shall attend cases of conscience, all public disputations, and even the monthly disputations just as other students of theology.

3. They must not only be present at the monthly disputations of the philosophers, but if the professors are absent they may also summarize the objections and answers at them as well as at the weekly disputations of theologians.

4. According to the method of study and the time schedule prescribed them by the prefect, they shall give diligent and painstaking study to the material which was not treated at all in their course or only touched upon. They should make use of the commentaries by authors who have treated this material more thoroughly.

5. They should then study the principal treatises of the whole of theology, such as those on the vision of God, the divine knowledge, predestination, the Trinity, from the first part of St. Thomas' Summa. They should cover other parts of the Summa in the same way. In this study they should carefully weigh what others have written and should make their own digest of the chief divisions and fundamental theses of theology which have a bearing on many important disputed questions. They must keep firmly in mind, however, what the Society has decreed in regard to following the doctrine of St. Thomas Aquinas.

6. They should formally write out certain theses, with their postulates, conclusions, and answers to

objections, employing the scholastic method, as if they were to lecture on them before a class. These they should submit to the prefect of studies every month, or at least every other month, so as to receive his guidance.

7. They may in fact occasionally give such lectures either in private before our own professors or at the repetitions of the theologians, lecturing for about three quarters of an hour. The professors who are present ought to raise questions at the end of the lecture. If it seems worth while, such lectures may be delivered in the refectory.

8. They may also prepare similar presentations on some celebrated topic to be treated in at most ten lectures. Classes and class time should be so arranged that any of the theological students who wish may attend.

9. A time should be set aside for them to hold four disputations on particular parts of theology and one comprehensive disputation embracing the whole of theology. The first disputation should be scheduled for the early part of the first semester, the second at its close. The other disputations are to be scheduled in the same way, one each semester, but in such wise that the comprehensive disputation will conclude the final semester.

10. They are to be at liberty in these disputations to take issue with the views of their professors and, if they wish, to defend their own, provided that their views do not conflict with the doctrine of St. Thomas, as stated in the decree of the Fifth Congregation.[67] They must, however, come to an agreement well beforehand with the prefect of studies and the presiding officer regarding their dissenting views and the postulates and proofs they intend to offer in defending them. In order to show their abilities to better advantage, the presiding officer should allow them to answer freely and should not interrupt the discussion unless it is obviously necessary.

11. They are to understand that during these two years they will be expected not only to become learned and ready in theology but likewise to acquire

the ecclesiastical background knowledge which a theologian is really expected to know.

12. Accordingly, they should have a certain time each day for the careful reading of the Holy Scriptures, the decrees of the Councils, theological controversies, and canon law. They should take systematic notes on whatever appears important. They are not, however, to make any formal preparation for preaching, but on occasion they should lecture on some topic connected with their studies, either in the refectory or elsewhere as the superior shall decide.

13. They are to pass over points of civil law which they may meet with in their study of canon law and spend all their time on ecclesiastical law.

14. They should especially apply themselves to that subject which they find most appealing, being careful to have their superior's advice in the matter. But they are not on this account to neglect prescribed areas in other fields.

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RULES FOR THE TEACHER'S ASSISTANT OR BEADLE

1. The duty of the beadle is to perform faithfully any functions the teacher may require of him, especially assignments connected with class exercises.

2. He shall see to it that the classroom and the teacher's seat are clean, that a religious painting hangs in the room, that there are a sufficient number of benches, that they are clean and properly arranged, that broken or damaged benches are repaired, that special seats are set apart for students of the

Society as well as for students of other religious orders from those of the extern students, that the classrooms are opened at the proper time.

3. He shall give timely notice to those who are to take their turn in disputations, repetitions, defense of theses, and he must perform other similar tasks assigned him by the teacher.

4. He shall give about a week's notice to those who are to defend in the weekly disputations. He shall have the theses written out in good time, taken to the professor for correction and to the prefect for approval. When they are returned, corrected and approved, he shall let the defendant know how many written copies he will need to prepare. On the morning of the day prior to the disputation he shall post one of these in public, legibly and neatly written, and then distribute the other copies to the disputants.

5. He shall always have a watch with him at the lectures and disputations and notify the prefect and the professor when the time is up, so that each disputant may keep to the time allotted to him. He shall give the sign for the disputants to begin and conclude, as the prefect shall direct.

6. He shall be responsible for the proper preparation of the hall for public disputations according to academic custom. He shall assign places to guests who are in attendance either to propound objections or to honor the occasion by their presence.

7. When he notices that any students of the Society are absent from lectures, repetitions, disputations, or that they are remiss in anything pertaining to the order of studies or discipline, he shall report it to the superior.

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RULES FOR EXTERN STUDENTS

1. Those who attend the schools of the Society of Jesus in pursuit of learning should be convinced that with God's help, we shall make as great effort to advance them in the love of God and all other virtues as we shall do to perfect them in the liberal arts.

2. Each student shall attend the class to which after examination he shall be assigned by the prefect of studies.

3. They shall go to confession at least once a month, assist at daily Mass at the time appointed, and be present in a becoming manner at the sermon on feast days.

4. They shall attend the weekly instructions in Christian doctrine and learn the lessons in the textbook assigned by the teacher.

5. None of our students shall enter the school with weapons, daggers, knives, or anything else which may be forbidden by reason of place or circumstances.

6. Students must never indulge in swearing, ridicule, insult, detraction, falsehood or forbidden games. They must keep away from places of ill repute and from such as have been proscribed by the prefect. In short, they should not do anything that is contrary to good morals.

7. They should understand that the teachers may employ the corrector to punish them when in matters concerning discipline or studies, commands and warnings are of no avail. Those who refuse to accept the punishments or do not give promise of reform or are troublesome to others or set a bad example shall be expelled from school.

8. All must obey their teachers and must faithfully follow in class and at home the plan and method of study prescribed for them.

9. Pupils must apply themselves seriously and consistently to their studies; they must be prompt and regular in coming to class, and faithful in paying attention to the prelections, in repeating the matter explained, and in performing the tasks assigned. If there is anything they do not clearly understand or are in doubt about, they should seek the assistance of the teacher.

10. In the classroom they should not move about, but each must remain at the place assigned him and be well behaved and quietly intent on his own work. No one is to leave the classroom without permission of the teacher. All disfiguring or marking of benches, the professor's chair, seats, walls, doors, windows, or other furniture by drawing, writing, or carving is strictly forbidden.

11. They should shun the company of those whose conduct is immoral or even questionable, and they should associate only with those whose example in studies and in conduct may help them.

12. They should refrain altogether from reading pernicious as well as worthless books.

13. They may not attend public spectacles, comedies, plays, or public executions of criminals. They must not take part in theatricals outside the school without obtaining permission of their teachers or the prefect of studies.

14. All should strive to preserve sincerity of soul and purity of conscience and be especially exacting in their observance of the divine law. They should frequently and sincerely commend themselves to God, to the Blessed Mother of God, to the other saints, and earnestly implore the protection of the angels, in particular of their guardian angel. They should behave well at all times and in all places, but especially in church and the classroom.

15. Finally, let them so conduct themselves in word and action that everyone may easily understand that they are no less earnest in acquiring virtue and integrity of life than in making progress in learning.

RULES OF THE ACADEMY

1. By the word "academy" we mean a group of students chosen from the entire student body on the basis of their devotion to learning who will meet under a Jesuit moderator to take part in special exercises connected with their studies.

