

RATIO STUDIORUM AND THE JESUIT EDUCATION IN CLUJ

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Abstract. In this article we provide a detailed overview of Ignatius of Loyola's influence on Jesuit education, particularly focusing on the Ratio Studiorum. We outline the organization, goals, and principles of Jesuit education, as well as the roles of key figures such as the provincial superior and the rector.

Keywords: church, jesuits, Ratio Studiorum, school, Cluj

Ignatius of Loyola and the Jesuit education

Ignatius of Loyola, the founder of the Jesuit order, had a major impact on people because of his charismatic nature right at the beginning of the Reformation (1520s). However, he quickly realized that without a sound education, which would enable him to offer pertinent arguments, he could not achieve the desired effect. To this end, although he was no longer young, he enrolled at the grammar school in Barcelona and studied Latin, the sine qua non of European intellectual life at the time.

After finishing his studies here, he attended the universities of Alcalá, Salamanca and Paris. At Salamanca and Alcalá he tried to study several subjects at the same time: logic, philosophy and theology, which was impossible, as he had to start all over again. This experience helped him a lot in organizing the Jesuit education that is linked to his person.¹

At first, however, Loyola did not think of founding schools, considering that this was not the apostolic mission of the order he had formed, but very soon he realized that education was necessary to save souls and saw that a more meticulous organization of education was needed.

The values that appear in **Spiritual Exercises**, one of Loyola's fundamental works, also appear in **Ratio Studiorum**, the basic work of Jesuit education.

The Jesuit Order was the first religious order whose primary objective was teaching ("teaching order") and which differed from the others in three significant ways.²

1. the primary mission of the Order has become the declared management of schools and their endowment with their own teachers.
2. have proposed the creation of educational institutions and have taken responsibility for their continuity.
3. the primary role of these institutions was not to train clerics but to

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train young people for a lay career.

The document that underpinned Jesuit education for centuries was the famous **Ratio Studiorum**, adopted in its final form in 1599. It is the fruit of the joint effort of a group of Jesuit teachers,³ who were influenced both by the Renaissance theory and practice exercised especially through the University of Paris, and by the experience in education accumulated from the hundreds of Jesuit schools already operating by that time.

The first work on which this document is based can be considered Jerome Nadal's plan for the college of Messina of 1551. He also wrote the *Ordo Studiorum*, the fourth part of the Jesuit Constitutions, the work of Ignatius of Loyola. Diego Ledesma wrote the substantial *De Ratione et Ordine Studiorum Collegii Romani*.

In 1586, the first version of the Ratio was issued to a small circle, and was revised in 1591,⁴ and then in the final form of 1599.

The document can be considered one of the great early achievements of the Jesuit order, its drafting being the fruit of a fifty-year process, not only being the cornerstone of Jesuit education, but also bringing something valuable to the secular education of its own era. For hundreds of years this document helped large communities to study together and - to fight together for the Catholic religion.⁵

In 1556, the year of Ignatius of Loyola's death, there were already 33 colleges operating throughout Europe,⁶ including the Roman College which was to be the first Jesuit university in the true sense of the word (Gregorian University), with six others about to open. In 1585 they also set up the first school outside Europe, in Macau, East Asia, and at the same time in Japan, where they introduced local painters to Western painting techniques.

By 1560 education had become the primary mission of the Jesuits, the basis for the other missions they began. The Order thus redefined itself, committing itself to supporting permanent schools, but without abandoning the image of the itinerant preacher and missionary.

What was the motivation of the Jesuits? The main motivation is considered to be opposition to Protestantism and the spread of the Catholic Reformation. However, the Jesuits were also active in areas where Protestantism was not considered a threat. One of the most important Jesuits, Pedro Ribedeneira explained: *institutio puerorum, reformatio mundi* - that is, the education of the young will make the world a better place, a quintessentially humanist idea.

In keeping with the desire to make the world a better place through the education of young people, Jesuit schools were open to all walks of life and to followers of other religions. The Jesuits, in contrast to the contemporary elite, did not regard humanistic and scholastic education as two incompatible systems but as complementary. The intellectual rigor of the scholastic system and the power of objective analysis were considered extremely useful in science, law, medicine and theology. Poetry, oratory and drama, on the other hand, were at the forefront of humanist education and were able, especially in the young, to arouse piety.

Both scholastics and humanists found in the ancient authors, Aristotle, Vergil and Cicero, values that could also be used in Christian philosophy. The Jesuits, on the other hand, wanted to take the best of both educational philosophies: the intellectual

rigor and professionalism of the scholastics and the more personal, subjective work of the humanists.

In time **Ratio Studiorum** became a kind of official guide for Jesuit schools, containing rules for the administrators of these institutions as well as for teachers and students. It talks about taking exams, public disputes, what kind of authors and books should be studied and in what order, what a school day looks like, when holidays are, admission and expulsion of students, in other words all aspects of academic life.

This document, the guide to Jesuit education until the 19th century, carried all the advantages and disadvantages of a codification: it provided a secure, identical structure to education everywhere and ensured some level of quality control. On the other hand, initiative was stifled and the desire for change inhibited, with much needed updating over the decades not permitted.

Ratio Studiorum: an analysis of the text

The full title of the document is *Ratio atque Institutio Studiorum Societatis Iesu*, which can be translated as the Official Plan of Jesuit Education.

Rules concerning the provincial superior:

The first article establishes from the beginning the role of the Jesuit Order: to educate young people in all branches of science. The objective of the educational programme is to lead people to the knowledge and love of the Creator and Savior,⁷ so the provincial must ensure that the results are in keeping with the Jesuit vocation.

