

THE SCHOOLS MAINTAINED IN THE COLLEGES OF THE SOCIETY²¹

1. To take care that in our colleges not only our own scholastics may be helped in learning, but also those from outside in both learning and good habits of conduct, where schools [open to the public] can be conveniently had, they should be established at least in humane letters [A], and in more advanced subjects in accordance with the conditions found in the regions where the colleges are situated [B], looking always to the greater service of God our Lord.

A. It will belong to the general to decide where it will be opportune to have such schools.

B. The situation of the Society should also be taken into account. However our intention would be that humane letters, languages, and Christian doctrine should ordinarily be taught in the colleges; if necessary, lectures on cases of conscience should be given. If persons are available for preaching and hearing confessions, this should be done, without entering upon higher branches of knowledge. For learning these, students who have studied humane letters should be sent from the colleges to the Society's universities.

2. In these schools measures should be taken that the extern students are well instructed in matters of Christian doctrine, go to confession every month if possible, attend the sermons, and, in sum, acquire along with their letters the habits of conduct worthy of a Christian. Since there must be great variety in individual cases, according to circumstances of places and persons, the treatment here will descend no further into particulars, except to state that there should be rules covering everything that is necessary in each college [C]. The only recommendation made here is that **{suitable correction should not be lacking [D] in the case of externs for whom it is necessary, and that this should not be given by the hand of any member of the Society}**.²²

C. {From the rules of the Roman College, the part which is suitable to the other colleges can be adapted to them}.²³

D. For this purpose there should be a corrector where this is possible. Where it is not, there ought to be some method of administering punishment, either through one of the students or in some other suitable way.

3. Since it is so proper to our profession not to accept any temporal remuneration for the spiritual ministries in which we employ ourselves according to our Institute to aid our fellowmen, it is not fitting for us to accept for a college any endowment with **an attached obligation of supplying** a preacher or a confessor or **a lecturer on theology [E]**.²⁴ For, although the reason of equity and gratitude moves us to give more careful service in those ministrations proper to our Institute in those colleges which have been founded with greater liberality and devotion, there ought nevertheless to be no entering into obligations or agreements which impair the sincerity of our manner of proceeding, which is to give freely what we have freely received [Matt. 10:8]. However, for the sustenance of those who serve the common good of the colleges or who study for the sake of it, the endowment which the charity of the founders is wont to assign for the divine glory is accepted.

E. When the superior general or the Society accepts the charge of a university, the fact that an obligation arises to give the ordinary lectures of the university will not be against the intention of this constitution, even if lectures on theology are included in them.

²¹ **Clarified (in a general way) by CN 277-92.**

²² **Abolished by GC 34.** (The non-corporal correction of students, when necessary, can be done in different ways in different places.)

²³ **Abolished.** (This norm is obsolete and cannot be applied.)

²⁴ (But it would not be illicit; see CN 186.)

THE GOVERNMENT OF THE COLLEGES

1. In accordance with the bulls of the Apostolic See, the Professed Society will hold the superintendency over the colleges. For since it may not seek any gain from the fixed revenues nor employ them for itself, it may be expected in the long run to proceed with greater disinterestedness and a more spiritual attitude in regard to what ought to be provided in the colleges for the greater service of God our Lord and for the good government of the colleges.

2. Except for what pertains to the Constitutions, and to suppression or alienation of such colleges, all the authority, the administration, and in general the execution of this superintendency will be vested in the superior general. He, keeping his mind fixed on the end of the colleges and of the entire Society, will see best what is expedient in them.

3. Therefore the general, by himself or through another to whom he delegates his authority in this matter, **{will appoint one of the coadjutors}**³² in the Society as the rector who is to have the principal charge [A]. This rector will give account of his charge to the provincial or to whomever the general designates. The general will likewise have power to remove the rector, or to change him from this charge, as seems better to him in our Lord.

A. This does not prevent a professed member who has been sent to visit or reform the affairs of a college from dwelling there, or presiding over all those who live there, for a time or in some other manner, as may seem more expedient for the welfare of the college or for the universal good.

4. Care should be taken that the rector be a man of great example, edification, and mortification of all his evil inclinations, and especially a man of proven obedience and humility. He ought likewise to be discreet, fit for governing, experienced both in matters of business and of the spiritual life. He should know how to blend severity with kindness at the proper times. He should be solicitous, stalwart under work, a man of learning, and finally, one in whom the higher superiors can confide and to whom they can with security delegate their authority. For the greater this delegated authority will be, the better will the colleges be governed to the greater divine glory.

