THE JESUITS AND CHRISTIAN EDUCATION.

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We are not appointed to be judges of our fellow-men. That which claims to be christian we should regard as christian, until we are fully and finally convinced of the falsity of the claim.

At Stonyhurst, in the English county of Lancashire, is a college of young men, established just one hundred years ago by a society of religious enthusiasts who bear upon their banners, as a mark of service and of loyalty, the name of the blessed Lord and Master. It is fitting in this anniversary year, which commemorates the revival of jesuitical influence in English-speaking countries, that we should regard with attention the Order, its Founder and its Methods. No stranger or more interesting body of men have appeared in the history of the world.

The Baptist and the Jesuit, claiming allegiance to the same gospel and its Divine Author, are at directly opposite poles in the religious life of humanity. The Baptist demands liberty, loyalty and obedience—liberty of conscience, loyalty to the truth, and obedience to the laws of Jesus Christ. These are the bulwarks of his faith. The Jesuit knows nothing of liberty; he is genuinely loyal to his Order; his obedience is full submission to the dictates of his general. The Baptist is controlled by love, the Jesuit by duty. This duty is not found in a sense of personal obligation, but in the arbitrary decrees of the Superior of the Order. The Baptist is controlled by an inner, the Jesuit by an outer law. The one seeks a perfected character as the goal of all striving; the other seeks an absolute renunciation of personal existence. Thus the end of one is liberty of the other slavery. The Baptist exalts the individual and disregards the system. The Jesuit magnifies the system and destroys the individual. The Jesuit is armed with an elaborate and casuistic code; the Baptist adheres to a simple and positive rule of faith. Both are dogmatic, as are all men; but the Jesuit in his dogmatism is ruled by authority, and the Baptist by personal experience and the teaching of the inspired Word.

As in the case of many movements of far reaching force, *the Society of Jesus had its origin in a single personality.* In the early part of the sixteenth century a Knight lay wounded in the Castle of Loyola, as a result of soldierly service on the heights of Pampeluna. The lonely days went by, and the gay Knight sought comfort in pursuit of books. They brought him a Life of Jesus, and like Paul on the high road to Damascus, the blessed vision of the Saviour brought the breath of heaven to his soul, and woke a holy purpose in his heart. From that day he waged a new and nobler warfare. He was thirty years of age. His prospects were flattering. Broad fields of activity were opening before him. He had every grace of body and every personal accomplishment. But he renounced wealth, friends, home, and worldly pleasures, and entered at once upon an ascetic and self-torturing mode of life. He was faithful unto death. Without intermittence he traveled, taught, studied, fasted, and gave careful attention to the administrative duties of his high office. He was leader, organizer, diplomat, enthusiast. Partly by reason of his natural gifts, but more from the necessities and circumstances of the time, he became the father and founder of that mysterious body of men, who have been at once a terror and a wonder to the world. On the thirtieth day of July, 1556, in the Imperial City, the heroic spirit of Ignatius Loyola returned to God. With his last breath he whispered the name of Jesus, leaving the music of the sacred syllables to linger as a blessed benediction to those who bowed beside his bed.

Almost unconsciously Loyola became the founder of the Jesuit Order. With a few friends belonging to the University of Paris, he undertook a journey to Jerusalem. Being hindered by the breaking out of a war with the Turks, he and his comrades went to Rome, where they won the high regard and special favor of the Pope. Animated by irrepressible ambition, and zealous for the protection of the Church of Rome against the valiant Reformers, who were remaking and regenerating Europe, they instituted the *Society of Jesus.* By a bill of Paul III. the society received the sanction of the Papal See. The peculiar function of the Order, and that which lifted it into a place of unparalleled influence and responsibility, was the oath which bound the members to go in the service of the church without pay, without question, without hesitation, wherever the Pope should send them. The head of the Romish Church was the nominal governor of the Jesuits; the General of the Order was the real head, and the brave Pope himself soon came under his stern sovereignty. Unquestioning obedience to the will of his Superior was the watchword of the Jesuit's daily life. The arrangement of the personnel of the Order was characterized by astuteness and practical wisdom. By the admirable process of natural selection bright young men where chosen as novitiates. The most faithful of these, after two years of testing, were admitted as scholars. Several years of severe discipline followed, and then the subject was ready for the priesthood and for admission to the Order as an active member. The Jesuits were missionaries. In his fond dream Ignatius Loyola saw the heathen of the far-off lands and the Protestants of the home-land brought into the fold of the mother church, which he so dearly loved. In accordance with these ideals, Xavier, a friend and comrade of Loyola, and an eminent Jesuit, become a fearless and devoted missionary of the church. The Jesuits made their power felt in every corner of the world. They themselves were to be found in the haunts of the poor and the homes of the rich, in pauper dwellings and palaces, directing the laborer in the field and the king upon his throne. The Jesuit sought supremacy and found it. Under his skilful and relentless hand the majesty of empires trembled, and the very papacy was overawed. Amid dispersion there was union—amid varied plans there was a common purpose; and the central authority swayed at will the vast and intricate machinery.