The role of the provincial superior is an administrative one in the organization of schools: he has the task of appointing the prefect (or prefects, depending on the size of the institution), checking and finding suitable teachers. The document recommends that special attention be paid to the study of the Holy Scriptures - the teacher chosen for this subject must not only know foreign languages (a basic requirement) but must also have knowledge of theology and history which he or she can use in the "arts of communication". Hebrew will be taught by him, as will the Holy Scriptures. He should also have knowledge of ancient Greek and other languages.⁸ So for the Jesuits, good teacher training was one of the basic requirements.

At the theological level, two teachers are recommended. If there is a third teacher, he or she will teach moral theology. At the beginning of the fourth year of theological studies the provincial, after consulting with the rector, the prefect of studies and the teachers, will choose from among the scholastics a few students for a two-year period of uninterrupted private studies. During this period public examinations may take place, and some may obtain academic titles by the authority of the Jesuit prepositor general.

Cases of conscience (moral theology) will be discussed several times a week (the number of occasions varying according to the specifics of the school and level of study) with the priests of the order. These meetings are obligatory for both students and priests, and the presence of the superior⁹ is even recommended.

The concern for quality is also seen in the case of philosophy teachers: they should not only have completed their four years of theological studies but also the biennial, i.e. they should have been among the best in their own class. Yet the fear of

innovation remains strong (which in the light of the waves of religious reform is understandable): those who want to introduce new doctrines or have liberal views should be pushed out.

The time allocated to the philosophy curriculum is three years. The period can be shorter only if only external students (i.e. those who are not members of the Order) are enrolled. For the humanities and rhetoric, the Ratio does not recommend a study time, this decision is at the discretion of the supervisor. However, in the case of scholastics proper (Jesuits) the minimum time given to rhetoric is two years, even three.

The Ratio devotes a significant amount of space to the examination methodology of philosophy and theology students, who are examined at the end of each year. The final examination for the graduation in theology is regulated separately: this examination will last at least two hours, considering, in addition to the philosophical and theological knowledge acquired, the talent that the student possesses (in preaching, linguistic talent).

The Provincial does not interfere in the educational process and is recommended to attend only the final examinations in philosophy and theology. In the latter examination he also has the role of collecting the (secret) votes of the examination committee and recording them anonymously in a specially created catalogue. The number of examiners is set at four and it is recommended that, to avoid subjectivity, they should be teachers other than those who taught the class.¹⁰

The lower cycle classes are a maximum of five: rhetoric, humanities and the three grammar classes. Where the number of pupils does not make it possible to create separate classes, combined classes will be created without, however, abandoning the five levels.¹¹

The attention to detail is also seen in this chapter: for example, the provincial superior must ensure that the grammar is studied from Emmanuel Alvarez's book or its replacement, Roman Grammar.¹² (In Cluj unfortunately neither of these two books is left.)

Future teachers, as is the case nowadays (pedagogical practice), will have to attend courses by more experienced teachers before teaching.

The Provincial has the obligation to ensure that the library is maintained and enlarged with university funds as well as with his own funds, taking care that books that are harmful to the students do not end up in it.¹³

One can see the care for the local customs, the days off being granted according to local holidays, the provincial superior being the one who makes recommendations in this regard. Religious holidays are strictly marked, and on these days pupils are exempt from attending school. One "recreational" day per week is also established, but even on this day the rhetoric and grammar classes will have morning classes.

The holiday is regulated at each level separately, according to the table:

Theology	Between one and two months
Philosophy	Between one and two months
Rhetoric	One month (unless otherwise regulated by custom)
Humanists	Three weeks
Upper grammar class	Two weeks
Lower classes	One week

Table of vacancies according to Ratio Studiorum

Rules relating to the Rector

The role of the rector is to care for the spiritual development of the young people in his care, but also to satisfy the two goals of Jesuits in education: to provide their own members with a quality liberal education and other skills needed in their mission, and to give these young people the opportunity to share the fruits of this education with their students. Put simply: the role of Jesuit education is to form priests (and missionaries) and teachers.

The rector has a duty to look after the quality of education, inspecting classes, especially those at the lower level, but also participating in private and public disputes of philosophy and theology students. Those in the theology biennium may teach philosophy and theology if the situation requires it.

Students gifted in Hebrew and Greek will form study groups (academies) under the guidance of the rector. They will practice the language two to three times a week.

The Latin language is used in all teaching activities, even in letters between scholastics. To practice the language, pupils will compose poems to be presented at important events (beginning of the school year, renewal of vows).

It is worth noting that the modern principle of pedagogical practice mentioned earlier returns in the document: teachers of lower classes (i.e. beginners) will be appointed next to an experienced teacher, with whom they will participate in all stages of the teaching process from lectures to correction.

This chapter also regulates the role of plays. These are only performed in Latin,¹⁴ on important occasions and must have an educational role for young people.

Every year, during a ceremony, prizes will be awarded to the best students, the cost of which will be covered by prominent personalities.¹⁵

It is the rector who is responsible for the creation of the sodality in the college.¹⁶ Non-membership in a sodality had restrictive effects: students who were not members were not entitled (with some exceptions set by the rector) to be admitted to literary academies. Thus, participation in these academies was reserved exclusively to Catholics (in other articles of the Ratio, however, this was allowed with the agreement of the rector).

Rules relating to the prefect of studies

The role of the Dean of Studies is to fulfil the role of assistant to the Rector, without the right to make changes to the regulations or the system of studies. He is obliged to know every word of the *Ratio studiorum* and is responsible for the implementation of the document.