2. All who belong to the Sodality of the Blessed Virgin are by the fact of this membership considered eligible for an academy, as are also any religious who attend our schools. Besides, where custom sanctions it, the rector may approve the admission of others who are not members of the sodality or even students in our school.

3. Members of the academy ought to set an example to the rest of the students by excelling in virtue and piety, in diligence in their studies, and in observance of the rules of the school.

4. The rector of the college shall choose a suitable moderator for each academy either from among the teachers or from other members of the Society.

5. Students of philosophy and of theology together may form one academy, students of rhetoric and humanities another, and students of the grammar classes a third, provided that these latter are not too numerous and consequently too unequal in learning to be able to profit from common programs; otherwise each class may have its own academy.

6. The benefits of an academy accrue principally from regular attendance and eagerness to take part in the programs. Hence, members who are rather frequently absent or refuse to take their turn on the programs or are unruly and a source of trouble and a hindrance to others should be dismissed.

7. The officers of each academy shall be elected every third or fourth month by a majority of votes cast by the members in a secret ballot. The following shall

be elected: the president of the academy, two counselors, and a secretary. Additional officers may be elected and duties assigned them according to the number of members, local customs, and the judgment of the rector of the college.

8. The president of the theologians' academy should generally be a student of theology, but if at times it seems better to elect a student of philosophy, he should at least be from the class of metaphysics. Likewise when the academy for students of rhetoric and of grammar have members from several classes, the president should as a rule be chosen from the higher class, or he may be chosen in rotation from the several classes, as the rector of the college thinks best. However, a student should be chosen who stands out among his fellow students in moral excellence, talent, and learning. It shall be his duty to promote the interests of the academy, to lead the others in the practice of virtue and devotion to the work of the academy, and to make, either at the beginning or the close of his term, one of the major presentations of the academy. If the president of the academy of theologians is a student of theology, he may, in the professor's absence, direct the philosophers in a disputation and summarize and press further the objections and answers of the disputants.

9. The counselors shall be next to the president in rank and dignity, and in the president's absence the first counselor shall take his place. If the first counselor is also absent, the second shall preside. The counselors shall perform the duties assigned them by the moderator either personally or through the president.

10. The secretary shall carefully keep all the records of the academy. He shall keep in a book a list of the members in the order in which they have been admitted. In the same book he shall write the names of the officers as they are elected, the minutes of the meetings of the academy, and the names of the members who have in some way distinguished themselves. He shall keep in his files the speeches, verses, and poems written by the students of rhetoric and selected by the moderator for public display. In good season

he shall notify those whom the moderator has selected to conduct exercises of the academy, so that they may prepare themselves. However, in the theologians' academy it may seem advisable to have this done through the beadle. At the close of each meeting he shall announce publicly what exercises are scheduled and who are to participate in them. It shall be his duty to post in public and in good time the theses to be defended, and, for the academy of the rhetoricians, the proposed problems and moot points that are to be solved.

11. Three or four times a year--that is, after the election of a new president--consultations should be held, either of all the members or at least of the officers and moderator, for the purpose of promoting the interests of the academy and removing any obstacles that seem to impede its progress.

12. The rules of the academy are to be read either at the meetings of the consultants or before the election of a new president. These rules are to be posted on a bulletin board or kept in the book of minutes of the academy. In this same book the list of members is to be entered immediately after the rules.

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RULES OF THE MODERATOR OF THE ACADEMY

1. The moderator should foster virtue as well as love of learning in the members of the academy. He will do this by his own example and as occasion offers in private conversation.

2. He shall see that the rules are faithfully observed and in particular that the members regularly apply themselves in earnest to the daily activities of the academy.

3. It shall be his duty to see to it that all the members of the academy take their turns, as far as may be, in the various types of programs.

4. He must not abolish established customs nor introduce new ones without the authority of the rector of the college. He must not make any important decisions without informing the rector and he should carefully carry out his directives.

5. He shall so arrange the time of the meetings--for disputations, repetitions, and other exercises--as not to conflict with the meetings of the sodality. In this way all the members of the academy may conveniently attend the meetings of both organizations. For this reason also no one should be detained in conference during the time of a sodality meeting except for a very serious reason.

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RULES OF THE ACADEMY OF THEOLOGIANS AND PHILOSOPHERS

1. The exercises of this academy are customarily of four kinds: daily repetitions of matter seen in class, disputations, academic lectures or the discussion of debatable questions, more formal disputations at which theses are defended in public.

2. Repetitions shall last for about an hour on all class days excepting the days of monthly disputa-

tions. They are to be held at the most convenient hours. During Lent, however, time must be left free at least twice a week for a sermon.

3. The different classes should hold repetitions separately, the students of theology forming one group, the philosophers forming three if there are that many professors. At the repetitions, one or two members of the academy should review the matter covered in class and one or two pose objections. For the repetitions in theology, the moderator of the academy should preside, or his assistant, or at least one of the more advanced theology students appointed by the rector of the college. For the students of philosophy, the presiding members in each group should generally be a Jesuit student of theology, likewise appointed by the rector of the college.

4. Disputations are to be scheduled once a week when there are only a few in the academy, twice a week when there are many members. They should be scheduled on the weekly holiday or on both the weekly holiday and on Sunday. One student, generally a philosopher, should defend a thesis for an hour on Sunday afternoon, while two object. On the recreation day, two or three are to defend theses for two hours, one a theology student, the others, students of philosophy, while as many or more will offer objections.

5. If only one student of theology defends, he will always include some theses in philosophy. A student of metaphysics will defend theses in physics and logic, and a student of physics will also defend theses in logic. Objectors against theologians should be theologians; against, philosophers, the first objector should be from the next higher class, and the second a member of the same class as the defendant.

6. If the teacher of the defendant attends the disputations, whether of philosophy or theology, he shall preside; otherwise the moderator of the academy or his assistant shall preside.

7. Lectures, too, may be given occasionally. A member of the academy will deliver from the chair a scholarly report that he has worked out on his own

initiative or some original problem. He should present and establish arguments for both sides of the question and afterwards entertain counter-arguments from one or more members. Lectures of this sort must first be shown to the moderator of the academy for his approval.

8. The president of the academy or some other member chosen by the moderator may at times hold a more formal disputation, at Christmas, for example, at Easter, Pentecost, or some other opportune time. The matter defended in such disputations should be some portion of philosophy or theology stated in the form of theses. The professor should preside.

9. These disputations should be conducted with a certain degree of ceremony. The defender should begin with a formal introduction and end with a similarly prepared conclusion, both of which should like all public utterances be checked and approved by the prefect. To make the event more notable, guests should be invited to attack the conclusions of the defendant, and others may be invited as auditors.

10. About a month prior to the opening of classes, the rector, if he wishes, may appoint a member of the Society or have the moderator appoint a member of the academy to give for fifteen days an introduction to or epitome of philosophy to those who are to begin their philosophical course.

11. Before any theses, whether for the more formal disputations or for the weekly disputations, are defended or posted, they must be looked over by the moderator of the academy and by the defendant's professor.

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RULES OF THE MODERATOR OF THE ACADEMY OF THEOLOGIANS AND PHILOSOPHERS

1. Besides the common directives laid down for all moderators in the rules of the academy, each moderator should see to it that in the daily repetitions the method of reviewing, proving, and discussing be identical with that used by members of the Society in repetitions at home. In public disputations, however, and in classroom defenses, the customary procedure is to be followed.

