

**JOSEPH CALASANZ
TOPICS ON EDUCATION**

Edited by Joan Florensa Parés

**JOSEPH CALASANZ
TOPICS ON EDUCATION**

Edited by Joan Florensa Parés



Calasantian Editions - Madrid/Rome 2017

MATERIALES

51

Joseph Calasanz. Topics on Education

Edited by Joan Florensa Parés



Publicaciones ICCE
(Instituto Calasanz de Ciencias de la Educación)
José Picón, 7 - 28028 Madrid
www.icceciberaula.es

ISBN: 978-84-7278-502-1

Depósito Legal: M-15016-2017

Imprime: Villena Artes Gráficas

Translation for the Communications
Office of the General Curia of Rome.
Email: comunicacion@scolopi.net

Copyright is reserved.

Reproduction, publication and distribution, whether total or partial, of all the original material contained in this book is expressly forbidden unless written authorization has been given.

For further information contact: www.icceciberaula.es

ÍNDICE

Introducción	7
1. Years of formation and priestly experiences	7
2. In search of new horizons	10
3. He found and bought the precious pearl	11
4. He created a school for every one	12
5. Contents of the instruction	14
6. In search of continuity	18
7. From congregation to order	22
8. The formation of the teachers	24
9. geographic expansion of the pious schools	27
10. Calasanz advocates the inclusive school	30
11. Rehabilitation of Calassanç and of his work	36
12. The Pious Schools after the founder	37
13. The documents that we transcribe	39
Chronology	41
Bibliography	45
Texts on education	49
1. Brief report on the Method used by the Piarist Fathers (c. 1610)	49
2. Regulations and schedule of workers (1603)	55

3. Rules for the addition of three, four or five fractional numbers	56
4. Organization of a school with two classrooms (1621)	56
5. Report on the Pious Schools (1622)	58
6. Labour contract of Professor Ventura Sarafellini (1618)	61
7. Some Mysteries of the life and passion of Christ, Our Lord, to be taught to students of the lower class of the Pious Schools	62
8. To cardinal Montalto (A. Peretti) (c. 1620-1624)	68
9. To cardinals Giustiniani, Lancellotti and Soana (1615)	69
10. To cardinal Michelangelo Tonti (1621)	71
11. First memorial to the Commission of Cardinals: the Institute is not to be changed (1645)	78
12. Second Memorial to the Commission of Cardinals: by Fr. Pietro Casani (1645)	85
13. Memorial to the Conservative Lords of Rome (1645)	87
14. To cardinal Julio Roma(1645)	89
15. Constitutions of the order of the Pious Schools (1622)	90
16. Declarations on the Constitutions, Rules and Common Rites (1637)	98
17. Regulations of Campi Salentina College (1630)	104
18. Selection of extracts of letters	106
19. Apologetic book against opponents of the Pious Schools, by Tommaso Campanella (1631)	123

INTRODUCTION

Joseph Calassanç Gastó was a teacher and a school organizer. He wanted education for every child. He dedicated more than fifty years of his long life to schools, education and children. He left no treatise on education, nor a presentation of his educational thought. His writings are due to different reasons, such as to defend his ideas, to establish rules required for the organization of the work he was creating, or to communicate with his religious as superior general. All these are writings that his followers must study in order to have an idea of his educational thinking.

This volume aims at the specific work of studying these writings. Those provided here are of an educational nature, to which we add a booklet written by Friar Tommaso Campanella in defense of the Pious Schools, because totally in agreement with the ideas of Calassanç. Forgotten for centuries, this booklet doesn't even appear in his complete works.

1. YEARS OF FORMATION AND PRIESTLY EXPERIENCES

Joseph Calassanç was born in 1557 in Peralta de la Sal, the youngest of eight children, five of them girls. His father, don Pere, was a minor nobelman and town mayor, who managed a blacksmith's trade. His home occupied part of what today is the shrine, and was a comfortable house.

He learned first letters in the town school and catechism in the parish on sunday mornings. At home they used to say the rosary and other prayers. Among his friends he was a leader, both playing in the street and studying at school, due to his intelligence.

At eleven years old, surely under the advice of his teacher, he was taken to learn Latin with the Trinitarians in Estadilla, where he stayed with a family in *Can Sardi*.

When he finished Latin he expressed his will to become a priest so it was decided that he had to complete his studies at the University of Lleida, where he studied philosophy and law. From there he went to Valencia where he began a course of theology; at the end of the year he went to Alcalá de Henares for the second year of theology.

His brothers and sisters were getting married, so the house was remaining empty. His mother died, as well as a brother. Don Pere, his father, asked Joseph to abandon the idea of becoming a priest, to marry and carry on the family. Joseph didn't want to leave the priesthood but neither he wanted to contradict his father, who was suffering for the death of his wife. This inner battle took him to the brink of the grave. He then proposed his father to allow him to undertake the promise of becoming a priest if he recovered. His father thought that to have him as a priest was better than have him dead and accepted his proposal. Joseph improved, and after some months he finished theology in the University of Lleida. On December 17, 1583 he was ordained in the chapel of the episcopal palace of Sanaüja by the bishop of la Seu de Urgell, Hug Ambrós de Montcada.

The first experiences as newly ordained were near two bishops. First, as familiar of the prelate of Barbastro, Friar Felipe de Urríes, a Dominican. Calassanç stayed in this city from February 10, 1584 till June 18, 1585, when the prelate died. It was a new bishopric, with great problems associated with the need of incomes for living and developing apostolic activities, as well as with the lack of a residence. Calassanç accompanied the bishop in his apostolic visitation to the Monastery of the hospitaller nuns of Saint John in Alguaire, where there was a serious issue between the abbess and the community.

When Urríes passed away, Joseph moved to Monzón where the holding of the Courts of the States of the Crown of Aragon —Aragon, Catalonia and Valencia— were starting under the presidency of King Philip II. He lodged in the same house with the bishop of Albarracín, Gaspar Juan de la Figuera, who had ordained Joseph as a deacon. The holding of the Courts was an occasion for establishing relationships,

obtaining benefits, solving problems. The whole power was concentrated there. Friar Francisco Aguilar, an Augustinian, was working in the reform of his order in Aragon. In Monzón he visited the monarch seeking his support and a recommendation for Rome on behalf of the reform. A committee was appointed, integrated by bishop la Figuera, who asked Calassanç to write the memorial for the monarch, and then the findings of the committee to be sent to the Holy See.

Philip II was concerned about the situation of the monastery of Montserrat. He had visited it before going to Monzón. He asked Pope Sixtus V to appoint an apostolic visitor. La Figuera was appointed and for this reason he was promoted as bishop of Lleida, which was vacant after the death of its bishop. La Figuera chose Calassanç as familiar, confessor and examiner.

Gaspar Juan de la Figuera arrived to Montserrat on October 28, 1585 accompanied by his familiar Calassanç, the secretary of the visitation, and another familiar. The next day, in the capitular room of the monastery, the secretary read the bull of appointment of the visitor and the visitation started. On November 1, feast of All the Saints, the prelate celebrated a Solemn Pontifical Mass in the temple of the Black Virgin. Calassanç appears in all these acts as a witness. On February 13, 1586 unexpectedly Gaspar Juan de la Figuera died and Joseph hurried to Peralta de la Sal, where his old father was alone and needed the loving care of his son.

On February 12, 1587 mosén Joseph is in la Seu de Urgell and starts to work as secretary of the Cathedral Chapter and master of ceremonies. Two important roles in those times of conciliar reform. The first, because the diocese was without its pastor since December and the issue of banditry made difficult personal relationships and trips, and hindered the Chapter to get return from their goods: several times the city had been threatened to be invaded. The liturgical reform, encouraged by the Council of Trent and already in progress in the cathedral, required an additional effort. During this period Joseph accompanied Canon Rafael Gomis as secretary in his visitation to several institutions. He was also appointed pastor of Hortonedá and Claverol, that were in conflict with the Cathedral Chapter, with the idea that he could help to improve the relationships, as it happened indeed.

The Carthusian Andreu Capella was appointed new bishop of Urgell, but could only start on December 24, 1588, due to a number of visitations to various monasteries of Catalonia. The new prelate chose Calassanç as his familiar and secretary, living in the episcopal palace from February 1589.

In the renewal of charges, Capella appointed Joseph vicar general of the district of Tremp on July 1, 1589. The bishop was the Lord of the population, and the vicar general was his delegate with powers of civil jurisdiction and justice. On May 5, 1590 the bishop extended his geographic scope and appointed him visitor, reformer and procurator of the districts of Tremp, Sort, Tirvia and Cardós, in the Pyrenees. Joseph visited many parishes, establishing peaceful relationships, enforcing the payment of oblations and leaving a good remembrance of his management.

Calassanç was estimated by his superiors, appreciated by the faithful, and observant of his duties. Highly regarded by every one, but innerly unsatisfied: the promotion possibilities in the ecclesiastical career were not an appeal for him. He was looking for another priesthood style for the service of the others. But had no idea of what he was really looking for.

2. IN SEARCH OF NEW HORIZONS

The bishop Capella proposed to him to go to Rome to settle some issues of the diocese, such as the division of the bishopric with the erection of the one of Solsona, the integration to the bishopric of several *nullius* parishes, the presentation of the *visit ad limina Apostolorum*. It was a sign of confidence of the prelate, but for Joseph it was also an opportunity of knowing another world, discovering new opportunities for serving, and the opening of new horizons.

On September 1591 he started to leave his offices so that on January 1592 he boarded in the Port of Barcelona for Rome, where he arrived on February.

In Rome he was hosted in Cardinal Colonna's palace, next to the Basilica of the Twelve Apostles, the Franciscan's convent. He became friend of two friars: Jacobo Montanari de Bagnacavallo and Giovanni

Bta. Berardicelli de Larino, who became Superior Generals of their Orders. Joseph provided them with a manuscript of the book *Itinerario de la perfección cristiana* by the Jesuit Antoni Cordeses: a book that was forbidden by the Company because it defended a kind of meditation that was different from the one imposed by the superiors. Calasanz brought copies from Spain and shared them with several religious.

In the Dicasteries of the Holy See, Joseph did what he was entrusted by his diocese. All his requests of a canonry had failed one after the other and had become almost impossible. For the time being, he joined the Confraternity of the Twelve Apostles that was next to his residence, whose objective was to cover the needs of the families: for that purpose, its members organized visits to the different quarters of the city to help those in need. Thus Joseph began to discover a whole world of misery that was hidden behind the magnificent monuments in progress in the imperial Rome.

3. HE FOUND AND BOUGHT THE PRECIOUS PEARL

Joseph was particularly shocked when he saw groups of children wandering in the streets, far from parents who couldn't take care of them, as they had to work the whole day and barely reached to feed them. There were schools in every quarter, with teachers paid by the local government, but the wage they received was so scarce that they were forced to charge the students. Families without resources couldn't pay to send their children to those schools. In one of his visits to the quarters he saw a group of children fighting in the street, and he said to himself: this has to be tackled. He gathered the teachers of the quarter, went to the Commune, to the Jesuits of the Roman College, to the Dominicans of the Minerva: nobody accepted to take care of children that were abandoned. But the children could not wait: they needed to be helped right now; tomorrow would be too late. Joseph took a decision: he would gather those children and create a school for them. He spoke with the pastor of Santa Dorotea in Trastevere, Fr. Antonio Brandini, who lent a room that was already being used for classes, and in the future would become a gratuitous school for everyone. Joseph would cover the expenses. The work counted with the collaboration of the teacher of the school, Marco

Antonio Arcangeli, and of Santiago de Ávila, who often had accompanied Calassanç in his visits. In the fall of 1597 Calassanç and his two companions started the “school for every one”, that later would be called Pious School or gratuitous school.

This origin is explained very briefly by Joseph in his Report on the Pious School from its origin to the year 1622 (*Report on the Pious Schools, 1622*, document V), where he says that the companions were members of the Confraternity of the Christian Doctrine. In 1597 Calassanz was not yet a member of this Confraternity, as the visits were done by him as a member of the Confraternity of the Twelve Apostles, of whom the other co-operators would become members. Many priests or lay people often registered in several confraternities, as also Joseph did.

Taking care of ragged, dirty, awkward, foul-mouthed, ill-mannered children was a work that filled his heart: he felt that to dedicate his priesthood to educating those whom he called dirty and rough diamonds was something that filled his heart completely: he had found the way to serve God by educating the children, as he wrote about 1600 when he was notified that a canonry was available in the cathedral of Seville.

Jesus proposed a parable in which a merchant looks for fine pearls, and when he found one of great value «he went away and sold everything he had and bought it» (Matthew 13, 45-46). So did Mosén Joseph Calassanç in 1597: he had found what he was looking for and he left everything to keep it: his goods and himself.

4. HE CREATED A SCHOOL FOR EVERY ONE

Joseph had no experience with schools. It was something new for him, so he searched help, collaboration. He had only some few principles of what he wanted, but these were very clear. The school had to be what today we call *inclusive*, with no distinction of races, political or religious faiths, social classes. Different students would share the same classrooms, as a way of preparing a peaceful world in the future. Children had to have access to all the grades or levels of education, from the lowest to the highest. His school would provide the required knowledge for reaching university or higher schools. It

would be a **global** school. As most of the families needed that their children became as soon as possible able to contribute some money to the household, it was necessary to find **short methods** that would enable the students to acquire basic notions in a short period of time. Besides the teaching of reading and writing he gave great importance to learn practical or commercial arithmetic (called abacus in Italy), a subject that, as he says in his letters, pleases everybody and is useful to any one. The primary teaching had to be useful, in the sense that it had to provide the student with basic knowledge that would be useful for his work and life in general. He wanted well trained students able to earn an honest living.

He organized the school according to the subjects: first the class of reading, then writing and arithmetic, and finally Latin language, as the Jesuits had already implemented in the Roman College.

In the brief report on the method used in the Pious Schools (*Brief report on the Method used by the Piarist Fathers, c. 1619*, document I), he details the graduation established in Rome before moving to Saint Pantaleon. When in 1616 he opened a second school in Frascati he had a much lower number of students, which hindered the possibility of repeating the same graduation. In document IV on the organization of a school with two classrooms (*Organization of a school with two classrooms, 1621*), he explains how to do in small towns to reduce the classrooms and the number of teachers. Each school had its Regulations, that were reviewed and approved by Calassanç as responsible of the whole work; the Regulations of Campi Salentina were drafted by Calassanç, and that is why we reproduce them (document XVII).

The school had to adapt to the students and not the other way round. The same principle had to rule over the time in which the child had to stay in the same class. At least every three months the Rector with another religious visited the classrooms, and the students who had acquired the specific knowledge of that class were promoted to the next class. Thus, a gifted and keen student could go through all the classes in a short time. To gain time was desirable, so that parents could take advantage of their children's training. In the *Constitutions* (document XV) he refers to the visits of the superior or prefect and to the promotion of the students.

5. CONTENTS OF THE INSTRUCTION

What was taught in the four key levels or subjects provided in the Calasanctian schools? (document I). He acknowledged that he wasn't an expert, as he hadn't been trained or prepared to run a school. In particular, to run a school that he wanted to be different from the rest, guided by the principles identified above as inclusive, global and with a short methods approach.

The language used across the curriculum was the vernacular (the Italian in Italy). Not Latin, as usual in the Latin language class, in which both textbooks and conversation were in Latin. The Grammar promoted by Calassanç and drafted by Fr. Giovanni Francesco Apa was written in Italian. He also disregarded Latin for the first letters, because children didn't understand it nor studied it.

School started with the class of reading, as said above. With big posters placed on the walls the children learned the letters, which afterwards they united in syllables, words, sentences. They learned by repeating. The sentences on religious items were learned by heart. For reading, they had books on the life of saints and on formative subjects. Most of the students passed this class in less than a course.

The second class was writing, though reading continued in this and the next stages. Writing had two objectives: to compose the letters and to draft. They were provided with some rules for writing: how to hold the pen, the position of the hand, of the paper, of the body, etc. The student had to implement the rules, copying graduated sheets that the teacher provided. To encourage calligraphy, there were shows in which the best sheets were presented. In some of his letters he indicates that the desks had to be adjusted to the age of the children regarding the height of the table and the inclination of the dashboard, so that they could write comfortably. Paper, pens, inkpot, ink, required for writing, were gratuitously provided by the school; however, the students were instructed on how to obtain them once finished the school, as there were monopolies, particularly regarding ink, that kept secret the formula of their production. Students learned how to produce ink based on different products. They also prepared their pens according to the letter they wanted to use. The inkpots were made with horns, and were the occasion for heavy jokes

among companions. These instructions aimed to help the students to be free and independent.

A second objective of the writing class was to learn to draft. Attention was focused especially in writing letters, as both in trading and in the family life they were more frequently used.

For this class, Joseph obtained the collaboration of Ventura Sarafellini, a renowned Roman calligrapher who had painted the inscriptions of the cupola of Saint Peter in the Vatican. In 1618, seeing that Sarafellini not only didn't join the newly created Pauline Congregation religion but got married, Calassanç signed with him a labour contract (document VI).

Some students of calligraphy were also given elementary notions of Latin, as some worked as clerks with notaries or other professionals that required the copy of Latin texts. Some notions of Cicero's language helped them to become better copyists.

For Calassanç, the key point of a school was the class of Arithmetic. For most of the students this was their last course before shifting to the labour world. It was, therefore, desirable to find the best teachers for this subject, as he emphatically recommends in his letters. On his part, from the first moment he tried to find the best way of focusing this class. In Italy there was a good and long tradition of abacus schools, particularly in the Duchy of Venice, an area of a strong international trading activity through a port that communicated the East with the Central European countries. Calassanç wanted to integrate into primary education the commercial subjects that were provided in those schools, thus enriching the primary level and providing tools for professional jobs. All the students left the schools with accounting notions and able to manage a crafts office or a household. In the Rules for adding three, four or five fractionary numbers (document III), he left some specific rules for this teaching.

In the few years of his sojourn in the city of la Seu de Urgell he had known Antoni Janer, with whom he resided. This merchant not only had a store but also established business relationships with merchants of other populations, worked as a banker and had a commercial vision at the height of the most advanced of his time. As we would say today,

he kept accounts in an exemplary way. Joseph was acquainted with the world of management and administration, as he had the occasion of showing in Valencia, and in la Seu he was involved in some of the trading operations of Janer in whose books he entered some of the accounting statements. Therefore, finances were not a strange world for him, and he was aware of what it meant for the people.

However, not being sure of his own skills, he entrusted to Giovan Francesco Fiammelli the organization of that class. Fiammelli was a Florentine mathematician who had been trained by his father, an expert in mathematics, engineering and trading. Alejandro Farnesio, Spanish Governor of the Netherlands, employed him in 1578 to organize the engineering of the defense or siege of cities. Disappointed with the war, he went to Rome, where he was ordained a priest and started to teach mathematics. Calassanç and Fiammelli had met in the Confraternity of the Christian Doctrine, where they agreed to collaborate. In his book published in 1602 *Il principe cristiano* Fiammelli is identified as a «brother of the Congregation of the Pious Schools»: the first time we know that the schools of Calassanç had that name. His collaboration lasted two or three years (1602-1604). Then, Fiammelli opened new schools in Bologna and, in 1616, in Florence: regarding the work of Calassanç he kept not only the name but also a good relationship, so that in 1630, feeling already old and tired, he yielded his Pious Schools to Calassanç, who accepted them. With the same name they continued under the piarist religious up to our days.

For Grammar, he adopted Fr. Manuel Alvares' textbook, that was being followed in the Roman College, but he considered it excessively detailed and long, requiring too much time. Looking for other textbooks, he entrusted Cipriano Martínez to draft a new text as he was already teaching in Rome (GINER, 1992, p. 475, note 545), but he didn't remain satisfied. In 1629, he knew that in Milan a philologist was promoting an easy grammar. It was Kaspar Schoppe, who was adapting the grammar of Francisco Sánchez (known as the "Brocense", born in Las Brozas, in Extremadura, Spain). Calassanç sent there three young religious to study with that teacher. The experience was positive, so Sánchez' grammar was used by several religious for their classes. In this grammar the declensions and conjugations were presented in a schematic way; from the beginning it provided short sentences to be

learnt by heart; ending with twelve key grammatical rules. The relationships between Schoppe and the piarists continued. Writing to Fr. Francesco Castelli (1583-1657) on March 20, 1630 the philologist explains his method in a short synthesis:

«I advice Your Paternity that it is desirable to make the children learn the sentences from the beginning, while they learn to decline and conjugate nouns and verbs, without indicating the simple, compound or derivatives. Doing so, in four months they will be able to keep the sentences in their minds and will be able to decline and conjugate. After that, they will continue to learn the sentences and at the same time they will write the simple, compound and derivatives. In ten months they will know well the language and will be able to learn the rules of syntax, and those verses of nouns, past tenses and supines. I know a teacher who works in this way with great success» (Santha, G., 1956, 198, n. 7).

However, Calassanz still didn't consider this grammar fit for his students. So he asked Fr. Pietro Casani (1572-1647) to adjust it. This religious was overcharged with responsibilities and had no time to do the work. A young religious, Fr. Giovanni Francesco Apa (1612-1656), was the first to write some notes —*De arte dicendi libri quinque* (a manuscript in AGSP: Reg. L, Sc. N. 102)— that passed from hand to hand before publishing *I principi della lingua latina praticati nell'Accademia degli Sviluppatti* (Rome, 1643).

The religious formation was part of the school work. At that time the society was Christian and the context favoured the practice of many devotions and religious exercises. From the first years of the creation of the school he had fervent and skillful catechists such as Gelio Ghellini or Glicerio Landriani. The latter left a manuscript *Some Mysteries of the live and passion of Christ (Dottrina Cristiana, cioè dichiarazioni sopra la Dottrina Cristiana, che seleva insegnare a fanciulli alle Dottrine nelle Chese di Rome, in tre quintelli*, AGSP: Reg. Cal. XIV, 901). Even Calassanz published a booklet (document VII) with the idea to continue it, but he resigned because it didn't match with Cardinal Robert Belarmino's official Catechism. At the end of the classes the teacher dedicated a few minutes to a religious exhortation aimed at a better understanding of the catechism that was studied by heart.

Calassanç introduced in his schools the practice of the «ongoing prayer». A rather elder priest gathered a small group of about eight children in the oratory, where they were instructed regarding confession and holy communion, they heard some exhortations, and prayed together for the peace, the rulers, the Church, the benefactors of the Pious Schools. It was a short time.

In each school, these were the religious practices: a short prayer at the beginning and at the end of the morning classes presided over by one of the students; after classes, all gathered in the oratory or church to hear mass before going home. In the afternoon, at the end of the school work, the Litanies of the Virgin Mary were recited or sung. On Sunday morning all the students went to their classrooms: those of first letters said the Rosary and those of Latin recited the Little Office of the Virgin Mary in Latin. Each group received an exhortation of a religious, usually on the Sunday gospel, and then all together heard mass in the oratory. One day in the month they received holy communion after having gone to confession the day before.

The children's confession was an utmost significant act for Calassanç. It was the time in which they were guided in their lives, not merely an obligation to observe. In the *Constitutions* (document XV) he dedicated a whole chapter to the confessors, and in his letters he often deals with this subject, encouraging the religious who were dedicated to hear confessions to be good educators.

For Calassanç, communion was not a reward for good people, but a nourishment for every one, particularly for those who were weak. He encouraged to receive it frequently, not only in the days scheduled for the communion of all the students. This occurred at times in which this practice was rarely followed so that the Church had to impose the precept of receiving communion at least once a year.

6. IN SEARCH OF CONTINUITY

We have already said that in the beginning Calassanç was not intended to open a school but looked for an institution that would take care of it. His concern was to solve the problem of the poor and abandoned children. When all the others refused to take care of the

needed and emarginated he decided to take over the school in all its aspects.

It is not strange, therefore, that once he had created the school under his leadership, he was concerned with its continuation, so that it wouldn't cease when he passed away.

The school was growing. In 1600, from the parish church of Santa Dorotea he moved into the Vestri palace in Piazza del Paradiso. The fact of renting was a sign of the interim nature of the school, and it required to adapt the students to the building. On the contrary, the ownership of a building would allow to adapt the house to the requirements of the students. That is why in 1612 he bought the palace that was next to saint Pantaleon.

From the first moment Calassanç undertook the payment of all the expenditures of his school. But when the number of students increased as well as the staff, expenditures increased as well. He had to use all the resources available and look for help and alms (document VIII). He tried to recover some pending incomes from Spain, which he did not succeed to have entirely. The economic situation was always very precarious.

But the major issue was the staff. With only volunteers, continuity was not ensured. He was growing old and one day he would have to leave the work. He became quite aware of this situation when in 1604, in the Vestri palace, he was fixing the rope of the bell of the school, and he fell from the stair and broke his leg. Having to stay in bed for a long time, he appointed Andrea Basso as an alternate prefect, who eventually also left the work.

The first step taken by Calassanç to ensure his work was towards the Confraternity of the Christian Doctrine. This Confraternity was mostly dedicated to the teaching of the Catechism on Sunday mornings in the parishes. In the second half of 1599, two years after opening his school in Santa Dorotea, he joined the Confraternity, where he got some economic support for the work. Marco Antonio Arcangeli, one of the first collaborators of Calassanç, on March 27, 1601 proposed to the Board of the Confraternity to take hold of Calassanç' work, that from that time onward would have been called School of

the Christian Doctrine. The school was not any more in Santa Doro-tea but in Vestri Palace, and was organized and graduated. The answer of the Board was negative: they accepted to subsidize the school but not to take hold of it. Some months after they had to elect the president of the entity, and Calassanç submitted his candidacy. The final result was the following: monsignor Mellini obtained 60 white ballots and 91 black ballots; Calassanç 60 white and 100 black; Antonio Cisoni, the former president, 126 white and 34 black. So, Cisoni was reelected as president of the Confraternity, and no changes were to be expected. Calassanç had received the greater number of black ballots, which meant that his project was rejected. This failure was a sign that the school was his work, and that he had to take it forward.

We know that in 1602 the school was already called «Pious Schools». Something new was emerging in the Church.

That same year 1602, some of the co-operators of the school started to live in community. Joseph left Colonna Palace where he had resided since he had arrived to Rome and moved into Vestri Palace with the other co-operators. They started to live in community as religious, but without any commitment or vow. Calassanç wrote some rules or regulations for living together. He was the prefect of the school and of the community (document II). It was a way of life practiced in the early Church and even now we can see groups of Christians who live together in community, without any vow, to be closer to Christ and to perform a social service. Joseph knew this way of life in Catalonia under different modalities: the first members of the *devotio moderna* had created groups of lay communities.