At the same time, he is the one who checks the teachers monthly by attending their classes and checking the notes taken by the students, i.e. he makes sure that the teachers do not fall behind with the material taught.¹⁷

This chapter also regulates the procedure for the public presentation (*acta*) of theses. Fourth-year theology students may defend their theses in front of a large audience. Outside people are invited to these events, which are organized with great pomp and circumstance, so that their role is rather to present the results obtained by the school's students to the general public. These presentations usually last four to five hours. Such lectures are also organized for former theology students who are not members of the Order. These cases also have propaganda value: they demand to be organized with great pomp.

For those who complete the philosophy course, disputes are organized. Only students who have achieved above average results and who "can rise to the dignity of the occasion" (Latin: *qui eius loci dignitatem sustinere valeant ; hoc est , qui multo plus quam mediocriter profecerint*).

All students who complete their philosophical studies will be examined by both members of the order and outsiders. The examination will be held in front of all philosophy students. The time when these examinations will take place is also fixed: before the Easter holidays. Each student will be examined for at least one hour.

The responsibility for drawing up the timetable also rests with the prefect of studies, who is also responsible for guiding pupils on the literature to be read. Thus theology students may have with them St Thomas' *Summa theologiae*,¹⁸ Aristotle's philosophical works¹⁹ and selected commentaries which may be consulted in private. All theologians should have the decrees of the Council of Tridentine and the Bible,²⁰ which should be known by all.

Even patristic literature could not be read freely, as the prefect discussed with the rector the appropriateness of using these books. Both philosophers and theology students were allowed to read the classics, but after a special reading programme.

General rules for teachers teaching higher grades

The sole purpose of teachers, both through teaching and otherwise, is to inspire students to love and serve God and to practice the virtues the Lord expects of them. At the same time, teachers should have an exemplary private life that becomes a model for their students.

The teacher's duties are regulated from the moment the class starts: the lesson begins with a prayer said by one of the pupils, followed by the teaching of the lesson. His work is subject to the prefect's censorship, who checks the teacher's theses to be made public. One can see a strong resistance to all innovation stemming from the experience of religious reform.

A number of rules follow which relate to the material taught and the methodology of teaching it: for example, it is recommended to avoid dictation, which is still used excessively by teachers today, and instead to use notetaking, a much more advantageous method. Towards the end of the year, a month is devoted to reviewing the year's material. No lessons are taught during this period .

Disputes play a very important role in students' progress and are regulated by several articles in this part of the Ratio. The teacher appoints defenders (*seligendi*) and opponents (*argumententur*), intervening on the side of each, or leading the discussion if necessary.

Special rules for the Scripture teacher

The following part of the Ratio studiorum attempts to provide points of reference for all teachers who teach in the upper grades. Thus, the teacher who teaches **Holy Scripture** is advised to stick to the biblical text as much as possible and not to bring new ideas into the discussion, using mainly the Vulgate text, the Greek or Hebrew versions of the Bible being used only for clarification of certain terms.²¹

At the same time, he is warned not to enter polemics with the ideas of authors who do not respect Catholic teachings unless absolutely necessary. It is made clear that the official version of the Bible is the Vulgate, the Greek or Hebrew texts being used only to emphasize certain ideas. In interpreting the ideas, the steps of the Church Fathers (*pater Ecclesiae*) must be followed, only in the case of differing interpretations is the interpretation most accepted within the Church considered. The scholastic method cannot be used in the treatment of the texts of the Holy Scriptures.²²

One year the Old Testament is studied, the next year the New Testament, with weekly rehearsals. Occasionally the Bible is also read during meals.

Special rules for the teacher of Hebrew, scholastic theology, moral theology, philosophy, moral philosophy and mathematics

The role of the **Hebrew** teacher is to interpret as accurately as possible the original text of the Holy Scriptures. One of the objectives is to defend the version of Scripture approved by the Church. At the beginning of the year he will explain the basic rules of grammar and then explain a simpler book of the Bible.

The **scholastic theology** teacher has the mission of combining the sharpness of mind shown through disputation with an unadulterated faith and love of God.²³ In teaching, the teachings of St Thomas must be closely followed. If he has not expressed his opinion on a matter, then they can follow the teachings of other scholars.

It is worth noting that attention is drawn to the fact that the teacher should not present authors whose statements might hurt the feelings of his Catholic students who have a particular zonal sensitivity.

The following articles specify the subject matter to be taught by teachers (two or three, depending on the number of teachers available) of scholastic theology during the four years of theological studies and the teaching methods that should be used.

The teacher of **cases of conscience** (moral theology) must direct his efforts to creating competent priests and sacramental administrators and must bear in mind that his role is not to answer theological questions but to discuss the topics treated by

Aristotle's Ethics.²⁴ Usually this course is given by the philosophy professor of the year of metaphysics. In each school two teachers were appointed to this subject, one teaching the sacraments, the obligations of life, and the other the Ten Commandments.

Disputes related to this discipline take place every Saturday for two hours, with detailed descriptions of how they are conducted. Some ethical issues are also introduced in the monthly metaphysics class disputes, but they do not take center stage.

The role of the **philosophy** teacher is to bring students closer to the knowledge of the Creator through the natural sciences. The basic author must be Aristotle but if his ideas conflict with doctrine, then these ideas should not be made known to students. Another author favored by the Ratio in philosophical matters is St Thomas.

In the first year the teacher will teach logic using passages from Francesco Toledo (1532- 1596) and Pietro da Fonseca (1528-1599).²⁵

In the second year the main author will remain Aristotle, with his texts being studied mainly.

