

**SADOLETO ON
EDUCATION: A
TRANSLATION OF THE DE
PUERIS RECTE INSTITUENDIS**

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E. T. CAMPAGNAC & K. FORBES

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A TRANSLATION OF THE
DE PUERIS RECTE INSTITUENDIS

WITH NOTES AND INTRODUCTION BY

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In a chapel along the north wall of the Cathedral at Carpentras there is a cenotaph with the following inscription: over the top are the words

QVASI MORIENTES ET ECCE VIVIMVS.

Upon the tablet in the centre:

D. O. M. S.

IACOBO SADOLETO EPISCOPO CAR-
PENTORACTIS S.R.E. PRESB. CARDINALI
VIRO MORVM GRAVITATE PRVDENTIA
ET VITAE INTEGRITATE PRAESTANTISSIMO
DOCTRINA ET ELOQVENTIA CVM IIS QVOS
MIRATA EST ANTIQVITAS CONFERENDO
PAVLVS SADOLETVS EPISCOPVS CARPENT.
CVM NE SEPVLCHRO QVIDEM AB EO VELLE
ESSE SEIVNCTVS CVM QVO EIVSDEM REGÈDAE
ECCLESIAE OFFICIO DEO AVCTORE CONIVNC-
TVS FVVISSET PATRVO DE SE OPTIME MERI-
TO FECIT ET SIBI. ANNO AB ORTV SAL-
VATORIS M.D.LVII.



INTRODUCTION

I

THE Empire and the Papacy had been conceived and established to preserve against alien and destructive forces two ideas, diverse in origin and in character, and yet destined to a strange union. Roman civilization and Christianity, a kingdom of this world and a kingdom not of this world, the one fastening its domination on subject peoples more firmly by the spell of its name than by the force of its armies, the other (to balance paradox with paradox) not loth to support a spiritual claim by material power,—these two were both threatened; and a common danger cemented an alliance fruitful in whatever has been most noble and most astonishing in the history of the Western World. While men were making ramparts and building walls they had neither time nor strength for anything but these absorbing tasks, but once safe they were at leisure to think. Wrought hitherto into solidarity by united efforts for self-protection and by acts beaten by repetition into the habit of a common routine, they now became individuals again, and took account both of themselves and of the world in which they lived. Security prompted reflection, and they were driven upon a problem the solution of which, never reached, is yet the distant and disappointing goal

to which human thought is by relentless necessity urged.

The structure of Society governs the ideas of its members, and is fashioned to express and to preserve them; but ideas new born demand for their existence, their growth and their fruitful operation a re-shaping and an enlargement of the boundaries of Society. How to keep without petrifying what has been good, how to welcome what is new without treachery to the old—this is a question which recurs, though men may forget it when for a moment they are lulled to somnolent content with the smooth organization of Society as they know it, or when fascinated by new ideas they forget that these must be adapted to the general life and the common purposes of the social organism which can claim their parentage by a right as good as that of the bright particular minds from which they seemed to trace their descent.

Wisdom often counsels men to take things as they are, and humour sometimes bids them accept inconsistencies, not with the tough determined hands of those who grasp nettles, but with the smiling acquiescence of critics, sensitive indeed to the oddness of the world, but not responsible for it—sometimes and often, but not always, or wisdom would become a cowardly prudence, and humour a very bitter cynicism.

It was not possible in the time of Sadoletto for honest men, who permitted themselves to reflect, to be content with the position and the pretensions of the Church either as a temporal power