Over the years, the number of the co-operators who lived in this community varied quite a lot. In 1606 they were 20, in 1608 only 9 had remained. In 1609, 34 started the course, and two years later they were only 18. Seven died in these years, and they rest went away. Not all of them worked in the school; some worked at home. Some one was only looking for a place where to eat and sleep. With such system future was not guaranteed.

Pope Paul V greatly appreciated Calassanç' work, so besides providing an economic support and the payment of the rent of the house, he tried to ensure the continuation of the work after Calassanç. On

January 12, 1613 the Pope appointed Cardinal Benedetto Giustiniani as protector of the Pious Schools, who had just arrived from Bologna, a city that belonged to the Papal States, where he had been Governor. Cardinal Giustiniani was very concerned with the University and very interested in promoting the studies, expanding them to every one, without racial distinctions.

In Lucca, there was a religious congregation not approved by the Church due to its reduced membership. During the summer of 1613, Giustiniani contacted its superior proposing him to unite his institute with the Pious Schools in a single congregation that would be approved by the Church. After some meetings held between Calassanz and the “lucchesi”, it became clear that agreements were very difficult to reach because Calassanz wanted the schools to be the priority objective (document IX). Eventually, Pope Paul V issued a brief by which the two groups were unified in a single congregation. Those belonging to each group could continue in their previous condition, with the new entries expected to be the true members of the new congregation.

The experience didn't work. For the “lucchesi”, the schools were a heavy burden. Calassanz, because of the frequent disputes and disagreements that took place in the house of Saint Pantaleon, accepted the invitation of the Pope to found a second house in Frascati. In fact, the second house of the Pious Schools was erected in 1616.

As the Pope saw that the experience hadn't worked, wishing to save the Pious Schools he created the Pauline Congregation of the Poor of the Mother of God of the Pious Schools with the brief *Ad ea per quae* of March 6, 1617. The group of Lucca became a religious congregation as well. In the introductory paragraph, the Pope says: «We joyfully exercise our ministry on behalf of the increasingly strong development of the instruction and education of the poor: a work of mercy, worthy of all praise, resulting in the glory of God». In this document the Pope opens the school to every one: no poverty certificate was to be required for having access. He establishes their geographic scope, no more than 20 miles from Rome. Subjects to be taught were «the first rudiments and grammar, arithmetic and, above all, the principles of the Catholic faith». He appoints Calassanz

as prefect of the schools, and entrusts to him the writing of the constitutions that would rule over the Pauline Congregation.

On March 25, 1617 mosén Joseph Calassanç received the habit of the new Congregation in the oratory of Cardinal Giustiniani's Palace and became Father Joseph of the Mother of God. The Pious Schools were starting to be an institution of the Church. Subsequently, in the oratory of Saint Pantaleon Calassanç dressed with the habit fourteen candidates, the first stones of a great work that would last long. Twenty years after the first steps that been taken in the parish church of Santa Dorotea, the Pious Schools were recognized and approved as a specific work of the Church. The education of the children was recognized as a work of mercy, and the dedication to it a way of sanctification.

From that moment, the religious would be the teachers, and the volunteers would be leaving the work. However, Calassanç wanted to retain Ventura Sarafellini, the Calligrapher, with whom he signed a labour contract in 1618 (document VI).

7. FROM CONGREGATION TO ORDER

Joseph was not completely satisfied with the fact of being a congregation of simple vows, as these were easily dispensed, and this would create insecurity, a lack of continuity in the membership.

As he was delaying the draft of the Constitutions, Cardinal Giustiniani, always concerned with the congregation's interests, urged him to write them. Joseph decided to do so, and on September of 1620 he retired to the house of Narni to work on the Constitutions. He sought inspiration in other texts already approved. On February 17 the work was done, but the bad weather retained him in Narni.

During his sojourn in Narni, on January 21 1621 Paul V died. A Pope towards whom the Pious Schools will be forever grateful for his interest in the work. On February 14, 1621 the Archbishop of Bologna Alessandro Ludovisi was elected new Pontiff with the name of Gregory XV. In his way from Bologna to Rome, Cardinal Ludovisi stopped in Narni where he stayed some days with Calassanç. The death of the former Pontiff deprived Calassanç from a reliable support, but the

election of the new Pope made him also feel confident because he knew he appreciated the work and would be his new protector.

Back in Rome, Joseph submitted the Constitutions to the Pope (March 10) who passed them on to the Congregation of Regulars for their study and approval. Cardinal Michelangelo Tonti was the president of the Congregation of Regulars at that time, and he immediately perceived that with the constitutions and the concomitant letter Calassanç was changing the status of the Pious Schools, from a congregation of simple vows into an order of solemn vows. Tonti was completely against this transformation, so in his report he objected the approval of the Constitutions.

Calassanç reacted immediately and categorically, addressing a memorial to cardinal Tonti in which he advocated the right of all the children to a complete education and praised the excellence of the work of an institution of the Church dedicated to the education of childhood (document X). Cardinal Tonti reflected on Calassanç' claim and, as a consequence, changed his vote and became an advocate of the Pious Schools, to whom he left his goods for the foundation of the Nazarene College of Rome. The Congregation of Regulars approved the Constitutions on August 24, 1621. With the brief *In supremo apostolatus solio*, of November 18, 1621 the Pope Gregory XV raised the Pauline Congregation to a religious Order of solemn vows, leaving out the adjective "Pauline". The new papal document didn't limit the expansion of the order.

The *Constitutions* (document XV) were approved by the Pope on January 31, 1622 with the brief *Sacri apostolatus*.

Joseph Calassanç had obtained the complete stability for his work.

Over the years he noticed that some items of the *Constitutions* needed to be amended. He wrote a document entitled *Declarations on the Constitutions, Rules and Common Rites* (document XVI), which he intended to submit at the General Chapter of 1637. However, other items filled the agenda of that Chapter and the Declarations remained for another occasion, that never arrived. Therefore, the new norms therein contained never had a legal value; however, they are a complementary element to understand Calassanç' thought.

The shift from the status of diocesan priest to the status of religious has not been easy for Calassanç. In Spain, he had lived dramatic and painful situations that had remained in his life as a heavy burden. This was the reason why, as we have already noted, in the first years he didn't want to assume personally the work of the school but sought somebody else to assume it. Even when he decided to open the school of Santa Dorotea, his idea was that eventually somebody else would take hold of it. Friar Buenaventura Claver explains:

«One day in Saint Pantaleon, in Rome, while sharing with him some of my feelings, he told me that he had visited Assisi to gain the plenary indulgence of the feast of Saint Mary of the Angels [Porziuncola] on August 2, and that Saint Francis had appeared to him twice and had married him to three young girls, who represented the three vows of obedience, chastity and poverty» (GINER 1992, p. 382-383).

The piarist historian comments that this apparition had been certainly a supernatural event by which God showed his will regarding his acceptance of the religious life. That is why he indicates the date of the event, placing it about 1615. The mosén Joseph that had left Urgell in search of a better way to serve God, was finally finding an answer through a range of experiences, such as a group of children fighting in the street, the denial of institutions to take care of the poor children, his failure to the presidency of the Confraternity of the Christian Doctrine, the mystical marriage with the three vows. In every moment he was ready to sell all he was and had to buy the pearl offered by God.

8. THE FORMATION OF THE TEACHERS

No schools without teachers: well trained teachers were required for teaching and educating. The interim nature of the first years working with unstable volunteers hindered the organization of a good school. However, he had obtained some success, that drew the attention of Roman people: children who were often seen disturbing and insulting people were now seen walking in the street in silence accompanied by their teachers in perfect order!

As noted above, to organize his courses Joseph looked for scholars as Fiammelli for arithmetic or Sarafellini for writing; for rhetoric

he had Gasparo Dragonetti, a renowned professor of Latin who lived more than a hundred years.

To train the teachers he didn't create a special school, but they taught each other mutually and shared methodologies among them so that one could substitute the others without a great difference.

When the Pauline Congregation was founded, Joseph was able to provide for the development of a curriculum for the formation of the teachers. During the two years of the Novitiate, the novices were instructed in the specific subjects regarding the first letters and, above all, in their methodology. After their profession, during the Juniorate which was only for clerics, they worked on Latin, including grammar, syntaxis, rhetoric and poetics, and their respective methodology; in this period also theology was taught, as far as it was needed for priesthood (questions of conscience). He never had a specific house for studies, nor wanted a special dedication to philosophy and theology, that would keep the religious away from teaching in the schools. Juniors lived in the different houses so that they could study with qualified religious, substitute teachers who were absent or help as auxiliaries in complementary tasks or in revision classes.

Piarist teachers didn't receive the desirable formation, but were well over the standard teachers of that time. As some of those who joined the order were already priests, even with academic qualifications, the Pious Schools counted always with well trained religious, as Calasanz.

For the order's administration, as well as for guiding the schools Joseph used the epistolar communication. His extensive collection of letters is an important and essential source for knowing his thought. Various collections or anthologies have been developed, including significant letters or more or less long sentences. We here provide a selection of short sentences on educational topics (document XVIII).

Besides the curriculum, Calasanz searched the relationship with prominent intellectual personalities of that time. We have already mentioned Gasparo Schoppe, the philologist of Milan, who helped to improve the methodology for teaching the Latin language. Two of those merit a special mention.

In the summer of 1631 Calassanç invited Tommaso Campanella for some days in the community of Frascati, and sent some Juniors to take some lessons with him. Campanella had known the piarists some years before. The personal contact between the dominican and the piarist perhaps had taken place in the dominican convent of Minerva in Rome where the friar had gone after leaving the Neapolitan prison. Both were interested in the education for all the children. The sojourn of Campanella in Frascati was repeated other years, but without the presence of piarist juniors. Campanella had been condemned by the Inquisition and, even if he was currently free, he had pending trials that would likely end in condemnations. So in 1635 the friar chose to flee to France, where he felt with greater liberty and not persecuted.

The relationship between these two figures is quite significant. Hosting a persecuted man wasn't only an act of charity, but an identification in the way of thinking. Campanella had also the idea of creating a school for the formation of missionaries who would go to different parts of the world to teach. Perhaps this was the reason why Calassanç didn't continue to send Juniors to Frascati, fearing that the friar could encourage the young religious with ideas that nobody shared in Rome.

Campanella left a short writing in defense of the Pious Schools that remained unpublished for centuries (document XIX). He advocates the work of the order that hosted him at times in which the order seemed to be living a joyful and peaceful spring season. On the contrary, Campanella was already envisaging some clouds in the horizon, and in fact the storm arrived ten years later.

Another contact, though not personal, was with Galileo Galilei. To the new house founded in Florence in 1630 Calassanç sent Francesco Michellini, who was in the community of Pisa. Before leaving, this religious requested letters of recommendation for Galileo. The Florentine scholar welcomed Michellini and provided him lessons of mathematics, so that he could open a school of mathematics in the city, which greatly pleased the Grand Duke as well as the people of the city. Other piarists went to Galileo's home and benefited from his teachings. Besides Michellini, the most significant were Angelo Morelli and Clemente Settimi. The latter became Secretary of Galileo,

whom he assisted day and night. He could not assist him in his last moments because Galileo was called to Rome by the Inquisition to defend himself from the accusations regarding his position on atomism and hilemorphism.

Calasanç sought the cooperation of experts who could raise the general level of his religious. He contacted experts because he believed in the science as the new approach to knowledge. In a letter of September 11, 1624 he writes to Fr. Giovanni Pietro Cananea:

«I would like they had a special talent for writing and for abacus, that are greatly appreciated everywhere and can be more useful for the students, as usually good writers and abaquists attract many people ». (*Epistolario*, tom 2, document 248)

The ideas learned when studying law in the University of Lleida were now reemerging in Calasanç. Following the model of Bologna, in the Spanish University laws were accompanied by the study of other subjects based on numbers. There he learned asset management. In la Seu de Urgell he experienced the updating of a small business with the merchant Antoni Janer. In Rome, from the beginning he sought the cooperation of mathematicians and experts in business matters. This approach gave a good reputation to his schools. He perceived that the future would have gone in the direction that the knowledge of his time was showing. On the contrary, many people thought he was going against traditional philosophy, which could affect even Christian dogmas.

Calasanç was an open-minded man, who tried in every moment to find the way to gain new spaces.

9. GEOGRAPHIC EXPANSION OF THE PIOUS SCHOOLS

In n. 2 of the *Constitutions* (document XV) Calasanç says that «the reform of Christian society depends on the diligent practice of this mission», that is to say in the education of the childhood.

These words sound differently today from how they could be understood at the beginning of the seventeenth century. The main development in those years was the Reform, with capital letters: the

Protestant Reform and the Catholic Reform with the Council of Trent. Europe continued to be immersed in decennial wars due to religious disputes. Luther's reforms were contrasted by the Catholics with wars led by the Spanish monarchs Charles I and Philip II, that covered the continent with deaths and clashes. The Church responded to the Protestants with condemnations and separation, after struggling to obtain their conversion.

The Peace of Augsburg signed in 1555 didn't unite Europe, rather it divided it into Catholics and Protestants. Each feudal lord declared the religion that had to be followed by his subjects: «*cuius regio, ejus et religio*». The State established the beliefs of its members. The objective set by the Jesuits was the formation of leaders in order to obtain that the greatest number of lords were Catholics and imposed their faiths.

However, these were not the only choices that were already advocated at that time. The formation of all the citizens and the spirit of living together, objectives that schools could promote, was the way to settle most of the conflict. In the bishopric of Urgell Calassanç had known the proposal of Pere Gervás de les Eres, priest and dean of the parish of Senterada in the Pyrenees, who had submitted a project to Philip II to found schools in the mountain populations to offset the possible infiltration of Protestant ideas from France. Joseph had met this priest when both were Visitors of several archpriesthoods of the diocese. The idea of the schools was not an invention of the dean; in Europe other writers supported the opinion that education was important for addressing the widespread fraternal clashes, as another way of doing Reformation.

In this sense, the struggle on behalf of an inclusive school was a core objective. With his school, Calassanç intended to promote a new way of understanding the Reform of society. As in all matters, he didn't write treatises or projects in this respect, but rather acted.

The geographic expansion of the Pious Schools has to be understood in the sense of reformation of the society. It wasn't a mere expansion of his work. Each school was a seed of peace for the future, a seed of living together.

As already mentioned, the first house founded outside Rome was in Frascati, very close to the capital. This was the situation when Paul V erected the Pauline Congregation. The year after the papal acknowledgement Joseph inaugurated a house in Narni, in Umbria. Other foundations followed, but were ephemeral because the populations were too small or due to the lack of experience of the founders. However, in these years of the Pauline Congregation a foundation was made for the first time outside the Papal States, specifically in Carcare (Liguria) in 1621.

The expansion occurred once the institution had been erected as a regular order, and with religious living in it for some years. The idea of the founder was to create provinces close to an important city, with a novitiate. The following communities were created with this approach: Genova (1625), Naples (1626), Florence (1630) and Messina (1633), which belonged respectively to the provinces of Liguria, Naples, Tuscany and Sicily, plus the houses close to Rome, which constituted the Roman province.

In 1622, the Pope Gregory XV created the *Congregation de Propaganda Fide*, with the purpose not only of propagating the Christian faith among non-believers but also of working for the pacification and concord in the European countries involved in the Thirty Years War. In Genova Cardinal Dietrichstein knew about the Pious Schools and thought they could be established in populations that were divided by their religious beliefs. Calasanz accepted the request, and in 1631 sent religious for the foundation of a school in Nikolsburg (current Mikulov, in the Czech Republic). Catholic and Protestant children shared their desks in the Pious Schools as a way of confraternity and tolerance. Ladislaus IV, King of Poland, requested piarist religious for his State and a school was opened in Warsaw (1642) and in Podoliniec (1643).

Calasanz wanted to take his schools to his homeland. Pau Duran, bishop of Urgell, requested a foundation and in 1637 Calasanz sent Fr. Melchior Alacchi (Neapolitan, subject of the Spanish crown), who started the building of a house in Guissona. The Reapers' War ("Guerra dels Segadors") and a personal illness forced Alacchi to abandon the project and to return to Rome.

When the Pious Schools were recognized as the Pauline Congregation, they had 15 religious and 2 houses. Thirty years later, in 1646, they had 37 schools and communities and 490 religious. This strong development in few years was one of the reasons of their members' poor formation. Sometimes, even the novices provided lessons because nobody else could do the work.

The issue posed by the "lucchesi" that priests shouldn't dedicate to school works reemerged. The Council of Trent had encouraged the image of priests separated from worldly affairs, angelical, and dedicated to pastoral works: this concept didn't match with the dedication to schools, particularly among the least.

As the two-years formation during of novitiate was the same for clerics and brothers, some of the latter were in charge for teaching first letters. Calassanç emphasized that at least arithmetic should be taught by a priest, because his dignity (very appreciated at that time) favoured the good formation of the students. It seems that the idea of creating two groups had emerged in certain moment, with non-clerics for first letters, and priests for Latin. This division led to some malaise in the communities.

10. CALASANZ ADVOCATES THE INCLUSIVE SCHOOL

In his booklet in defense of the Pious Schools Campanella was ahead of times. In fact, the Calasanctian work couldn't please every one, so open or hidden enemies soon appeared. The schools were leading to a revolution in society, upsetting its hierarchical organization and levelling the distinctions between social classes.

Popes Paul V and Gregory XV were very supportive of the Pious Schools and admired their founder. The Order owes to them its existence: in fact, they issued the decrees of its erection, first as a congregation and then as a regular order.

Their successor Urban VIII (Maffeo Barberini, Florence 1568 – Rome 1644) ruled the Church for more than twenty years, from 1623 to 1644, though having been elected as a transitional pontiff, on a hurry, for fear of the plague that was threatening Rome. This Pope appointed Calassanç superior general for life, but then he suspend-

ed him from this office, suppressed the economic support that the previous popes provided to the schools, and started the procedures to downgrade the order to a congregation without vows. Lights and shades, therefore. A changing personality that of this Pope, as is confirmed by his performance as leader of the Church.

In the first years of his pontificate he became patron of arts, promoter of sciences, and even a friend of Tommaso Campanella and of Galileo. He sought the way to free Campanella from prison, because the dominican had helped him to get free from scruples and mental suffering. However, in 1630 he changed his mind and started to persecute his former friends as if they were enemies.

At that time Calassanç was approaching these two wise men. He hosted Campanella in Frascati, and in Florence he allowed and urged his religious to benefit from the teachings of Galileo whom they assisted day and night. Urban VIII couldn't see with good eyes this attitude of the superior general of the Pious Schools.

Those who were opposed to the work of the Pious Schools took advantage of in the Pope's changed attitude. They were on the watch, as the dominican friar had written in his defense of the Pious Schools. They only needed to find a rationale to act against the Calasanctian institution, and they found it. Just as in the case of Campanella and Galileo.

When in 1630 Calassanç accepted the school of Francesco Fiammelli in Florence, the piarists were given the church of Santa María dei Ricci, in a quarter with a strong activity in arts and crafts. The church was always crowded, so Calassanç sent Fr. Mario Sozzi (Chuiso 1605 – Rome 1643), particularly for hearing confessions. This religious discovered some sexual abuses of Faustina Mainardi, who ruled a residence for young people. Mario managed the case perfectly well, and eventually reported it to the local Inquisition. Doing so he gained the confidence not only of the Inquisitor of Florence but also of Rome, monsignor Francesco Albizzi (Cesena 1593 – Rome 1684). However, as he didn't agree with the religious community of Florence, with which he had frequent clashes, he asked Calassanç to be moved from Florence. He was sent to Narni, but the Holy Office commanded that he should stay in Florence, as it was done. To avoid the continuous

disputes with the community, the Court of the Inquisition ordered the appointment of Mario as superior provincial of Tuscany, which Calassanç implemented in 1642. The requirements of Mario multiplied: he was always asking for more religious, changing those he had, calling those who were far away or committed to special activities. Calassanç had to tolerate these vagaries.

In June, 1642, short after being appointed provincial, he moved to Rome, where he stayed three months. Cardinal Cesarini, protector of the order at that time, suspecting that Mario kept documents that could jeopardize him, commanded an inspection to his cell. Calassanç disagreed, but the cardinal insisted and the order was implemented when Mario was absent. When he came back, he found his cell upside down. He blamed Calassanç for what had happened and reported to the Inquisition. As a result, Albizzi commanded to arrest Calassanç, his assistants and his secretary. So, on August 8, 1642, at mid-day under the hot sun of August, Calassanç and his companions were taken on foot to the Court of the Holy Inquisition. Monsignor Albizzi was at lunch, and then went to rest. The prisoners stayed waiting, without knowing the reason of the accusation. In the meanwhile Calassanç fell asleep, having a good conscience.

The news reached cardinal Cesasini who went immediately to the Inquisition and declared that he was the only responsible of the inspection to Mario's cell. The prisoners were left in liberty and went back to Saint Pantaleon in a carriage provided by cardinal Cesarini. As the Inquisition could never appear to be wrong, the religious were imposed some days of house arrest. For deeds they hadn't committed.

Mario intended to return to Florence, but was exiled by the Grand Duke. In the regular session of the Court of January 15, 1643, in presence of Pope Urban VIII, an apostolic visitation to the Pious Schools was decreed. Calassanç knew what an apostolic visitation meant, surely recalling the visitation performed with Gaspar Juan de la Figuera in Montserrat.

Fr. Agostino Ubaldini was appointed visitor, with the role of superior general. Fr. Mario was named first assistant. Ubaldini resigned, and on May 9 the Inquisition appointed the Jesuit Fr. Silvestre Pietrasanta. Calassanç and his assistants were deprived from their roles

as superiors. On November 10, 1643 Mario died. Two days after, in the oratory of Saint Pantaleon, a letter was read in which Fr. Stefano Cherubini (Rome 1600 – 1648) was appointed superior general, while Calassanç was removed. Cherubini had a bad reputation, and was accused of paederastia. Calassanç had removed him from every relationship with the schools, and had sent him to manage a farm. The Cherubinis, a very powerful family in Rome, couldn't accept such complaints. Some people have blamed Calassanç for having been soft with a paederast, but in this case responsibilities should be attributed to other instances that defended Cherubini and raised him to higher offices. Hundreds of protests arrived to the Holy See against his appointment as superior general, but the Holy See did not hold back.

Some religious did not accept the extreme poverty required by Calassanç, and some brothers requested to be ordained priests. To solve these questions there was no need for an apostolic visitation or a change of superiors that could upset the life of the schools. However, the Holy Tribunal decided to create a Commission of cardinals to address the future of the Pious Schools. A preliminary session was held on August 27, 1643, and the last on February 3, 1646. Urban VIII participated in some of the sessions and was always informed of the decisions that were being taken. During the period between the first and the last session Urban VIII died (June 29, 1644). His successor, Innocentius X (Rome 1574 – 1655), was elected on October 15, 1644. The election of the new pope seemed to contrast the bad news that Calassanç had been receiving from the sessions of the cardinals. However, this hope soon vanished. Calassanç requested an audience with the new pontiff, which was given after several delays, on December 28, 1645. Judging by the laconic phrases of the letters he wrote the following days, he was somewhat disappointed. Some weeks later, on February 18, 1646, he refers to the items that the commission was dealing with, according to what the Pope had told him:

«I spoke with His Holiness comfortably as with anybody else, and I expect to see a successful result for our matters, though they are many people who have great influence with His Holiness and would like to ruin the Order, on the basis of one of these three items: 1) that the Order be only authorized to teach reading, writing and abaqus; 2) that we should dress as Regular Clerics and accept in-

comes; 3) that no solemn vows should be professed in the future, but the Order be a Congregation of simple vows».

The old superior general shows the issues addressed and the possible solutions that the commission of cardinals could take. The first item was undoubtedly the most painful for Calassanç as he had struggled and advocated that all the children had the right to a complete education, that poverty couldn't be an obstacle to have access to higher studies, and that without a gratuitous school for every one there wouldn't be equal rights. To deprive the gratuitous school from teaching Latin was to deny a right of the children. The second item was about the extreme poverty he had advocated so strenuously because he considered it essential to approach the poor, but some religious considered it was excessive and even an obstacle for the educational mission. The reduction to a congregation of simple vows was a step back and a return to the insecure situation that had damaged quite a lot the beginnings of his work.

These reductionist menaces didn't discourage Joseph, who left everything in the hands of God on whom he relied blindly. As we have already mentioned, he requested an interview with the newly elected Innocentius X, trying to focus anew the process. He sought influences that could change the decisions of the commission of cardinals. He called the Congregation de Propaganda Fide, that supported the Calasanctian work and defended the positions of Calassanç. He obtained the intercession of the Kings of Spain and Poland, of the Grand Duke of Florence and many other figures that considered that in their territories the Pious Schools were providing an essential and invaluable service on behalf of the society and the Church. He wrote a memorial addressed to the commission. Other piarists followed his example with memorials to the commission, to some cardinal in particular or to the Roman authorities (documents XI, XII, XII, XIV). Calassanç has not been a «man of patience» as sometimes we have showed him: he struggled with his weapons advocating the rights of the children.

All was in vain. The commission—or some of its members—had already taken a decision from the first moment and only tried to justify it. On February 3, 1646 the last session of the commission was held, and the decisions were forwarded to the Pope. On March 16, 1646

Innocentius X ratified the decisions of the commission with the issuance of the brief *Ea quae pro felici*. The order became a Congregation without vows, no new members could receive the habit or profess, they were subject to the local bishops and limited to the teaching of the first letters. A mortal blow. Without new members, the order would extinguish over time, slowly suffocating to death. The right of all the children to a complete education was denied.

The king of Poland did not authorize the publication of the brief, so that in that country the Pious Schools remained unchanged. Municipalities requested the piarists to continue with their schools; the families defended the religious and continued to send their children. Most of the bishops didn't intervene in the communities but left them work as before. All the religious continued to recognize Calasanz as their superior general and communicated with him. While he had strength he continued to animate, and requested his religious to be confident in God and in Mary who couldn't abandon the work they had inspired.

Fr. Joseph of the Mother of God died in Saint Pantaleon House on August 25, 1648. His death was not an end; his physical disappearance provided his faithful followers with new hopes that from heaven he would intercede for the restoration of the Pious Schools.

The downgrading of the order to Congregation without vows was a unique fact in which some anomalies were identified. First, it is surprising that all the procedures had been managed by the Inquisition and not by the Congregation of Regulars, which is relevant in these matters. There were no issues regarding faith, so there were no reasons for the engagement of the Inquisition.