The third year will be devoted to the soul and body, i.e. anatomy and medical sciences. Another surprisingly modern method used in modern pedagogy is also used in the study of these "philosophical" texts: students will form teams in which they individually discuss the meaning of the texts studied.

Mathematics teacher explains Euclid's Elements to physics students²⁶. Then geography or astronomy is added depending on the students' preferences. On a monthly or bi-monthly basis the students solve math problems in front of a large audience.

Rules for the prefect of lower classes

His role is the same as that of the prefect of higher education, i.e. to assist the rector in educational and administrative work.

Article two establishes the institutional hierarchy: in matters of discipline the prefect is obliged to refer to the rector, and in educational matters he listens to the advice of the prefect of studies of the higher classes. He has the duty to control teachers through inspections every two weeks, checking not only the subject matter taught but also their conduct in the classroom. The following articles deal with the administrative duties of the prefect of studies.

He is responsible for:

- notification of teachers and pupils about days off and holidays.
- draws up the timetable according to the season.
- check whether the same subject is taught in parallel classes (if applicable).

The lower grades prefect is responsible for the admission of students to the school. He organizes an "admission" examination for each pupil, consisting of an oral examination of the material studied up to the time of arrival, the writing of an essay and the translation of simple sentences from Latin. Material or social situation, according to these regulations, is not a criterion for acceptance, the Jesuits being

among the first to consider the intellectual qualities and not the financial state in which a student finds himself (at least at the level of principles). Admitted students will be entered in a book with detailed personal data: name, surname, country of origin, age, name of parents or guardian, if known to the students, date, and year of admission.²⁷ Transfer to a higher class is made once a year after the annual vacation. In special cases, however, the transfer can also take place during the year, following an examination.

The following is a detailed description of how the lower classes are examined. Students will first take a written test consisting of a composition, followed by an oral test in which they can correct their mistakes, and the translation of a text from a vernacular language into Latin (for grammar classes). The examinations are attended by three examiners. They not only check current knowledge, but also follow the examinee's previous path to see what progress has been made. In cases where the results are not satisfactory, a repeat examination, can be organized. If a pupil fails to achieve the results required for promotion and is well over the age of the class he may be expelled, but this decision must be announced as humanely as possible.

The Prefect for Undergraduate Studies also makes book purchases and draws up, together with the Rector, the list of volumes to be studied.

Also listed here are some aspects relating to the organization of order in classrooms: the prefect designates the places where pupils are seated. In this case the nobles can choose their place and the Jesuit pupils or members of other orders will be seated separately. It is interesting to note the care taken to encourage students: special prizes will be awarded to students who have distinguished themselves in various fields.

The prefect for lower education will appoint a censor (the equivalent of the class leader, who will report every day on the events happening in the classroom, both in the presence and absence of the teacher) for each class at this level.

Punishments range from verbal observations to corporal punishment and expulsion, with beatings administered by a corrector, taking care that the punishment is not associated with members of the order. One of the reasons that can lead to expulsion is the high number of absences. The document also tells us about one of the less pleasant customs of the time: pupils, even those in higher grades, are forbidden to bring weapons to school.

Written exams are conducted in the same way as today. If you miss the exam without a good reason, you can't take it again until the following year. Silence must be maintained. The use of books is allowed, but not copying, in case of identical papers suspicion will fall on both authors. After completion, the work will be checked by the student and then handed in.

Prizes are awarded for Latin prose and lyric and Greek prose and lyric (where the latter subjects exist) for each class. For the awarding of these prizes, a written examination is held, announced in advance, for each of the four subjects for which they are awarded. Unlike the examination, in this competition pupils can write for as long as they like (until the sun goes down). To maintain impartiality, the paper will be handed in under a pseudonym and the real name will be written on a separate sheet which will be enclosed in a stamped envelope.

General rules for teachers teaching lower grades.

In the lower grades the emphasis is on serving God and obtaining the virtues necessary to do so.²⁸

Teachers are responsible for carrying out all the formal aspects of the subject: from confession to attending services. In this regard the teacher should consider the following activities:

- each day begins with a prayer, read by one of the students.
- ensure that students attend Mass every day and the sermons on feast days.
- to teach Christian doctrine²⁹, especially in grammar classes, with memory recaps on Fridays and Saturdays
- remind students to examine their consciences every night and say their prayers.
- to take care to recite the litany (litaniam - Mass) dedicated to Our Lady every Saturday and to cultivate devotion to Our Lady³⁰
- recommend spiritual reading, especially the lives of saints, and be careful to avoid indecent writers.
- confessions are also organized - young people are obliged to do this activity every month and are checked for it

The curriculum for Greek grammar and the time devoted to learning it (five hours a day for grammar and humanities classes - 2.5 in the morning, 2.5 in the afternoon, four hours for rhetoric - 2 - 2) is further regulated in detail. The language used in the classroom is Latin (except for classes where the students do not yet know this language well enough). Students who do not comply will be punished.

This is followed by methodical advice, most of which is still valid today. Even the students of that time were not without homework, as they had to do practical work every day. These papers, prepared in free time, are corrected the next day in front of the class, to draw conclusions and learn from each other's mistakes. The peer-correction method is also used, and the exercises are designed to be varied to avoid monotony.

The activity in class is the same as in the older classes: the teacher reads a passage and then briefly explains its meaning. This is followed by the Latin interpretation of each individual sentence (or translation in the case of classes where Latin is not yet known). Teachers are reminded to prepare the lesson in advance, improvisation is not allowed .