2. Accordingly, the moderator shall pay frequent visits to individual groups to see to it that they are functioning in a serious and proper manner, and that each individual is performing his part correctly. Let him give specific directions where such directions are needed.

3. It will be helpful to give more frequent practice to those who are preparing for their comprehensive examinations in philosophy and theology, or who will present a formal defense before the academy. He should also advise and direct them so that they may be the better prepared.

4. Should the rector of the college give him an assistant, he may divide his responsibility for his work with the academy in such a way that the assistant will preside over the repetitions in theology and on alternate days, especially on holidays, take charge of the disputations. He may also use the services of the assistant to carry out other details connected with the everyday meetings and the more formal sessions of the academy.

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RULES OF THE ACADEMY OF STUDENTS OF RHETORIC AND HUMANITIES

1. The academy shall meet on Sunday or, where it is more convenient, on a recreation day, in a place assigned by the rector of the college.

2. The programs scheduled by the academy shall in general be as follows: the moderator, as he shall judge timely, may lecture on or throw open for discussion some suitable topic or passage from an author or he may explain some more challenging principles of oratory, as given by Aristotle, Cicero, or other rhetoricians, or he may rapidly read through an author and question the members of the academy on what he has read, or he may propose problems to be solved, and conduct other exercises of the sort.

3. Often, too, he should omit such exercises and have the members themselves deliver speeches or recite poems or give declamations, either from memory or ex tempore. With his approval, they may stage mock trials. They may deliver a lecture and answer questions on it proposed by two or more of the members. Again they may defend theses and offer objections to them in an oratorical rather than a dialectical style. They may compose symbols or mottoes or again epigrams or brief descriptions. They may compose and solve riddles, or have a drill in invention, each one either on the spur of the moment or after reflection suggesting sources of arguments on a proposed topic. Or as practice in style they may suit metaphors or sentence patterns to a suggested argument. They may write out the plot of dialogues or tragedies, or the plan of a poem. They may imitate a whole speech or poem of a famous orator or poet. They may propose a symbol of some sort and have each member contribute to its meaning. They may assign the various books of some author and have each member of the academy make a selection of thoughts and expressions from the book assigned to him. Finally, let them cultivate the gift of eloquent expression and whatever is associated with its practice.

4. It will be found worth while occasionally to have some of the better and more ambitious of these exercises or prelections, declamations, and defenses of theses presented, especially by the president of the academy, with a degree of external ceremony in the presence of a distinguished audience.

5. At times prizes may be awarded to those who do especially well in writing, reciting, or solving enigmas and puzzling problems.

6. More formal awards may be given to all the members of the academy once a year. The expense may be met by contributions or in whatever way the rector of the college thinks best.

7. At least once a year, some feast of the Blessed Virgin, designated by the rector of the college, should be celebrated with a great display of speeches, poems, verses, as well as symbols and mottoes, posted on the walls of the college.

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RULES OF THE ACADEMY OF STUDENTS OF THE GRAMMAR CLASSES

1. Generally the moderator will take some point of grammar which the members are later to study in class, or something from a graceful and pleasing writer, and give a prelection on it. He may hold a repetition or a drill on matter already explained in class.

2. One member should come each time prepared to open the meeting of the academy by answering questions on topics discussed at the last meeting. Three or more should propose difficulties or call on him to

translate some sentences from the vernacular into Latin. Following the same procedure, the members should immediately review the prelection given by the moderator.

3. Frequent and spirited contest should be conducted. Sometimes the members will be tested on their literary style, sometimes on memory work, sometimes phrases will be expressed in a variety of ways, or some specimens of verse or precepts of Greek grammar may be discussed, or other similar exercises held at the discretion of the moderator.

4. Occasionally some of the members, or even all of them, should come prepared to recite from memory some short apothegm or to narrate some event.

5. Now and then members should be called upon to recite from the platform the prelections which their teacher gave them in class, adding a short introduction and, if it seems good, also some commentary.

6. It will be of advantage on occasion to have prelections given by members, and especially by the president of the academy, with a little greater solemnity and before a larger audience than usual. To this exercise may be added a contest between two or three of the members, and prizes may be awarded afterwards in private.

7. The moderator can exact some literary task in place of penalty, and he may read in public the names of those who have been slack or not well behaved.

8. Finally, these activities should be so handled and so varied in nature that in addition to their intrinsic value they may afford pleasure to the members and hold their interest. They will thus inspire a greater love of learning.

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NOTES TO THE TRANSLATION

1. The highest authority in the Jesuit Order is the General. He is elected in a General Congregation composed of delegates representing the whole Order in a ratio of three delegates from each of the territorial divisions into which the Order is divided. He holds office for life. Next in line of authority are the Provincials, each of whom has under his charge the Jesuit institutions and members of a given territory or province. A Provincial's term of office is usually limited to six years. Directly under the Provincial are the Rectors, who individually have jurisdiction over single institutions.

2. This unchanging Christian aim is enunciated time and again in Jesuit documents; for instance in the Fourth Part of the Constitutions, ch. 12, no. 1: "Since the end of the Society and of its studies is to aid our fellowmen to the knowledge and love of God and to the salvation of their souls . . . ." So too in ch. 16, n. 4: "The teachers should make it their express purpose, in their lectures when occasion is offered and outside of them, too, to inspire the students to the love and service of God our Lord, and to a love of the virtues by which they please Him." Translations in George E. Ganss, S.J., Saint Ignatius' Idea of a Jesuit University (Milwaukee, Wis.: Marquette University Press, 1954), pp. 321, 330. This aim, stated in the first of the Rules of the Provincial, appears in the first of the Rules of the Rector: "The rector's first concern should be the spiritual development of the young men committed to his care"; in the first of the Rules of the Prefect of Studies: "so that those who attend our schools will, to the greater glory of God, make the greatest possible progress in development of character, literary skills, and learning"; in the first of the Common Rules of Professors of the Higher Faculties: "It will be the set purpose of the teacher . . . to inspire his students to

the love and service of God and to the practice of the virtues which He expects of them"; and in the first of the Rules of the Prefect of Lower Studies: "that our students may advance in uprightness of life as well as in the liberal arts." Such a religious purpose did not, however, prevent or distract the Jesuits from pursuing the immediate objective of leading their students to excellence in learning: praestans rerum scientia. They knew that in order to form the Christian they must first form the man, that is, develop all the powers and potentialities of the individual. This involves, if it is to be successful, not only the training of the mind, but the shaping of the student's spirit, the cultivation of his religious sense and his sense of values. Therefore, the Jesuit teacher, besides possessing even the best possible teaching aims, must help in creating in the school a Christian atmosphere (with the active influence of the Sodality: see Note 30), in providing guidance and counseling to his pupils, and most of all by giving an example of apostolic dedication.

3. St. Ignatius, founder of the Society of Jesus, saw a close link between the formative value of the humanities and the arts of communication. In a letter to the famous Jesuit theologian, James Laynez, dated May 21, 1547, Juan de Polanco wrote in the name of Ignatius that "many learned men, because they lack this formation, keep their knowledge to themselves. They miss the chief end which they should have attained with their knowledge, that of being useful to their neighbor. Others, no doubt, communicate their knowledge, but not with the same authority and profit which would result if they possessed the faculty of making themselves understood, and could thus make their ideas as clear and intelligible to their audience as they are clear and intelligible in their own minds." Monumenta Ignatiana: S. Ignatii de Loyola Epistolae et Instructiones, Ser. I (Madrid, 1903), I, p. 522.