In its contest with the party of reform the Romish church wielded two weapons with telling effect, if not with complete success. These were the Inquisition and the Society of Jesus. The Reformation was inaugurated for the emancipation of the human mind, while the Jesuit system was organized as an opposing force in order to maintain the papal supremacy. It soon rose to the chief place amongst the monastic orders and became the dreaded and insidious menace to the newly-formed Protestant churches. The reform centered in the person of Luther; the Jesuit movement in the person of Loyola. Luther was a hasty man; Loyola, though an enthusiast, was a man of prudence. Luther was passionate, Loyola was deliberate. Luther concerned himself with vital truths; Loyola occupied himself with details and minor business. Luther remained great to the last day of his life; Loyola, though respected, was superseded by more vigorous and more unscrupulous spirits in the management of the Order which he had inspired and set in motion. Luther was an apostle of freedom; Loyola of an iron-fettered hierarchy. Through direct and positive instrumentalities Luther became the leader of the Reformation. By the logic of events within and without the Church of Rome, Loyola became the Father and the first Chieftain of the Jesuit Order.

The Jesuits were missionaries, diplomatics and educationists. The last function was the most pronounced. Their famous educational system is worthy of careful attention. In connection with a study of the Order and its history it is everywhere noticeable that *the Jesuit recognized the deep and permanent value of education.* Not the highest sort of instruction was given, not the broadest training was emphasized, but the importance of a disciplined mind, and the necessity of thorough scholarship in the attainment of the highest success, were fundamental elements in the ideas and doctrines of the body. The Jesuits formulated their educational plans as soon as they were organized, and obtained permission from each succeeding Pope to found schools and colleges. At first their principal schools were at Rome, where they trained vigorous young men for service as missionaries, and prepared them as well for their peculiar diplomatic offices. Thus in their trinity of functions, that of education was made at once servant and master to those of mission work and diplomatic service. Little by little they gained control of institutions in all parts of Europe, and at last, after a fierce and bitter conflict, captured the University of Paris. In 1551 Aquaviva, then General of the Order, appointed a number of learned men from different states, as a school commission. After careful toil, and as a result of long deliberation, the *Ratio atque Institutio Societatis Jesu* was published. For two hundred years this has been the governing code in Jesuit schools; and it has only undergone one revision. In secondary courses, three special schedules have been in vogue in English speaking countries. The unity of purpose, manifest in all their work, was characteristic of their conduct of the schools. One was the model and facsimile of all the others. The teacher was wholly a teacher. When he began his task as teacher he was forced to renounce all other duties, and even his religious exercises were less frequent and less lengthy than before. He commenced his duties with the lowest class, and under ordinary conditions went forward with his class, year after year, receiving promotion as the class advanced. The schools were erected and maintained by charities. Donations were sought from house to house, but usually there was no lack of funds. Emulation was encouraged, and furthered by numerous competitive exercises. Instruction was free, and was of a high order. Two classes of pupils met in the schools; the regular novitiates and the pupils who were not connected with the Order as prospective members. No likely lad was refused admission to the schools.

There were other valuable factors in connection with this admirable system, which came into being as a result of the awakened educational consciousness. At the proper period, in the development of the youthful mind, the memory was strengthened by all manner of devices. Constant repetition was the grand law of class-room work, and thoroughness was insisted upon with relentless severity. All training was practical in its bearing. Education was regarded as discipline for service; it was to produce workers, not dreamers. There was a dominance of method, and here the system stepped far beyond all earlier systems, and many of a later day. End and means were carefully correlated. A definite standard of excellence was set before the student as the crown of the system which he was following, and in progress toward that standard the student was led and not driven. The best methods of instruction were carefully studied. Thus was laid the foundation of that system which donated the greater part of Europe, and by its introduction in an hour of peril saved from destruction the Roman Catholic Hierarchy. This leads to the consideration of another principle.