Composition exercises are an important part of the weekly activity, and in the lower grades the requirements are also explained in the vernacular. An interesting element is the organization of 'opposing camps' which compete with each other. These groups will have leaders (chief magistrates) but also other members of higher rank, on the model of Roman or Greek ranks. Each pupil in a camp will choose one of the opposing camps and be in direct competition with it. Competitions are also held between students of the same level. Class organization is also regulated: among the best pupils are appointed decurions (captains) who function as the teacher's

helpers.

The attitude of the Jesuits is, as I have already mentioned, also extremely modern about punishment. They recognize a truth that underlies today's school system: honor and the hope of reward are more motivating than corporal punishment. It is also forbidden for teachers to hit pupils or humiliate them in public. Of course, this does not mean that, in keeping with the spirit of the times, pupils are not punished by beating. But this is the task of the corrector.

Rules for the rhetoric teacher

The role of **rhetoric** is to help develop expression. It has two sub-branches: oratory and poetry, the former being more important. Of the authors studied the most prominent are Aristotle and Cicero.³¹ In the study of the Greek language the emphasis will fall on the rules of prosody and general knowledge of the authors.

The rhetoric class will have the timetable as shown in the table (note that "hour" does not necessarily mean 60 minutes, but a period of teaching activities in which there are no interruptions, i.e. breaks):

Now	Name of activity	Activities performed during class
First thing in the morning	Memory exercises	The essays are collected by the deans and corrected in class. The teacher sets different creative exercises: students compose texts in the style of studied authors, write descriptive compositions, translate from Greek into Latin and vice versa, compose poems, etc. Finally, the previous
Second hour in the morning	Studying the rules	The rules of rhetoric are studied. The previous day's lectures are reviewed. Exercises are set to create a speech or poetic text (homework for the second day - equivalent to homework) If there is time, competitions are organized among the students.
First hour after lunch	Lecture	Recap of the last lecture. A new oratorical lecture is taught. The hour ends with the usual rehearsal
Second hour after lunch	Greek language	The hour begins with a recap of the last Greek author. The new lesson is taught followed by explanations or questions related to the material taught. The remaining time is used to correct Greek
On short days		The work of a historian or poet is discussed, or topics related to scholarship

Saturday		<p>All the material of the week is recapitulated Historical or lyrical passages are explained. Students organize oratorical speeches, listen to humanities students, or organize debates. After lunch review what was learned in Greek</p>
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*Rhetoric class timetable*³²

Because of the length of the passages not all the texts can be memorized, so it is left to the teacher to choose the passages for this exercise.

The method by which the lecture is to be conducted is also established: first the meaning of the expression is explained, and then explanations are given by the same or another author. Then the reason why the expression should be studied is explained, with examples from the works studied or from history. As a final step the teacher applies the rule to current topics. In the case of speeches or operas, the text must first be analyzed and then the technique of writing, and the steps to be followed in explaining the text to the pupils are explained in detail.

Each month students also receive creative tasks, they must prepare a speech based on a given theme or by copying the style of a famous orator or a poem of different types (epigrams, odes, elegies or epistles). The same method is used for the Greek language homework.

In **Greek**, whether poetry, oratory or history, the authors studied will be the great classics: Demosthenes, Plato, Thucydides, Homer, Hesiod, Pindar³³ and others of their rank among Christians: Saints Gregorius Nazianzenus, Basilius Magnus and John Chrysostom.³⁴

One can see the Jesuits' care in setting examples for the younger ones: every two weeks a deserving student in the rhetoric class will present his own material to the humanities classes. Also, in the spirit of presenting the valuable students to a wide audience, a student will present a work of his own in church every month.

The decoration of the classrooms is also envisaged (an aspect considered extremely important also in the current teaching method), with young people's works, important announcements, inscriptions and, with the rector's approval, even drawings of works of art or expressing ideas expressed in the written works on display. Theatre, scenes, as already mentioned, play an important role in Jesuit education. The teacher is encouraged to propose as an exercise the writing of small plays to be performed in class.

The methods mentioned above are also valid for the scholastics of the order, who are also obliged to study under the supervision of the professor, or another person appointed by the rector three or four times a week, i.e. they must memorize several passages daily.

Rules for the humanities teacher

The objective of this class is to build on what has been studied previously (in grammar classes) so that students can move to a higher level. Three types of knowledge are required for this level: knowledge of the language (correctness of

expressions and extensive vocabulary developed through the study of Cicero's works), a certain amount of general knowledge and knowledge of the basic rules of rhetoric.

The authors studied in history are Julius Caesar, Sallustius, Titus Livius, Curtius Rufus, among the poets Vergilius (with some exceptions) and Horatius.

The basics of rhetoric are studied based on the work of the Jesuit Cyprian Soarez (1524 - 1593)³⁵ and Greek syntax is also studied.

The humanities class will have the following timetable:

Now	Name of activity	Activities performed during class
First thing in the morning	Memory exercises	The decurions are recited passages from Cicero by rote and rules of prosody. The essays are collected by the deans and corrected by the teacher. The teacher sets different creative exercises in a similar way as in rhetoric class. Finally, some recite in public, and the deans report how much the students knew
Second hour in the morning	Teaching new material	The passages studied on the previous day are reviewed. There is a half-hour lecture followed by questions Historical or prose texts are read alternately. Specify homework. In the second semester the work of Soarez mentioned above is studied
First hour after lunch - 1.5 hours	Correction of exercises	Lyrical or Greek texts are recited by rote to the decurions. The teacher checks the exercises given this morning or the grades given by the deans.
Second hour after lunch - 1.5 hours	Review and lecture	Summary There is a lecture related to lyric or Greek language followed by composition. In the remaining time, Greek language, syntax, or Greek prosody topics are corrected or contests are organized.
On short days	Oral	Recap of some passages analyzed on the previous short day
	Hour II	Lecture from Soarez's work followed by a set of questions to fix knowledge