4. Canonical Books are the books of the Old and New Testament accepted by the Catholic Church as genuine and inspired. They were fixed and listed by the Council of Trent in 1546. Cf. H. Denzinger and A. Schönmetzer, S.J., Enchiridion Symbolorum (Barcelona: Herder, 32nd ed., 1962), nn. 1502, 1503, p. 365.

5. For this special instruction, entitled "Instruction for Those Engaged in the Two-Year Review of Theology," see above, pp. 97-99.

6. A Scholasticate is a seminary for Jesuit students who are pursuing studies in philosophy and theology. Scholastics are Jesuit students who, after completing the novitiate, are pursuing higher studies prior to ordination and final vows.

7. A professed house was intended primarily as the living quarters of the professed members of the Order. It was not to have either property or regular income.

8. "Extern students" was a term used to distinguish lay students from Jesuit or other ecclesiastical students. It included both day students and boarders.

9. The 1599 edition of the Ratio was reprinted at Mainz in 1600, at Naples and Tournon in 1603, and at Rome in 1606 and 1616. In the Roman reprint of 1616, Rule 19, nn. 1-14 of the Provincial, regarding theology and philosophy, was somewhat revised, according to Decree 33 of the Seventh General Congregation of the Order, 1615-1616. Cf. Institutum Sotietatis Jesu (Florence, 1893), II, 328-329. We have followed the revised version of Rule 19 in the translation. In all other respects the 1616 reprint was identical with that of 1599.

10. The 49th rule of the Provincial leaves it to his discretion to decide what studies the Jesuit students, in view of their age and talent, are to pursue, and to remove from those studies anyone who proves unequal to them. The 56th rule recommends that he assign to the study of moral theology those who, because of age or other reasons, are unable to progress in higher studies, and that he see to it that others also apply themselves to the study of moral theology, so that the Society may have a sufficient number of qualified confessors. Cf. Institutum Societatis Jesu (Florence, 1893), III, 78-79.

11. Teaching, namely, the grammar classes or the Humanities.

12. Profession is the grade in the Order to which those priests are admitted who take the three solemn vows of poverty, chastity, and obedience, plus a fourth vow of special obedience to the Pope.

13. This 29th decree of the Sixth General Congregation (Decree 15 in Institutum Societatis Jesu, II, 294)

states that those who possess exceptional talent in the classical languages and have taught them with outstanding success for a number of years, may be promoted by the general either to the profession of the four solemn vows or of three solemn vows. The same exception is to be made for those who have labored fruitfully in the Indian missions and have mastered the Indian languages.

14. Part V, ch. 2, n. 2 B of the Constitutions says that generally speaking admission to the profession of four vows should be based on completion of four years of theological studies, followed by the final examination described in Rule 19, n. 10 of the Provincial. There may be occasion, however, to make an exception in the case of those who, before entering the Society, have had adequate training in canon law or who possess other notable gifts which might compensate for lack of training in theology. Judgment is to be left to the general. Institutum Societatis Jesu, II, p. 88.

15. Chapter 12, n. 3 C of the Fourth Part of the Constitutions reads: "To teach how to read and write would also be a work of charity if the Society had enough members to be able to attend to everything. But because of the lack of members, these elementary branches are not ordinarily taught." Trans. from Ganss, op. cit., p. 322. In the early Jesuit schools the rule was not easy to put into effect. The townspeople and some of the principal benefactors made vigorous appeals to start or continue the elementary studies. Ignatius, however, insisted on the observance of the rule, and gradually the classes were eliminated. It should be emphasized that the Jesuits did not disparage elementary schooling, as is sometimes inferred. Ignatius gave the precise explanation: the Society did not have sufficient manpower to take up every worthy cause. It was already committed to large-scale missionary activity (a primary ministry) both at home and in pagan lands, and between 1548 and the middle of 1556 it had undertaken an extensive educational apostolate by establishing thirty-three secondary schools in Sicily, Italy, Spain, Portugal, Austria, France, and Germany. Cf. Allan P. Farrell, S.J., The Jesuit Code of Liberal Education (Milwaukee: Bruce, 1938), pp. 431-435, for a complete list of these schools.

16. When the first Jesuit schools were established in the middle of the sixteenth century, the Doctrinale of Alexander de Villa Dei, the favorite Latin grammar of

the Middle Ages, had gradually been replaced by the Commentarii Grammatici of Jan van Pauteren, commonly known as Despauterius (1460-1520). It was introduced into practically all the Jesuit schools. It was not long, however, before such strong criticism of Despauterius was voiced that several Jesuits undertook to provide a grammar more suitable to their schools. The first was that of Father Hannibal Coudret while he was teaching at Messina. It was used widely and several times reprinted, but was never officially adopted by the Society. Father André des Freux (Frusius), at the request of Ignatius, published a grammar in 1556, but it did not meet with approval. Neither did the grammar of James Laynez, written in Latin prose instead of in the usual metrical form. Finally, in 1572, the grammar of the Portuguese Jesuit, Emmanuel Alvarez, appeared in Lisbon. Its title was De Institutione Grammatica Libri Tres. Of the three divisions of the grammar, the first dealt with etymology, the second with syntax, and the third with prosody. Innumerable copies were quickly printed in the various countries where the Jesuits had schools. Nevertheless, even this grammar was severely criticized as being too long and containing too many scholia or appendices. The upshot was that a revision of Alvarez, by Father Horace Torsellini, was published in Rome in 1584. It contained so many changes in structure, rules of syntax, and annotations that it bore only superficial resemblance to Alvarez. So the Ratio of 1599 gave the schools the choice of using the original Alvarez or the Roman substitute. On the battle of the grammars, see Farrell, op. cit., pp. 441-454.

17. An important part of the training of young Jesuits has always been a period of several years spent in the teaching of boys in Jesuit secondary schools. This period normally follows the completion of their philosophical studies. Though it serves as a temporary break in the intensive study of the humanities and philosophy, its chief value lies in the formation of character and growth in intellectual and religious maturity. In the United States this experience originally embraced a five-year period. In the early 1920's the duration was reduced to three years. Exceptions to the rule of requiring teaching experience are noted in this Rule 26 and in the two following rules. Thus the normal progression in Jesuit training is two years of novitiate, two years of humanistic studies (somewhat modified today), three (now two) years of philosophical studies, three years of

teaching experience, three years in the study of theology, ordination to the priesthood, a fourth year of theology, and a third year of probation, called "tertianship."

18. The third year of probation, or "tertianship," is the final year in the Jesuit's formation and has for its aim the renewal and deepening of the religious spirit.

19. For the ninth rule of the rector, see above. p. 16.

20. Lay brothers, or temporal coadjutors, take vows of poverty, chastity, and obedience, but are not ordained to the priesthood. Apart from the priesthood, they enjoy the same vocation as all other members of the Society of Jesus. They perform a wide variety of functions, as buyers, supervisors of workmen, accountants, master carpenters, technical experts, mechanics, teachers, according to their talent and training.