The order had not been suppressed because it would have meant a serious issue for the Holy See, that would have had to take care of the buildings and provide for the destination and maintenance of the religious. It was decided to abandon the order to a slow end by itself, without any expenditure for the Holy See.

We could ask ourselves for the reason of this ecclesiastical attitude against the work of the Pious Schools that was so much praised by kings and peoples. Campanella had envisaged these attitudes ten

years before (document XIX). We have also seen how Urban VIII shifted from an open position at the beginning of his pontificate to a closed position at the end. During his whole lifetime, this Pope had been suffering unidentified fears, including early death, invisible enemies, scruples. Thus, he surely saw in the Pious Schools a threat to his power, a power that Bernini expressed with the tomb constructed in his honour in Saint Peter's Basilica, with Urban VIII in the top of a pyramid. He could not tolerate that some religious could shake him from his pedestal.

The strictness with which Calassanç applied the extreme poverty could have led to the suspicion of a Jansenistic position, that Urban VIII persecuted obsessively. The defense of the Pious Schools by some kings because of the good they were doing in their countries led some people to fear that these sovereigns could use the piarists as spies or informers. The Papal States were in war (Castro in Italian lands), and it was necessary to protect their security. His fearful and untrusting nature could have led Urban VIII to yield to these suspicions and to knock out the innocent Pious Schools, thus stepping on the rights of the children.

11. REHABILITATION OF CALASSANÇ AND OF HIS WORK

The downgrading of the order to Congregation without vows discouraged some religious who, leveraging on the possibility of transferring to another order or to the diocesan clergy, left the order in which they had professed. A good number remained faithful to their commitment and continued to work in the education of the childhood in the schools. Neither the downgrading of the order nor the death of Calassanç destroyed the work. The confidence of the founder nourished the hope for better times.

Immediately after the death of Calassanç, the communities were informed and went to venerate him. Fearing the Inquisition, the piarist community hesitated on what to do with the corpse, so they opted for private funeral rites. When the next morning they were taking the corpse to the church of Saint Pantaleon, a child recognized him and started to shout «the Saint!, the Saint!». The news spread all over the city and the people went to the temple. In the evening, when most had

left the temple, the religious closed the doors and as soon as possible, on August 26 during the night, they buried the corpse in the church.

The brief that declared the reduction of the order was read, even by those who had promoted it, with an open and favourable attitude towards the Pious Schools: for example, novices continued to be admitted though without profession of vows. Ten years later, in 1656, pope Alexander VII restored the Pious Schools to the status of a Congregation with simple vows, and in 1669 the new pontiff Clement IX raised again the Congregation to the status of an order with solemn vows. The storm had passed.

Immediately after Joseph's death, his process of beatification initiated with the recollection of dates, writings, memories. But procedures took an eternity: only a century later, due to Pope Benedict XIV's personal devotion, he was recognized as blessed. This same pontiff ordered the laying of his image in Saint Peter's Basilica in the Vatican. On July 16, 1768 pope Clement XIII canonized him. On August 25, 1848 Pius XII proclaimed saint Joseph Calassanç Universal Patron of all the Christian popular schools in the world.

The states gradually recognized he rights of all the boys and girls to receive an equal education, as ofically acknowledged in 1924 through a Declaration of the Assembly of Geneve, approved by the General Assembly of the United Nations with the Resolution 1386 on November 20, 1959.

The piarists rejoiced with these resolutions, and Calassanç surely applauded from heaven. Unfortunately, however, many boys and girls continue without education or with an education that doesn't train them for earning an honest living. The Calasantian ideal or utopia continues to be valid.

12. THE PIOUS SCHOOLS AFTER THE FOUNDER

The piarists that lived in the time of the founder supported the schools notwithstanding the challenges that the reduction of the order entailed. As the founder, they believed in the project and placed their lives in the hands of God while dedicating themselves to the education of the children.

The second half of the seventeenth century was a period of consolidation and modest development. Some changes were introduced that favoured the studies of the juniors, with a specific curriculum. The General Chapters decreed the necessary rules for the regularization of the communities. The extreme poverty was softened. In accomplishment of Calassanç' desire to see his work established in the land in which he was born and where he had dedicated many years of his priesthood, in 1683 was founded in Catalonia the house of Mojà, the first in the Spanish peninsula, as Naples, Sicily and Sardegna, which also belonged to the Spanish crown, had already Pious Schools at the time of Calassanç.

During the eighteenth century, the expansion of the Spanish peninsula was very significant, with three provinces created at the end of the century. The "light century" provided the order with eminent learned religious—Konarsky, Corsini, Scío—who shined among the sages. In this century the Pious Schools started to run boarding schools, to accept parishes, and some religious became bishops.

The XIX century was marked by wars in most of the states in which the Pious Schools were established. The political change brought about by the French Revolution of 1789 affected the order. It suffered suppressions in several states, its schools were confiscated by the state in some places, some goods were seized, the teachers, including the piarist teachers, were requested academic titles, the governments took over the teaching, and some religious were exiled under obligation or inducement. The Pious Schools struggled to adapt to the new times. The Order was officially established in America with the foundation in Guanabacoa (Cuba) of a teachers' training college and of a school in Camagüey. Subsequently, there have been attempts in Chile, Argentina, Mexico, El Salvador and Panama, not always successfully. A sad event of this century was the separation from Rome of the Spanish provinces, which constituted a separate vicariate, and of the provinces of Central Europe, which remained subject to their respective authorities without links with the Roman mother house.

During the XX century the order was reset, with the reunification of the provinces. The geographic expansion has been significant, with the presence in many countries. At the end of the century the

Pious Schools were present in most of the states of America; in 1963 a house was opened in Senegal, followed by others in Equatorial Guinea, Cameroon, Gabon and Côte d'Ivoire. The piarists arrived in Japan, India and Philippines. The communist domination in some European states forced the piarists to find the ways to survive and to continue their educational mission without the traditional schools. Many religious had to leave the Central Europe's provinces and established in the United States of América, where they founded new schools and started the current new province. In Spain, the religious persecution of 1936-1939 caused the martyrial sacrifice of more than two hundred religious, fourteen of whom have been beatified.

The XXI century started with new geographic expansions for America (Peru), Africa (Republic of the Congo and Mozambique), Asia (Indonesia and Vietnam). Education relies increasingly less on the schools, and that is why the Pious Schools are searching new areas of social action to help those who in the traditional school do not find or have not found the means to join the labour world. Pastoral activities have also multiplied according to the countries.

13. THE DOCUMENTS THAT WE TRANSCRIBE

Throughout this introduction we have been indicating the documents written by Joseph Calassanz, noting the motivations that moved him in each case.

The style of the documents is very heterogenous, depending on the motivation and the circumstances. Some are cold hearted, others distil energy. The letters are laconic, short, suggestive: in some occasions they require a knowledge of the context and of the persons involved.

The key ideas on the rights of all the children to education are found in the memorials to cardinal Tonti and to the commission of cardinals: those are the most strong and warmful.

We hope the reader and scholar of these documents adhere to the Calasanzian utopia of seeing all the boys and girls having a school where to be educated and become free.

CHRONOLOGY

- 1557: Joseph Calassanç Gastó was born in Peralta de la Sal.
- 1568: his parents take him to Estadilla to study Latin in the Convent of the Trinitarians.
- 1571: at 14 years of age he manifests his will to become a priest.
- 1571-1574: he studies Arts and Philosophy in the University of Lleida.
- 1574-1578: he studies Law in the University of Lleida.
- 1575/04/17: in the shrine of Sant Crist de Balaguer he received the clerical tonsure.
- 1578-1579: first course of Theology in Valencia.
- 1579-1580: second course of Theology in Alcalá de Henares.
- 1580: his mother and his brother Peter pass away.
- 1581-1583: he ends Theology in the University of Lleida.
- 1583/12/17: ordained a priest in the Sanauja palace-castle by bishop Hugo Ambrosio de Montcada.
- 1584/02/10: in Barbastro, at the service of bishop Felipe de Urríes.
- 1585, September-October: Calassanç drafts the documents relating to the reformation of the Augustine Friars of Aragon.
- 1585/-1586: accompanies the Apostolic Visitor La Figuera to Monserrat.
- 1587-1589: becomes secretary of the cathedral chapter and master of ceremonies of the cathedral of La Seu d'Urgel.

- 1589/02/03: resides in the episcopal palace at the service of bishop Andreu Capella.
- 1589-1591: appointed official or archpriest of Tremp; visitor, together with Pere Gervàs de las Eres, of the archpriesthoods of Tremp, Sort, Tirvia and Cardós.
- 1591, December: he resigns all his appointments in the bishopric.
- 1592/02/27: in Rome.
- 1592/05/16: he starts living in Colonna Palace.
- 1596, September: the first Discalced Carmelite Friars reach Rome and Calassanç contacts them.
- 1597, Autumn: he founds the free school for everybody in the parish sacristy of Santa Dorotea in Trastevere.
- 1599, Summer: he transfers the school to Piazza del Paradiso.
- 1600: he refuses the canonry of Seville.
- 1601/07/01: he applies as candidate for president of the Confraternity of the Christian Doctrine, but is not elected.
- 1602: the Pious Schools settle in Vestri Palace.
- 1612/10/16: Calassanç takes possession of the house of Saint Pantaleon.
- 1614/01/14: Pope Paul V signs the brief *Inter pastorales officii* regarding the union of Lucchesi and Piarists.
- 1616/08/26: Calassanç moves to Frascati and founds a second school.
- 1617/02/15: Pope Paul V's brief *Ad ea per quae* creates the *Pauline Congregation of the Poor of the Mother of God of the Pious Schools*.
- 1617/03/25: Calassanç and 14 companions receive the habit of the new Congregation.
- 1618/03/18: religious profession of Joseph of the Mother of God, former Joseph Calassanç Gastó.
- 1620/10/00: Calassanç goes to Narni to write the Constitutions.

- 1621/11/18: Pope Gregory xv signs the brief *In supremo Apostolatus*, raising the Pious Schools to the status of a regular order with solemn vows and appointing Calassanç superior general.
- 1622/01/31: Pope Gregory xv approves the Constitutions.
- 1622/04/20: Calassanç and his companions profess solemn vows.
- 1641/04/15: Second General Chapter in which Calassanç intends to submit the Declarations.
- 1623: creation of the province of Liguria.
- 1626: creation of the province of Naples.
- 1630: creation of the province of Tuscany.
- 1630: inauguration of the Nazarene school in Rome.
- 1633: creation of the province of Sicily.
- 1634: creation of the province of Germany.
- 1638: foundation project in Guissona.
- 1630/05/00: Piarists start classes in Fiammelli's old school in Florence
- 1641: processes against Piarists of Florence. The community is subject to residential detention. The Holy Office discontinues the process.
- 1642/08/08: Calassanç and his Assistants are imprisoned by the Holy Office.
- 1643/03/04: Fr. Agostino Ubaldini is appointed Apostolic Visitor.
- 1643/05/10: Fr. Silvestre Pietrasanta appointed new Apostolic Visitor.
- 1643/09/27: First of four sessions of the commission of cardinals regarding the Pious Schools.
- 1646/05/16: Brief related to the reduction of the Pious Schools to the status of religious Congregation without vows.
- 1648/08/25: Joseph Calassanç of the Mother of God passes away.
- 1655/01/24: Pope Alexander vii issues the brief *Dudum felicis recodationis* by which the Pious Schools turn back to the status of Congregation of simple vows.

1669/08/18: Pope Clement IX issues the brief *Ex iniuncto nobis* by which the Pious Schools turn back to the status of an order with solemn vows.

1748/10/23: Pope Benedict XIV beatifies Joseph Calassanç.

1767/07/16: Pope Clement XII canonizes the Founder of the Pious Schools.

1948/08/25: Pope Pius XII declared Saint Joseph Calassanç Universal Patron of all Christian popular schools in the world.

BIBLIOGRAPHY

Archivio della Confraternita delle Stigmatate (ACS), Rome.

Archivium Generale Scholarum Piarum (AGSP), Rome.

Biblioteca Nazionale de Palermo (BNP), Palermo.

Bullarium Religionis Scholarum Piarum (1899). Madrid: Tip. San Francisco de Sales.

CALASSANÇ, J.: *Alcuni misteri della vita e passione di Cristo Signor nostro. Da insegnarsi alli Scolari dell'infimi Classi delle Scuole Pie*. Roma: Imp. Paolo Moneta, 1601.

–*Documents fundacionals de l'Escola Pia*. Edited by Joan Florensa. Vic: EUMO, 1998 (Textos pedagògics; 37).

–*Textos sobre educaci3n*. Edited by Joan Florensa. Madrid: Biblioteca Nueva, 2016 (Memory and Criticism of Education. Classic Series; 33).

–*Constitutiones Religionis Clericorum Regularium Pauperum Matris Dei Scholarum Piarum* (1795). Barcelona: Imp. Francisco Suriá y Burgada, 1795.

CUEVA, D: *Calasanz. Mensaje espiritual y pedag3gico*. Madrid: ICCE. 2nd.ed. 2006.

«Documenti fondazionali delle Scuole Pie», an offprint included in *Ricerche* (Rome, 1996) 47.

Epistolario di San Giuseppe Calasanzio. X volumes, Rome: Editiones Calasancianae, 1950-1099.

ERTO, M.: «Libro apologetico contro gli avversari dell'Istituto delle Scuole Pie / Liber apologeticus contra impugnantes Institutum

- Scholarum Piarum», in *Bruniana & Campanelliana*, Pisa-Rome, Fabrizio Serra, 2015. Supplementi, XL, Materiali 8, p. 255-318.
- FAUBELL, V: *Antología pedagógica calasancia*. Salamanca: Pontifical University, 1988. (Biblioteca Salmanticensis, Estudios, 109)
— *Nueva antología pedagógica calasancia*. Salamanca: Publications of the Pontifical University of Salamanca, 2004 (Educationis enchiridia. Studies of the Faculty of Sciences of the Education; 4).
- FLORENSA, J.: *Josep Calasanz, ni més ni menys que un mestre d'escola*. Tarragona: El Mèdol, 2008 (Fòrum; 43).
- GARCÍA-DURAN, A.: «Un catecismo infantil calasancio», in *Analecta Calasanciana*, XXV (Salamanca: Order of the Pious Schools, July-December, 1983), 50; 547-560.
- GINER, S.: *San José de Calasanz: Maestro y Fundador. Nueva biografía crítica*. Madrid : Biblioteca de Autores Cristianos, 1992 (BAC maior; 41).
— «Constitutiones Scholarum Piarum et commentarium», in *Archivum Scholarum Piarum* (Rome, 2002), 51-52; 3-254.
- GRENDLER, Paul F.: *La scuola nel Rinascimento italiano*. Bari: Laterza, 1991.
- «Istruzione per i Maestri», en *Archivum Scholarum Piarum*, V (Rome: Apud Curiam Generalitiam, 1940), 32.
- LECOINTRE, C.: «Caspar Schoppe et les Ecoles Pies: un exemple de collaboration scientifique et pédagogique au 17' siecle», en *Archivum Scholarum Piarum*, IX (Rome: apud Curiam Generalitiam, 1985), 275-306.
- LECEA, J.M.: «Declaraciones de San José de Calasanz a las Constituciones primeras de las Escuelas Pías», in *Analecta Calasanciana* (Madrid: Order of the Pious Schools, 1983), 50; 561-631.
- LESAGA, J.M.; ASIAIN, M.A.; LECEA, J.M.: *Documentos fundacionales de las Escuelas Pías*. Salamanca: Ediciones Calasancias, 1979.
- LÓPEZ, S.: *Documentos de S. José de Calasanz*. Bogotá: Calasancia Latinoamericana, 1988.

- MARAGHINI, Maria Pia: «Il fenomeno abachistico a supporto dei cambiamenti socio-economici. Arezzo tra il XII ed il XVI secolo», in *Pecunia*, (July-December, 2011), 13, 25-58.
- MONCALLERO, G.L., LIMITTI, G.: *Codice Calasanziano Palermitano*. Rome: Ateneo, 1965.
- NICHT, G.: *Documenta spiritualia ex epistolis S. Josephi Calasantii a Matre Dei...* Tutin: Imp de J.B. Paravia, 1887.
- PELLICCIA, G.: *La scuola primaria a Roma dal secolo XVI al XIX. L'istruzione popolare e la catechesi ai fanciulli*. Rome: Edizioni dell'Ateneo, 1985.
- PICANYOL, L.: «Liber Apologeticus», en *Ephemerides Calasantianae* (Rome, 1932), July-August, 4, 170-177; September-October, 5, 217-223; November-December, 6, 258-263.
- «Tria Pia Exercicia a S. Josepho Calasantio concinnata», in *Parva Bibliotheca Calasantiana*, 2 (Rome, 1933), 5-10.
- «Documentum princeps paedagogiae Calasantianae», in *Archivum Scholarum Piarum* (Rome: Apud Curiam Generalitiam, 1948), 3, 46-51.
- *Le Scuole Pie e Galileo Galilei*. Rome: Piarist Fathers of St. Pantaleo, 1942.
- *Florilegio calasanziano: saggio di massime, brandi e lettere scelte estratti dall'epistolario di S. Giuseppe Calasanzio*. (Rome: Editiones Calasantianae, 1957. Translated into Latin in 1958).
- POCH, J.: «San José de Calasanz, Oficial Eclesiástico de Tremp (1589-1591)», in *Analecta Calasantiana* (Madrid 1960), 4; 271-356.
- Positio super virtutibus Petri Casani*, Rome: S.C. pro Causis Sanctorum Officium Historicum, 1982.
- PUJOL, P.: «Sant Josep de Calasanz, oficial del capítol d'Urgel» in *Obra completa*. Andorra: Editorial Andorra, 1984; 272-338.
- «Selecta ex autographis S. Josephi Calasantii scripta», in *Archivum Scholarum Piarum*, III (Rome: Apud Curiam Generalitiam, 1938), 32-41; IV (1939) 37-48.

Sancti Josephi Calasanctii scripta. Letters and other Calasanctian documents digitalized...scanned from original, transcribed and translated into several languages. In internet

SANTHA, G.: *San José de Calasanz: obra pedagógica*. Madrid: Biblioteca de Autores Cristianos, 1956 (BAC; 159)

— «Nova quaedam documenta nuper in Archivio Secreto Vaticano reperta», in *Ephemerides calasanctianae* (Rome, junio 1960), 6, 186-204.

— *Epistolae ad S. Iosephum Calasanctium ex Hispania et Italia. 1616-1648*, vol. 2, Rome: Editiones Calasanctianae, 1972.

— *Epistolarium coaetamorum S. Josephi Calasanctii 1600-1648*. Rome: Editiones Calasanctianae, 1977.

TOSTI, O.: «Giovan Francesco Fiammelli e l'intruduzione degli scolopi in Firenze», in *Archivum Scholarum Piarum*, XIII (Rome: apud Curiam Generalitiam, 1985), 24-25, 3-67.

— *Diclarazioni circa le nostre Costituzione, Regole e Riti comuni*. (Rome: apud Curiam Generalitiam, 1989); 113-194 (Monumenta historica Scholarum Piarum).

VILÀ, C.: *Fuentes inmediatas de la pedagogía calasancia*. Madrid: Consejo Superior de Investigaciones Científicas, 1960.

— «Las Escuelas Pías seglares», en *Archivum Scholarum Piarum*, (Rome, 1983) 14; 222-225.

— «Constituciones de la Congregación Paulina. Texto original de Narni», in *Archivum Scholarum Piarum* (Rome: Apud Curiam Generalitiam, 1985), 17; 1-62.

TEXTS ON EDUCATION

1. BRIEF REPORT ON THE METHOD USED BY THE PIARIST FATHERS (C. 1610)

Brief report on the method used by the Piarist Fathers to teach poor students – usually more than seven hundred - not secular subjects but also the holy fear of God.

Regarding reading and writing

1. In reading there is a class for the little ones, in which they learn the sign of the cross and how to pronounce the words syllable by syllable. As the usual number of students in each class is more than sixty or seventy, a poster with big letters is placed on the wall. The teacher indicates each letter with a pointer and calls them by their name while the kids repeat them over and over again. The most clever ones are noticed immediately. For those who start spelling well first, there is another poster with syllables in big letters and some easy words. Once they complete this, they pass to the next class.
2. Here they learn how to read the Psalms. The number of students will always be seventy. They are in class two hours and a half in the morning and the same in the afternoon. The teacher and the students enter the classroom when the bell sounds; the teacher says the prayer and then the students look over the lesson. Each student reads six or eight lines. When all have read their part, and there is still time, they repeat by heart the words of the Psalms, syllable by syllable, noticing their number and how they are set,

until the bell rings and the class ends. The students correct each other and the most diligent are rewarded with a picture. In the afternoon, after each student has read his part, the principles of the Christian doctrine are taught in loud voice as well as the prayers. Once classes are ended and the prayers are said, the students are sent home. Every four months, a general examination is held in all the schools: students found to have improved pass to the next class. So those who have studied the Psalms, go to the next class, namely the seventh.

3. In this class, reading is taught with regular books, such as the book of virgins, the Christian doctrine and other spiritual books in clear characters. As students will be about 130, the class will be divided into two groups, always separating the most diligent in a higher class called the sixth. In these two classes, when they finished reading the regular books, they are engaged in competitions, reading difficult words and abbreviations, which will be very helpful for the next class of handwriting. In these two reading classes, as well as in the other higher classes, students are divided into opponents and officials. Who reads better a book randomly opened by the teacher is appointed Emperor, and has the privilege of gracing during one week two or three of his companions dispensing them from punishments. The most diligent in this high class of fluent reading pass to the writing class, called the fifth.
4. Here the number of students is about 140, with two teachers. In the morning, the task is to read clearly and to count by heart. This morning session is divided into three groups or orders: the first group is composed by those starting the writing class; the second group, by those to be employed, and are taught abacus all the morning according to their capacity; the third group, by those who want to continue with letters and will learn by heart the nominatives. In the afternoon, teaching is on writing fluently, so that within three or four months those with a good pulse reach a sufficient level of calligraphy.
5. From this class students pass to Arts, or lower class of Grammar, called the fourth class. In this class, the declensions of simple and

compound words are taught, as well as conjugations, agreements and tenses of verbs. As in the other classes of Grammar, this class is divided into two groups: Romans and Carthaginians, or Pious/Angelicals, or Knights/Princes, or Quick Legion/Flourishing Legion. In these four classes, the first morning duty is to recite by heart six or eight questions of the Christian doctrine. When students are well trained in agreements and in distinguishing between active and passive words in a sentence, they pass to the third class.

6. Rules of active and passive verbs are taught, and if this teaching finishes before the time of examination, it continues with the intransitive verbs, etc. In this same class, every morning the exercises or “*Diálogos de Luis Vives*” are explained. From this class they pass to the second class.
7. In the second class the rules of personal and impersonal verbs and the local adverbs, etc. are explained. Every morning: comments are made on the Family Letters of Cicero. At the end of the year, from this class they pass to the Roman College. When examinations are held in the schools, they pass to the first class, where they are taught gerundes and participles and the rest of the Grammar through Humanities and comments on Cicero’s *De Officiis* and Virgil. Hence some students pass to Logic, others become religious, others study Humanities in the Roman College, some going to the first class, others to the second one.
8. Students will be given paper, a pen and ink, because experience shows that they do not benefit as they should if they these items. And nobody will be received if the parish does not certify that he is poor, and nobody can give anything to the teacher, not even as a sign of affection, if not authorized by the prefect.

Regarding piety

1. Regarding spiritual matters, students are taught as follows. Every morning, at the call of the bell they gather in the Oratory to invoke the Holy Spirit, say the Litanies of the Virgin and hear mass.

2. Once a month all the students go to confession. The day before, they are taught on how to do it well.
3. Who already made the first communion, will receive it every first Sunday, and the most devout every Sunday. Others, every fifteen days. All are taught on how to receive communion fruitfully.
4. On Sundays and feast days they gather in the morning in the oratory and start with some spiritual reading; then, they attend some exhortation. Subsequently, the elder sing the Little Office of Our Lady in two choirs, with the assistance of the workers. Finally, they hear mass and go home.
5. Every Tuesday and Saturday afternoon, after school we have half an hour of spiritual exhortation in the oratory for all the elder students, and in another oratory or department for the little ones, each group according to its capacity.
6. Everyday, from the beginning of the class till the end of the school, nine students stay in continuous prayer assisted by a learned priest who instructs them how to pray; it lasts half an hour and are substituted by other nine students. The intentions of the Prayer are: the exaltation of the holy Roman Church, the extirpation of heresies, the union of the Catholic princes and, in particular, the benefactors of each school. By order, all the students attend this prayer, starting from the first to the last class.
7. Honesty requires special care, by strictly avoiding all the occasions. With diligence and the frequency of Sacraments, and counting with the grace of the Lord, students are kept in great purity, and a great number of them enter a religious order when they reach the age.
8. A list of spiritual exercises to be done at home is shown in a public place so that every student can copy it, as well as the way of examining the conscience, and the morning acts of the theological virtues and of the rest of the virtues.
9. There are also some rules signed by the prefect, that shall be followed by all the students, and are the following:

- No student is authorized to take relatives, neighbors or other students to the school without the license of the prefect.
- Every student must go to confession at least once a month, and those who already received first communion shall receive communion all together once a month in the oratory of the school.
- Every morning all must arrive at school in time for hearing mass in the oratory.
- Every Sunday and feast day all shall go to the oratory, under penalty of expulsion from the school to those who disobey.
- All ought to obey to their relevant prefect and teacher, and to be respectful towards the rest of the staff.
- When one class has to go to the continuous prayer, they shall go in time and in order.
- All the students should be modestly at school and in silence. They should not go from one school to the other, nor the elder students engage with the little ones.
- They should not despise or molest anybody, nor be scandalous or immodest in the street, nor walk into the houses.
- After 11:30 p.m. students are forbidden to stay at school under any circumstance.
- No student may take to the school any kind of weapons, knives, penknives, as well as inkhorns or any such thing.
- Students must not fight or punch, nor use bad or offensive words, fowl language, insults or accusations.
- No student may leave the class without his teacher's permission.
- Students must not stain walls, seats, windows, doors, or the chair, nor write on them or scratch them with a penknife.
- Everybody should abstain from reading dangerous or dissolute books; who is found with such books will be severely punished.
- Finally, they must not go to public shows, comedies, chatterboxes, games and any such thing, nor take part in public recitations without the prefect's permission.