Saturday		<p>All the material of the week is recapitulated in public followed by discussions on the subject.</p> <p>Students organize oratorical speeches or listen to those in rhetoric class.</p> <p>After the meal, the lyric and the catechism will be recapitulated followed by a lecture related to these topics</p>
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Humanities class timetable³⁶

Rules for the higher level grammar teacher

The role of **high-level grammar** is to achieve perfection in grammar. The teacher repeats the syntactic rules from the beginning, adding all the exceptions. For the Greek language the parts of speech will be studied. The authors studied are Cicero, with the works *Ad Familiares*, *Ad Atticum*, *Ad Quintum Fratrem* (in the first semester), *De Amicitia*, *De Senectute*, *Paradoxa* (in the second semester), Ovidius Publius Naso, Catullus, Tibullus, Propertius, Vergilius (for Latin), but also John Chrysostom, Aesop, Agapetus (for Greek).

The upper-level grammar class will have the following timetable:

Now	Name of activity	Activities performed during class
First thing in the morning	Memory exercises	<p>The decurions are recited passages from Cicero by rote and rules of grammar.</p> <p>The essays are collected by the deans and corrected by the teacher. The teacher sets different creative exercises in a similar way as in rhetoric class. Exercises at this level can be translating texts from and into Latin, rearranging verses, practicing Greek writing, etc.</p>

Second hour in the morning	Teaching new material	<p>The lecture on Cicero from the previous day is recapitulated Explain new material related to Cicero's work followed by questions to fix knowledge.</p> <p>The topic for a composition (homework) is dictated.</p> <p>Review the grammar lesson from the previous day followed by teaching the new material.</p> <p>Sometimes in the second part of the class there are competitions at the beginning of the first and second semesters, the grammatical constructions studied in previous years and the general rules of prosody are reviewed.</p>
First hour after lunch - 0.5 hours	Greek language, correction of exercises	<p>Lyrical or Greek texts are recited by rote to the decurions.</p> <p>The teacher checks the exercises given in the morning or the grades given by the deans.</p>
II hour after lunch - 1.5 hours	Review and lecture	<p>Summary</p> <p>There is a lecture related to lyric or Greek language followed by composition.</p> <p>Just over half an hour is devoted to studying Greek.</p> <p>In the remaining time competitions are</p>
Saturday		<p>Recap of some of the week's lectures or recitation from memory followed by discussion on the topic.</p> <p>After the meal, the same programme is</p>

Timetable of the upper grammar class³⁷

Rules for the intermediate grammar teacher

Intermediate grammar provides advanced grammar knowledge. At this level, simpler texts by Cicero and Ovidius, and the Greek Catechism are studied.

The intermediate grammar class will have the following timetable:

Now	Name of activity	Activities performed during class

First thing in the morning	Memory exercises	The decursions are recited passages from Cicero by rote and rules of grammar. The essays are collected by the deans and corrected by the teacher. The teacher sets different creative exercises in a similar way as in rhetoric class. The exercises at this level are identical to those in the higher-level grammar class
II hour in the morning	Teaching new material	The lecture on Cicero from the previous day is recapitulated Explain new material related to Cicero's work followed by questions to fix knowledge. The subject for a composition is dictated. Recap the grammar lesson from the previous day, usually in the form of a competition
First hour after lunch - 1.5 hours	Greek language, correction of exercises, grammar	The lecture on Latin and Greek grammatical rules is briefly recapitulated The teacher checks the exercises given this morning or the grades given by the deans
Second hour after lunch - 1.5 hours	Review and lecture	Review the last grammar lesson and explain the Latin syntax Half an hour is devoted to studying Greek In the remaining time competitions and other exercises are organised
Saturday		Recapitulation of some of the week's lectures or recitation from memory followed by discussions on the subject, with competitions at the end. After the meal, the same programme is followed by catechism followed by a half-hour

Timetable of the intermediate grammar class³⁸

The emphasis here is more on rote learning rather than interpretation, with students responding from Cicero's texts or grammar rules.

Apart from the well-known translations, students practice grammar a lot. The texts studied are short, no longer than seven lines. At first the teacher reads the Latin text without interruption, then explains it in the mother tongue followed by a word-by-word analysis of the text. Only a few expressions are dictated.

The assignment for the written paper is specified in the mother tongue and is limited to imitating Cicero or practicing grammar rules.

Rules for the elementary grammar teacher

Elementary level grammar is the lowest grade in a Jesuit school. Students will study declensions and other basic grammar rules. The class may have two divisions depending on the students' level of knowledge. At this level, only the lighter texts of

Cicero will be studied, chosen and printed specifically for this purpose.

The elementary grammar class will have the following timetable:

Now	Name of activity	Activities performed during class
First thing in the morning	Memory exercises	The decurions recite passages from Cicero and rules of grammar. The essays are collected by the deans and corrected by the teacher. The teacher sets different creative exercises. The exercises at this level are identical to those in the two higher grammar classes.
Second hour in the morning	Teaching new material or exercises	The lecture on Cicero from the previous day is briefly recapitulated Explain new material related to Cicero's work followed by questions to fix knowledge. The topic for the theme is dictated. Review the previous day's grammar lesson separately for both divisions. If no new grammar lesson is taught after the meal, then the Cicero lecture moves to that slot.
First hour after lunch - 1.5 hours	Greek language, correction of exercises, grammar	The lecture on Latin and Greek grammatical rules is briefly recapitulated. Teacher checks homework or grades given by deans.
Second hour after lunch - 1.5 hours	Review and lecture	Review the last grammar lesson and explain the Latin syntax in the upper division, and the basic grammar rules in the lower division. A quarter of an hour is devoted to studying Greek. In the remaining time competitions and other exercises are organized.
Saturday		Recap of the week's lessons or recitation in public followed by discussions on the subject, with competitions at the end. After the meal, the same programme is followed by catechism followed by a half-hour lecture on catechism.