21. On the "expurgation" from classical authors of what might poison an immature boy's soul while perfecting his Latinity, the Jesuits followed the advice of St. Ignatius, expressed in a letter of June, 1549: "A boy's first impressions which are often strongest and remain for long years have a definite influence for good or ill in after life. Hence, the books put into his hands must be such as exert a good influence, or at least they must not be such as would surely expose him to moral corruption." Monumenta Ignatiana, Ser. I, II, p. 445. In accord with this advice, Ignatius commissioned Father Andre des Freux to prepare expurgated editions of Horace, Martial, and Terence. In reply, des Freux said that he found no difficulty in preparing editions of Horace and Martial, but that Terence was taxing his ingenuity because the poison was often in the very structure and argument of his works. Father des Freux did prepare an expurgated edition of Martial, edited after his death (1558) by Father Edmond Auger. It went into eighteen editions. There is no record that he published an expurgated Horace. Ignatius banned the works of Terence from Jesuit classrooms in 1553. More than a century later Father Joseph de Jouvancy published expurgated editions not only of Horace, Persius, and Juvenal, but also of Terence. Cf. Carl Sommervogel, S.J., Bibliotheque de la Compagnie de Jesus (Paris: Picard, 1890-1900), III, Col. 1047 for des Freux; IV, Cols. 833-

834 for de Jouvancy. Renaissance educators like Vegio, Aeneas Sylvius, and Vives were equally emphatic on the need for expurgating many of the Latin classics. The recent comment of Father John W. Donohue, S.J., is relevant: "For although those teachers [the early Jesuits] were less enthusiastic about wide and relatively unrestricted reading than we are, they had perhaps a greater respect for the power of books. Since they believed that great books could shape intelligence and hence influence character by reason of the interplay between mind and heart, they also believed that an evil book can corrupt. And unless one assumes that reading and study can make a difference, There is little point in educating." Jesuit Education. An Essay on the Foundations of its Idea (Fordham University Press, 1963), pp. 172-173.

22. The limitations of this rule should be noted. It does not sanction free adaptation. Ignatius and his successors insisted on preserving certain essential aims and principles which places, times, and persons should not be allowed to change. Even the 1832 revision of the Ratio "was approached with the greatest reverence for a system which was drawn up by men of the highest competence, after lengthy consultations, and approved by nearly two centuries of successful operation." Ratio Studiorum, 1832, prefatory letter by the General of the Society of Jesus, Father John Roothaan. Cf. G. M. Pachtler, S.J., Ratio Studiorum et Institutiones Scholasticae Societatis Jesu per Germaniam olim vigentes, collectae, concinnatae, dilucidatae (Berlin: A. Hofmann, 1887-94, II, p. 229. Adaptations raise these stubbornly recurring questions: Adaptations to achieve what purpose? Is the purpose a Jesuit one? If so, are the means appropriate and adequate? Adaptations certainly have taken place in the past and will continue to take place as need dictates. The revised Ratio of 1832 is an instance. That revision preserved the distinctive and timeless Ignatian aims, but it did not sufficiently adapt the changeable to the new educational demands. Father Roothaan stated in his preface that after some years of trial a more permanent modern Ratio would be undertaken. It was never accomplished. A very recent adaptation was begun in the Thirty-first General Congregation, S.J., convened after Vatican II, which spent more than five months (1965-66) examining in the light of the Constitutions every phase of Jesuit life and discussing and evaluating each of the varied Jesuit activities: education (secondary and uni-

versity), scholarship and research, the missions, the social apostolate in today's dimensions, the relations between Jesuits and the laity, the Spiritual Exercises, the mass media, modern atheism and unbelief. The necessary adaptations are to be determined in the spirit of the Constitutions and with Ignatian wisdom.

23. The Jesuits have always given prominence to disputations, debates, discussion and, in secondary schools, to a variety of class and interclass contests. In the Constitutions, Part IV, ch. 6, n. 11, Ignatius states the purpose of these instruments: "that the intellectual powers may be more fully exercised." In n. 12 of the same chapter he emphasized that there should be fixed times to discuss and debate the subject matter of the humanities. This exercise of intellectual powers is the motive underlying the several rules in the 1599 Ratio concerning disputations, contests and debates; for instance, Rule 12 of the Common Rules of Professors of the Higher Faculties and Rule 34 of the Common Rules for the Teachers of the Lower Classes. Besides, in the initial edition of the Ratio (1586) a lengthy chapter was devoted to disputations in theology, philosophy, the humanities, and even grammatical studies. To quote from the statement on philosophy and theology: One masters philosophy and theology, "not so much by listening to lectures as by engaging in disputation; for disputation provides a real test of how much a student understands of what he wrote in his notebook and how much profit he gained from private reflection. What seemed crystal clear in the seclusion of one's room will often be found worthless in the give and take of disputation. Yet, when one is hard pressed by an opponent, he is forced to call upon all the strength and vigor of his mental powers. As a consequence, he will think of arguments in rebuttal that would never have come to mind in the quiet and ease of his study." Pachtler, op. cit., II, 103.

24. Rules 5 and 6 refer to the "Instruction," pp. 97-99.

25. The practice of speaking and writing Latin by young Jesuits was stressed principally for four reasons: (1) In the Ratio Latin was the dominant subject in the curriculum; (2) the practice of speaking Latin in the classroom was to be strictly observed except in the lower classes in which the pupils were still learning

the fundamentals of Latin. Cf. Rule 18 of the Common Rules for the Teachers of the Lower Classes; (3) Latin sermons, orations and addresses occupied a prominent place in the sixteenth and seventeenth centuries; (4) Latin was still the language of scholarship, as witness, for example, the nine large volumes of Sommervogel's Bibliotheque (op. cit.) of Jesuit publications in philosophy, theology, literature, history, mathematics, and astronomy.

26. See also Rule 30 of the Rules of the Provincial. This regulation is probably the earliest public recognition in educational history that special preparation is necessary for effective teaching. The preliminary Ratio of 1586 made the point that if prospective teachers have not learned the techniques of good teaching beforehand, they will be forced to learn them afterwards at the expense of their students and of their own reputation. Besides, teachers often take it amiss if they are corrected after they have adopted a fixed method of teaching and may thus persist in their mistaken ways. Pachtler, op. cit., II, p. 154. But the origin of this regulation goes back to the founder of the Jesuits, Ignatius of Loyola. When the Roman College (now the Gregorian University) was opened in 1551, Ignatius decided that it should become the center for training future Jesuit teachers for the schools which were being established in many European countries. So he brought to the Roman College the more promising among the young Jesuit students. Eleven came from Messina, others from Spain, Portugal, Louvain, Germany, and Italy. At the same time he staffed the college with the most gifted professors of the Order. The purpose he had in mind was to form the younger students in sound pedagogical principles by observing the teaching methods of their professors and by having the methods explained to them. Thus what they had learned at the Roman College would through them become operative in other Jesuit schools. Ignatius' letter on his project for the Roman College is in Monumenta Ignatiana, Ser. I, IV, pp. 684-690.

27. They would thus be considered merely "auditors."

28. The theatre played and still plays a conspicuous role in the history of Jesuit education. The limitations set by Rule 13 of the Rector are sufficiently stringent to obviate abuses. In the early Jesuit centuries,

"only rarely" was interpreted to mean three or four times a year. The themes were taken from sacred history, the Latin and Greek classics, the foreign missions, lives of the saints, and local traditions. A distinctive feature of these comedies and tragedies was that the majority were written by the Jesuit professors themselves. Many were published (cf. Sommervogel, op. cit., passim) and were thus reproduced in many of the schools. In our century and in the United States usually one three-act play is produced each year; sometimes three one-act plays. Secular themes predominate, though religious or ethical plays are occasionally staged, such as The Trial of Edmund Campion, Barabbas, Twelve Angry Men. The educative purpose of these dramatic performances in the sixteenth to eighteenth centuries were stated by Jacobus Pontanus (Spanmüller), S.J.: (1) The clever acting of poor students on the stage often moves the wealthy to help them; (2) the plays bring renown to the teachers and to the school; (3) they can be excellent means for exercising the memory; (4) they are a great help to students in mastering Latin; (5) they inculcate lessons of virtue. Cf. Progymnasmatum latinitatis sive dialogorum Libri VI, Liber I, Progymnasma centesimum: "Actio Scenica." (Padova, 1641), p. 441.