5. The function of the rector will be first of all to sustain the whole college by his prayer and holy desires, and then to see that the Constitutions are observed [B] He should watch over all his subjects with great care, and guard them against difficulties from within or without the house by forestalling the difficulties or remedying them if they have occurred, in a way conducive to the good of the individuals and to that of all. He should strive to promote their progress in virtues and learning, and care for their health and for the temporal goods both stable and movable [C]. He should appoint officials discreetly, observe how they proceed, and retain them in office or change them as he judges appropriate in the Lord. In general he ought to see to it that what has been stated about the colleges in the preceding chapters is observed.

He should fully maintain the subordination he ought to keep not only toward the superior general but also to the provincial superior, informing and having recourse to him in the matters of greater moment and following his directions since he is his superior, as it is right that those in his own college should act toward him. These ought to hold him in great respect and reverence as one who holds the place of Christ our Lord, leaving to him with true

obedience the free disposal of themselves and their affairs, not keeping anything closed to him [D], not even their own conscience. Rather, as has been stated in the Examen [93-97], they should manifest their conscience to him at fixed times, and more frequently when there is reason, without showing any repugnance or any manifestations of contrary opinion, so that by union of opinion and will and by proper submission they may be better preserved and make greater progress in the divine service.

B. Thus, just as it will pertain to the rector to see that the Constitutions are observed in their entirety, so it will be his to grant exemptions from them with authority from his own superiors (when he judges that such would be the intention of the one who enacted them, in a particular case according to occurrences and necessities and while keeping his attention fixed on the greater common good).

C. This statement includes appropriate care to retain friendships and to render adversaries benevolent.

D. Anything closed means a door, cabinet, and the like.

6. For the good government of the house, the rector ought to appoint not merely as many officials as are necessary, but also such as are as well fitted as possible for their office [E]. He should give each one the rules of what he ought to do [F] and take care that no one interferes in the business of another. Furthermore, just as he ought to have help given to them when they need it, so when time is left over he ought to see to it that they employ it fruitfully in the service of God our Lord.

E. Fitted, I mean, in respect both to the competence of persons and to their occupations. For it would not be proper to give offices which demand much work to subjects much occupied with other things. Furthermore, since some offices require experience to be done well, their personnel ought not easily to be changed.

*F. Each one ought to read **once a week**³³ those of the rules that pertain to him.*

7. The officials needed by the rector seem to be, first of all, a good minister, to be vice-rector or master of the house, who should provide for everything necessary for the common good; **a syndic for exterior matters**³⁴ and another person to superintend spiritual matters; and two or more persons in whose discretion and goodness the rector has much confidence, so that he can confer with them about the matters in which he finds difficulty and which he deems it right to discuss with them for the greater divine glory [G]. These are in addition to those needed for more particular offices [H].

G. If there are not that many persons, one could hold several offices. For example, the aforementioned minister or superintendent could have the charge of looking out for the rector or the novices, and so on.

H. Thus, there could be someone for clerical work, a porter, a sacristan, a cook, and a launderer. Other less burdensome offices could be distributed among the students when there is no one else to do them.

8. The rector should see that all in the college observe complete obedience towards each official in his own office, and the officials towards the minister and to the rector himself, in accordance with his directions to them. In general, those who have charge of others who must obey them ought to give the latter an example by the obedience they themselves observe towards their own superiors, as persons holding for them the place of Christ our Lord.

9. A regular order of time for study, prayer, Mass, lectures, eating and sleeping, and so on, will be helpful for everything. Thus a signal will be given at designated times [I]. When it is heard, all should go immediately, leaving even a letter they have begun. When these hours ought to be changed because of the seasons or other unusual reasons, the rector or the one in charge should consider the matter and what he orders should be observed.

I. The signal will be given by a bell³⁵ which will be sounded for retiring for sleep, for taking meals, and so forth.

10. **{The rector ought himself to explain or teach Christian doctrine for forty days} [K].³⁶** He should also consider which of his subjects should deal with their neighbors inside the house or outside of it, and for what length of time they should do this, in spiritual conversations, conducting exercises, hearing confessions, and also in preaching or lecturing or in teaching Christian doctrine. They should do this work partly to gain practice themselves (especially when they are near the end of their studies), and partly for the benefit of the others inside and outside the house. After pondering all the factors, the rector should in everything provide what he thinks to be more pleasing to the Divine and Supreme Goodness and for his greater service and glory [L].