Timetable of the elementary grammar class³⁹

The Cicero texts studied at this level will not be longer than four lines, the order of teaching being the same as at the next higher level.

Rules for scholastics of the Order

The main objective of these students is to preserve purity of conscience and good intention for studies. They should seek nothing but the glory of God. By study and personal example, they are to become skillful workers in the vineyards of the Lord.

The rules for students who are members of the order are very strict: they must study only the material the superior determines and are not allowed to read any books other than those prescribed. They will take part in the disputes of the classes to which they belong and must distinguish themselves by knowledge and modesty.

They may not discuss with other students only when permitted to do so, and the discussion is conducted exclusively in relation to the material being taught.

Rules for those who participate in the two-year theology recapitulation (biennial)

The same rules apply as for the scholastics of the order, apart from the requirements for attending classes, but they nevertheless participate in public disputations and cases of conscience. They are obliged to take part in the disputations of the philosophy class and in case of absence of the teacher they will be the ones who will sum up both the objections and the answers.

Each month they will present to the prefect of studies the work they have carried out individually, in some cases the results of these activities being presented in a lecture to teachers or theology classes, they also organize four disputations annually.

Rules for teaching assistants and external students

Assistant teachers do what the teacher asks them to do, especially the classroom exercises. They are responsible for the cleanliness of the classroom and other administrative elements related to the organization of the class.

External students participate in religious activities just like the others. They are expressly forbidden to carry weapons in school (swords, daggers, and knives), to behave badly, to swear or to play games of chance. The children of that time, as one can see, were no better than those of today: they were forbidden, among other things, to write on desks or walls or to scratch them. They were not allowed to take part in performances held outside the school or in public performances. Those who set a bad example or did not accept the punishments they received would be expelled.

Rules of lower-level academies

By **academies** Jesuits mean groups of students who organize themselves to study together, supervised and coordinated by a Jesuit moderator. Three such groups can be organized: that of philosophy and theology students, that of rhetoric and humanities students, and that of grammar students.

Those who are members of the Sodality or are religious are considered eligible to be part of an academy. However, with the approval of the rector even persons who are not students of Jesuit schools may be admitted.

Each academy has its own administrative body: a moderator from among the professors or Jesuits, a president, two counsellors and a secretary.

There must be minutes of each meeting and a record of academy members.

The academy moderator is the one who organizes the activity. He cannot change entrenched habits without the agreement of the rector.

The last chapters deal with the rules of the **different academies**.

Members of the Academy of Rhetoric and Humanities will meet on Sundays or days off. The programme is set by the moderator: he will read passages from ancient authors, propose a particular topic for discussion, explain the principles of oratory or read passages asking students to explain what they have heard.

Other types of exercises for this academy:

- to make speeches or recite poems.
- to organize fake trials.
- compose symbols, mottoes, or epigrams.
- to record books, dialogues, or tragedies, to present the structure of a

poem.

Every year the academy organizes a feast in honor of the Virgin, during which speeches will be given, poems will be recited, and the works made during the year (symbols, motions) will be exhibited on the walls of the college like the posters used in modern education.

The rules of the grammar academy are simpler than for the other academies, as students in grammar classes are still at the beginning of their studies. So, in this academy members will work on grammar problems to be studied at school, give lectures on a particular subject, or repeat what they have studied. Just as in the philologists' academy, competitions are organized here, and even recitations are performed in front of a wider audience. The moderator may replace some punishments with literary assignments or reading out in public the names of those who misbehave. The Regulation draws attention to the need for these activities to be as varied as possible to inspire a love of education and learning.

The arrival of the Jesuits at Cluj in 1579 brought about a significant change in the educational landscape of the region. They established schools and colleges, applying educational principles later described in the *Ratio Studiorum*.

However, the first period of Jesuit activity in Transylvania ended in 1606 when they were expelled from the country.⁴⁰

Conclusions

The *Ratio Studiorum* played a decisive role in shaping Jesuit education at the end of the 16th century, embodying a comprehensive framework for teaching and learning within Jesuit schools. This document outlined meticulous guidelines for curriculum, pedagogy, and student discipline. Through its systematic approach, the *Ratio Studiorum* standardized educational practices across Jesuit institutions, ensuring consistency and quality in education while also adapting to local contexts and needs.

Jesuit education in Cluj at the end of the 16th century was characterized by the implementation of the *Ratio Studiorum*. The Jesuit educators integrated the Ignatian spirituality into daily life and education. The Jesuit College in Cluj became a

center of intellectual and cultural exchange, attracting students from diverse backgrounds and contributing to the flourishing of education and scholarship in the region.