Rules for the staff

1. The staff must obey the decrees of the Congregation; those who disobey will be dismissed as appropriate.
2. The staff other than priests shall receive holy communion every Sunday in the oratory and hear mass every day.
3. They shall be present during mental prayer and in the other common exercises.
4. When the bell rings, they shall go to the classrooms to work according to the students' capacity, not being biased towards anyone, but equitable towards everybody; and not caressing any student in particular.
5. They should ensure that their students go to confession at least once a month, teaching them the right way of receiving this sacrament; and that the elder go to communion in the oratory, teaching them how to receive communion more fruitfully.
6. Outside the schools, they shall not engage separately with any student.
7. They shall not ask or receive anything from the students or their parents, not even in sign of gratitude, without previous permission of the prefect and for the community's profit.
8. For punishing the students, they should do it with a slap or with a whip over their clothes; if a greater punishment is required, the student shall be sent to the prefect.
9. No worker should go to any student's home without the prefect's license.
10. No worker must leave the house without the prefect's license or, in his absence, the eldest priest's license.

2. REGULATIONS AND SCHEDULE OF WORKERS (1603)

1. During the months of May, June and July, when the bell of the Roman College rings at 10:30 a.m., workers get up at the sound of the school's bell at eight o'clock with half an hour to dress and make the bed.
2. At 8:30 they all gather in the oratory for half an hour of mental prayer, followed by another half an hour of ordinary exercises, and at 9:30 they say Prime and Tierce in about fifteen minutes.
3. At 9.45, mass of those who have to leave for the schools; those who must say mass for the students, and after class, may go out to take fresh air and recreation and will come back at the sound of the Roman College's bell.
4. They start the School at eleven o'clock at the sound of the bell, and each one performs his work for two hours and a half, according to what is commanded by the Congregation and recalled by the Prefect.
5. At 01:30 p.m., lessons finish and the four classes of the ground floor will go in order to the oratory to hear mass, and everything shall end at 02.15 p.m. The mass for the Students of upstairs may start at 12:30.
6. At 2:15 p.m. they gather fifteen minutes for Sext and None.
7. At 02:30 p.m. they go to lunch; after the blessing there is the reading of a spiritual book during fifteen minutes, followed by a time in silence until the Prefect gives the sign to speak about the reading, or any other subject, with politeness and without quarrelling. At table they may be three-quarters of an hour; after the thanksgiving, they go to recreation until 04:00 p.m. (about 45 minutes).
8. At 4:00 p.m. they go to their rooms for three hours, till 07:00 p.m., when they gather for Vespers.
9. At 07:30 they go to classes at the sound of the bell until 10:00 p.m. Once the Students leave the school, those who need it most may go to recreation until 11:00 p.m..

10. They gather at 11:00 p.m. for Compline and half an hour of mental prayer; after their exercises, they go to the table at 00.15 a.m.. Supper lasts half an hour, till 00.45 a.m., during which there is the reading of a spiritual book followed by a time in silence.
11. At 00.45 a.m. ...spiritual conversations till the bell rings at 02.00 a.m., when all go to their rooms to sleep.
12. With changes occurring in the hour of the [Roman] College's bell, this schedule will vary accordingly.

Original: BNP, Cod. Cal. Pal., post 1767, cc. 1, 1v-3v
 Transcription: MONCALLERO, G.L., 1965, 73-75;

3. RULES FOR THE ADDITION OF THREE, FOUR OR FIVE FRACTIONAL NUMBERS

For adding three, four or five fractional numbers, first multiply the denominator of one number by the other till the last, and the product of all of them is the common denominator, which is divided by each particular denominator; the result is multiplied by the particular numerator, and the product will be the numerator that is placed on top. For adding these numbers, add the numerators, and the result is joined by the common denominator placed underneath.

Original: AGSP: Reg. Cal, 12, 15, p. 159, nota 8

4. ORGANIZATION OF A SCHOOL WITH TWO CLASSROOMS (1621)

October 15, 1621

To Fr. Superior of Moricone

As there are only two classrooms with two teachers, the following arrangement may be observed:

1. Teachers should not have other job outside the classrooms, if they want students to learn. Divide the classrooms in two groups: all the students of spelling, reading, writing and abacus, in one classroom, those of spelling in one place, those of reading in another place, and still in other place those of writing and abacus. When the students learn to write quite well, and after consulting with their parents, they should pass either to abacus, or to grammar. In the abacus group, they should at least learn to add and subtract with certainty.
2. The other classroom, where are those who learn Latin, shall be divided into three groups. In the first group, those who learn by heart declensions and conjugations of nouns and verbs, and make agreements. In the second group, those of middle age who study Latin until the impersonal verbs, including Cicero's Selected Epistles, and simple rules of grammar, including rules of impersonal verbs. In the third group, the eldest who study all the rules and the Epistles. Several authors will be explained, according to the students' capacity. Every morning, all the Latin students repeat by heart half a page of the Christian Doctrine, [declining] a noun with an adjective of different declensions, and sometimes compound words as «pater familias prudens», «respublica nobilis», etc. and Cicero's or another author's lesson. In the afternoon, they repeat by heart the grammar rules, a verbal mood, and some other author, according to the teacher's view; in order to assist the two lower groups, the teacher will send a Latin student to give the lesson during one hour; and while the eldest teach Latin, the teacher will explain the lessons to the backward students, according to their capacity; motivating them with awards, giving them the privilege of not being punished while "invested as emperors", and giving two or three indulgences to students who deserve to be punished

All the students should go to confession once a month, and the eldest should go to Communion, and in the feast days all should attend the Christian Doctrine.

Keep a book in which you note down, in the morning and in the afternoon, those who do not attend classes, to be able to prove that

if those not attending school do not learn it is not the teacher to be blamed.

At the end of the classes, all say the Litanies of the Blessed Virgin Mary; the classes start with the prayer of St. Thomas, or any other, and the prayer «Angel of God...»

Original: AGSP: Reg. Cal. N, 52
Transcription: *Istruzione*, 1940, 32

5. REPORT ON THE PIOUS SCHOOLS (1622)

1. The Pious Schools' Institute was founded in Trastevere, in the Church of Santa Dorotea, next to Porta Settimiana, by several secular members of the Christian Doctrine, including the still alive Joseph Mother of God, a native of Peralta de la Sal, diocese of Urgell and Kingdom of Aragon and, given that initially both rich and poor children were instructed, Joseph obtained that only the poor be instructed, as they had nobody to give them the rudiments of teaching.
2. At the beginning of the last Holy Year 1600, the schools were moved from Santa Dorotea to the center of Rome, to a small house next to the Paradiso Hostel, for which a rent of 56 escudos per year was paid. However, as the number of students was greatly increasing, it became necessary to rent for 100 escudos per year another house in the neighborhood, attended by 500 students; the schools continued to work in these two houses for about two years. And as the number of students was increasingly growing, they needed a larger house, beyond Sant'Andrea della Valle, where the Theatine Fathers have their reception, and paying 200 escudos per year. Bishop Vestri, the owner of the house, notified Pope Clement VIII, who gave cardinals Baronio and Antoniano the order of visiting the schools and informing him in detail, as they did. Accordingly, the Pope commanded his Almoner Jerónimo Brusco to pay each year the rent of 200 escudos, as he actually did the two last years of his life. And with the purpose

of improving the organization of the schools, with greater advantage for the poor students, once in Rome Joseph of the Mother of God was unanimously elected Superior, who with the favor of God supported the work through 1617, with the aid of secular collaborators who were free from other commitments. After being trained in teaching, many of these collaborators sought to work by their own, as in the Pious Schools they only received board and lodging.

3. Since 1603, the work was supported of an old venerable man (110 years old) of great spirit who for more than 40 years had run in Rome a school of Grammar and Humanities and has worked, and is still working, in the school with the energy of a young man, with great profit of the students. His name is Gaspare Dragonetti, native of Leontino in Sicily.
4. From the house of the Fathers of Sant'Andrea della Valle, the Pious Schools moved on November 1, 1605 to Piazza San Pantaleo, to Mr. Octavio Mannini's house, paying a rent of 350 escudos, where they stayed 7 years. Pope Paul V, of happy memory, always helped to pay the rent, and on May 31, 1612 Abbot Glicerio Landriani, a Milanese, joined the Pious Schools with other five companions; on July 2, 1617, he received the habit of the Congregation of the Pious Schools, and on February 15, 1618, at 06:00 p.m. he passed away in concept of holiness.
5. On October 10, 1612, through Fr. Domingo [Ruzola] of the Scala, a palace was bought from Mr. Torres for 10,000 escudos; the house belonged previously to Mr. Mutti, with three or four stores in the underground, for which an interest of 6 percent was paid. Cardinal Giustiniani, of happy memory, who as Protector of the work used to grant 10 escudos per month, ordered to give 2,000 escudos to Torres, and assumed the payment of the interests, providing that after his death such obligation should pass to his heir. From the legacy of 6,000 escudos left by cardinal Lancellotti, 4,000 were paid in several occasions to Torres.
6. On January, 1614, with the intervention of cardinal Giustiniani and Fr. Domingo of the Scala, the Fathers of the Pious Schools

and those of Santa Maria «in Portico» were unified through an Apostolic Brief in order that the ministry of the schools were exercised more carefully.

However, as the Fathers of Santa Maria «in Portico» were not willing to engage in the schools ministry, on account of the poverty required, Pope Paul V, of happy memory, revoked the above Brief that had been granted to the Fathers of Santa Maria «in Portico» and erected a new Congregation of the Poor of the Mother of God of the Pious Schools, (Order of Poor Clerics Religious of the Mother of God of the Pious Schools) with simple vows of obedience, poverty and chastity, appointing as its Superior Fr. Joseph of the Mother of God, through an Apostolic Brief dated on March 6, 1617, and including the prescription of two years of Novitiate and other terms.

7. On March 25 of the same year, cardinal Giustiniani payed on behalf of 15 persons the habit currently used, and decided to preside over the ceremony of imposition of the habit to Fr. Joseph, who in turn gave it in the oratory of the schools to the remaining 14, whose names are as follows: Fr. Pedro Casani, a native of Lucca; Octavio Bovarelli, a Roman; Viviano Viviani, from Colle; Tomás de Victoria, a Spaniard; Francesco [Baldi] from Perugia, a Roman; Giuseppe Brancatio, a Roman; Ausano Lenzi, from Lucca, for priesthood; Martino Ciomei, from Lucca; Simone Castiglioncelli, from Lucca; Giovanni Bta. Morandi, from Marciasio, Diocese of Sarzana; Giogio Mazza from Roccavignale d'Alba; Giovanni Prospero, from Lucca; Antonio Bernardini, from Lucca, and Andrea Marzio, a Roman, as Working Brothers.
8. It was cardinal Giustiniani who in 1620 commanded Fr. Joseph to leave Rome to write the Constitutions, as he considered it necessary for a sound development of the Congregation; Fr. Joseph left Rome and retired to the Pious Schools' house in Narni, where he wrote the Constitutions, which were approved later, on January 31, 1622, by Pope Gregory XV through an Apostolic Brief.
9. In 1621, Pope Gregory XV was asked that the simple vows of the Congregation became solemn vows. The Pope entrusted the issue to the Congregation of Religious, which gave a favorable opinion, so on November 23, 1621 the Congregation was raised to a Reli-

gious Order of solemn vows, and on January 31, 1622, the Constitutions were approved after an examination by cardinal Tonti, archbishop of Nazareth, under command of the Congregation of Religious, and also by the General of the Holy Apostles, Fr. Bagnacavallo, and many other serious and instructed religious.

10. As all the members were novices when they embraced the new status, on April 28, 1622, through an Apostolic Brief four of them were appointed to represent, together with the General, the whole institution, with a right of active and passive voice. These were: Fr. Pedro Casani of the Nativity of the Virgin, Fr. Viviano of the Assumption, Fr. Francesco of the Purification and Fr. Paulo of the Assumption. Fr. Viviano died on June 23, 1622. Fr. Pedro is the Provincial of Genova, and Fr. Francesco, Minister [Superior] of Savona. As during the years of Novitiate some who had professed simple vows did not feel able to profess solemn vows, they left the Congregation with the dispensation of the Sacred Penitentiary, as well as others, deemed unworthy, were equally dismissed through a dispensation. Only those available for the Institute remained.
11. Finally, on October 15, 1622, the Sacred Congregation of Religious granted the Priests of the Pious Schools all the privileges of the Mendicant Orders, which were afterwards confirmed through an Apostolic Brief, as reflected in the Pontiff's Briefs.

Original: AGSP: Reg. Cal., 1, 100

Transcription: *Epistolario*, 1951, vol. 2, 170-172, 132a

6. LABOUR CONTRACT OF PROFESSOR VENTURA SARAFELLINI (1618)

July 15, 1618.

Jesus, Mary.

I, Joseph of the Mother of God, Prefect of the Pauline Congregation of the Poor of the Mother of God, conclude an agreement with

Mr. Ventura Sarafellini, from Imola, Calligrapher in Rome, to give lessons on Calligraphy during all his lifetime in the schools of our Congregation, starting after breakfast with the beginning of the classes until they finish; without receiving anything from the students who attend our schools, unless he does any other work outside the classes, if called by parents to their homes. As a provision and emolument, he shall receive 30 escudos cash per year. If he does not work, unless for the reason of sickness, the rate of such provision will be subtracted. This is my command, and I exhort that none of our Brethren in the future dare to contravene this my agreement and command. I want that this provision be given to him without exception or trouble of his part, whenever he needs or requests it. If not all, at least what can be given to alleviate his requirements. Let our brethren host him as one of our family, and share with him all the works and merits of the Congregation. Thereby, for his caution and safety, I sign this contract with my own hand. And putting the seal of our Congregation, I wish it to be considered a formal document of the Apostolic Chamber; as he has worked in this place since the beginning of this blessed work of the Pious Schools, with great perseverance and love.

July 15, 1618.

Jesus, Mary,

Given in Rome, in the Pious Schools, on the above day and year.
Stamp. I, Joseph of the Mother of God, sign the above.

Original: ACS

Transcription: SANTHA, 1956, 156-157, n. 17;
Epistolario...Letters, vol. 10, 1988, 77-78, doc. 25,5

**7. SOME MYSTERIES OF THE LIFE AND PASSION
OF CHRIST, OUR LORD, TO BE TAUGHT TO STUDENTS
OF THE LOWER CLASS OF THE PIOUS SCHOOLS**

Teacher – Who has created out of nothing heaven and earth?

Student – God.

T – Is there only one God or more than one?

S – Only one God

T – Is there only one person in God or more than one?

S – There are three Divine Persons, the Father, the Son and the Holy Spirit

T – The Father is God, the Son is God, the Holy Spirit is God?

S – Yes.

T – Therefore, there are three Gods?

S – No, because they have the same Essence, the same Power, and the same Goodness

T – Which of these three persons became man?

S – The Son

T – Where did He take flesh?

S – In the womb of the most pure Virgin Mary.

T – In what town was the most pure Virgin living when the Son of God became man by the Holy Spirit in her most chaste womb?

S – In Nazareth

T – In what day did the Son of God become man?

S – On March 25

T – What feast is celebrated by the Church in commemoration of such a great Mystery?

S – The Annunciation

T – Why did the Son of God become man?

S – For us

T – Shall we be grateful for such a great benefit?

S – Yes, of course.

T – Let us then kneel down and say with devotion an Our Father.

T – In what town was the Son of God born?

S – In Bethlehem.

T – In what house or palace was the Son of God born?

S – In a stable or a hut.

T – Who was present in that stable when the Son of God was born?

S – Saint Joseph and the Virgin, the Child, an ox and an ass.

T – In what day was the Son of God born?

S – In December 25, towards midnight

T – What's the name of the Feast of such great Mystery?

S – Christmas.

T – Who came to visit him that night?

S – The Shepherds.

T – What was done to the Son of God eight days after his birth?

S – He was circumcided.

T – How was he called?

S – Jesus, that means Saviour.

T – Who came to visit him thirteen days after his birth?

S – The three Magi

T – What did they offer him?

S – Gold, frankincense and myrrh

T – What's the feast held by the Holy Church in commemoration of this event?

S – The Epiphany

T – How many days did the Blessed Virgin stay in that stable?

S – Forty days

T – After those forty days, where did she offer the only begotten Son to the Eternal Father?

S – In the Temple of Jerusalem

T – What’s the feast celebrated by the Holy Church in commemoration of this event?

S – The Purification of the Virgin, usually called “Candelaria”

T – When Herod killed so many children seeking to kill Christ our Lord, where did the Blessed Virgin flee with her son and St. Joseph?

S – To Egypt

T – What age was our Lord when the Blessed Virgin found him in the Temple with the Teachers of the Law?

S – He was twelve years old.

T – What age was the Blessed Christ when he started to preach?

S – He was thirty years old.

T – When the Jews wanted to kill him because he rebuked their vices, who was the traitor who sold him?

S – Judas, one of the twelve Apostles

T – For how much did he sell him?

S – For thirty silver coins.

T - What did he do the night before his holy death, before being arrested?

S - He celebrated the last supper with the twelve Apostles.

T – What significant event took place in that supper?

S – He washed the Apostles’ feet and instituted the most holy Sacrament of the Altar.

T – What is there in that holy Sacrament?

S – The presence of the Son of God, so glorious and triumphant as He is in heaven.

T – Where was our Lord arrested?

S – In the garden of Gethsemane

T – What was our Lord doing in that garden so late in the night?

S – He went to pray.

T – What did he suffer in that garden?

S – An anguish oppressed his heart so strongly that he sweated blood.

T – Where was he taken after being arrested and tied?

S – To the house of Annas.

T – What did he receive in the house of Annas?

S – A slap in the face

T – From the house of Annas, where was he taken to?

S – To the house of Caiaphas.

T – What was done to him in the house of Caiaphas?

S – He was beaten and mocked all that night.

T – Next morning, where did they take him?

S – To the house of Pilate, the Governor of Judea

T – Where did Pilate send him?

S – To Herod.

T – What did Herod do?

S – He dressed him in a white robe, treating him as a mad man, and he sent him back to Pilate.

T – Back in the house of Pilate, what did they do to him?

S – They scourged him with cruelty tied to a column.

T – How many lashes did our Redeemer receive?

S – Six thousand, six hundred and sixty six, or, at least, five thousand, four hundred and forty six.

T – Why did he want to be scourged so cruelly?

S – For our sins.

T – Will we not thank him for such a benefit?

S – Yes, Father.

T – Let us, then, kneel down and say an Our Father.

T – After being flogged, what else was done to him?

S – They set a crown of thorns on his head.

T – What happened when Pilate condemned him to death at the request of the Jews?

S – They forced him to carry a heavy cross till Mount Calvary.

T – What happened there?

S – He was crucified between two thieves.

T – How many hours was he alive on the cross?

S – Three hours.

T – What was the name of the soldier who pierced Jesus' side with a spear after he had already expired on the cross?

S – Longinus.

T – What happened after his body was taken down from the cross?

S – He was buried in a new tomb.

T – In what day did our Redeemer suffer the passion?

S – Friday.

T – For whom did our Redeemer want to die in the cross?

S – For us and for our sins.

T – In what day did he rise?

S – The following Sunday, called Easter.

T - How many days did the Son of God remain in this world after his resurrection, appearing many times to the Apostles, before ascending into heaven?

S – Forty days.

T – What happened ten days after he ascended into heaven?

S – The Holy Spirit came to the Apostles in the form of tongues of fire.

T – To whom did Christ teach his doctrine?

S – To the Apostles.

T – Who of the Apostles came to Rome to teach this Christian Doctrine that we profess?

S – Saint Peter and Saint Paul.

T – So the Doctrine that we learn is the Doctrine taught by the Son of God, true God and true man?

S – Yes, Father.

T – So we must die thousands of times before denying this Holy Doctrine?

S – Yes, Father

T – We should then die a thousand times before leaving this Holy Doctrine?

S – Yes, Father.

Original: AGSP: Reg. Cal, 13, 15; CALASSANÇ, 1601

Transcription: PICANYOL, 1933, 5-10

GARCÍA-DURAN, 1983, 551-557

8. TO CARDINAL MONTALTO (A. PERETTI) (C. 1620-1624)

To His Eminence cardinal Montalto, from the priests of the Pious Schools:

Your Eminence, thanks to your kindness the priests of the Schools next to Sant'Andrea della Valle have been favored in the last few years with an Alms of 20 escudos for Christmas and other 20 for Easter. These priests are teaching there for charity, without receiving any

payment or gift from the students, who go there with a certification of poverty signed by their parish to learn reading, writing, abacus, the Latin grammar, Christian Doctrine and good manners. The students are also provided with paper, pens, ink, catechisms, psalters and abacus. The priests pay 200 escudos per year for the rent of the house, and currently the students are at least five hundred, largely from San Lorenzo in Damaso, and they come with a certificate of poverty signed by their parish, Rev. Father Félix. Likewise, the priests of the Pious Schools work on Sundays and feast days in the exercise of Christian Doctrine in San Lorenzo, and they serve as possible in that parish.

They are now surprised at the news that the alms they used to receive twice a year from Your Eminence is now divided into monthly rates, and instead of the priests of the Pious Schools who were receiving it, the list includes the priests of the Christian Doctrine of Trastevere.

Therefore, they humbly request Your Eminence to command that the priests of the Pious Schools be assisted and placed again in the list, as they will continue to serve the parish as they have done so far and will always pray for the happiness and long life of Your Eminence, to whom God etc.

Original: AGSP: Reg. Cal. 1, 7.

Transcription: *Epistolario*, 1951, vol. 2, 47-48, n. 7a.

9. TO CARDINALS GIUSTINIANI, LANCELLOTTI AND SOANA (1615)

October, 1615

Your Excellency,

A few days ago, the Prefect of the Pious Schools submitted a Memorial to the Pope on the mission of these schools, and on the growth and perfection of the Congregation of the Mother of God, and Your Beatitude has sent it to Cardinals Giustiniani, Lancellotti and Soana. The Prefect wishes:

1. That the main mission of the Congregation of the Mother of God be that of the Pious Schools, so that from these the Congregation receives its name and is distinguished from all the other Congregations. Considering that this is its key mission, he wishes that the major priests of that Congregation serve, if not at the literary level, at least in spiritual works, such as preaching to the students, hearing their confessions, assisting them in meetings, and in all the activities regarding youth education in the service of God. As this exercise and mission require persons of great charity and patience, because the reformation of the Christian Republic depends on this, as all the sacred Council firmly state; the most fit and qualified persons should be chosen for its implementation.
2. That from now on, no house be admitted without the title of the Pious Schools, and only in the churches that are at the service of the schools the priests of this Congregation will be authorized to hear confessions and preach principally, though not exclusively, to the students.
3. That those working in the letters area were not forced to limit their dedication to only two or three years, but those who achieve qualified skills for teaching could keep working for ten, fifteen or twenty years, having the opportunity of a rest, every now and then, to regain strength and spirit, thus reaching excellency in this exercise.
4. In order that the exercise of the Pious Schools be always considered as their main mission, he wishes that from now on nobody may be elected Rector or Vice-Rector of any house unless he has worked for some years in the literary or spiritual areas.
5. Regarding the life of the Religious and in order that the mission of the schools may be easily accepted not only among Catholics but also among the faithless, it is convenient that all the priests of this Congregation profess supreme poverty, content with those things that are necessary and without looking for stable or superfluous goods, but only with the house where they live in, the schools and a very simple Church. Thus, everything will result in good example for the people, and less trouble for the priests.

6. Only young people with optimum level of intelligence and spirit be admitted by the General Congregation to learn major sciences, and these be cultivated at home by household members.
7. Regarding the growth of the Congregation, he wishes that His Holiness be pleased to grant that all may profess the vow of poverty and four may be ordained priests under this title, in order that the Congregation be able to satisfy so many towns that are eagerly searching this way of teaching and the number of individuals fit for this activity may increase.

Original: AGSP: Arm. A; pars 2; n. 71
Transcription: SANTHA, 1960, p. 201-202.

10. TO CARDINAL MICHELANGELO TONTI (1621)

1. No doubt that the greatest initiatives reserved to the Supreme Pontiffs as Vicars of Christ on earth include firstly, after the canonization of Saints, the approval of Religious Orders.
2. This is something that, if it comes from God, results in great honor of the Church, support and edification of our neighbor, grace for the religious and glory of His Divine Majesty. In fact, it is His Divine Majesty who gives the possibility of living as angels, within the world and dead to the world, endowed with sensitivity, as well as insensitive in the flesh and deprived of carnal affection; transformed from being free to be slaves; from being wise to be crazy; from being sociable to be lonely; and from being earthly to be spiritual and heavenly.
In contrast, if it does not come from God, instead of Religion we find confusion, instead of a convent a coven, and instead of a holy and divine work, a disastrous and diabolical deed.
3. Thus, with great zeal the Lateran Council Fathers, through a specific decree reflected in the last chapter on religious houses, have banned the creation of new Orders, deeming it an adequate remedy—as explicitly stated in the decree—to avoid confusion and

a superfluous multiplicity of religious Institutes: as both those seeking personal conversion and the Founders could join Institutes that are already approved.

4. These reasons have moved the Supreme Pontiffs to be more cautious in this matter; but have also moved them to grant dispensations..., or, more specifically, to declare tacitly that the Council referred only to Orders considered superfluous because many others dedicated to different and specific ministries, that were necessary in the Church of God, had been already approved.
5. Among the last is included the Work of the Poor of the Mother of God of the Pious Schools, with an irreplaceable ministry—according to a widespread opinion among ecclesiastical and secular members, princes and citizens— and perhaps the most important ministry for the reformation of corrupted customs. This ministry consists in the education of the youth, as on such education is based the honest or bad living of the future adult, according to what the Councils of Chalcedon and Trent have judged with the light of God, as well as Saints Basil and Jerome, Benedict and Ignatius.
6. Therefore, there is no doubt that it will be favored and graced with the name —having already achieved the reality — of a true and observer Religious Order, a title that many others have so far received, even if they were not so useful and necessary, universally appreciated, so much desired, and perhaps less requested for a long time compared with the emphasis with which our ministry has been requested during the last short period.
Our ministry is indeed the most worthy, noble, meritorious, beneficial, useful, required, natural, reasonable, pleasant and glorifying.
7. The most worthy, as it is all about salvation, jointly of soul and body.
8. The most noble, being as it is an angelical and divine chore, performed by guardian angels, of whom human beings are co-operators.
9. The most meritorious, because it establishes and implements, in full charity within the Church, a remedy that is efficient, preventive and healing of evil, inducer and enlightening for good,

targeting youth of any status through the combination of letters and spirit, good customs and manners, and the light of God and of the world.

