

**THE EDUCATIONAL
SYSTEMS OF THE PURITANS
AND JESUITS COMPARED;
A PREMIUM ESSAY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649426911

The Educational Systems of the Puritans and Jesuits Compared; A Premium Essay by N. Porter

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

N. PORTER

**THE EDUCATIONAL
SYSTEMS OF THE PURITANS
AND JESUITS COMPARED;
A PREMIUM ESSAY**

THE
EDUCATIONAL SYSTEMS
OF THE
PURITANS AND JESUITS
COMPARED.

A Premium Essay,

WRITTEN FOR

"THE SOCIETY FOR THE PROMOTION OF COLLEGIATE AND
THEOLOGICAL EDUCATION AT THE WEST,"

BY
N. Porter
N. PORTER,

PROFESSOR OF MORAL PHILOSOPHY, ETC., YALE COLLEGE.

NEW-YORK:
PUBLISHED BY M. W. DODD,
BRICK-CHURCH CHAPEL, CITY-HALL SQUARE, OPPOSITE THE CITY-HALL.
1851.

Educ 5651

1855 June 13. Pict'd
Journal of G. ...
1857

CONTENTS.

	PAGE.
Introduction.....	3
The Jesuits Characterized.....	4
The Puritans ".....	15
The Jesuits as Educators.....	19
Their Influence in Arresting the Reformation.....	24
Later History of the Society.....	35
Protestant Institutions.....	43
They Educate the Masses.....	44
Their Religious Character.....	47
Jesuit and Puritan Institutions in this Country.....	49
Advantages of Jesuit Schools.....	53
" Protestant ".....	60
Will the Jesuits be felt in this Country.....	73
Objections Considered.....	81
Conclusion.....	92

ESSAY

"THE Jesuit" and "the Puritan" are names of principles rather than of men. They do not so appropriately designate sects and parties, as they describe opposite tendencies in character and institutions. These principles and tendencies are not, on the one hand, confined to "the Society of Jesus," nor on the other, to the Puritan party; though they are most perfectly represented in each. The Romish church was the natural mother of the Jesuit; his principles and spirit were already in being within her pale. He only separated them from their incongruous and inconsistent elements of good, and applied them with a consistency that was fearfully rigid. It would seem, that every peculiarity by which the Romish system is distinguished from the Christianity of the New Testament, is represented in the society of Loyola. On the contrary, the Puritan is no more than a consistent Protestant. His principles are those, and only those, which gave being and life to the Reformation. He has only understood

them more clearly, applied them more consistently, and acted them out with a more heroic spirit.

It will be important to keep in mind the import of these names, as thus explained, in the comparison which we propose to institute between the Puritan and the Jesuit systems of education. This only will save us from a narrow and partisan view of the subject, and will lead us to study principles rather than names. Let it be understood, then, once for all, that by the Jesuit system of education, we intend the system most perfectly represented in the institutions of the Jesuits, in whatever schools it is found, whether Protestant or Romish, whether developed in whole or in part. By the Puritan system we mean, the one generally adopted in Protestant schools and universities, but which, in *some of its features*, has been most completely realized in the educational institutes of the Puritans.

§ The Society of Jesus was formed in and for a crisis in the history of the Romish church. A sudden and violent onset had been made upon this vast structure, under which it seemed to be tottering to its fall. The ignorance and dissoluteness of the priesthood, together with the glaring inconsistency of certain dogmas of the church, when tried by the common sense and conscience of man, furnished the most convincing arguments, by which the Reformers all over Europe were reasoning out the essential corruption and error of the entire system. These Reformers were able debaters and fervent preachers. Their intellectual activity had been quickened into surprising energy by their new religious life,

and they had been trained in the schools that had suddenly sprung into being in the very heat of the earliest conflicts. The strong supports of Rome, political power, ancient custom, and priestly domination, were giving way before influences stronger than them all—the convinced reason and the believing faith of the individual man. In Germany, the tide of victory had turned for the Reformers. England had broken with the pontiff. In France, in Switzerland, and the Low Countries, powerful influences were working with amazing energy beneath the surface of society. Even in Italy and Spain, able and conscientious ecclesiastics saw and confessed the corruptions of the church, and believed more than they dared to utter. The whole of the vast and mighty fabric, imposing from its gigantic structure, venerable for its age, and consecrated by the associations of centuries, seemed to be weakened in every part, and trembling in every wall and pillar, ere it should fall in upon itself, a mighty ruin.

At this crisis the plan of this wonderful society was presented to the Pope. His Holiness, as the Jesuits solemnly assert, saw in it the only, and perhaps the sufficient means to stay and turn back the impending evil, and exclaimed, "The finger of God is in it."*

* Crétineau Joly, Vol. i., p. 143. This work is entitled, *Histoire Religieuse, Politique et Littéraire de la Compagnie de Jesus, composée sur les documents inédits et authentiques.* 5 vols. 8vo. Paris, 1846. This, it will be observed, is our principal authority. Among the multitude of books written for and against the Jesuits, it seemed desirable to refer to those written in their

The society was constituted in the year 1540, by a bull from Pius III. Its zealous founder had already spent years of enthusiastic fervor, and concentrated thought, in maturing its principles. At the first moment of its organized existence, it was, in its most important features, the same which it has ever continued to be. It is true, its amazing efficiency, and the wide extent of its influence, were neither of them anticipated even in the wildest dreams of Loyola. Mad as he was, he could never have been mad enough to dream, that he had developed a power which should first educate the youth of Europe, and then make kings and pontiffs to tremble upon uneasy thrones, or to disappear from the seat of power, as at the whisper of an enchanter. As the society was tested by actual trial, its hidden capacities and its secret energies were skilfully developed by Loyola's able successors; new elements of power were added to it, and the harmonious working of its several parts was carefully adjusted, till its power and perfection astonished as well as delighted its able architects and directors. Nay, we cannot but suppose, that its head was now and then struck with terror* at the awful energy

favor, rather than to those which were written avowedly against the society. It seemed also better to select the most recent work, as likely to be the most able and plausible. No writer would be likely, at this day, to write largely in the interest of the Jesuits, without having access to the most abundant stores of information, and without being duly instructed how to put the most favorable construction on the weak points in their history.

* As, for instance, when a general of the society said to the duke of Brancaa, "See, my lord, from ~~this~~ ^{his} room—from this room

of the machinery which he essayed to guide, as the electrician will at times watch with a solicitude approaching to dread, the slumbering power that he has so quietly accumulated in the frail enginery by his side.

The constitution and spirit of the society are essentially military. Ignatius had been a soldier, and he carried all the soldier into his new order. He aimed to bring the ardor, the daring, and above all, the discipline of the camp, to do their utmost in the service of the church. The name of the head of the order was General. All the gradations and divisions were military. The authority of each superior over his subordinates was complete and despotic. Every member, from the highest to the lowest, vowed the most implicit obedience to any and to every order from the General. It was obeyed on the instant, whether it reached them by day or by night, in sickness or in health. It was obeyed to the letter, whether it sent them to the North or the South, to a point near at hand or to the opposite side of the globe, whether it would conduct them into apparent safety or certain death. The *Professed*, who were the society proper, had made a solemn vow to God, in the presence of the Holy Virgin, and to their General, who *was to them in the place of God*.^{*} It was a vow of perpetual poverty, chastity, and obedience. This obedience

I govern, not only Paris, but China; not only China, but the whole world, without any one knowing how it is managed."

^{*} Je fais profession et promets à Dieu tout-puissant *** et à vous révérend Père Général, qui tenez la place de Dieu.—Crét. Joly, I. 110.