29. The 25th Rule of the rector prescribes that he should frequently and in a friendly manner confer with his teachers and generously provide for their needs whether of body or of mind. If he finds that anyone is troubled by temptation, especially if it is of serious consequence, he should either himself or if necessary through others, offer every possible help, so that a suitable remedy may be applied without delay. Institutum Societatis Jesu, III, p. 110.

30. First in rank among extracurricular activities in Jesuit schools was the Sodality of the Blessed Virgin Mary. Its purpose was to foster filial devotion to the Blessed Mother of God. As early as 1557 there were pious congregations of students at Genoa and at Perugia, but the sodality founded at the Roman College in 1563 by the Belgian Jan Leunis, then a teacher in a class of grammar, was to be named in 1584 as the head and mother of all present and future sodalities in Jesuit schools throughout the world. It was dedicated to the Annunciation of Our Lady. It is probable that the sodality had a relationship to the academies, because the academies were extracurricular activities limited to the leaders

in both academic and spiritual enterprises (cf. Rules of the Academy, pp. 103-112. The greatness of the sodality and the key to its spread was its dedication to an ever deeper interior life, to prayer and self-mastery, and to an active social apostolate. After Vatican II the sodality was given a new name: Christian Life Communities. These Communities are still, as was the original sodality, under the patronage of the Blessed Virgin Mary, and they are worldwide just as the Jesuit schools and universities are worldwide.

31. The rules presented here are those of the prefect of higher studies in a college or university, whereas the Rules of the Prefect of Lower Studies correspond to those of the principal of a modern high school or secondary school. The prefect of higher studies had general supervision of both the higher and the lower studies.

32. The office of Chancellor dates from medieval times. Normally the Chancellor had the authority under pope or king to grant degrees. He was below the Rector Magnificus and above the dean.

33. These comprehensive disputations or "acts," covering the whole range of theological subject matter, were reserved for special occasions and were held in public, usually before a distinguished audience. They were quite different from the disputations held weekly or monthly in private.

34. The four divisions of theology were based on the Summa Theologica of St. Thomas Aquinas, which had three parts, the second of which is subdivided into two, so that in sum there are four divisions.

35. Rules 19 and 20 deal with philosophical disputations embracing the entire subject matter of philosophy. From these disputations a few of the abler students would be chosen to present an "act" in philosophy. These disputations are separate from the final examinations prescribed under Rule 19, n. 1 of the Provincial.

36. Rules pertaining to the class beadle will be found on pp. 99-100.

37. For a brief description of the scholastic method, see Rule 20 of the professor of philosophy.

38. St. Thomas held that the Blessed Virgin in the first instant of her conception was not exempt from original sin. According to him, she was not endowed with sanctifying grace because, like all men, she was redeemed by Christ (Summa Theologica, III, q. 27, a. 2). The more common teaching was that the Blessed Virgin was endowed with sanctifying grace in the first instant of her existence in virtue of the anticipated merits of Christ. It was this teaching that was defined as a dogma of the Church by Pius IX on December 8, 1854.

39. For St. Thomas the solemnity of a vow consists in a kind of consecration or blessing of the person who takes the vow. The more common opinion is that a vow is solemn if it is accepted as such by the Church. In other words, the term "solemn" is a technical and not a substantive expression.

40. The catalogue of questions here referred to is a selection of topics from St. Thomas' Summa Theologica. Some are to be treated in class, others are to be omitted or treated elsewhere or left to be taken up by other teachers of philosophy or theology. The catalogue is in Pachtler, op. cit., II, pp. 310-319. It would serve no useful purpose to include it in this translation.

41. A preferable title would be "Rules of the Professor of Moral Theology," since principles as well as cases are studied. Such is the title in the 1832 revision of the Ratio.

42. The humanities and the natural sciences are the principal subject matter of the first two years of the American College of Arts and Sciences.

43. Averroes was a Spanish-Arabian philosopher, 1126-1198. The Alexandrists were philosophers of the Renaissance, who adopted the explanation of Aristotle's De Anima of Alexander of Aphrodisias. Both the Averroists and Alexandrists were condemned by the fifth Lateran Council, under Leo X, for their false doctrines, especially regarding the immortality of the soul.

44. Both Francesco Toledo (1532-1596) and Pietro da Fonseca (1528-1599) were professors in the Roman College.

45. These emblematic compositions, and similar devices, such as hieroglyphics, enigmas and epigrams, were widely cultivated in the sixteenth and seventeenth centuries and are mentioned frequently in the Ratio. Pontanus describes the emblem thus: "Pictura quidem, tamquam corpus, poesis tamquam animus est: fitque ut emblema non possit non esse gratum, in quo et aures dulci carminum numero delectantur, animi pascuntur, et oculi pictura recreantur." Jacobus Pontanus, S.J., Institutio Poetica (Ingolstadt, 1658), Ch. LII. See also J. B. Herman, S.J., La Pedagogie Des Jesuites Au XVIe Siecle (Louvain, 1914), pp. 289-291. In the Ratio, Rule 12 of the Rules of the Teacher of Rhetoric lists emblematic compositions as subject matter for class contests, and Rule 15 includes them among the more recondite exercises to be substituted on the weekly holidays for the usual reading of an historical author.

46. The method "other than the Roman" was that of the original grammar of Emmanuel Alvarez. Cf. above, note 16.

47. This Rule 8, #6 through #10, establishes norms for the smaller schools which, in the beginning, might have few teachers and grades. Either the school would eventually develop into the five grades, lowest grammar through rhetoric, or would be abandoned.

48. This system of promotions made it possible for a bright and industrious youngster to spend no more than half a year or a semester in the lowest and middle grammar grades, thus completing two years in one. Such promotions were facilitated by the fact that the subject matter of each grade was to be completed in the first semester and repeated by way of review in the second semester (cf. above Rule 8, #3 and #4). It should be noted, too, that since according to the 37th rule of the Provincial (q.v.) the annual vacations in the grammar classes were limited to one or two weeks, the first semester was in reality longer in time than the second semester. At the end of Rule 13 reasons are given for limiting "promotion during the year" to the lowest and middle grammar classes.

49. On the compendium of Cyprian Soarez, see above, Rule 29 of the Common Rules for the Teachers of the Lower Classes, and Rule 1 of the Rules for the

Teacher of Humanities. Also see Note 65 below.

50. Rules 14 to 18 describe the written examination, while Rules 19 to 22 describe the oral examination which followed upon evaluation of the papers submitted in the written examination. See also Rules for Written Examinations, pp. 57-59.

51. The disputations referred to in this rule were to be held in the grammar classes and in the classes of humanities and rhetoric. On the question of disputations, see note 23 above.

52. There are special rules for these academies at the very end of the Ratio, pp. 105-112. It should be noted that the accomplishment of some or all of the purposes of the various academies could not but profoundly influence the standard of work done in the classroom itself, as almost anyone can testify who has presided over the modern counterparts of the old academies, often split up now into classical, literary, debating, dramatic, and scientific clubs.