10. The most beneficial, as it helps everybody in everything: without any bias and providing, therefore, what is required, and acting as pedagogues of all the children, even accompanying them home.
11. The most useful, as can be demonstrated by the numerous changes observed among the boys, who become unrecognizable compared with how they were before.
12. The most required, against the corruption of customs and prevalence of vices that can be seen in those badly educated, as well as for the needs of the Church, that are addressed by the continuous prayer of the boys in the oratory.
13. The most natural in every human being, who by instinct desires a good education for his children.
14. The most reasonable, for princes and cities, greatly interested in having vassals who are well-behaved, law-abiding, disciplined, faithful, peaceful and fit for sacrifice and for becoming great in heaven, but who are also interested in self-promotion and in dignifying themselves and their homeland by assuming government positions and dignities here on earth. This is clearly seen on the opposite side where badly educated people cause disturbance to the State and to the peace of the citizens.
15. This Ministry deserves the greatest gratitude on the part of the people, who unanimously appreciate it and wants it in their homeland, portending perhaps the positive results of a universal reformation of corrupted customs, as a result of a careful cultivation of these tender plants – the children - so easy to straighten before they become hard and difficult, not to say impossible, to guide. As we see among the adults already built up: in spite of all the help of prayers, talks and sacraments, just a small minority changes life and really achieves conversion. Gratitude also on the part of God, much more than the conversion of a sinner, while this causes joy in heaven; because at school not only there are many who regret their offenses against God, but many others keep daily their bap-

tismal innocence and, as a result, get free from condemnation, while otherwise would be condemned if, dying young, would be found with faults committed without scruple and with rashness, and confessed without regret, not to say silenced.

16. The most pleasant for those who are called to work in this vineyard and in such an abundant harvest.
17. The most glorifying for a religious and for all those who support it with their authority and their gifts; for the Supreme Pontiff, who establishes and approves it as an Order, not less than what the approval of other Religious Families meant for his predecessors. This is a ministry that glorifies also God, correcting so many offenses against Him; avoiding so many, even corporal, sufferings; saving and sanctifying so many souls, who will be forever grateful to the new Order and will always glorify God.
18. Nor should the high number of existing Orders or the prohibition of the above Council be an obstacle to such a holy desire, because, besides the marvelous embellishment of the Church with such a variety—as David said: «at your right hand stands the Queen in gold of Ophir. In many-colored robes she is led to the King»—, the abundance or scarcity is not measured by the number of things: if something is useful and necessary, even if abundant it is not superfluous; but if dangerous and empty, it would be excessive even if scarce. Therefore, while hypothetically there could be an excessive number of Orders or it is feared that there could be, this must not be referred to Institutes that are useful and necessary, but to those that are superfluous; that is to say, to Institutes that have no specific ministries, but only general ministries that are common to all the others. Scarcity of these last Institutes results in abundance, while scarcity of peculiar and specific Institutes becomes a need.

Because it is God who, in order to help His Church, inspires this multiplicity in different times to his true servants, principally to address major needs, for example when the fervor of the ancient Orders ceases and they are replaced by new Orders. This multiplicity is timely approved by the Supreme Pontiffs, without feeling scruple for contravening the canon of the above Council.

19. This fact should suffice for a right interpretation of the Council's mind, which is not against multiplicity, but rather it encourages it, and condemning explicitly the abundance of superfluous Orders it ends by praising tacitly the abundance of those that are useful and specific.
20. The danger of a possible confusion is even a lesser obstacle. Because, for what it concerns the other Orders, confusion may arise either from the habit, and ours is different, or from the ministry, and ours is utmost different. So this danger is so remote that most of the Orders, as Capuchins, Franciscans, Dominicans and Augustinians —and the most qualified priests amongst them— praise and desire our work, send candidates and seek foundations.
21. As regards bishops, even less, as a large part of them strives eagerly to introduce it in their dioceses, which is a reason worthy of mature consideration.
22. Mendicancy does not damage the other Orders: because, if they are mendicant, they have a further occasion to lean on the Divine Providence and to continue to be observers and to give good example in order to gain sufficient alms; if they are secular, nobody seeks to take away their alms or, even less, to provide them with alms, though it would be a sacred violence to introduce them forcibly in the banquet served by the gospel householder.
Nor is it harmful to themselves: because, in addition to the confidence in God, they are so sure of having many children in their schools to cover their needs that more than any other Order they would incur in a great mistake if they left the joy of holy poverty slide away from their hands.
23. And if still somebody argues that the lack of this ministry has already been covered with the seminaries, the Jesuit priests and many secular teachers, he would thus confirm the universal agreement regarding the need of education as perhaps the only means for the reformation of customs.

In fact, even in the hypothesis that secular teachers are not deprived of the necessary charity, do not avoid efforts and, once their needs are met, do not act as the gospel says: «The man runs

away because he is a hired hand and cares nothing for the sheep», this would induce the boys to learn vices rather than virtues. And even in the hypothesis that, according to the Council, the seminaries in the dioceses did not train good shepherds but obedient lambs, besides having capacity only for a certain number. And even in the hypothesis that the Jesuit Fathers had the license, according to their ministry, to work with poor people—who are the most in the world—and were admitted in many states and societies, which would be deprived of a greater good if they didn't accept them: in spite of all this, earth is very large and «the harvest is abundant, but the labourers are few ».

24. Therefore, once demonstrated the usefulness of this work, which encompasses all persons, conditions and places, as well as the entire basic instruction and all the livelihood assets, it is utmost consistent to establish it as a stable religious Order in order for it not to disappear; which could happen if the person who starts the work decides to leave it because of some hidden deceit of the devil or the world, or even of his own nature, which, convinced by self-love to favor what is sensitive, turns back and easily leaves the heavy and repulsive yoke, unless it is well tight with solemn vows. It follows likewise as a consequence the need to extend and disseminate the work according to the requirements, wishes and instances of so many people. This cannot be done without plenty of laborers, and these cannot be gained if they are not endowed of great spirit and are not called with a special vocation; as those who are called to abandon the world are just starting, they need to be weaned off world comforts and will always prefer, as experience shows, an Order already approved, in which they are sure that after the novitiate their life is guaranteed and will be able to reach priesthood, rather than joining a Congregation where instead of these advantages they will meet difficulties resulting from a mortified life due to the obligation of looking after the boys and to the sacrifices of their profession, which is worthless under a worldly perspective, which considers vile the education of the poor children. Added to all this is the hindrance to receive who has professed vows in other Order, which increases the impediments.

25. And if the Holy Church grants this gift to so many other ministries, why not to this ministry, which can be considered as a compendium of all the ministries, not only to help our neighbor in areas in which they are supported by others, but also to prepare the souls, through a good education, to receive the service of the other ministries?

A good beginning bodes well. Indeed, the whole life relies on the education received in childhood—a good bouquet is never lost, as in the bottle of a fine liquor—; who is not able to see that religious Institutions prove greater benefit and less difficulty or confusion in their ministries with an accurate preparation of well educated persons?

26. If the Holy Church has granted this gift to so many Institutes of a general and common ministry, why not to one that is specific and unique? If it has been granted to many specific ministries, maybe not so necessary and at least not so requested, why not to this ministry that is so necessary and requested? If those who take care of the sick and rescue the captives are considered worthy, why not also those who cure, preserve and rescue the souls? If it has been given to those with a general or specific ministry of only active or contemplative life, why should it be denied to those with both ministries and who live a mixed life, which is more perfect? If it has been granted to the Jesuit Fathers, with such variety of vows, for the benefit of great cities and noble people, why not to a Poor of the Mother of God, with only three vows, after a protracted proof of two years of novitiate, preferably for small and poor cities and people who are much in need of assistance? If it has not been denied to those who help for a good death, why should it not be granted, and even more so, to those who since an early age help others to live well, on which good death relies, as well as the peace of peoples, the governance of cities and princes, the obedience and fidelity of the subjects, the propagation of faith, the conversion and the preservation of heresies—particularly in the boys, whom the heretics seek to infect with their false doctrines since their childhood, almost sure of the rest of their lives—, and, finally, the reform of the entire Christianity, devoting to this service men of apostolic life, very poor and simple, as prophesized at

the beginning of this Institute by saint Vincent Ferrer, a man of a holy and marvelous life, speaking about these religious?

Therefore...

Original: AGSP: Reg. Cal. 69, a

Transcription: *Epistolario* 1988, vol. 10, 87-91, n. 74,

11. FIRST MEMORIAL TO THE COMMISSION OF CARDINALS: THE INSTITUTE IS NOT TO BE CHANGED (1645)

Your Eminences,

That the Institute of the Pious Schools is not to be changed regarding the way it has so far been conducted can be proved by the following reasons:

1. The Institute of the Pious Schools was approved and widely recommended by Clement VIII, of happy memory, who for that reason sent Cardinals Baronio and Antoniano, eminences of the Church, to visit it and granted an alms of 200 escudos per year for the maintenance of the Institute (always collected through Urban VIII's period).

Subsequently, Paul V, of holy memory, *motu proprio* and based on a good report of cardinal Benedetto Giustiniani (protector of the Order) erected the Order as a Congregation of religious priests exempted from the Ordinaries, and eventually Gregory XV, of glorious memory, under the advice of the cardinals of the Congregation of Bishops and Religious raised it to a Religious Order with all the privileges of the Mendicant Orders, as reflected in the Brief in which he confirmed the Constitutions. Therefore, if this Institute or Religious Order is suppressed after being approved by so many cardinals and extended and confirmed with further privileges and exemptions by the Pontiffs, including Urban VIII, of holy memory, as it is referred to in the attached documents, a great disorder would happen as expressed below.

2. For the suppression of a religious Order, it is required that *tam caput quam membra sint putrida* [both the head and its members be corrupted] and as such, be cut and destroyed. This is not the case of the Order of the Pious Schools, by the grace of the Lord, as the head of this Order is its own Founder, of optimal customs and good life, as per the witness of Fr. Pietrasanta, Apostolic Visitor of the Order, and of its members, though some of them are somewhat infected, but a great number of them are healthy and of good customs and observers, according to what the same Visitor states in his Visitation. Accordingly, the destruction of this Order does not seem appropriate.
3. According to Suárez (*De religione*, tomo III, lib. 12, cap, 1 al VIII), for the suppression of an Order, it should cause more damage to the Society than benefit; otherwise, if it causes more benefits than damages, it should be confirmed: if the Institute of the Pious Schools is assessed on an unbiased basis, it is not dangerous but rather of absolutely greatest benefit, because it encompasses everybody, both poor and wealthy people, in the cities in which it is introduced. Therefore, it is unjust to suppress it.
4. Similarly, for the suppression of an Institute two requirements or causes ought to be found: first, that the Institute is something wrong in itself or dangerous for the others, or, second, that there is lack of observance in it. As the Institute of the Pious Schools is not wrong in itself because it has been confirmed and strengthened with privileges by many Supreme Pontiffs, nor dangerous to others but rather useful to all Nations, cities and places that seek it with great emphasis, for the first reason it does not seem convenient to suppress it.

Moreover, if it is argued that the Institute or mission is not lived according to its principles, that could be explained by the lack of observance of some individuals, who are the only to be punished not all the members, or by the fact that some particular rules are not easy to be accomplished. In this case, Your Eminences are asked to further revise the Constitutions and to change the rules concerned.

5. If this Institute is suppressed, poverty would be greatly damaged, as it has no resources to pay the teacher, who could therefore be not available to teach letters, that are taught in the Institute along with Christian Doctrine and good customs. If it is not suppressed does not mean that the poor only should be taught reading, writing and abacus, but not grammar, because since the beginning of the world God has chosen among the poor many people who have become distinguished philosophers, theologians, very wise persons and with very high dignities. As is clearly reflected in so many ancient and modern histories.

Nor it follows that if the poor attend sciences, mechanical arts to which they seem to be targeted would be left aside. Because not all of them are fit to study sciences, and knowledge would always be of some benefit for them. After more than forty years that the Pious Schools are teaching letters to the poor, the number of artisans has not declined, and they are more qualified as they had the advantage of learning Latin, to write a letter, and to engage in business discussions. Only those who are fit to continue are promoted; that is why in all the houses of the Order the class of abacus is always crowded, requested by those who feel unfit to go forward. Nor should a policy be followed according to which when a poor student is fit to study Latin, but leaves the school because he cannot continue, starts to live idly and becomes a vagabond and a criminal. Because this same result is observed in the quarters' public schools where teaching is free for a lot of students, as enrolments say.

Also, significant incidents have occurred even with noble people who have ended their life under justice after having attended other religious' schools or having been educated in a nobility environment Their negative end is not a reason to condemn the works or institutions they have attended. Otherwise..., all kinds of teaching should disappear. But none of our predecessors have ever imagined such suppression or destruction. Who noted that most of them come from the Pious Schools has made a hasty appreciation moved by some passion against the Institute. In fact, some secular teachers are interested in telling such stories of the Pious Schools, as for instance that some priests have been paid,

which resulted to be a lie. Finally, regarding the above mentioned former students it could be argued that if they ended in such a bad way in spite of having learnt the divine law and the fear of God, what would they have done if they hadn't received these stimulations?

If somebody says that those who send their children to the Pious Schools can also pay secular teachers or send their children to universities, it may be answered that they send them because they have experienced that in such schools their children learn in shorter time than in the secular teachers' schools, who entertain the students for their own interest. Therefore, it doesn't seem convenient to deprive the world of this benefit. If people can pay less, as has been the case during so many years, why should they be obliged to pay more? Particularly in so difficult situations as in current times, in which they are taxed with charges that didn't exist before.

For some reason all the old and well organized States, in particular Roman and Greek States, had public teachers for all the people, including the poor class. If this was wrong, how is it that even now Roman people (not to say the rest of the cities) continue with the same system and have public teachers available for the poor in all the quarters?

If the poor should not be instructed in letters, what's the use of having so many schools and seminaries that have been erected and continue to be erected every day, particularly for the poor? If they were dangerous for the cities they wouldn't be allowed; but they are allowed, so they are necessary. And if seminaries and schools are permitted, there is no reason for the emulators to oppose the Pious Schools because they teach letters, along with piety and the fear of God, as permitted by the Constitutions. Because if this is done in every city, castle or town, where they cannot pay a teacher and the parish priest teaches grammar to farmers who are fit and available, why would it be banned to a religious Order that has been established for this purpose?

If the Foundling of the Santo Spirito of Rome and of other main cities are allowed to learn grammar, and even basic elements of Latin can be taught to those who, being children of the dregs

of society, should dedicate to monthly exercises; and if there are young ladies who are teachers in Rome that teach reading and writing, as well as basic notions of grammar, to small girls and boys, why wouldn't the Order of the Pious Schools do this, in view of its clear extension not only here in Rome but also in other places, teaching everybody in all the cities where there are no other religious?

Moreover, they are not all artisans here, but children of gentlemen and of the nobility, who in some cities prefer to be instructed by the Pious Schools' priests, considered as men who are and live far from any personal interest, than by other religious Orders: this is true in Florence, in Ancona, in Pisa and in other places, where, if noble people are not personally in the schools they recommend the poor to the schools, and some of the poor are noble people who lost their position and it is convenient that they learn sciences as those who are part of the nobility.

6. If Latin is excluded, a great damage would follow in the first place for the youth of those cities and towns where the Pious Schools are based, including Frascati, Narni, Norcia, Ancona, Genova, Savona, Florence, Bisignano, Pisa, Naples, Mesina, Palermo, Campi, and the whole Germany, Poland and Hungary, where there are extensive areas, besides others that are smaller; and secondly, a great damage for the religious Order that teaches, because it would be completely destroyed, with great displeasure of princes and peoples who have introduced the Institute, and a tacit destruction of the Institute, if deprived of the ministries to which it has been called.
7. Such deprivation would also cause a severe damage to the Order itself, because what could a candidate think of a religious Order in which Latin is not taught? In fact, we now see that some Orders founded by heavenly saints and blessed for a ministry other than these subjects, are now changing their view (as is happening with worldly matters) and are currently dedicated *ex professo* to teaching. It is the case of the Jesuit Fathers, who in the beginning could not study or be ordained and now can do both things, as well as the so called Benefratelli, who do study something to be

ordained, and their Institute establishes that offices be entrusted to priests and not to simple lay people.

8. And if some learning of Latin should be granted only to priests, what would their benefit be if they won't be able to teach it to others? Knowing that the Order was founded differently from the beginning, there would be always a reason to claim against its banning. Above all, if they see that many religious Orders have public schools even if they do not have the work of teaching as their specific mission, as is the case of the Dominicans, Benedictines, Barnabites and Theatines, who teach in many places even if this is not their mission or Institute.
9. And afterwards, what should a teacher of this Order do if the only thing he teaches is writing and abacus? It will happen that for idleness (in the sense that once he learns what he needs to know to teach a small group of very poor children, he will not desire to do anything else than this work), he will engage in many things that are dangerous for his and others' salvation, as can be seen among religious who, having nothing else to do than to recite some prayers in the choir, are forced to wander from one house to the other with great scandal of the persons they meet.

Moreover, if those who are against our Institute considered the Bulls of the Supreme Pontiffs, obliging bishops and peoples to have schools, seminaries and payed colleges for teaching not only reading, writing and abacus, but also Latin and any other science, they would not only agree that the Pious Schools could teach Latin according to their Institute, but also any other science, especially if unrewarded.

10. If afterwards, for political reasons, some people wished to reduce the Order of the Pious Schools to a simple Congregation, this would mean to extinguish it, because all the places that benefit from this Institute, quite a lot as mentioned above, have introduced it because they were sure that being a religious Order it would not fail to fulfil its obligations, while they see that those that are simple congregations based on the fickleness of their members cannot survive, they soon fail and go away.

Other disturbances would also follow, in the sense that besides loosing the reputation it has, the Order 1) would be exposed to a break-up for the scarcity of its members, as a great number is required; moreover, if in the Order that is reduced to a Congregation there should be some member capable of excelling in some subject, he would be tempted to leave as he wouldn't have the stability of the solemn vows to retain him; 2) the emulators would rebuke so many Supreme Pontiffs and Cardinals on whose advice it has been founded, and 3) it would prone heretics to murmur against the Apostolic Holy See for destroying an Institute that even they love and seek, particularly in Germany and Poland, where it is utmost flourishing and where even the heretics, enemies of the emperor for all those ... have forgiven the looting of entire cities, as has been notified by letters to the Sacred Congregation de Propaganda Fide. It would furthermore contradict Bucero's opinion, that in order to rapidly introduce Christian religion in a country of misbelievers it is convenient to attract them by teaching their children not only reading, writing and abacus, but also grammar, as they learn faith before if their children are instructed in this way.

11. The same and even greater disturbances would occur if the emphasis should be placed in submitting the Order to the Ordinaries, as these would significantly hinder its governance, and very soon would give orders against those of the superiors, besides giving the relaxed religious an occasion of avoiding obedience to their superiors and being outside every day. As this would mean to undermine the Institute, it would be better to do it openly and not in a concealed way.
12. Finally, if the emulators reached (hopefully not) the attempt to reduce the Order to a Congregation, there would be a great disturbance among the religious. In fact, in the case of a reduction to a simple Congregation, those who have professed solemn vows would have to be exempted. If they are forced to stay without teaching grammar, they would be always claiming, because the Order which they had joined was different. Furthermore, they would not want to stay because there would be a persistent war between those with solemn vows and those with simple vows,

either for reasons of precedence, or for positions only granted to those with solemn vows and not to the others. And this wouldn't be a problem for only one or two years, but for the whole life of people who are now young. These disturbances and resulting disputes are the issue.

From these and other reasons that could be put forward it follows that to address so many ... it is not useful to change the status of the Institute, but... some parts in which disturbances occur. So it is expected from Your Excellencies' benevolence. *Quas Deus*, etc.

Original: AGSP: Reg. Cal., 14, 61

Transcription: *Documenti* 1996, 81-88

12. SECOND MEMORIAL TO THE COMMISSION OF CARDINALS: BY FR. PIETRO CASANI (1645)

Your Eminence,

1. Of the Institute of the Pious Schools, run by the Poor of the Mother of God for the Christian education of the children, particularly the poor, not only it cannot be said that it is absolutely superfluous but it should be stated that it is necessary, both for the universal reason that youth must be taught and educated in the good and virtuous customs, as abundantly confirmed in the books of moral philosophers, in the Holy Fathers and all the Sacred Councils, but above all for the specific reason that the Christian Republic is mostly formed by cities, lands and poor persons who due to the fact that they need to work for their daily subsistence they cannot easily take care of their children.
2. These, however, should not be abandoned because they are poor, as they constitute, as has been said, the great majority of the Christian Republic, and have also been redeemed by the Precious Blood of Jesus Christ and are greatly appreciated by his Majesty who said he had been sent to the world by his eternal Father to teach them: «Evangelizare Pauperibus misit me» [Lc. 4, 18].

3. Whence it clearly appears far from Christian piety and from Christ's feeling the policy that considers dangerous for the Republic to teach the Poor because, as it is said, they are thus deviated from mechanical arts.
4. Experience has demonstrated that this is a very false reason, given that here in Rome, after about 50 years that the Pious Schools teach the Poor, no lack of any class of artisans is seen, but on the contrary, most of them, through the benefit of the schools, are able to keep the accounts of their merchandises, not needing to be helped by others as it was before the activity of the schools started.
5. The reason why artisans are not lacking, in spite of having attended school, is that very few of those poor children go forward to Grammar after reading, writing, and abacus, but stop there and start some craft business. Even if it is also true that some crafts practiced by poor people require some Grammar, as for example to be notary, copyist, surgeon, pharmacist or druggist, or others.
6. Moreover, no Prince or Republic applies such policy, but allows every place of their domain, though poor, to hire a Teacher with a public wage. Also in Rome, the District Teachers working for the Poor are paid by the Roman people, without any fear that crafts be left aside.
7. However, even if erudition shouldn't be appropriate for poor people, who could, with a minimum of Christian sense, deny them a good education, which is the principal part of the Pious Schools' apostolate?
8. Though the work of education and teaching has already been performed by the priests of the Company of Jesus through a whole century with utmost excellency and charity on behalf of everybody, experience shows that they cannot satisfy all the people, due to so many glorious chores they perform. Indeed, according to their charism, they are not allowed to found in small and poor cities and lands, in which the Poor of the Mother of God may found owing to the supreme poverty they profess.

9. The conclusion is that in such an abundant harvest of the vast field of the world, the Poor of the Mother of God cannot be left without the possibility of collecting the spikes left by the great reapers of the Company of Jesus who daily harvest great and abundant bundles that Your Paternities, according to the Law, must leave for the Poor.

Original: Reg. S.D. 54c, 21-45

Transcription: *Positio*, 1982, 1310-1313

13. MEMORIAL TO THE CONSERVATIVE LORDS OF ROME (1645)

Most Illustrious Lords,

The Fathers of the Pious Schools of Rome humbly share with Your Lordships that they are forced to reduce the number of schools, with the additional fear of having to close them, due to the reduction of their religious Order to the status of a Congregation.

Firstly, because the reduction is accompanied by the license given to those who wish to pass to other less austere Orders, and because if the union is dissolved, also the hope of being helped by outsiders disappears.

Secondly, because in the status of a simple Congregation, without the bonds of a religious Order or of the profession of vows, even if somebody enters by real charity, it is not realistic to think that he will persevere, but most of them, feeling prepared to earn a living, will leave as they did when they were diocesan priests.

Thirdly, because if perpetual permanence is not guaranteed, nobody will want to risk living his youth and best years doing this charity with the fear of being dismissed or sent to a hospital in old age.

And finally, because nobody will want to give alms to individuals living under an uncertain status.

Therefore, from their state of abandonment they turn to Your Honors to request the help that your prudence and charity might judge adequate to provide.

And as somebody has said that this Institute is dangerous for the Republic, who seek your help are not intended to deal with the reasons that could have moved the Sacred Congregation or the Pope's mind to decide our downgrading to the level of a Congregation, but ask Your Honors to reflect attentively on the following:

- First, that the spiritual benefit resulting for the Republic from the fact that the poor and the artisans become less ignorant regarding the elementary notions of faith, not sufficiently taught to them in an hour of doctrine on feast days, often not attended by them, is far greater than the temporal harm that could result from this Institute.
- That not only any harm results from it, as never has been heard that in fifty years of performance of this task in Rome somebody had missed his work as farmer or artisan, but rather farming and crafts have had more instructed and qualified workers. This is the reason, perhaps, of the fact that there is no artisan or farmer who hasn't been in the schools of the Oratories. Nor is it true that farming and crafts are lacking workers; on the contrary, at times not even with recommendations of princes it is possible to employ many of them.
- That just as wealthy people don't send all their children to school, so the artisans and the poor don't, and when they send them, once they have learned to read, write and count they put them to work, leaving the school. There are also noble people who have become poor and through the Pious Schools have put up again and recovered their previous status but do not succeed to work in mechanical arts.

And, finally, because the poor, who have given eminent people in sciences and very helpful men to society, are particularly recommended to princes, as God says: *Tibi derelictus est pauper* [To thee is the poor man left, Ps 9B, 14]

To all this they add, with due respect to all, that there are princes and cities that preferred the Oratories to other religious, because these only accept very comfortable houses and abundant incomes, with the option of increasing them (which princes and cities deem harmful for their taxes), but the religious of the Oratories accommodate even in small houses and keep up with few resources, cannot own anything not even in common, and practice charity with no interest.

To the most illustrious Conservative Lords of Rome, from the Fathers of the Pious Schools of Rome.

Original: AGSP: Reg. Cal. 14, 68

Transcription: *Epistolario*, vol. 10, 1988, 351-353

14. TO CARDINAL JULIO ROMA(1645)

Your Eminence,

1. The General and Founder of the Pious Schools' Institute, a humble and most devout servant of Your Eminence, recalling all the efforts and hard works he has made on behalf of this Institute as its leader during fifty uninterrupted years, and well aware of the fruits the Institute has bore and continues to bear wherever it has been established, with infinite sorrow sees it now at risk of disappearing. He, therefore, turns to Your Eminence with full confidence and humility to ask the favor of protecting with your great authority this ministry, that is so fruitful and relevant to poverty.
2. While the petitioner is absolutely sure that Your Eminence is not intended to suppress the Institute, with reverence and submission he warns about changes that some people not affectionate to this ministry intend to propose, which are not but plots that surreptitiously aim to destroy it.
3. Firstly, because if the Order is downgraded to the level of a simple Congregation of secular priests, apart of the discredit that would result therefrom, it would become very unstable owing to the fact

that its members could leave very easily, thus facilitating also the dissolution of the Institute.