Not only did the Jesuit perceive the value of education: *he also recognized the vital and mutual dependence of education and religion of the school and church.* This was a triumph of sound wisdom. A connection between church and State had long existed; with the Jesuits there came into existence a connection between church and school. The difference in the two relations is radical. The connection between church and state is artificial, that between church and school is natural. One is arbitrary, the other vital. One is a scheme of man, the other a suggestion of God. By one the church is secularized; by the other it is girded with divine strength. The religious body that plants schools and colleges amongst its churches is planting seeds from the tree of life along its water-courses and beside its fair fountains.

It is creditable to the Reformers and the Jesuits alike, that they acknowledged the intimate relationship of the intellectual and the spiritual life, and that they set a high value upon early instruction and educational discipline under strictly religious influences. The Reformation strengthened itself day by day throughout Europe, by reason of the hold which it took upon the monastaries and schools at the time. It linked itself with these, as a spiritual force, and filled them with its special religious teaching. In the Jesuit schools the spiritual influences rather permeated than predominated. The teachers sought to bind the youth of the schools to the mother church by bonds indissoluble, but the bonds were invisible to the casual observer, and they were fastened upon their subjects by indirect though most effective instrumentalities. Every act and exercise in the Jesuit school had a religious significance. The children of Protestants were admitted to the schools, and by the skillful, steady, and multiplied exertions of the Jesuits, the religious faith of multitudes was changed. More than this was accomplished. Against the on-rushing, and destructive forces of the Protestant Reformation, the Jesuit school system, far-reaching, effective, consistent, united, opposed itself as a wall of adamant, which had sprung into fullness of being in a night. The arrest was final. The waves of the Reformation beat with fearful force against the barrier, but could not destroy it. They *never* destroyed it. By the power of an intricate educational system, in which spiritual and intellectual training are commingled, the victory was gained. Else, in all probability, all of Europe would have joined the ranks of Protestantism. When church and school link their purposes and league their powers, they are absolutely invincible.

In the history of all great movements opposition from within destroys, while opposition from without strengthens. This law is unerring and fundamental. The martyrs of every age have borne witness to its force. Through blood and sword and bitter persecution, on the cross, at the stake, in the arena, the heroes of the truth by calm endurance have become the fathers of a multitude and the leaders of a host. No weapon used by godless men against the gospel has ever failed to turn and wound the hand that held it. The history of the church presents no picture of a peaceful river flowing onward under sunny skies and amid green pastures. There is rather a vision of a surging torrent, rushing with resistless force down mountain canons, forcing its passage through the native rock, destroying obstacles that seek to bar its pathway, and retaining still, and constantly augmenting, its virgin energy. Opposition from without has strengthened many a wise and many an unwise policy, many a sacred and many a worldly movement. Persecution drove the early christians into each others arms, and gave unity and power to the infant church. Opposition from without purified the spirit of the Reformers and so by its negative force created modern Protestantism.

On the other hand, the opposition of the Reformers became a source of awakening to the Church of Rome. By the blessing of an educational system far more powerful and more perfect in every way, hurriedly organized and put in the field, but none the less complete on that account, the Church of Rome gained or retained the supremacy in almost every county in Europe. Belgium wavered; the Jesuits established their schools, and Belgium was won. Switzerland wavered; the Jesuits came, and the most of Switzerland was won. Austria wavered; the Jesuits entered, and Austria was won. Poland became almost entirely Protestant; the Jesuits took the field, and Poland was won. As Ranke says: "It appeared as if heresy would completely supersede Catholicism in Poland; now Catholicism bears heresy to its tomb." France turned with wistful looks to the Reformer, but was wholly undecided. The Jesuit hurried thither, a desperate struggle followed, and then France was won. In the states of Germany which are now Catholic, the Jesuit also won.