53. The censor (sometimes called monitor) was to a certain extent the custodian of external discipline. As the rule specifies, the office was public, so that as Father Aquaviva, the Jesuit General, wrote, "A proper understanding of the rule will show that as the censorship is a public office, no odium or dissension should arise from it." Pachtler, op. cit., II, p. 493. The office of censor was established by statute at the University of Paris and was in effect in Sturm's Strasburg Gymnasium, in Cordier's College de Guyenne, at Winchester, at St. Paul's in London, in the systems outlined by Brinsley, Hoole, and other English schoolmasters, and as late as the nineteenth century in the public schools at Shrewsbury and Rugby. Cf. Farrell, op. cit., pp. 59-61. In the Jesuit schools it was in effect as late as the eighteenth century and then disappeared.

54. The Jesuits preferred to follow the principle that observance of rules "will be better secured by the hope of honor and reward and the fear of disgrace than by corporal punishment" (Rule 39 of the Common Rules for Teachers of the Lower Classes). Yet as St. Ignatius remarked, discipline must be maintained. He

told parents in Italy that for this one of three things was to be done: the boys were either to be admonished verbally, or punished (though never whipped), or sent away from the school. Since he forbade the Jesuit teachers to punish their pupils, he recommended in his Constitutions (Part IV, ch. 16, n. 5) that a corrector be employed. The corrector was generally taken for granted in the sixteenth century and attention was directed to the qualities he should possess to fulfill his office satisfactorily. For instance, the French Jesuits enumerated these qualities: "He must be of mature age, pious, dignified, advanced in studies, carefully obedient to the college authorities, and content ordinarily to remain in the school and to keep aloof from the students." MS Judicium P. Joannis Bleusii, folio 373, quoted in Farrell, op. cit., pp. 245-246.

55. A reference to fiery tempers and student customs in the sixteenth century.

56. Christian doctrine was studied mainly from the catechism of St. Peter Canisius in Germany or that of St. Robert Bellarmine, both of which had been translated into many languages.

57. It should be explained that in correcting themes while the students were doing other tasks the teacher was not pilfering time from a class period to do his paper work. He was really alternating class with "study hall." He was probably with the students all day long. This rule is repeated in Rule 5 of the teacher of Rhetoric and in Rule 4 of the teacher of Humanities and of the three grammar classes.

58. The Jesuits have always exalted the role of the teacher. Yet they were well aware of the difficulty of the teaching art and of the fact that not many have the essential endowment of the great teacher, the gift of inspiration. Hence they laid down a teaching technique which they believed would lead the teacher by successive steps to "create the mental situation and stimulate the imminent activity of the student." The technique was called the prelection. Its aim was to help the teacher to prepare his students for successful out-of-class study. He would explain to them the Latin or Greek assignment, first reading it aloud, slowly and distinctly, then linking its content with that of the

previous lesson, and commenting, to the extent he thought necessary, on vocabulary, structure, syntax, figures of speech, and any special points of interest or difficulty. In the initial stage of reading Latin or Greek the prelection would be more detailed, cover only a few lines, and include exactitude in rendering the passage into the vernacular. As students passed to the next years, there would be question and answer dialogue about uncommon words and phrases, difficult sentence structure, and more delicate shades of meaning. Gradually, especially in the classes of Humanities and Rhetoric, the prelection dealt less with vocabulary and syntax and more with ideas and expression. There would be pertinent discussion of classical allusions, of history, manners and morals (cf. Note 63), of the developing theme of a speech, poem or historical work, of the force and fitness of the author's style, and of artistic reproduction. All the time the teacher would demand more of the students and give less of his own help and direction. His principal aim was to prepare his students how to grapple with an assignment or problem, to understand clearly what the author was saying and how he was saying it; in a word how to study effectively so as to arrive step by step at mastery of successively more advanced subject matter. It should be noted that during the prelection the students were not to take notes but were to follow the teacher's exposition closely. At the close of the prelection, or sometimes during it, the teacher might dictate the few points he felt were needed for prompting the memory in out-of-class study. The teacher, as the 1591 Ratio warned, was not to belabor the obvious, omitting details that were no longer required, and accommodating the explanation to the grade and proficiency of the class. Generally, the prelection was to occupy no more than ten or fifteen minutes. The prelection, as described here, deals with the classical studies in the grammar classes and the classes of Humanities and Rhetoric. But, as the 1586 Ratio made clear, it was to be applied and adapted to the teaching of philosophy and theology and, by implication, to any subject. Pachtler, op. cit., II, pp. 81-85, 133-134. See also John W. Donohue, S.J., op. cit., p. 151.

59. Intimately connected with the prelection were both repetition and written exercises. I. Repetition. It was fourfold: (1) immediately following the prelection, (2) on the day following the prelection, usually

recited to the decurions in the presence of the teacher, who might intervene to question some of the students, (3) a review of the week's prelections, often in the form of a concertatio (contest), (4) a month's review prior to the year-end promotion. The aims of the repetitions were (1) drill in vocabulary and syntax in the lower grammar classes, (2) accuracy in stating and exemplifying rules, (3) detection of student weaknesses, (4) organization of material already studied, (5) suggestion of questions or topics for further study. On repetition in the 1599 Ratio, see Rules 19, 25, 26, 31, 34, 37 of the Common Rules for the Teachers of the Lower Classes, and the second rule of each of the teachers of the lower classes. II. Written Exercises. Rule 20 of the Common Rules for the Teachers of the Lower Classes directs that prose composition be handed in daily, except on Saturday, by pupils in the three grammar classes, and daily, except on the weekly holiday and on Saturday, by pupils in Humanities and Rhetoric. Poetry was to be written twice a week and a Greek prose composition once a week. This written work was done partly during school hours and partly at home. Rule 30 gives directions for assigning the written work and Rules 21 to 24 deal with the method of correcting it. The purpose of the frequent exercises in composition was to help the students attain a real command of the Latin language; an ability, namely, not only to read but to write and speak (Rule 18) Latin correctly, fluently, and even elegantly. Cicero was the chief and, in the beginning, the only model to be imitated--in his letters, essays, and orations. This imitation of Cicero, however, was not to be servile, since it aimed ultimately at self-expression. For instance, Rule 6 of the Rules of the Teacher of the Highest Grammar Class states that after the pupils have made some progress in composition, they should, once a month, write a completely original essay, And Rule 6 of the Rules of the Teacher of Humanities specifies that "usually once a week . . . the pupils should write from their own resources." A good many years before even the experimental Ratio of 1568 was written, James Ledesma, in his "De Ratione et Ordine Studiorum Collegii Romani," wrote that by the time students reached the class of Humanities they would have had practice in composing proprio marte. He then outlined ten types of exercises to be written as original essays. Monumenta Paedagogica, pp. 338-453. These various types are repeated almost verbatim in Rule 5 of the Rules of the Teacher of Rhetoric in the 1599 Ratio.