4. Secondly, if the faculty of teaching Latin is denied to the Order, it is very likely that it would be immediately rejected, as townships called it to substitute teachers that are paid by the State, to teach not only reading, writing and arithmetic but also grammar.
5. Finally, if supreme poverty is taken away, as well as the scarce austerity in living and clothing prescribed by the Constitutions - approved by Gregory xv of happy memory and observed so far - (the Order) would be deprived of that splendor for which it is accepted and requested even by misbelievers. This is clearly demonstrated by experience and predicted by old Cardinal Giustiniani, of grateful memory, first Protector of the Institute. Similarly, poor cities and towns could not benefit of our ministry, not being able to sustain teachers requiring incomes and amenities.
6. So, as Your Eminence is strongly intended by your refined piety to maintain this ministry on behalf of the poor, don't pay heed to amendments that favor its moral relaxation, and are proposed under suspicious reasons of State by those who actually desire to uproot it. Both this Order and poverty will always pray to God our Lord for the full happiness of Your Eminence, to whom God... etc.

Original: AGSP: Reg. Cal., 14, 68.

Transcription: *Epistolario*, vol. 9, 1956, 163-164.

15. CONSTITUTIONS OF THE ORDER OF THE PIOUS SCHOOLS (1622)

Preamble

1. In the Church of God, Religious Institutes, guided by the Holy Spirit pursue the perfection of love as their genuine goal through their specific ministry. Likewise our Congregation is

determined to accomplish it through the specific apostolate entrusted to it by his Holiness Paul V, of happy memory, Vicar of Christ on earth.

2. The Ecumenical Councils, the Fathers of the Church, as well as the best thinking philosophers, unanimously agree that the reform of Christian society depends on the diligent practice of this mission. Because if children, from their earliest years are instructed diligently in piety and letters, it must undoubtedly be expected that their whole life will be a happy one.
3. We must humbly hope that Almighty God, who called us to work in this most fruitful harvest will give us the necessary means to become competent co-operators with the Truth. Nevertheless, under the guidance that governs the universe and cautioned by the example of the Saints, we have judged necessary to protect our Institute with the present Constitutions.
4. And since we profess to be authentic Poor of the Mother of God, we shall never underestimate in any way poor children but with great patience and love we shall try to enrich them with every good quality, especially in view of the words of the Lord: "What you did to one of the least of my little ones this you did to me".
5. It will be, therefore, the mission of our Institute to educate young boys in the fundamentals of reading, writing, arithmetic, the Latin language, and especially piety and Christian Doctrine. All this must be accomplished with the most efficient and simple methods.
6. The mission to which we dedicate ourselves is so important that it demands ministers well-endowed with great patience, love and other virtues. Therefore, careful consideration must be given to those who will be admitted and those who will be rejected to share in our apostolate.
7. For if the screening and admission of novices to be admitted is not carried out with great discernment and they are not instructed most diligently, our Institute, no matter how holy, will easily fall.

Chapter VIII: Foundation of colleges or Pious Schools

175. Our Congregation has, as its authentic goal, the diligent education of children. The reform of society depends on the same, according to the Ecumenical Councils. Therefore, if our work is carried out with proper diligence, there is no doubt that the insistent petitions for foundations by numerous countries, cities and towns will persist as we have seen.
176. Special care must be exercised to accept only those schools we can staff with the necessary personnel.
177. On the other hand, great efforts must be exercised in the consolidation and betterment of existing foundations before accepting new ones. Superiors must scrupulously follow this rule always.
178. Anyone asking for the service of our ministry must first provide for the following: first of all, a church with necessary furnishings in conformity with our poverty, as we already have said; a school for the students; a residence, humbly furnished, for religious; a library equipped according to our needs; and an adjacent orchard to avoid idleness.
179. As far as food is concerned, see the chapter on Poverty.
180. The ownership of these stable goods must be considered immediately transferred to the Holy See.
181. The plans for the schools must be sent to the Superior General to ensure that true poverty and simplicity are observed.
182. According to the laudable Constitution of Clement VIII, the Superior must see to it that at least twelve religious live in each house. In this way regular observance will be kept. The Superior General must not exempt this requirement unless there is a compelling reason.
183. A house may not be closed even for good reason without previous notice and consent of the Superior General who will consult his Assistants and competent and knowledgeable experts. He must also pray and ponder over the matter before making a decision.

184. Our religious must not run seminaries or boarding houses.

Chapter IX: Organization of Colleges or Pious Schools

185. Uniformity in the organization of our houses will be most useful for our religious and a reason for the good opinion by outsiders. The Superior General must see to it that all our houses be organized in the same way as far as possible.

186. A local Superior must be appointed in each house. He must be a man of great mortification, tested in obedience and humility, experienced in business-like matters, discreet, fit for governing and knowing how to mingle severity with kindness at the proper places and times.

187. Therefore, he must be a man of such virtue and character that the General, or the Provincial by his order, may entrust with full confidence his authority.

188. The principal function of the Superior must be to support the Community and school by his prayer and holy aspirations on his own shoulders. Secondly, he must watch out for the careful observance of the Rules and Constitutions by all the religious and similarly, the Rule book regarding external students.

189. He must watch over all his subjects with great care and protect them against anything dangerous to their health from within or outside the house. He must take the necessary steps to prevent or apply the proper measures to promote their progress in virtue and letters.

190. He must carefully see to it that each one fulfils his duties, so he can confirm or relieve him from his office.

191. For the good administration of the house, he must appoint suitable individuals especially for the literary and spiritual formation. He must frequently visit them and make sure they fulfill their duties earnestly.

192. Superiors must remain in office for three years in the house where they have been appointed. They may be changed before or

- re-appointed for a longer period of time if it seems expedient to the Superior General or to the Provincial.
193. Apart from other responsible persons, a religious must be chosen to hear the confessions of students. He must lead them with kindness and with a sense that they are being loved by God and lead them to respect Him and to love Him as their true Father.
 194. If it is possible, a priest must be in charge of Perpetual Prayer. Students in shifts of ten or twelve will go to the oratory in the morning and in the afternoon during classes. They will pray for the exaltation of the Holy Roman Church, the extirpation of heresy, peace among Catholic princes, a good government, and growth of our Congregation. The priest must teach the little ones to prepare for the sacraments of Penance and the older ones for the sacrament of Communion. He must teach them also a simple method of how to pray and other topics adapted to their ability.
 195. A suitable schedule for all the necessary activities in the school and house must be followed. A signal will be given at a designated time at which all must go immediately to their task even leaving unfinished the tilde already begun.
 196. The Superior should provide the changes for the ringing of the bell at different times according to the seasons of the year and to secure sufficient teachers according to the diversity, number and ability of the students.
 197. This organization helps students a great deal. New students must be assigned to a suitable teacher and grade, after an examination. Exams must be given twice a year and the more diligent students must be promoted to higher grade.
 198. In most countries the majority of citizens is poor and can only afford to keep their children in school for a short time. Therefore, the Superior must assign an intelligent teacher to these boys. He must teach them reading and arithmetic. This will help them earn a living more easily.

199. Books for reading must not hurt in any way the good character of the boys and should not contain anything bad or inconvenient.
200. In class, students must memorize the small book of Christian Doctrine. Teachers must explain some points once a week on a given day. In addition, on Sundays or feast days, the boys must hold a public meeting to discuss it either in our churches or in another place chosen by the Superior for the glory of God and service of our neighbor.
201. In our schools, students must not curse, use harmful language or do anything immoral or dissolute. Teachers must, if the occasion presents itself, inspire kindly the students to love virtue. To this end, someone, before class begins, must recite a prayer according to the formula in the School Rules. Teachers and students will kneel down facing an image, having their heads uncovered.
202. Finally, a Prefect of Discipline must be appointed for those students who fail to secure the proper attention either in their studies or in acquiring good moral habits or for whom kind words and admonitions alone are not sufficient. He must keep them in fear and whip them according to the orders of the Superior.

Chapter X: Studies of our candidates

203. As we have already said, the goal of our Congregation, with the practice of the Pious Schools, is to educate children in Christian piety and human science to help them attain eternal life. To achieve this goal, we have not only the indispensable example of one's life according to the Spirit, but also the necessary doctrine and method of teaching it. Therefore, after the required progress in virtues has been seen in those who were admitted to profession, it is necessary to provide them with the fundamentals of science and the methods of teaching.
204. Each house must support at least two professed students. They may replace a teacher who is sick or unable to teach for a just cause. This must be done until the Congregation has a House of Formation in each Province.

205. Besides Rhetoric and Moral Cases, no other subject may be taught except to our religious. Those studying humanities must have their own time to discuss and debate matters of their branch in the presence of a moderator.
206. To examine their intellectual ability, they will do exercises in writing prose and verse, impromptu compositions on a topic or other tests considered expedient by the Superior. All students of humanities must speak Latin among themselves.
207. Some religious, with the authorization of the Superior, must teach the novices in their second year of probation, the method of teaching Christian Doctrine, calligraphy and arithmetic. They must complete the formation of those well gifted, even if they are already clerics.
208. When they are ready, the Superior General or the Provincial could assign them any service in any house or Province.
209. The Superior must do the same with those showing a special talent to teach boys the fundamentals of Latin.
210. The Superior must see to it that neither these students are idle after finishing school nor relax in their perseverance in prayer and humility. They must combine studies with piety and both must help each other.
211. Be watchful so that they go to the novitiate house or any other suitable place, twice a year: before Resurrection for about five or six days and before All Saints for ten days. With the retreat and the renewal of vows, they will recover and increase their spiritual fervor.

Chapter XI: Uniformity of method in our schools

212. All our houses must keep the same method of organization in the community. In this way, when a religious is transferred from one house to another, he will find identical ways everywhere. Superiors must pursue with greater determination that all our schools teach the same and use the same method.

213. Therefore, the local Superior must be most diligent in seeing that boys learning how to read use the same books that are not only up to date and well printed but also that their contents will help them as well as their parents.
214. Those who want to learn the art of writing must also use books that show which letters must be used to write each word.
215. Students ready to learn the fundamentals of grammar must use the same rules unless for some distant Province, another method is thought to be more appropriate and the Superior General had given his approval.
216. For teaching grammar or other subjects, it is very useful for students if the teacher uses a simple, efficient and, if possible, brief method. Therefore, a great effort must be made to choose a method on the subject recognized to be the best by competent knowledgeable experts.

Chapter VI. Confessors

316. Superiors should entrust the task of hearing the confessions of students not only to those priests who have been granted faculties by the bishop but also those who are elderly and by their kindness and example are able to encourage children to confess sins effortlessly.
317. They must know the faults most frequently committed by adolescents; know how to ask them questions; and be familiar with examples of the Saints that not only encourage children to practice virtue but also honor chastity, honesty, fidelity to God and other virtues, as well as despise vices.
318. They must hear confessions without looking at the penitents' face. They must know that the exercise of this ministry with children is very pleasing to God.

16. DECLARATIONS ON THE CONSTITUTIONS, RULES AND COMMON RITES (1637)

1. And since we profess as authentic Poor of the Mother of God, under no circumstance shall we underestimate poor children, etc.» [LESAGA. 1979, 51, n. 4]

Explanation

It is declared that to benefit the children in the Pious Schools as they deserve, they shouldn't be accepted under six years old, and those of thirteen and older should not be accepted if they are not of good manners, and if they are accepted they should previously go to confession and receive the holy sacraments, otherwise they should be dismissed. Poor children ought to be always treated with particular diligence even if they are tattered.

2. Regarding the following words: «and according to the above [referring to obedience], a special dedication to the education of the youth » [LESAGA, 1979, 64,, n. 31] it is declared that an essential vow, and by no means is exempted from mortal sin who refuses to work in school when ordered to do so by some one who has authority.

About the work in school

3. It is prescribed that all our subjects of any level or dignity be prepared to follow any indication of obedience of his superior, including the education of the children, a work from which nobody is exempted, either if it refers to teaching or to accompany the students in the rows. Those who act otherwise, should be deprived of their office, and if they are priests they should be deprived of active voice for six years, and clerics and others be deprived for six years of the birreta and of the vestition place.
4. Our teachers should be careful not to give the students Latin texts related to secular and fantastic matters that could distract their spirit, but moral texts that can be useful.
5. Office of the prefect of the Schools

5.1. The prefect of the Schools must be a religious, possibly a priest, with the qualities required for the job, i.e. seven years professed, human letters and great prudence. His office will be to examine students coming to the schools, enrol them in the appropriate ones and present them to the teacher: in a relevant book he'll note down the name of the student and of his parents, as well as his address. He'll indicate for each one the closer row to his home.

5.2. He must give the signals of time and hour as above.

5.3. Ordinarily he stays in the courtyard in case some teacher wants to call him during the class due to mishaviours of the students, and also to give audience to those who want to talk with the professors, which only can be done in his presence so that it is accomplished as soon as possible and classes are not interrupted.

5.4. According to his prudence he will punish the students indicated by the teachers; to those who are mischievous; disobedient, petty thieves or with some other vice, he or the Corrector will give a moderate whipping, and if they do not amend, with the vote of the Superior, confessor, teacher and who accompanies the row, or most of them, they shall be dismissed.

5.5. The Prefect should receive with charity the poor, even if they are bare feet, tattered or without buttons, as our Institute has been founded mainly for them; he must not appear angry or act imprudently with their parents, but be pious and gentle with them so that both lay people and religious can see him zealous of the glory of God and of the neighbor's support.

5.6. He should be especially careful during the classes so that if some students go out to the common places when the signal sounds they do not engage in conversations with others, and even less in these places that should be settled in a way that they cannot see each other but the Prefect can see if the child is alone, so as to avoid every occasion of offending God.

5.7. To avoid any inconvenience, the Prefect shall not give permission to any student to go out of the school unless accompanied by a known person.

- 5.8. At the end of the classes he must be watchful to ensure that students walk modestly two by two to hear mass, and that teachers take care of the children as shepherds. And entering the church, after taking holy water and bowing down until the floor if the Blessed Sacrament is present, otherwise after bowing at the altar, they go to the place indicated for their group, where they will find the Fathers assigned to accompany them.
- 5.9. The Prefect will ensure that at the starting of the studies all the teachers read the books bought for the school.
- 5.10. He should also ensure that children don't miss school, noting down in a book those missing; at the second absence he shall advise the parents, and if it happens often, the student should be cancelled from the school record.
- 5.11. He should also take care that the students go to the oratory in all the feast days that are established; the eldest and those who read well shall sing the Office of the Blessed Virgin, the others shall say the rosary in two choirs.
- 5.12. He shall have a special regard to those of holy communion, making sure they go to confession and receive holy communion every month in our church.
- 5.13. According to our Constitutions, he will send ten or twelve students to the church with a priest appointed by the Superior, to pray during a quarter of an hour for the extirpation of the heresies, the exaltation, etc. All should go, from the lowest levels to those of Latin; to avoid disturbance in learning, the teacher will send those who have already given the lesson. Those in Latin will go at least once a month.
- 5.14. The classrooms will be closed once the school is over, and they'll be opened with the first sign for class.
- 5.15. If children come before the sign, they should be in a comfortable place reading a spiritual book to avoid useless conversations.
6. The teacher
- 6.1. The teacher must do first the profession of faith, and he should be a priest or a cleric. His office may start the first year

after completed the first year of Novitiate according to Tridentine Council; if he has the age, he will help in the school of the little ones, the second year in a school of reading, the third year in a school of abacus and writing, the fourth in a school of grammar, and the fifth in a school of Humanities. Once implemented with due fidelity these schools, with the witness of the Superiors of the house in which he lived, the Provincial may grant him the dimissory letters for the ordination.

6.2. The teacher must be at school before the students enter, to avoid the disturbance that they usually cause. When the students enter, he'll teach them to bow to the indicated image, to the teacher and to the other students. Then he kneels down to say an Our Father and a Hail Mary and goes to his place to hear the lesson repeated by the students. At the second sign he says the *Veni Sancte Spiritus*.

6.3. He shows the books indicated by the professor, being careful not to provide texts that could contain scandalous issues or bad examples, but rather moral texts.

6.4. He'll try to have at the end of the class some minutes to teach the fear of God, the terrible judgement and the sufferings of hell to make them hate every kind of sin.

6.5. He'll seek to raise in the students a saintly emulation among them in order to stimulate them to study. He appoints the decurions and other officers to include all the students. The decurions must oversee if the students behave well at mass and in the row, if they miss the Oratory, and they report to Fr. Prefect.

6.6. No student shall be object of more affection than others; all should be treated equally in order to avoid suspicions. Those who lag behind should be supported.

6.7. Don't get angry with the students, particularly if they are elder. If appropriate, these should be punished by the Prefect of the school. Who acts otherwise, should eat bread and water in the floor and take discipline.

6.8. Neither send nor receive letters by hand of the students, not even with the pretext that they are addressed to the Major Superior; don't, even less, accept gifts from the students' hands, nor

grant gifts to them without the license of the Superior, except a holy card to those who behave well.

6.9. Don't make comedies without the permission of the Provincial, nor a coronation of Emperor without the permission of the Superior.

6.10. Don't sell gifts, pens, paper or anything necessary to the students; to poor students these objects should be given for charity.

6.11. Don't interfere with the Prefect when he goes to school to punish a student or for anything else, and even less address him without respect in front of the students. Who contravenes this provision shall eat three times on the floor and take a discipline in the refectory.

6.12. It is imperative to teach the Christian Doctrine in the schools as is prescribed in our Constitutions.

6.13. Once the school is over, give thanks to the Lord with the usual prayer and accompany the students in order and silence to the church, in the plave of the row assigned to you, if any.

7. Those who accompany

7.1. The rector chooses two of our religious to accompany each row, trying not to multiply them if they are not necessary.

7.2. Those who have been chosen to accompany the students must be in the church immediately after the sound of the bell, as above. One controls the first half of the row, the other the last part, in order that each student has the rosary in his hands and says it by his own.

7.3. They shouldn't take whips when accompanying, nor slap the students in the street, nor pull their hair or ears, but leave to the decurions the duty of noting down who misbehaves.

7.4. Be with the rows until only seven students remain; then do what is more convenient.

7.5. Once at home, report to the Superior what has happened and what has been said to you, so that the necessary amendments be applied; regarding the list written by the decurions in the rows, pass it to the Prefect.

- 7.6. The Superior and all the others ought to be ready to accompany, as is stated in the Constitutions.
8. The official confessors of the students
- 8.1. The confessors must be always available to confess the students rather than the strangers, as this is their Institute: the children must have the precedence. When the prefect sends him the students for catechism or confession, he receives them with love, so that also the students love him as a father, and may find it easy to manifest themselves sincerely in confession. Whenever he can, he must try to be present when the prefect punishes some child, in order that through his intercession the child be forgiven. After that he'll take him to confession, where it will be easy for the child to confess his real sins after having received the favor.
- 8.2. He must not be rough during confession, but friendly, helping the children to recognize their faults, so that they can amend them, and he'll try to convince the children that at home they should beg pardon to their father and mother.
- 8.3. Regarding the sins of impurity the confessor must be very cautious, seeking to identify the minor faults without asking and to discover the major faults with wisdom, and once unveiled showing with kindness the gravity of sin.
- 8.4. If a student is scandalous or incorrigible in confession, and even more if he is elder, as well as if one changes confessor, try to find in secret and modesty some occasion, without putting in danger the sacramental secrecy, to dismiss him in order to avoid any harm to the others.
- 8.5. Confess them at least once a month and ensure they receive communion as prescribed in the Constitutions.
- 8.6. To all the students who are prepared for Communion and start to attend our schools, he'll try to lead them to a general confession in order to be able to guide them afterwards in the spirit, confessing them always behind the screen of the confessional.

17. REGULATIONS OF CAMPI SALENTINA COLLEGE (1630)

Rules to be observed by the students of the Poor of the Mother of God of the Pious Schools of Campi

In order that good order is not disturbed, all those attending our Schools are encouraged to observe the following rules:

1. Nobody should expect preeminence or supremacy among the others unless it is based on the integrity of customs or on greater diligence and proficiency in studies.
2. All should go to confession once a month with the confessor that has been appointed, and if they have the age they will go to communion. Who omits this practice three times will be dismissed.
3. Every Sunday, and on the feasts of the Virgin, of the Apostles and other feasts, they will go to the Congregation or Oratory, and after lunch to the Christian Doctrine and Vespers; who misses these duties must convey apologies on behalf of his parents.
4. They will hear mass everyday in our church after classes, even if they have gone to mass in other place, and they will behave modestly and in silence in the place appointed to them, saying the rosary that they will always take with them, or other prayers they like to say, which they will not omit without an explicit permission of the Prefect.
5. In the morning and in the afternoon they'll return to their homes in silence and modestly in the row with the priests, obeying any orders immediately; they must not be absent or change the row without an explicit permission.
6. When coming to school they must not stop in any place under any pretext, nor throw stones, use offensive words and even less bad words, but walk modestly, alone or with other companions.
7. They will not stop at the door of the School or of the church, nor in the surroundings or in the courtyard but once in the school they'll go to the classroom to which they are assigned.

8. Nobody should attempt under any pretext to take raisors, files, knives or sharp objects, or any other kind of both defensive and offensive weapons.
9. All shall respect and obey any of the Fathers both in class and in the church, in the street or in any other place, implementing whatever they impose without showing disappointment. When they meet them in any place they will salute them, as they will also do with any other priest, religious or ecclesiastic.
10. Once the classes are over, nobody should stay in the classroom or in the church, nor in the courtyard or in any other place for anything without the explicit permission of the Prefect.
11. Avoid to scratch the walls of the classroom, the church, and the courtyard, the windows, benches or other places with knives, keys, irons, charcoal or chalk, moreover, avoid to pollute with ink or any other way. Nor should they write their names or the names of other people, nor paint and so on.
12. All shall write their name and surname in their books, so that if they lose them it can be known who's the owner. If a book, hat, pen or any other object is found in the classrooms or in the church, take them immediately to the Prefect. Who lost them should notify the Prefect as soon as possible.
13. Without the permission of the Prefect, don't participate in the recitation of comedies or tragedies, nor in sketches even good and honest, nor in speeches, sermons or other similar activities.
14. It is forbidden to listen to chatterboxes, comedies and other entertainments.
15. Don't play cards, dices, or tables that are forbidden, not even licit games, with wagering of money, in public places and with persons who do not attend our schools.
16. Don't go to bars, pubs and places for gambling, unless for familiar reasons. Don't go to nor stay in the main square, unless for some need. Who doesn't comply, shall be severely punished.

17. Don't socialize with people who do not attend our Schools. The dismissal of somebody means that any relationship with him is forbidden, and nobody should attempt to visit him at home, unless he is a close relative, or one is sent there by the priest of the class or by own parents on one's behalf.
18. Don't invite anybody, not even a brother, to the classrooms to hear the lessons, not even to have a look at them, without asking permission to the Prefect.
19. It is forbidden to go to swim or to look at somebody swimming, under any pretext or in any place or time, both day and night.
20. Don't offend or hit anybody with anything, not even lightly or joking. Always walk and stand in the street with composure and modesty, and giving good example, noting that by no means you shouldn't be away from home after nightfall, say after the Angelus.
21. All shall attend and not miss, without an explicit permission of the Prefect, the weekly exhortations and spiritual talks addressed by one of our Fathers, seeking to benefit greatly, in the understanding that a student of the Pious Schools is bond to unite letters and Christian piety, and benefit in spiritual matters, as for this purpose was our Order founded within the Catholic Church for the greater glory of God and of the most blessed Virgin Mary.

Original: AGSP: Reg. Cal., 13, 32.

Transcription: *Documenti*, 1996, 68-70.

18. SELECTION OF EXTRACTS OF LETTERS

Specific purpose of the Pious Schools: to educate and to teach

1. Our specific apostolate is to convey a good education to the children; to this we should dedicate ourselves more than to anything else (n. 3.206; 02.12.1639)

2. Our apostolate consists in the education and reformation of the children (n. 247; 07.09.1624)
3. Our main apostolate is to take care of the children: if they benefit, everyone will praise our work [...] To do good to the eldest, we need not forget the students. You can be sure that the enemy, under the guise of good, aims to hinder the benefit of the children (n. 1.429; 16.06.1630)
4. Schools are our main apostolate. Therefore, if any of our commitments ought to be reduced, let it rather be confessions and not teaching, as confessors are not lacking, while teachers are few (n. 3.871; 11.01.1642)
5. Ensure all students treat everybody with good manners, and place emphasis in the good education and modesty of the students (n. 432; 18.05.1626)
6. Everybody should seek to give good example and to attend classes with diligence, as this is our apostolate and we must perform it well, so that the children make progress in letters and in spirit, and their parents and family members are happy and satisfied (n. 1.153; 13.07.1624)
7. Restore the first class, not only in letters, but also in the holy fear of God. By no means consider this mission as useless. Be very attentive to the way you may achieve this objective: it would be a great merit for you, and a great benefit for the students (n. 1.539; 02.02.1630)
8. Make greater efforts to ensure that classes work well, both in letters and in spirit. As this is our apostolate, if we do it well the Lord will grant us not only the material support to live and to finish the building, but even more the spiritual support, which for us is the true good that we must eagerly look for (n. 1.167; 28.07.1629)
9. You should work with great patience and love to lead the children on the right road (n. 225; 21.06.1624)
10. Schools are our main apostolate; the good or bad name of our Order hinges on this (n. 3.742; 21.09.1641)

11. Nothing should be preferred to the work of the classes (n. 3.125; 20.08.1639)
12. Hereby I recall everyone to be diligent in the school work, our main apostolate, not only regarding the teaching of the letters, but also the holy fear of God: this is a treasure that will find at the hour of death who will have exercised it with zeal and patience, only for the love of God (n. 1.068; 24.02.1629)
13. I encourage everyone to help with great diligence the students, particularly with the prayer (n. 776; 29.01.1628)
14. Apply all your talent to the service of the children, which is the best way to achieve great merit and to ensure the path towards paradise. All the rest is the enemy's temptation (n. 1.181; 11.08.1629).

Piety and letters

15. Be very careful to ensure that the students learn well the letters and the fear of God, and let the people say what they like (n. 165; 26.06.1623).
16. Eagerly ensure the students' progress in letters and spirit, and soon you'll receive a hundred times as much (n. 282; 18.01.1625).
17. Looking for nothing else than to help the children in the holy fear of God and the letters, we are indifferent as if it is in one country or the other (n. 1.580; 22.02.1631)
18. We do well undertaking to teach the children the fear of God and all they need to know in order to earn an honest living (n. 1.678; 8.09.1631).
19. Try to give good example in those classes, as good or bad reputation depends on the first class. Ensure, therefore, with utmost diligence that the kids learn at the same time letters and the holy fear of God (n. 782; 12.02.1628).
20. All must try as far as they can not only to make the students repeat the lesson, but also to catechize them and to teach them all they need to know and the devotions that are useful to practice (n. 1.102; 11.05.1629).