References

- ¹ Pavur, Fr. Claude S.J., “The Curriculum Carries the Mission: The Ratio Studiorum, the Making of Jesuit Education, and the Making of the Society of Jesus”, *New Jesuit Review*, 2010, vol. 2, no. 5, p. 7.
- ² O'Malley, John W. S.J., “How the First Jesuits Became Involved in Education”, in *The Jesuit Ratio Studiorum: 400th Anniversary Perspectives*, ed. V. J. Duminuco, S.J. (New York: Fordham University Press, 2000), 56-74.
- ³ Aquaviva, the Prepositor General of the Order, formed a commission of six prestigious Jesuit professors: the Spaniard Johannes Azor, the Portuguese Gaspar Goncalves, the Scot Jacob Tirius, the Dutch Petrus Busaeus, the Flemish Anton Guisamus and the Sicilian Stefano Tucci.
- ⁴ *The Jesuit Ratio Studiorum Of 1599*, introduction by Allan P. Farrell, S.J (Washington, D.C., 1970).
- ⁵ The Ratio Studiorum remains to this day a controversial document, being considered, especially by Protestant authors, like all Jesuit education for that matter, an instrument of Catholic proselytism.
- ⁶ Schools opened in Sicily, Italy, Spain, Portugal, Austria, Bohemia, France, and Germany
- ⁷ *Ratio Studiorum*, (1970), 1. In the Latin version: Cum ex primariis Societatis nostrae ministeriis unum sit, omnes disciplinas instituto nostro congruentes ita proximis tradere, ut inde ad Conditoris ac Redemptoris nostri cognitionem atque amorem excitentur. The Latin version used is published in Neapole in 1603, also available in digital format.
- ⁸ *Ratio Studiorum*, (1970), 2, points 6-8.
- ⁹ *Ratio Studiorum*, (1970), 4, points 13-15.
- ¹⁰ *Ratio Studiorum*, (1970), 7-9, item 19/1-14.
- ¹¹ This practice is still used in the Romanian education system in rural areas: where the number of pupils is small, two or even four classes are combined.
- ¹² Reference is made to Horatius Torsellini's book, a work that was supposed to be a revision of Alvarez's grammar. Torsellini, however, rewrote the whole grammar from scratch.
- ¹³ Among the authors put on the index there are also classics, in the Ratio being explicitly named Terentius.
- ¹⁴ This provision was not respected, the plays were in many cases also performed in the national languages, see Staud, G., *A magyarországi jezsuita iskolai színjátékok forrásai I. 1561 - 1773* (Budapest: Magyar Tudományos Akadémia Könyvtára, 1984), 25.
- ¹⁵ Today we would call them sponsorships.
- ¹⁶ The album of the members of the Marian Sodality of the College of Cluj has been preserved.
- ¹⁷ *Ratio Studiorum*, (1970), 19-22, points 8-18, this practice is also common in modern education, but in this case the verification is done every semester.
- ¹⁸ A copy of both volumes of the book is also preserved in the library of the Jesuit University of Cluj: Jakó, K., *Erdélyi könyvesházak I. Az első kolozsvári egyetemi könyvtár története és állományának rekonstrukciója 1579-1604* (Szeged: Scriptorum Kft, 1991).
- ¹⁹ No less than eleven volumes of this classic author have been preserved in Cluj. See Jakó, K., (1991), 70-71.
- ²⁰ The Bible, or parts of it, remained in seven copies in the Cluj library. See Jakó, K., (1991), 76-77.

- ²¹ Seven copies containing texts from the Bible were preserved in the library of the Cluj college. Some are complete, others contain only chapters, probably used in class. See Jakó, K., (1991), items 70-75, p. 77, item 307, p. 108.
- ²² A description of the "scholastic method" is given on p. 44 of the *Ratio Studiorum*, (1970), 20. Thus, students must keep in mind the laws of argumentation and must separately combat all arguments.
- ²³ *Ratio Studiorum*, (1970), 34, p. 1: Sui muneris esse intelligat solidam disputandi subtilitatem ita cum orthodoxa fide, ac pietate conjungere, ut huic in primis illa deserviat.
- ²⁴ Aristotle was one of the most used authors in the Jesuit schools. In Cluj there are 11 volumes of his works. See Jakó, K., (1991), positions 34-44, p. 71-72.
- ²⁵ There are no copies left in Cluj of the works of the two professors of the University of Rome.
- ²⁶ In Cluj only one volume of Euclid has been preserved. See Jakó, K., (1991), 91, poz. 176.
- ²⁷ Unfortunately, in Cluj, no such volume was kept.
- ²⁸ ad teneras adolescentium mentes obsequio et amori Dei, ac virtutum, quibus ei placere oportet.
- ²⁹ After the catechism of Peter Canisius (Jakó, K., (1991), poz. 97-99) or Robertus Bellarminus (Jakó, K., (1991), poz. 65).
- ³⁰ The cult of Our Lady plays an important role in the life of the Jesuit Order and the Jesuit schools.
- ³¹ Six volumes by this author have been identified from the Jesuit library in Cluj. See Jakó, K., (1991), 81-82.
- ³² *Ratio Studiorum*, (1970), 74, pct. 2.
- ³³ Demosthenes has three volumes left in Cluj, Plato one, Thucydides, Homer, Hesiod, Pindar none. See Jako.
- ³⁴ Gregorius one volume, Basilius two, John Chrysostom eight.
- ³⁵ De Arte Rhetorica libri tres ex Aristotele, Cicerone et Quintiliano Deprompti. In Cluj there are no volume.
- ³⁶ *Ratio Studiorum*, (1970), 81, pct. 2.
- ³⁷ *Ratio Studiorum*, (1970), 85, pct. 2.
- ³⁸ *Ratio Studiorum*, (1970), 88, pct. 2.
- ³⁹ *Ratio Studiorum*, (1970), 92, pct. 2.
- ⁴⁰ The Jesuits were expelled several times from the region, see Pall-Szabó, F., "I Want You Even if You Do Not Want Me: Jesuits in Cluj between 1595 and 1610", *Transylvanian Review* XIX/2 (2020): 64-71.