60. When in 1548 the Jesuits went to Messina, in Sicily, to open their first school, they knew of course from experience that the instinct to excel, to outdistance, is universal in human nature. They soon found that it is manifested most spontaneously in games and in play. Well and good. But they wondered whether this common instinct could not be used constructively in the classroom. Their experiment with it at Messina was so successful that one after another of the thirty-five Jesuit secondary schools founded between 1548 and 1556 adopted emulation as an essential element in their teaching technique. And so eventually the 1599 Ratio emphasized honorable rivalry, honesta aemulatio, as "a powerful incentive to studies." Gilbert Highet aptly interprets this use of rivalry when he says that the Jesuits "treated it not as a method of making the boys learn, but as a way of helping them to learn by bringing out their own hidden energies." [The Art of Teaching (New York: Vintage Books, 1955), p. 131.] This rivalry was individual, group and interclass. It entered into the class recitation, conducting repetitions, and the public correction of written work. It included disputations and debates (cf. Note 23), contests within a class and between classes nearest to each other in grade, competition within a class for leadership, awarding of prizes for best results in Latin and Greek composition, both prose and poetry, and awards for general excellence in studies. The values of emulation in education have, of course, been challenged and denied. The Little Schools of Port-Royal (1646-1660) and the Jansenists, who viewed human nature as essentially corrupt, banned every form of competition in the classroom as well as on the playing field. A century later, Rousseau in his Emile, said: "It is very strange that ever since people began to think about education they should have hit upon no other way of guiding children than emulation, jealousy, envy, vanity, greediness, base cowardice, all the most dangerous passions . . . ." (Everyman's ed., pp. 55-56). In the United States, between 1930 and 1955, the Progressive Education Movement condemned rivalry in favor of cooperation. In many schools, dominated by the Progressive ideology, rivalry was forbidden. The fact is, as as widely recognized today, that both rivalry and cooperation are valuable and compatible. It is the teacher's duty to be on his guard lest this honorable rivalry degenerate into ill will, jealousy or greed. In Jesuit schools today, though emulation is not as intensive as it was in the schools of the sixteenth century, it is

still an important factor, in and out of class, "as a powerful incentive to studies."

61. Decurions were merely mentioned above in Rule 19. Their duties are enumerated in this Rule 36. In the sixteenth century the classes in Jesuit grammar schools were often very large, numbering above 100. The reason for this situation was that the almost immediate public esteem won by the schools brought a flood of insistent demands from parents to admit their sons to these schools. The Jesuits could not or did not sufficiently resist these demands and soon found their manpower spread too thin. The solution hit upon was to divide the large classes into groups of ten with a captain, chosen from among the better students, as leader of each group. The captains assisted the teacher by hearing the memory lessons within their group (reciting their own lesson to the teacher), collecting the written exercises, and performing other assigned duties. The captains were changed every two weeks or every month. Evidently this device worked well; for it was continued for many years and was incorporated into the successive editions of the Ratio.

62. It will be observed that the first rule for every teacher, from Rhetoric to the lowest grammar class, defines the scope or objective of the class. This provided a clear organization of successive objectives to be attained by the student. It also provided a norm for the early promotion of better students within the year. See on this Note 48.

63. The introduction of erudition into the Ratio first occurs in Rule 5 of the Rules of the Teacher of the Highest Grammar Class, which directs that in the prelection the teacher should "briefly comment on the mythology, history and general erudition that may be suggested by the passage." The class of Humanities includes erudition among the objectives to be achieved. The purpose of erudition is here stated to be "a means of stimulating interest and relaxing the mind." In Rule 5 erudition is called for "to the extent that the passage [covered in the prelection] requires it." The class of Rhetoric makes much more extensive use of erudition. This class, says the first rule, is concerned mainly with the art of Rhetoric, the refinement of style, and erudition. Erudition is described as comprising "the study of historical events, ethnology, the authoritative views of scholars and wide sources of knowledge." But it is to be employed

"rather sparingly according to the capacity of the students." Rule 6 states that "toward the end of the year local custom may favor the substitution of some new author whose richness of erudition and variety in subject matter attracts interest." The use of erudition is likewise recommended in Rules 7, 8, 12 and 15. However, the Ratio of 1591 warns the teacher that though he should bring in appropriate allusions to history and fable, to Roman antiquity, to men and morals, he was to do this briefly, with the view to clarifying the matter at hand. He should in general indicate the sources to which the students may go for a fuller investigation and deeper knowledge of these matters, if they wish. Thus it will be evident that the teacher passes over certain matters of erudition, not because he is uninformed about them, but because at the moment they are foreign to his purpose. Cf. T. Corcoran, S.J., Renatae Litterae Saeculo A. Chr. XVI in Scholis Societatis Iesu Stabilitae (Dublin: The National University, 1927), pp. 260-261. See also Herman, op. cit., p. 272, and Farrell, op. cit., pp. 300-301. This warning was not meant to disparage the use of erudition, but rather to place formation and information in their proper perspective in the Jesuit system. The values of erudition are that it broadens and enriches the students' knowledge of ancient civilization and of the great Greek and Roman writers, relaxes the mind and relieves the tedium of constant contact with the classical text itself, and in this way helps sustain interest in achieving the primary aim of the teaching. This aim was that by an intensive study of the classical author the students would come to understand exactly what he was saying and how he was saying it. This would normally lead to appreciation and imitation.

64. Rule 2 in each of the sets of rules for the teachers of the several classes divides the school day into successive periods and exercises. This results in a good deal of repetition which may seem uncalled for. It may be said in justification that the Ratio was in good part a handbook for teachers, who were expected to follow carefully the rules of their respective classes. The format of Rule 2 is noticeably similar in all the classes. There are minor differences in prescribed exercises in each of the grammar classes and some major differences in the classes of Humanities and Rhetoric.

65. The full title of the Rhetoric was De Arte Rhetorica libri tres ex Aristotele, Cicerone et Quinctiliano Deprompti. The author, Father Cyprian Soarez (1524-

1593) was a Portuguese Jesuit. The first edition was published at Coimbra, Portugal, in 1560. Thereafter innumerable editions were printed until the middle of the eighteenth century. Cf. Sommervogel, op. cit., Vol. VII, coll. 1331 ff. It was a well-arranged compendium of the oratorical precepts of Aristotle, Cicero and Quintilian. The edition of 1568 was translated into English by Lawrence J. Flynn, S.J., under the title of The De Arte Rhetorica (1568) of Cyprian Soarez, S.J.: A Translation with Introduction and Notes. The University of Florida, Gainesville, Florida, accepted it as a doctoral dissertation in August, 1955. The dissertation is available from University Microfilms, Ann Arbor, Michigan, Pub. No. 16,926. An abstract of the dissertation is in Dissertation Abstracts, Vol. XVI, No. 13, p. 2553, available from the same source.

66. The Roman method was the revision of the grammar of Emmanuel Alvarez by Father Horace Torsellini. Either Alvarez or the Roman revision by Torsellini could be used as each school decided. See Note 16.

67. The decree in regard to following the doctrine of St. Thomas is Decree 56 of the Fifth General Congregation. Institutum Societatis Iesu (Florence, 1893), II, pp. 281-282. It is incorporated in Rule 9, n. 2 of the Rules of the Provincial, and in Rule 2 of the Rules of the Professor of Scholastic Theology.

ERRATA

The Jesuit Ratio Studiorum of 1599

Page	
ii	Line 8: Insert the letter b where it is missing in the word biased.
35	Line 6: Change the word principle to the word principal.
67	Footnote: Should read: edition of the 1599 Ratio.
78	Rule 15, line 3: Should be the, not thee.
94	Rule 7, line 4: Should be practice, not practiced.
112	Rule 3: Frequent and spiritual contests (plural).
123	Line 2: The parenthesis should be closed after pp. 103-112. It should be: pp. 103-112).
124	Note 43: Should read: Averroes was a Spanish-Arabian philosopher.
130	Seventh line from bottom: Should read: The fact is, as is.