K. If for reasons of edification or for some other sufficient reason it does not seem proper for the rector to do this teaching himself, he may inform the provincial. If the provincial has the same opinion, the rector may have someone else do it for him.

L. The Constitutions which pertain to the colleges could be kept apart and read publicly two or three times a year.³⁷

³² **Abolished by GC 34.** (As a preceptive norm: since it has hardly ever been applied in a uniform way in the Society nor is it so applied now; in fact there was a somewhat contrary directive in *CollDecr* d. 244.)

³³ **Modified by CN 415.**

³⁴ (See note 11 to [271].)

³⁵ (This may be done according to local customs.)

³⁶ **Abolished by GC 34, as a strict norm;** it may be retained rather as a counsel for the exercise of a humble pastoral ministry.

³⁷ **Modified by CN 415.** (With regard to the public reading.)

THE ACCEPTANCE OF UNIVERSITIES³⁸

1. The same considerations of charity by which colleges are accepted, in which public classes are held for the improvement in learning and in living both of our own members and even more of those outside the Society, can extend also to accepting charge of universities in which these benefits may be spread more universally, both through the subjects which are taught and the numbers of persons who attend and the degrees which are conferred so that the recipients may teach with authority elsewhere what they have learned well in these universities for the glory of God our Lord.

2. However, to decide under what conditions and obligations [A] and in what places universities should be accepted will be left to the judgment of the one who has the universal care of the Society. After he has heard the opinion of his assistants and of the others of whose counsel he may wish to avail himself, he will have the power to decide by himself upon the acceptance. **{But once such universities have been accepted, he cannot suppress them without the general congregation}.³⁹**

A. When the founder desires that the Society should have to provide a certain number of lecturers, or to undertake some other obligations, it should be noted that if these obligations are accepted because this is deemed to be a lasting aid to the Society in achieving its ends for the service of God our Lord, there ought to be no failure to fulfill them. Conversely, more than what is obligatory in this regard (especially if this could be interpreted as inducing a new obligation) should not readily be done without the general's consent. Neither ought the general to be lenient in such a matter; rather, consulting his assistants he should take care that he does not burden the Society. If he makes a concession on some point, it should be made clear that no obligation is assumed but that what is added is something voluntary.

3. However, since the Society's religious tranquillity and spiritual occupations preclude the distraction and other detriments entailed in holding the office of judge in civil or criminal affairs, there should be no acceptance of such jurisdiction, which the Society would be required to exercise either by itself or through others who depend upon it. However, for what properly pertains to the well-being of the university, it is desirable that in regard to the students the ordinary civil or ecclesiastical ministry of justice should carry out the will of the rector of the university when he has expressed it in regard to punishing the students [B]; and that this ministry should in general give its support in matters pertaining to the studies, especially when such matters have been recommended to it by the rector [C].

B. If a student has been so unruly or scandalous that it would be proper to expel him not only from the classes but also from the city, or to put him into prison, it would be a matter properly pertaining to the well-being of the university for the ordinary ministers of justice to be informed and take immediate action. For this and similar matters it would be wise to have the authorization in writing from the ruler or supreme power. Similarly, the recommendation from the rector in favor of a student ought to carry weight with the ministers of justice toward preventing the students from being oppressed.

C. Since exemption from ordinary magistrates cannot serve as a means to attract a large number of students, efforts should be made to compensate for this through other concessions and privileges.

³⁸ **Abolished in general by GC 34 are the concrete normative directives, contained in chapter 11-17, except for [440-42],** insofar as they have not already been abrogated by laws of the Church for ecclesiastical and Catholic universities. Found here, however, are appropriate and useful counsels and criteria to be considered in our apostolate of higher education. See also *CN* 289, 293-95.