21. Regarding schools, you must use utmost diligence to ensure that they work well, not only in the teaching of letters, but also in the spirit and the fear of God, enforcing the reception of the sacraments (n. 3.087; 14.05.1639).
22. Ensure that the students don't miss classes or any oratory events, and that they receive the sacraments (n. 368; 01.07.1626).
23. Behave always with prudence and saintly simplicity, teaching the students the letters and the holy fear of God, without looking for novelties. Encourage the devotion to the Mother of God, starting by yourself, and you will experience its good effects, particularly in times of temptation (n. 1.928; 11.12.1631).
24. The class of writing and arithmetic, [...] is the most important, excepting the first class of grammar, and requires a teacher who besides teaching letters and arithmetic teaches also the holy fear of God. From that class they go out to learn some craft, which is very important as well as it is that they go well instructed in the holy fear of God (n. 2.742; 18.06.1637).
25. Try to train good students in letters and spirit, being sure that you will be measured with the same measure with which you have worked (n. 2.532; 18.05.1632).
26. With regard to the classes, as they are our main apostolate, we must try to use utmost diligence in the literary matters to attract the students to school. However, our main objective must be to educate them in the fear of God, which all the teachers must do if they don't want that their work be only material, losing the eternal reward of their efforts (n. 2.876; 05.06.1638).

The preferential options of the Calasanctian School

a) The Christian formation

27. We have to pay attention not only to the letters, but principally to the holy fear of God (n. 753; 31.12.1627).
28. Our Fathers ought to take care of our students and train them in piety, not only teaching letters and Christian Doctrine in the

- classes, but taking them to the Oratories and to the holy sacraments. Thus, when the students will see this zeal in our religious, they will appreciate even more our apostolate (n. 4.039; 01.10.1642).
29. Teach the Christian Doctrine the best you can, as it is very important (n. 79; 21.08.1621).
 30. The time dedicated to teach letters to the children is very useful, but even more important is the time dedicated to Christian Doctrine (n. 2.255; 05.08.1634).
 31. Receiving the sacraments and listening to the exhortations provided with trust and paternal love, the students must learn to avoid the vanities of this world (n. 738; 22.11.1627).
 32. As far as you can, ensure that the children become devout, which pleases God very much (n. 856; 26.05.1628).
 33. Communion is one of the principal means, or rather the principal means to obtain abundant fruit with our apostolate among the children (n. 871; 10.06.1628).
 34. Continue to be diligent in teaching the Christian Doctrine and in helping the students, as this is the best work we can do in this world. Performed with joy, this action pleases God very much (n. 1.148; 07.07.1629).
 35. It should be considered a great fault if the elder students were not able to recite the acts of faith, hope, charity, humility and contrition, that are so necessary (n. 2.835; 03.04.1638).
 36. Try to persuade the elder students to abandon the large road of sensuality that leads straight to hell, and to receive frequently the sacraments, if they want to live and die as is commanded. Their good example will greatly benefit the other students, in the same way that their current behavior causes great harm, even if they do not notice it (n. 374; 17.12.1625).
 37. Ensure that the students go to confession frequently and that the eldest accustom to receive communion, as the sacraments usually illuminate the intelligence and, if received frequently and

with devotion, they encourage the will to hate sin and to appreciate the works of virtue. Insist a lot on this, as it is the supporting point of our Institute, and you'll be greatly gratified by God (n. 471; 04.07.1626).

38. Make sure that you teach everyone, both in classes and in the oratory, that the holy fear of God is important in the heart of the children. This is the highest doctrine you can teach in this life and the most meritorious, as it is absolutely true that among the divine works the most divine is to cooperate in the salvation of the souls (n. 1.374; 27.04.1630).
39. Look after the confession of the students and the catechesis, and you'll render a great service to God (n. 1.445; 24.07.1620).
40. The best exercise is to lead the children on the path of the holy fear of God, making them aware of the gravity of sin and teaching them to hate it, showing them how pleasant it is to live in the grace of God (n. 1.558; 07.01.1631).
41. Ensure that the students go to confession and receive holy communion, as the strength of the sacraments together with the pious exhortations of the teacher are really great (n. 2.258; 16.08.1634).
42. The children learn to pray while they keep pure; it is, therefore convenient that the immaculate law of God be impressed in their hearts before they are stained with impurities. I'll be grateful if the children you meet are assisted with utmost diligence, so that from here we perceive a nice fragrance (n. 1.755; 28.02.1632).
43. Regarding the children, besides the catechism of cardinal Bellarmine, it is useful to teach them the mysteries of the life and passion of Christ, and the spiritual exercises for children, edited by the Pious Schools in Rome (n. 2.916; 07.08.1638).
44. I eagerly wish that the exercise of teaching the Christian Doctrine to the children in the public church were introduced with more dedication, and that in all the classes the students were instructed in the mysteries of the passion of Christ, printed in Rome, as well as that small book of spiritual exercises containing acts of faith, hope, humility and contrition, that the young people

- should know from an early age. You should be very careful in this respect (n. 3.920; 08.02.1642).
45. Let us give good example to the seculars, looking after the students' proficiency with diligence, not only in letters, but in what is more important, the holy fear of God. If we do it appropriately, our apostolate will be mostly desired (n. 3.002; 01.01.1639).
 46. I would like you dedicate to study the cases in which the young people incur more frequently, as this is our main apostolate. You could have the works of Gerson, the Parisian. In one of his volumes he deals with this matter in a very appropriate way. In order to understand better the benefits of mortification, remember the marvelous statement of Kempis in which we read: It is good for us sometimes to suffer contradiction even though we do well and mean well. Finally, do what you can to ensure that every month all the students go to confession, particularly those who by their age are already capable of offending God (n. 557; 21.11.1620).
 47. Regarding the practice of teaching the Christian Doctrine to the poor, I deem it a holy work. Who does it for love will gain great merit before God. Therefore, try to settle things so that you ensure continuity, not as some people who start with great thrust but eventually abandon the work (n. 3.935; 22.02.1642).
 48. Ensure that the students remain devout, as this is the main objective of our apostolate, and I will receive great consolation (n. 2.092; 13.08.1633).

b) Poor children

49. The help of God will not be missing, mostly if you assist the poor children with love and you teach them with great dedication both the holy fear of God and letters; emphasize this when you visit the classes (n. 885; 30.06.1628).
50. Regarding the admission of poor children, you do well to accommodate them all, as the Pious Schools have been created for them. What we do for them, we are doing for the blessed Christ (n. 2.812; 27.02.1638).

51. Try to become always more competent to teach both calligraphy and abacus, as well as the holy fear of God. Don't worry about increasing the number of elder students in your school, but about assisting the poor (n. 2.238; 27.05.1634).
52. May God grant that all of us may understand how meritorious it is to work for the good education of the children, especially the poor. If so, all would compete for helping them better, and would obtain great happiness and consolation in their work (n. 2.859; 15.05.1638).
53. Who doesn't feel as teaching the poor, either had no vocation for the Pious Schools or the enemy stole it from him (n.1.319; 09.02.1630).
54. They have introduced the bad habit of selling pens, paper, rulers, etc. to the students; before, when among us there wasn't so much dissipation but good spirit, all this was given to the poor for nothing (n. 3.118; 06.08.1639).
55. You couldn't do anything more pleasant to me than to teach with great interest arithmetic to Fr. Ignacio and to whoever wants to learn it, as this science and its practice are of great benefit for the poor, who have no capital to live with, without working (n. 3.753; 26.10.1641)

c) From a very early age

56. Teach the youngest students to pray, as they greatly please the God of goodness (n. 2.559; 179.07.1636).
57. It isn't a grace of small amount the fervent desire that God grants them to help the poor with such an effective and necessary support as is the doctrine united to the holy fear of God. In such a tender age, the benefit is guaranteed (n. 1.614; 06.05.1631).

School and quality

58. Try to ensure that your school is blameless, to be apt to gain an unfading crown, an angelical crown (n. 1.125; 14.05.1629).

59. We should try with all our might to ensure that the school works well. Doing so, we will accomplish our duty before God, who timely and generously will reward our efforts (n. 588; 20.02.1627).
60. I have already written asking you to work with great interest in the school, as it is our main apostolate. Let everyone work in them, while they have no other obligation (n. 1.007; 02.12.1628).
61. This is our opportunity that should be attended above everything else. Everyone should cooperate, each one with his own duty, so that the school works well and the students are well educated both in the fear of God and letters (n. 1.098; 04.05.1629).
62. Try with great interest to ensure that classes work well, especially the first class and calligraphy, as this is our apostolate (n. 566; 18.12.1626).
63. I would like you to attend classes with due diligence so that our opponents be ashamed of not being able to say anything against us, but of only being rivals. However, the principal reason why we should work well and with interest is to please God (n. 405; 09.04.1626).
64. Your explanation that the students go out for confession upsets me so much. You should first try to listen at the students, before any other people; leave the other people and attend the students, as our apostolate requires (n. 793; 21.02.1628).
65. Classes should work orderly, giving good example to the people and benefitting the students (n. 2.559; 17.07.1636).
66. Try to keep good order in the schools, as this is more important than hearing confessions in the church (n. 3.043; 12.02.1639).
67. Ensure that classes work well, and tell me when you have finished the classroom, with benches to write on, as those in Rome. Between one bench and the other there should be five handspans so that the teacher may pass (n. 1.820; 29.06.1632).
68. It is better to work well in few places than to work badly in many (n. 3.036; 05.02.1639).

69. It was written to me that there are not only studies of logic, but also moral cases three times a week. If this is kept for a certain time, I hope our Order will make great progress. Progress in letters should be accompanied by holy humility, to be meritorious to those who learn and beneficial for our neighbor (n. 3.882; 18.01.1642).
70. With all my might I recommend the school, so that the benefit of our Order is known in this city. The priests should attend the classes and the Superiors be as Prefects, visiting them frequently, as this is our main apostolate (n. 3.663; 14.07.1641).
71. Put all your interest in the school and tell me how each one behaves and which is his designated chore, so that I may take appropriate decisions (n. 1.164; 27.07.1627).
72. You could not give me better news than those regarding the benefit of the students and of those at home (n. 581; 30.01.1627).
73. To accompany the students in the street is a great merit of those who know how to do it, and a great example for the people (n. 4.461; 17.05.1647).
74. Of the good or bad reputation of the first class depends all the rest (n. 688; 29.08.1627).
75. Write to me saying how many students are there in each classroom, who is in charge of them, if they make progress and if the people is satisfied (n. 787; 19.02.1628).
76. Letters demand much resourcefulness and great dedication if we want to get the most in a short time (n. 1.631; 19.06.1631).
77. I have read with great consolation what you have written. However, I wanted to know who is running the class under that of Fr. Gasparo, who the second under and who the third under, and how many students are there in each class. Above all, I would like that in Fr. Gasparo's class there were only elder students, even if they are of second or third class. The others could go the another class, so that he hasn't to struggle with the brains of the little ones who do not understand what is useful for them and hinder the elder's progress (n. 52; 21.11.1620)

78. The students of the class of language shouldn't exceed 60. Children of four or five years old shouldn't be accepted in these nor in the other classes. It is preferable to have few students and to attend them well, than to have many and not being able to do what is right to do (n. 746; 11.12.1627).
79. It would be better to read less authors in class, as Fr. Gasparo does, distributing them in this way: three times a week he reads Virgil; three times another author, and three times another. This reading could be introduced little by little, and the students could do some other exercise (n. 617; 19.05.1627).
80. Regarding the number of students, they shouldn't exceed the number that you can be covered. If many are accepted, they could not be educated well and we would loose credit and reputation (n. 3.023; 22.01.1639).
81. Regarding the classes, it seems tactlessness to accept more students than can be covered. With the current six classes and a total of 300 students the number is adequate, if we want them to achieve benefits (n. 3.025; 28.01.1639).
82. If, as it seems, the number of students of Latin language grows, divide them into groups, so that a single teacher hasn't to struggle with the smallest or beginners, the medium and the advanced, as the staff is sufficient for this purpose. Tell the teachers not to ask anything from the students, so that all can see that we teach for the love of God (n. 4.139; 10.10.1643).
83. If the students do not show interest in learning and often miss a class, entrust to one of the students who attend class the task of writing down in a book the name of those who are absent, both in the morning and in the afternoon. At the end of the month it can be explained to their parents that if the students do not make progress it is not the fault of the teachers, but of the students who miss the classes. Try to convince them to receive the sacraments as a way for changing (n. 4.147; 16.12.1643).
84. I'll write to you again about the calligraphic samples. Try to write the characters in a smaller size, with the same shape, but thinner (n. 535; 06.19.1626).

85. It is important to have among us good calligraphers, capable of writing perfectly well (n. 900; 18.07.1628).
86. Who doesn't want to attend class should go anywhere else, because it is not fair that teachers be subject to the whims of ignorant students who can decide what they want. If they want to study, our teachers are excellent (n. 364; 19.11.1625).
87. I've heard that the schools are working well. May the Lord grant everyone a better knowledge of the great good that is done, not only because they prevent children from doing wrong but above all because they learn the holy fear of God. This is a work that not only makes us worthy of greater goods, but is also very useful for redeeming our errors. Therefore, if all work in accordance, you will render a service to God and be of great utility to the neighbor and to yourselves (n. 791; 19.02.1628).
88. The class of writing and of abacus [...] is more important than any class of grammar, and I would like they be always run by a priest, so that the students be also well educated in the spirit (n. 1.201; 08.09.1629).
89. I regret that there is nobody among you to attend the study of humanities, as they are so important for us (n. 1.283; 29.12.1629).
90. I'm very glad that many are learning calligraphy and also abacus, as this is a very important exercise among us and even the clerics should learn calligraphy (n. 1.537; 30.11.1630).
91. Ensure the learning of calligraphy and abacus, as we need them very much (n. 1.543; 14.12.1630).
92. Try to do all the best in mathematics, as people seems to appreciate it (n. 2.358; 31.03.1635).
93. Regarding logic, I think it is difficult to teach it if standard school has to be left aside. I would like that next year, if you are in Florence, it could be taught, even to those of us who are fit (n. 3.395; 21.04.1640).
94. Learn to write and also learn abacus, as this school must be renowned from now on (n. 3.455; 23.06.1640).

95. I've read what you have written about abaqus, a very meritorious work within our Order. However, the arrogant do not understand it (n. 4.135; 03.10.1643).
96. I would like that our people had a special talent for writing and for abaqus, as these are highly appreciated everywhere and can result of greater utility for the students. Overall, a good writer and an expert in abaqus attract many people (n. 248; 01.09.1624).
97. Regarding books, those who attend classes of Latin, particularly the elder, should have the books they need for their tasks. Fr. Provincial may provide the houses that are in need. In general, they will be books containing Letters and comments, as well as Virgil and comments. These are the usual materials used in the classes of the elder children (n. 756; 01.01.1628).
98. Regarding the italics letter, that you say is used there, it is not easy to teach it as the print letter. Who learns the last, can learn easily all the other types of letter. Not everybody will work in business. However, you can do a test and see how does it work (n. 822; 15.04.1628).
99. Of the calligraphic samples, you can give some of them to the lieutenant, to the priors and to the parents of the students who have worked on them, keeping some to decorate the first class and the chapel (n. 876; 15.06.1628).
100. I recommend you to be diligent regarding the school, on which the good or bad reputation of our Institute depends. For this purpose, you must comply our Constitutions (n. 2.808; 20.02.1638).
101. Regarding the students who disguise themselves with the consent of their parents, these are to be blamed not the students. It is sufficient for us to instruct the students so that they come to know and despise such foolishness and the excesses of worldly people, and to pray for them. Lead them to pray before the Blessed Sacrament to beg pardon and to decide not to offend again with such vanities (n. 796; 01.03.1628).
102. While spiritual shows provide great satisfaction to the people, they usually cause great harm to the students, who become so af-

fectionate that they leave aside the exercise of the letters. Therefore, try to allow them only twice in the year, and in some places only in Lent (n. 1.036; 06.01.1629).

The leaders' responsibilities

103. Take care of the schools so that they work well and the students receive frequently spiritual exhortations, learn the life of Christ and the spiritual exercises, and go to confession. Thus the Lord will grant us his holy gifts and will always bless us (n. 594; 06.03.1627).
104. Try to prepare the classes orderly and monitor the progress of the students, so that the benefit they expect to achieve with the help of the teacher can be seen in their own life (n. 1.245; 31.10.1620).
105. Spend all your energy in the work of the school, particularly in educating the students in the spirit and in the holy fear of God. This is our specific apostolate, which is more meritorious than to attend the adults. These count with many other Orders, while the students have only us (n. 2.623; 05.11.1636).
106. The Superior should not give anything to outsiders, either in Latin or in the native language, without a previous revision by himself or by a person appointed by him. It would be erroneous, indeed, if outsiders could see our works with mistakes. We would lose credit for such a stupid neglect (n. 1.970; 12.02.1633).
107. Regarding your consultation about the students giving money to set up classes, desks and other things, don't allow it, as people would suspect that the students have to pay, which would be very negative (n. 2.738; 13.06.1637).
108. Look after the students, and help those who have wandered from the path so that they come back (n. 386; 14.01.1626).
109. Make sure that during the recreation [of the religious] they don't speak of anything else than of how to improve the work in the school. It often happens that some useful ideas come forth in a conversation (n. 1.275; 15.12.1629).

110. On account of the great desire that I always had of finding a short and as simple as possible method for teaching Latin, I ordered him to instruct three or four of our priests for the benefit of our Order. The enemy interfered, and he left the work and returned to Florence (n. 4.021; 19.07.1642).
111. In each class have somebody to note down those who are missing and to tell the parents, so that they can see that if the students don't make progress it is not the fault of the teachers (n. 354; 04.11.1625).
112. Ensure that the classes work well and that there are no idle children in the streets, particularly among the poorest, as this is a bad example for those who attend class (n. 469; 01.07.1626).
113. Ensure that one of our members is well trained in calligraphy and abacus. Make them understand that God will not accept in his company those who by their pride denied this exercise that is so useful to our Order, because they didn't want to humiliate themselves for the love of our Lord, as he humiliated himself for our love (n. 4.225; 01.10.1644).
114. Exhort all our members not to whip the students in their body but over the clothes. If a student deserves a greater punishment, it's on you to implement it. In this matter, ensure that the Constitutions be respected; teachers with scarce experience do inappropriate actions (n. 1.307; 24.01.1630).
115. Teachers are forbidden to give more than two slaps or five lashes over the clothes. If somebody deserves a greater punishment, he should be sent to your reverence and you'll decide the punishment. In punishing, start with mercy; in case of recurrences, increase the punishment. However, frequent confession is much better (n. 1.429; 27.06.1630),
116. The Superior should visit often the classes, to see if the students behave well (n. 610; 01.05.1627).
117. Do not neglect the diligence due to the school, so that it works well and nobody can reasonably complain. Visit often the classes and reward those who seem to behave better, starting from the least (n. 150; 11.05.1623).

118. Remember that our apostolate consists in the progress of the schools. (n. 568; 26.12.1626).
119. Try to visit often the classes; for the students to remain obedient it is very important that the Superior be always visiting the classes, to see how the students behave and to reward those who are more diligent (n. 262; 30.10.1624).
120. I strongly recommend that you visit very often the first class and try to remedy any deficiency you notice, however small, both in the head and in the members, as on the reputation of that class depends the satisfaction of the citizens (n. 444; 09.06.1626).
121. Visit often the classes, principally those of Latin, as the reputation of the school depends on them. Likewise, ensure that prayer and the other exercises of the house are never left aside (n. 540; 14.10.1626)
122. You wrote to me about the grammar, saying that two parts of the grammar are for the teachers and the other for the students. If so, I think it is better to print them separately: the one for the students apart from those regarding the teachers (n. 4.028; 02.08.1642).
123. Try to ensure that the school works well and that your interest for it can be seen, so that those who criticize us don't find reasons to speak negatively about us (n. 161; 29.05.1623).
124. Hearing confessions removes from school work. Who is qualified to teach shouldn't engage in other activities (n. 1.334; 02.03.1630).
125. Write as soon as you can telling me how many classes you have, how many students in each class, how many teachers and what they teach (n. 2.194; 09.02.1634).
126. I have seen some calligraphic samples of brother N. and I think that last year he used to write better. He wants to write all kinds of letters with the thick pen and he doesn't succeed. I hope he understands that each kind of letter requires a different pen (n. 90; 23.07.1628)

127. I'd like he would engage in mathematics without neglecting his interest for virtue: the end crowns the work. May the blessed God grant him to succeed in his studies for his greater Glory. Thanks be to God (n. 2.392; 09.12.1634).
128. If Your Reverence could send somebody of your house in Genova to teach abaqus, even if a priest, I would be very grateful for this extraordinary favor, because the class of abaqus requires a teacher of spirit, worthy of being respected by the students, who usually are the elder in the class of abaqus, and I would want to have always a priest (n. 3.692; 03.08.1641).
129. I would be very happy if the students are gained through confession, as is the case with the outsiders. This would be the best service to God, as it is our apostolate with the students. They would thus obey you and come to the oratory and to the other devotions (n. 807; 14.03.1628).
130. Regarding wandering children, try to persuade them to go to class or to work; otherwise make the bailiff apply his authority so that they decide to do something and not remain idle (n. 471; 04.07.1626).
131. If the students went to confession and communion, they would benefit a great deal. Therefore, insist on this and try to talk with them preparing them for confession and communion (n. 882; 24.06.1628).
132. Make sure that the lieutenant commands the bailiff not to allow the children to wander in the streets without doing anything, but to go to work or to attend class (n. 444; 09.06.1626).
133. Make sure that school matters go on well and that religious issues go even better, because the former depend on the latter (n. 634; 12.06.1627).
134. If classes do not work well, as well as the accomplishment of the rules of the community, it is not surprising that the Lord will allow some suffering (n. 773; 02.01.1628).
135. Regarding the school, great attention should be paid to it and it should be visited often by the Superior during the school schedule to see if everything works well (n. 1.161; 20.07.1629).

136. Visit the classes to see if there are restless students. Make them go to confession and receive communion frequently. If the classes work well, the rest will also go well (n. 2.590; 13.09.1636).
137. Visit often the classes and the teachers. To ask God the things you need, this is better than hearing many confessions in our churches (n. 2.979; 27.11.1638).
138. I have received great consolation knowing that you had started classes with the right foot. In order to improve and make progress, visit often the classes, encourage the teachers in their work and the students to be devout, and make them go to the Oratories and receive the holy sacraments (n. 3.543; 12.12.1640).
139. I exhort you to be the first in helping our apostolate, visiting and helping the students in any way. Try to ensure that all the priests humiliate themselves to do this for the love of God, and you will gain more merit than if you took disciplines until bleeding (n. 4.108; 10.06.1643).

Original: AGSP: Reg. Cal. n. 1 (1590-1625)
n. 2 (1626-1627)
n. 3 (1628-1629)
n. 4 (1630-1631)
n. 5 (1632-1635)
n. 6 (1636-1639)
n. 7 (1640-1642)
n. 8 (1643-1648)

Transcription: *Documenti* 1996, 97-116

19. APOLOGETIC BOOK AGAINST OPPONENTS OF THE PIOUS SCHOOLS, BY TOMMASO CAMPANELLA (1631)

Preface

1. The world has never received with joy, right from the beginning, those who God has raised as Founders of great works that were

beneficial for the mortals: nearly always they have been received with indignation and aversion. The great philosophical schools, famous legislators, Moses, the Prophets and the Apostles with their martyrdom bear witness of this fact. Even our Lord Jesus Christ, Wisdom of God, eternal reason by which all things are created and ruled, when he appeared in mortal flesh for the redemption of the world and the atonement of mankind, he confirmed this truth on the cross. Those following him who have founded new religious Orders have suffered not irrelevant oppositions raised even by Christians. Saint Thomas and saint Bonaventure bear witness of this in the booklets they wrote against the objectors of the Dominican and Franciscan Orders. Neither the Jesuits nor other Orders have been free from persecutions. It is not surprising, therefore, that in our times the Institute of the Pious Schools, so beneficial to the Republic and to religion, is persecuted both by lay persons and by religious.

2. Due not only to the experience of others but to our own troubles, we have learned that what is said against these benefactors of the world are not mere accusations but false accusations. Excellent and meritorious people of human mankind have been falsely accused of having offended God and the King. They have been persecuted for this and put to death, but resurrected full of fame and glory. Those who the world persecutes with scourges, are then honoured and venerated. We have decided to silence the gossip of both the lay people and the religious. We will first argue against the lay people, deprived of true science and zeal, and then against the religious, moved by zeal without science.

Chapter 1. To the lay people

3. The lay people say that the Pious Schools cause harm to the Republic, because the increasing number of religious reduces the bread for the Republic, because they don't work and they live from the work of others. Hence, they deprive the Republic of what they could produce and of what the others produce.
4. If the Republic should exist, it needs farmers, craftsmen, soldiers and servants. The Pious Schools deprive it of these elements or, at

least, they reduce them, because teaching letters to the poor, the peasants and plebeians, they take them away from the services and from the Republic and they incline them towards the clergy, the monastery and careers. Therefore, very few people will work for the Republic and there will be much more consumers than producers, and in the short term the Republic will disappear, as the head disappears when it is deprived of feet and arms.

5. The order of the Republic would also be upset, as senators and patricians will have to dedicate to pastoralism, farming, trade and crafts, leaving aside the ruling of the Republic, or doing it unwillingly and in a different way, causing great harm. That is why China, a very wise Republic, establishes that nobody may perform other activity, whether more or less noble, than the one implemented by their parents, whom they succeed in job and heritage. In this way, they don't do anything better than what they learned from their parents, due to practice and use, and the Republic will never be lacking those who do all the works.
6. Aristotle teaches (7 Polit.) that in society we have to distinguish between the nobles and the servants, indicating for the former such activities such as priesthood, military service, ruling of the city, and for the servants: offices, trading, farming, etc., while it is forbidden any transition from one group to the other. He also says that the nobles are fit for happiness, while the servants are not; but the Pious Schools teach sciences to the wretched and the poor, which disturbs the Republic, and those who should enjoy happiness will be frustrated.
7. What is useless should be taken away from society: the Pious Schools are useless, ergo... Demonstration of the minor premise: Teaching grammar and the Christian Doctrine is a characteristic of their Institute; however, all the other Orders of monks, friars and clerics teach the Christian Doctrine, as well as fathers and mothers, and also the Jesuits have this ministry. The Jesuits teach grammar. In everyplace in towns and cities there are teachers who teach grammar to nobles and plebeian, etc. Therefore, the Pious Schools are superfluous and need to be suppressed.