In brief there is a lesson of startling vividness and value, to be drawn from the study of the educational system of the Jesuits, the first system of regular christian education which the world saw. I quote from Cretineau Joly, the Jesuit historian: "Have they not wrested from heresy Poland, Hungary, Bohemia, Moravia, Silesia, Bavaria, Austria, a portion of the Swiss cantons and the Renish provinces? Have they not driven back Calvinism from France and Italy, after it had already bitten to the core those Catholic countries?" In the same connection another writer affirms that "the convictions of the passionate friends and the bitter enemies of the order throughout, declare that Jesuit teachers, Jesuit seminaries and Jesuit education have been the central agency by which for three centuries the work of the Jesuits has been accomplished."

Thus did the Jesuits recognize the value of education, and the intimate relation which should exist between church and school. It is also worthy of notice that *they also recognized the importance of ceaseless effort and devoted zeal.* No stone was ever left unturned that might disclose a prize. No pupil who had entered any school was considered unworthy of care and toil and direct attention on the part of the teacher. "Obedience even unto death, for unto death Jesus Christ delivered himself up for us," was the life-motto of the hardy Columbanus and his comrades, as they penetrated the strange forrat fastnesses of Gaul. "Obedience even unto death, for thu church to which I am dedicated, body and soul," was the life motto of the Jesuit. He withheld nothing. His service was an absolute consecration. Take the case of France. Here, after the Restoration, the members of the society met with determined resistance, and so the flame was set to their zeal. They won the mother and uncle of Napoleon, and by their unremitting efforts they soon gained, as pledged defenders, and friends, nearly a thousand of the nobles, and six million of the people of France. Through their influence were passed the three famous laws of 1820, against the press, against individual liberty, and against the elective system. The difficulties which opposed them seemed insurmountable, appalling, unending; yet they gained a signal victory. The Jesuit knew no failure, heeded no rebuff, held no moment's parley with idleness. He was terrible in his earnestness, limitless in his resources, of vast power, of unapproachable confidence, of infinite persistence.

Take him all in all, as an educator, the Jesuit was far in advance of his times. His system, compared with pre-existing systems, was as sunlight to starlight.

Three centuries ago the Society of Jesus held the nations and thrones of Europe in their grasp, and the papal chair as well. The times have changed. Today the educational system of the Jesuits has little weight, and the most of their schools have been abolished throughout Europe. With all its excellence the system was not perfect. It was admirable for the age in which it was brought to the birth. In studying it we must remember that John Locke and Bacon and Comenius had not yet done their life-work. A glance at the most serious defects of the system will lead the way for a definite criticism of the society and its workings.

In the first place *it was narrow and exclusive.* This is true rather of matter than of method, but in some degree of both. There are two distinct habits of mind, and two corresponding methods in study and teaching. The one is critical, the other apolgetic. In the one the student is taught to examine, in the other to defend. One method is philosophical, the other dogmatic; one free, the other limited. The one makes specialists, the other partisans. May I not extend my former comparison? The Baptist has never feared nor fled from truth, in any garb or guise. He is critical, free and resolute; eager to investigate, and ready to vindicate the results which he has reached through his investigations. The Jesuit has ever been a special pleader. He has trained his students to a thorough knowledge of half truths and distorted truths, and bidden them multiply their efforts on behalf of these. The whole Truth, the full and sweeping Truth which is regnant in the region where intellect and Spirit join their forces, he has never dared to seek, and therefore never found, and therefore never taught.

As a result of his partial and narrow view, *the Jesuit failed to his system to develop the entire man.* The Jesuit was a good Romanist but a poor citizen. His teaching made loyal papists, but the civic duties were not noticed. This was not a blunder, but a deliberate purpose. In order to create an all-absorbing devotion to the church, all other ties were weakened. This part of the nature of the man, however, was the only part which was entirely slighted. The intellect, the body, the spiritual life, the social nature, were all regarded and developed. Pure desires, good habits, and polite manners were cultivated.