8. Other Orders will soon emerge to teach Medicine, Law, Militia, and there will be more masters than disciples, and the grammarians, doctors, rulers, attorneys will have to beg, as they will not be able to live from the profession learnt in those schools.

Comprehensive argument against the lay people

9. Against these arguments we have Prophet Daniel, ch. 12 [v. 4], who says: «Many will go here and there to increase knowledge.»; Isaiah [11.9] «The earth will be filled with the knowledge of the Lord.» And Moses [Numbers 11: 29], who wanted not only the nobles to be instructed but all the people, and so replied to Joshua, who was jealous because some prophesized as Moses: « Are you jealous for my sake? I wish that all the Lord's people were prophets and that the Lord would put his Spirit on them». It is, therefore, the will of God that science is provided not only to the nobles, but to all the people.
10. Clearly, this is very useful to the Republic, as science means perfection for the soul and for mankind; therefore, the more it extends the more it improves. Even Aristotle in the fifth book of Politics [Politics, 5 book, ch. 11] calls tyrants those who want an ignorant nation, in order to do wrong with impunity, without being rebuked. So, it is clear that depravity of the workers results from the lack of wisdom. Would a painter not paint better if he knew Mathematics and other sciences than if he only knew painting? Likewise, land is not kept as well by an instructed farmer or by an ignorant farmer, as the latter doesn't know the nature and advantages of land, arts, stars, farming, as well as the kind and virtues of the seeds and the fruits, and their good or bad development. That is why the Romans worked in farming and production of fruit and vegetables and some vanted at being called with their names. As Fabius (from fava: bean), Lentuli, Corneli, Cicero had the names of other fruits or vegetables. From ploughing they used to go to the consulate and to dictatorship. Cato, Varro, Colomela and Virgil wrote about farming because it was more useful to the Republic to have instructed rather than ignorant farmers: and so on with other workers. If sailors were astrologers,

they would navigate with greater success. If masons, shoemakers, sculptors, barbers and other artisans knew their job in a scientific and not only an empirical way, we would have works that could be far more perfect, and life would be more pleasant. Isn't it true that Abraham, Isaac, Jacob and the other Patriarchs have been great theologians and philosophers while working in pastoralism, agriculture and other jobs? The same happened in the Republic of Athens, where artisans cultivated sciences, as Socrates, who was son of a midwife and a sculptor.

11. Every now and then you find illustrious and resourceful people, whose science the Republic could not deny, or else it would lose the advantages of wisdom: in the Republic of Florence, arts were better cultivated when artisans knew sciences; as well as barber Bartolo, tailor Gelio and even the servants know better their job if they know letters than if they don't.
12. An instructed nation does not tolerate tyranny or to is misled by sophists and heretics so easily as an ignorant nation; that is why idolatry was introduced in the world: Egypt was ignorant because of its leaders who led people where they wanted, as an ox is led with the rope; and so they believed that not only humans but also the stars, the elements, the stones, the trees, the rivers were divinities. Tyrants encourage people's ignorance in order to manage them as they want. Therefore, the extension and diffusion of sciences as the Pious Schools do is a benefit for Princes, towns and for the whole Republic.

Replies to the objections of the lay people:

13. Reply to Objection I: the argument is not only against the Pious Schools, but against monks, friars and clergy, and we have the answer in the short treatise *Contra impugnantes religionem* of Saint Thomas and in *M. Agripina*, when the Roman People withdrew from the Patricians in Monte Sacro because they didn't work; he explained the people the metaphor of the members of the body that stir up to rebellion against the womb because it seems idle but works a lot. Prayer, teaching and the example of the religious are more useful than the work of the people, the idleness and even the work of the artisans. However, this argu-

ment can affect the Pious Schools much less than the religious Orders, because the first mendicate their bread and wine, they don't own any property not even in common, and hence they take little from the republic and give a lot teaching Letters and Piety. Those who own farms, houses and goods, earn not only livelihoods but also income taxes. The Republic of Venice did not stir up against the Capuchins who daily mendicated, but against N. who owned farms. And the reasons were of a political nature which, true or false, cannot be referred to the Pious Schools.

14. Reply to Objection 2. The Republic is not damaged by those who accomplish the commandment of the Wisdom of God, who rules the world and all the Republics, and said: «By me kings reign and rulers issue decrees that are just» [Prov. 8:15]. This is what the Pious Schools do, as the Wisdom said (Luke 14, [v. 12]): «When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed.» To the banquet, as Solomon says [Prov. 9, 1-2] «She has prepared her meat and mixed her wine; she has also set her table,» the Pious Schools invite, first of all, the poor: «Come, eat my food and drink the wine I have mixed» [Prov. 9: 5]. This Institute is the Institute of the Wisdom of God; that is why it has been confirmed by his Vicar; that providing sciences to the plebeian is not useless is proven in the body of this article, as through sciences all the services of the Republic succeed better. Julian the Apostate forbade the Christians to learn sciences as though they were vile servants at the service of the Republic: those who intend to destroy the Pious Schools imitate him.

And regarding the fact that the Republic improves when plebeians pass to a nobler status is something that also was considered by Macchiavelli, coryphaeus of the politicians, who also approves the competitions of the plebs with the politicians; thus the Roman Republic made always progress because the plebeians engaged in the functions of the Patricians; the contrary happened among the

Florentines, because in these competitions the Patricians were considered to downgrade to the status of the plebeians. Poor students, if of a distinguished nature, are promoted to doctorate and clergy, which is fair and a benefit for the Republic, not only for the nobles. In fact, from being at times hard-headed and ruined by idleness, they shift to the highest levels of the Republic. Who have no talent will dedicate to crafts far better than those who have no letters, as above.

15. Reply to Objection 3. If the nobles engage in crafts, the Republic will make progress as happened in Rome; when the nobles left crafts and began to wander, the Roman Republic downgraded; work does not hinder the ruling of the Republic, but enhances it, because work is done on its behalf, as is the case with the parents in a family, who through their work have created and increased a family patrimony, of whom they are proud; while the idle live with the paternal heritage. Moreover, we have already said that it is right that the best according to nature be preferred to the best according to opinion, and the plebeians of good nature are more useful than thick and negligent nobles. The example of China does not convince: neither the Republic of Rome, the best of all, nor the Greek Republics had these rules, as they hinder nature to bear fruits both among plebeians and nobles, and if that practice would have been followed we wouldn't have individuals as Socrates, Pythagoras, Plato, Xenophon, Cato, Varro, Marius, Cicero, etc. who came from the plebs. Neither the Apostles called from fishing, or the Prophets called from crafts, farming and pastoralism. Not even Saint Charles Borromeo, a shiny beacon, would have seen a so prosperous Church after being in such a danger had he not instructed the poor and the villagers in the first seminary from the first elements up to sciences, in spite of the resistance of the noble students. Thus instructed, they ruled the parishes of Milan and of his diocese. After seeing so good outcomes, he erected other seminaries for nobles, plebeians or for all together. Other pastors who imitated him afterwards have succeeded to obtain, witness and contemplate the same results.
16. Reply to Objection 4. With powerful reasons we condemn the Republic of Aristotle in political matters, and it is even more rea-

sonably condemned in Christian Doctrine, according to which happiness is not only for few persons, as Aristotle says, but for all. And God «chose the weak things of the world to shame the strong», as saint Paul says [1 Cor. 1, 27]. Moreover, Aristotle grants only a temporary happiness and to few persons, as if mankind were divided into species, one of which fit for wellbeing and the others not. God, who made all mankind out of only one man, as the Apostle says, offers eternal happiness to all, and states that temporary goods are not able to fill human soul's capacity; he chooses those who work in poverty, in crafts, and have more hope in victory because they struggle more in this world. It is foolish to think that from good nobles would always result noble and good people, and that from bad and poor people there could not emerge wise and good people; hence, they should be reformed not on account of their natural off-spring, but just as they are. Let there be, therefore, a shift from one group to the other, and let the science be shared as the nature is shared, and even God is shared.

17. Reply to Objection 5. We deny the minor premise, and its proof is false as we have said in the first item: indeed, if other religions, parish priests, parents teach the Christian Doctrine, they don't do it with the diligence required by mankind's perfection. Moreover, if the Jesuits who are settled and teach only in populous cities and to nobles were not superfluous, far less superfluous are the religious of the Pious Schools, who instruct the poor children of the great cities and go to villages and towns, happy with their daily bread and their small houses in order to bear fruit wherever they go. The same for the second item about Grammar that is taught in small populations and to everyone, and in the great populations to the poor. Their example of renouncing to a comfortable life is more beneficial than the example of those who do not give up. God, who helped the negligent clergy with the monks, and then with the friars, now helps them with clerical Orders tailored according to the needs of the Republic, as common human fragility does not allow the former to persevere in the original severity, discipline and diligence.

18. Reply to Objection 6. The reply is easy, because as we demonstrated in the book *De regimine Ecclesiae*, it would be very good that the religious, and not the salaried teachers, taught the doctrine [or theory] of all the sciences; because they cover more subjects and address them more appropriately, without fraud or wilful intent, and they leave mechanical exercises to the people, and speculative studies to the other religious. Neither have we believed that the teaching of Medicine and Law should be separated from the religious; because in the law of Moses and among the Gentiles, it was exercised by the religious. Galen states that the priests of Aesculapius healed more patients than the doctors because they addressed arts without fraud and patients obeyed them with more reverence and trust, which is much favorable for the health; hence, the first aphorism of Hippocrates, «nurses, doctors and patients should accomplish their duty.» And Avicenna says: «Often the confidence of the patient in his physician does more for the cure of his disease than the physician with all his remedies. He is the best Physician in whom the Patient has the greatest confidence,» because, as we have demonstrated in the IV Book *De sensu rerum* he raises the patients's natural strengths against the disease. Likewise, if the religious were experts in laws to defend rather than to blame and were advocates of the parties, the disputes would benefit of more honesty, more easiness and less time. This is clear, because in everyplace, even in the embassies, the religious are sought, and in everyplace the Pharmacopoeia of the religious and of the Brothers of St. John of God is used with more security and pleasure than that of the lay people. Similarly, if the Jesuits were experts in Medicine, they would be more useful to the Republic than the mere mechanical assistance provided to the patients. Nor would the Republic suffer any harm because crafts are handed over to religious; on the contrary, it would provide services to those deemed idle by lay people, and in the villages there would be much more people dedicated to mechanical crafts, while speculative studies would be handed over to the religious. So Aristotle says that this used to happen in Egypt, where the priests lived from the public treasury in order that they could study and teach crafts, and this custom exists currently in

all the nations of the hemispheres with the religious. Therefore, the Institute of the Pious Schools is utmost useful in every part of the Republic.

Chapter 2. To the religious

19.1. Some people are also murmuring against the Pious Schools, saying that not only they are superfluous, as the Jesuits teach grammar, but also disastrous, because the Jesuits' disciples become obstinate hoping to pass to the Pious Schools, in case they are not treated as they want.

19.2. Those who have started with grammar and rethoric, raise to logic and then to sciences, and leave the first Institute on behalf of the poor and the least, because they want to teach sciences, which the Jesuits already do; they should be obliged to be content with grammar, not going forward; «But knowledge puffs up while love builds up», as the Apostle says; and thus it seems that from the formation of the poor they puff up to that of the elder.

19.3. Not only they should be forced to only teach grammar, but also they should be forbidden to study the major sciences, even if they hadn't to teach them; because they are against their Institute and because if they study sciences they cannot but teach them, mainly if they have students. As we read in Job 32:18: «For I am full of words; the spirit within me constrains me. Behold, my belly is like unvented wine. Like new wineskins it is about to burst. I must speak and find relief; I must open my lips and reply.»

19.4. This will lead them to be more negligent in teaching and in their care for the children: who goes to the highest doesn't look down on humble persons, if not at the beginning, sooner or later. They will accept farms and properties, as happened with the Franciscans, whose Rules say that they may not own anything, even in common, nor use anything in their own right, as can be read in the Bulls of Nicholas III, Clement VI and John XXII, as it is impossible to dedicate to have the essential for life and to teach. That is why the Jesuits have wealthy schools and poor houses for

the professors. They say that Aristotle was right when he said: «Primum vivere, deinde philosophare».

19.5. All will be raised to sciences or nobody; if all, the above absurdities would follow; if only a few, emulation and discord will emerge among them, as the lower will envy the highest and the latter will dominate the former.

19.6. Some complain that teachers of the Pious Schools hear confessions, preach, and found congregations, which hinders the benefit of the poor and increases the superficiality of the functions exercised by other religious and doctors, for whom this will be an occasion of idleness, as happened with the monks when the friars appeared.

19.7. It is forbidden, even to Dominicans, in the second part of the Constitutions, to study the books of philosophers and the doctrines of gentiles, as is also established by the Lateran Council under Julius II «because their roots are infected.» From the study of these books many errors emerged that were condemned by the Paris Academy. Therefore, the members of the Pious Schools should abstain from studying these doctrines; it is sufficient for them to read the sacred canons and some moral books, as the Camaldolese, the Carthusians, the Jesuits and the Brothers of Saint John of God.

Comprehensive argument against the religious

20. On the contrary, we read in the book of Proverbs 9: 1: «Wisdom has built her house; she has set up its seven pillars, and invites her servants.» Moreover, Saint Paul says to Colossians: «For this reason, since the day we heard about you, we have not stopped praying for you. We continually ask God to fill you with the knowledge of his will through all the wisdom and understanding that the Spirit gives, so that you may live a life worthy of the Lord and please him in every way: bearing fruit in every good work, growing in the knowledge of God.» The Ecclesiastes: «The source of wisdom is the Word of God in the highest,» v. 8. So says Malachy in the second chapter, Isaiah in the fifth, and there is no biblical book in which the science of all things is not

recommended by which God, our greatest, the wisest and optimal end is known and reached. «For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made.»

21. The entire book of Wisdom is dedicated to preach and promote the study of any kind of wisdom, particularly chapter 8: «And if a man desires much knowledge: she knoweth things past, and judgeth of things to come: she knoweth the subtilties of speeches, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages.» And short afterwards: «For God loveth none but him that dwelleth with wisdom»; and in Ecclesiastes 3: «The sons of Wisdom are a congregation of just». For all this, all those who forbid or deem useless the study of sciences should not being listened but also be abominated, not only on behalf of the Republic but on behalf of the people. And let them not say that Wisdom only recommends the reading of the Holy Scripture, as it also recommends history, logic, politics, astronomy and philosophy. Saint Jerome more than once commands and lists one by one the most useful sciences. Moreover, Jesus Christ is per se the Wisdom of God and all the sciences are splendors of Jesus Christ, the Verb of God, as we read in the Ecclesiastes. Therefore, who is against science is against Jesus Christ. Human being is a rational animal by participation in the first reason, that is Christ after the Incarnation, and every science is the work and perfection of the reason. It is, therefore, natural to human beings to desire sciences and to master them, as the highest perfection. That is why Aristotle starts *Metaphysics* saying: «All men naturally desire to know».
22. It is clear that all nations and all sects consider wisdom the perfection of human understanding; Stoics say that virtue is a particle of the essence of God; our theologians place happiness in the science of God's vision. Therefore, those who limit the procurement of science by others, want them imperfect, deprived of happiness and unable to reach it. Moreover, Aristotle (*La Política*, libr. 1, cap. 7) denies philosophy to farmers and to all mechanical

workers, as slaves of the Republic, which is not only cruel, but impious and brutal, as it humiliates and leaves people in darkness and downgrades them to the level of beasts. From the above it should be concluded that members and teachers of the Pious Schools may learn, teach and diffuse all the sciences for they also belong to the Church of the just and children of Wisdom, and it isn't an act of charity to envy anybody, as Solomon says, but only who dwells in Wisdom. There is no pretext or excuse for forbidding them to study sciences that are not against Christ, Wisdom of God.

23. Who provides lower sciences without knowing the highest ones, will not provide them with sufficient clarity and perfection. If one is not qualified in the highest wisdom, that is Theology, errors may happen as in the case of Erasmus of Rotterdam, Lorenzo Valla, Felipe Melanchton and so many others very instructed in languages and grammar, who studied grammatically the divine science and diffused heresies and errors; that is why Origin denied the profane science of Grammarians, called in the Sacred Scriptures Cup of Babylon [Jer. 51, 7], in which chatterboxes, with false wisdom, fallaciously provided real abominations. That's why heretics spend more time in grammar and rethoric than in philosophy, as rude people never scrutinizes the secret of truth, but rather stays in the crust and in the external vision; thus kings wear gold and purple to cause admiration in the people and hide their defects, as bright and golden clothes help to deceive. «The cup needs to be innerly cleaned», says the Lord, and to the People of God we should provide the pure water of healthy wisdom and even the source of living water, not broken cisterns that cannot hold water.
24. We deem, therefore, that if teachers can use grammatical styles that are elegant, rethorical and poetical -- we don't forbid a beautiful language, as Saint Chrysostom, Saint Ambrose, Saint Jerome were very careful in this respect --, we think they should know the highest sciences, not excluding theology. Nor should they ignore sciences, which they need to study without difficulties the first wisdom, typical of religious, as not in vain it invites its servants to fortitude. Murmurings of religious are,

therefore, to be silenced, as Saint Thomas did when friars were blamed of the same sin. And negligence regarding language elegance is to be preferred than negligence regarding study and skills in sciences; as Saint Paul argues against Seneca in 2 Corinthians [2, 17]: «For we are not as many, which corrupt the word of God.»

25. Confutation of the religious' arguments:

Reply to Objection 1: the Pious Schools cannot be of any inconvenience or harm to the Jesuits. Because if the Jesuits address the students in a correct manner, there is no sense for discussion. If some people find their rules wearisome, it is right and useful to the Republic to have schools in which students can learn without bore and the schools be also useful to the Church. The fact that the monks worked well the Lord's vineyard didn't mean that they couldn't be succeeded by the friars. Nor the Franciscans disturb the Dominicans, nor the Carmelites among themselves or to others; but all are invited by Saint Paul: «desire the most excellent charisms that benefit the Church as a Queen surrounded by varied objects, as many members of the same body.» Nor it is harmful that the Jesuits and the Pious Schools teach grammar, because in the body there are two hands, two eyes, two ears that do the same work with more perfection than if only one member did each function; there are, therefore, many Bishops, many religious Orders distributed in many regions; the Jesuits only in large cities and for elder students; the Pious Schools also in villages and for the poor, and so nobody and no place are lacking the due services.

26. Reply to Objection 2: the answer is in the body of the article; as those who are nothing else than Grammarians cannot be appropriate doctors of the Christian people if they don't possess other sciences, including Theology, to be able to teach easily the first sciences, without the errors so often found in Erasmus, Valla, Melancton and others who lack sciences. If [the Pious Schools] reach Logic and other sciences, there would be no problem; rather they would provide greater and more extensive benefits to the Republic, including where the Jesuits and the other reli-

gious Orders do not teach that science. And one can be sure that they won't neglect the poor; as they have it by their Institute and their Rule and Constitutions. For them, it is essential, not incidental, to teach the poor; and, as in the Jesuits, to teach the children. They won't leave that ministry, rather they will add new works on behalf of the poor. Nor will sciences puff up the Pious Schools: it is charity that spreads them, and they work for charity, according to their laws, so that charity and science grow in them as they dedicate to the highest sciences and scale up their functions.

27. Reply to Objection 3: To the third item we answer that it isn't against their Institute to reach the highest sciences, as can be seen in their Constitutions approved by the Supreme Pontiff (II part, chapter 10). It would be against the natural and divine law, as has been proven in another article. And also against canons of the Councils and Pontiffs, as in the Lateran Council, under Pontiff Leo X, eight session, it is absolutely forbidden and under penalty of the indignation of Almighty God that those ordained in sacris, both seculars and religious, abandon the study of Theology or Pontifical Law after the five years of human letters. These are his words: «we ordain and rule by this salutary constitution, in order to suppress all occasions of falling into error with respect to the matters referred to above, that from this time onwards none of those in sacred orders, whether religious or seculars or others so committed, when they follow courses in universities or other public institutions, may devote themselves to the study of philosophy or poetry for longer than five years after the study of grammar and dialectic, without their giving some time to the study of theology or pontifical law. Once these five years are past, if someone wishes to sweat over such studies, he may do so only if at the same time, or in some other way, he actively devotes himself to theology or the sacred canons; so that the Lord's priests may find the means, in these holy and useful occupations, for cleansing and healing the infected sources of philosophy and poetry. We command, in virtue of holy obedience, that these canons are to be published each year, at the beginning of the course, by the local ordinaries and rectors of universities where institutes of

general studies flourish. Let nobody therefore infringe, contradict this our condemnation, reprobation, definition, prohibition, decree, ordination, statute and mandate: if anyone attempts it, let him know that he will incur in the indignation of God Almighty and of the blessed Apostles Peter and Paul.» These are the words of Leo X's decree in the Lateran Council.

28. As nearly all the ministry of the Poor of the Mother of God of the Pious Schools is about the study of human letters in which all the teachers work, the Superiors of the Order must ensure the observance of so salutary and required constitution of the Supreme Pontiff on the study of theology and the sacred canons after the five years of grammar and poetry; they should not fear that anybody ever will condemn them for that, but on the contrary, expect praises and support of the wisest and best people. Who reproves them should be considered an enemy of truth and Christian integrity and be abominated as a cunning, perverse, insidious person who instills human perversity in the Christian youth; and should be rejected as rebels to the Pontifical See and dismissed.
29. If it is considered that they must teach the sciences they have learned, I say that it is sufficient that they teach each other, as Saint Jerome says to Saint Augustine: «You are a famous bishop in the Church, it is enough for me to talk with a cleric in a corner.» Even the monks who didn't teach publicly addressed all the sciences, as Saint Bede, Saint Bernard and Saint Anselm say, exercising this ministry among the monks; if allowed to eremites, even more to the members of the Pious Schools. What is to be avoided as dubious or evil, all the doctors say it is good, including Saint Thomas in his book *Contra Impugnantes Religionem*, and Saint John Chrysostom, writing to the monks of Antioch, complains because they supported each other and they didn't go to the city to guide the people with their example and doctrine, and because they hadn't learned sciences in the Monasteries for themselves but to spread them as we read in Ecclesiastes 39 [v. 6 y 23]: «He will shower forth words of wisdom» and Moses in his canticle: « May my teaching drop like the rain, my speech condense like the dew.»

30. Reply to Objection 4 [19]: the consequence is denied, as the proof is not worth: who reaches the highest does not despise the lowly, if he is not proud; if he is pious, he'll attend them much more, emulating God, as Psalm 138 [v. 6] says: «Though the Lord is exalted, he looks kindly on the lowly,» and even if one or the other teacher of the Pious Schools becomes proud, he could not despise the poor, as he is forced by his Institute to take care of them. His Community wouldn't ever allow a religious to act by pride and to be the only one to omit what the Rule and the universal custom command, but rather would force him to do his duty. If he does not bear fruit for himself, he'll bear them for the Community and for the poor. The Apostle also says: «Some preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains. But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice.» (Philippians 1, 17-18). Franciscans and Jesuits accept farms and money, the Founders of the Pious Schools refuse them in their Constitutions. They profess Poverty with diligence, under oath and solemn vow, in order to not recede from the primitive poverty, and who attempts against this rule secretly will be subject to penalties as well as the person who did not report his intention. Of this we can bear witness, in view of the example of Franciscans and Jesuits, who are religious with farms, but very useful to the Christian people even if they do not take these cautions considered unnecessary.
31. Aristotle's idea - *primum vivere deinde philosophare* – might be true, while all the philosophers, including the Pythagorians, the Gymnosophists and Democritus, father of the Epicureans, despised it and threw their wealth into the river as a burden for wisdom. And so did Crates. However, Aristotle referred to lay people, not to the religious, whom the Republic provides for their livelihood. He also says that in Egypt priests lived in that way in order to be able to research and to teach sciences, as is done in the new hemisphere. And Christ said: «Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them, etc.». To put

together Aristotle's advice with Christ's advice is foolish, ridiculous and impious.

32. Reply to Objection 5 [19]: similarly, in the other religions there are lower and higher levels regarding doctrines, but no discussions or discords, as all work according to their capacity; the Apostle says: there are no discussions among the members because the eye sees, the foot walks and doesn't see, etc.; each member is good in its role, so in the Republic there are different orders in the same city, as farmers, artisans, soldiers, etc.
33. Reply to Objection 6 [19]: no problem if teachers of the Pious Schools preach to the people and hear confessions; their Institute doesn't forbid it and it is recommended by the law of God. Nor the good of the children is neglected, they are not instructed at the same time that the people, nor this work is done by the same brothers or at the same time. Not because other Religious exercise the same ministry, teachers of the Pious Schools are superfluous; there are not several of them who teach the same person; the former are substituted if there are others devoted to the same ministry, as the monks did when the friars appeared; the monks were not obliged to teach always, as the friars are; and not because others omit to do good shall we not start to do it, as Saint Irenaeus says. God does not create human beings to be condemned by themselves or by others: but the evil of others should not destroy our good; what causes harm is not the occasion given, but the occasion taken; we only need to give no other occasion but to do good.
34. Reply to Objection 7 [19]: the answer is that it is true that gentile's doctrine is infected, as the Lateran Council states, and provides the occasion to many Christians to fall in error and to not benefit, not knowing how to choose what is good and to reject what is evil, as Saint Basil says in the booklet *De legendis libris Gentilium*, and Saint Augustine in the *City of God*. But these Schools are called Pious because they profess to choose and to teach the doctrines of the Sacred Scriptures and of the Holy Fathers; they are not stained and will not be stained with Babel's cup. They struggle to teach only what is pious, not

deeming sufficient the reading of moral books, as the jesuits do and others not devoted to speculative science. The latter have not established to instruct the people, as the teachers of the Pious Schools, who are obliged *ex officio* to master sciences in a methodological and dogmatical way, not as idiots, and to be able to instruct the people of God with prudence, profit and without errors; they dedicate to their Institute as if they had been born only for it; they piously train the children in the fear of God and in their schools they do not seek dancers, nor optimal riders or gladiators, as some say.

Transcription: PICANYOL, L. 1932, 170-177, 217-223 y 258-263
ERTO, M.:2015, 305-316