The faults that have been named may seem to be minor and unimportant defects. Where is the evil of the system? The answer is plain. The educational system, *per se,* was not an evil. Educationally, the Jesuit moved far in advance of his time, and far in advance of every enemy, the Reformers. The evil springs to birth when we come to the consideration of the Jesuit code of morals. Here is a paradox! The Jesuit, in his education, emphasizes purity, honesty, love of truth, zeal for the church. There is narrowness and ill-development in certain directions, but the system—the entire scheme, from start to finish—is magical, marvellous, mystical. It is full of spiritual life; it is complete and consistent. It compels our admiration, because it holds the elements of royal strength. The moral code, on the other hand, is debasing, ignoble and hypocritical. In the midst of our wonder at the sweet and manly character of Dr. Jekyll, we find ourselves suddenly confronted by the treacherous and sinister countenance of Mr. Hyde. In the Jesuit school the pupil is set on the high-road to heaven through one of the most excellent systems of intellectual and moral discipline that the worlds have seen. In the false and unmanly maxims of the formal moral code the learner's attitude is utterly transformed, and the smell of the foul pit is about him. The only explanation that the historian can give is to regard the system as eternally two faced. The educational side, presenting only strong and noble features, was turned toward the world. The moral side, emphasized at a later period in the progress of the scholar, when he was completely under the sway of his teachers, was the inner and true side.

Therefore the system judges itself. The moral code, and the history of the Order, are open to the gaze of every seeker. The scheme is absolutely hypocritical. It attracts because it is eminently religious. It repels, because it is not what it claims to be, a system of christian education.

Ostracized, persecuted, expatriated, the Jesuit has been a stranger and a foreigner amongst men. In a last desperate endeavor he is seeking to gain a new and permanent dominion in the western world.

The universities at Georgetown and St. Louis are the representative Jesuit Institutions of America. One is under the very shadow of the National Capitol. The other rises a citadel of power, a fortress seemingly impregnable, in the midst of this fair city, which has become the meeting place of east and west and north and south, which is at the very heart of the nation's life, and beats responsive to the plans and purposes and powers, which thrill and dominate the western continent. Each of these universities is the centre of a group of colleges, scattered far and near, throughout the land, yet bound by bonds indissoluble to the parent institution. Through the medium of his educational system, today as in the earlier age, the Jesuit is battling for supreme sovereignty. His influence is vast, his power threatening, and his presence dangerous to social order and hostile to liberty. But by practical effort and ceaseless toil the apostles of truth will vanish him. His false dominion will perish utterly. His weapons are the weapons of deceit and death, and they must fall before the lightning shaft of Truth, guided by the pure Spirit and unerring hand of the Man of Galilee.

Here are some very impressive thoughts from Canon Liddon: "Life is like the summer's days. In the first fresh morning we do not realize the noonday heat, and at noon we do not think of the last shadows lightening across the plain, and of the setting sun, and of the advancing night. Yet to each and all the sunset comes at last, and those who have made the most of the day are not unlikely to reflect most bitterly how little they have made of it. Whatever else they may look back upon with thankfulness or with sorrow, it is certain that they will regret no omissions of duty more keenly than neglect of prayer; that they will prize no hours more than those which have been passed, whether in private or in public, before that throne of justice and of grace upon which they hope to gaze throughout eternity."

Our christian faith can be measured only by the quality of our self-surrender. No faith is vital which does not supply itself with virtue. That faith is a fiction which does not fruit in self-sacrifice and righteousness. We believe in Christ just to the measure we give ourselves up to Him, walking in His way of life, guided by His truth, obeying His law of love, going about doing good in the spirit and power of His holiness. It is the faith that leaves one no more his own man, but Christ's man; the faith that puts no conditions in the surrender of self to the mastership of Christ; the faith that counts temporal losses as eternal gains, that it may know Christ and His life; the faith that rests not upon the friendship of the world, nor upon any formula of truth, but on Christ as the power and wisdom of God; the faith that conforms the life of Christ, and not to the fashions of social selfishness; the faith that nails the whole being in grateful self-surrender on the cross of the slain Christ. Faith never reaches far beyond self-renunciation. And the moment we are self-surrendered to Christ, with all the passions of life attached to Him as the supreme object of affection and sacrifice, and the supreme joy of aspiration, that moment we enter the freedom, and share in the life, and work with the strength of God. Life is henceforth a victory.—George D. Herron, D. D., in "A Plea for the Gospel."

He stood, the youth they called the Beautiful,
At morning, on his untried battle field,
And laughed with joy to see his stainless shield,
When, with a tender smile, but doubting sigh,
His lord rode by.

When evening fell, they brought him, wounded sore,
His battered shield with sword-thrusts gashed and rent,
And laid him where the king stood by his tent,
"Now art thou Beautiful," the master said,
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