³⁹ **Abolished by *CN* 402, §3.**

**THE SUBJECTS WHICH SHOULD BE TAUGHT IN THE UNIVERSITIES
OF THE SOCIETY**

1. Since the end of the Society and of its studies is to aid our fellowmen to the knowledge and love of God and to the salvation of their souls, and since the subject of theology is the means most suited to this end, in the universities of the Society the principal emphasis ought to be placed upon it. Accordingly, there should be diligent treatment by excellent professors of what pertains to scholastic doctrine and Sacred Scripture, as also to that part of positive theology which is conducive to the aforementioned end, without entering into the part of canon law directed toward court trials.

2. Moreover, since both the learning of theology and the use of it require (especially in these times) knowledge of humane letters [A] and of the Latin, Greek, and Hebrew languages, there should be capable professors of these languages, and that in sufficient number. Furthermore, there may also be teachers of other languages such as Chaldaic, Arabic, and Indian where these are necessary or useful for the end stated, taking into account the diversities of place and the reasons for teaching them [B].

A. Under the heading of humane letters is understood, in addition to grammar, what pertains to rhetoric, poetry, and history.

B. When a plan is being worked out in a college or university to prepare persons to go among the Moors or Turks, Arabic or Chaldaic would be expedient; and Indian would be proper for those about to go among the Indians; and the same holds true for similar reasons in regard to other languages which could have greater utility in other regions.

3. Likewise, since the arts or natural sciences dispose the intellectual powers for theology, and are useful for the perfect understanding and use of it, and also by their own nature help toward the same ends, they should be treated with fitting diligence and by learned professors. In all this the honor and glory of God our Lord should be sincerely sought [C].

C. Logic, physics, metaphysics, and moral philosophy should be treated, and also mathematics, with the moderation appropriate to secure the end which is being sought.

To teach how to read and write would also be a work of charity if the Society had enough members to be able to attend to everything. But because of the lack of members these elementary subjects are not ordinarily taught.

4. The study of medicine and laws, being more remote from our Institute, will not be treated in the universities of the Society, or at least the Society will not undertake this teaching through its own members.

**THE METHOD AND ORDER OF TREATING
THE AFOREMENTIONED SUBJECT MATTERS**

1. To provide such proper treatment of both the lower subjects and of theology, there should be a suitable arrangement and order both for the morning and the afternoon.

2. And although the order and hours which are spent in these studies may vary according to the regions and seasons, there should be such conformity that in every region that is done which is there judged to be most conducive to greater progress in learning [A].

A. Concerning the hours of the lectures, their order, and their method, and concerning the exercises both in compositions (which ought to be corrected by the teachers) and in disputations within all the faculties, and in delivering orations and reading verses in public – all this will be treated in detail in a separate treatise [approved by the general]. This present constitution refers the reader to it, with the remark that it ought to be adapted to places, times, and persons, even though it would be desirable to reach that order as far as this is possible.

3. Furthermore, there should be not only public lectures but also different masters according to the capacity and number of the students [B]. These masters should take an interest in the progress of each one of their students, require them to give an account of their lessons [C], and make them hold repetitions [D]. They should also have the students of humane letters get practice in regularly speaking Latin, writing compositions [in a good style], and delivering well what they have composed. They should make them, and much more those studying the higher subjects, engage in disputations often. Days and hours should be designated for this; and in these disputations the students should debate not only with the members of their own class, but those who are somewhat lower down should dispute about matters they understand with students who are more advanced, and conversely those who are more advanced should debate with those lower down by coming down to subjects which these latter are studying. The professors too ought to hold disputations with one another. All should preserve the proper modesty, and there should be someone to preside, cut off the debate, and give the doctrinal solution.

B. Ordinarily, there will be three teachers in three different classes of grammar, another who is to lecture on humanities, and another on rhetoric. In the class of these last two groups there will be lectures on the Greek and Hebrew languages, and on any other if it is to be learned. Thus there will always be five classes. If there should be so much to do in one of them that a single teacher does not suffice, an assistant should be given to him. If the number of students makes it impossible for one teacher to attend to them even with assistants, the class can be divided into two sections so that there are two fifth classes or two fourth classes; and all the teachers, if possible, should be members of the Society, although in case of necessity there may be others. If the small number or the quality of the students is such that so many classes or teachers are not required, discretion will be used in everything to adjust the number by assigning those who suffice and no more.

C. Whether in addition to the ordinary masters who have special care of the students there ought to be some one or several who in the capacity of public lecturers are to give lectures on philosophy or mathematics or some other subject with greater solemnity than the

ordinary lecturers, prudence will decide, in accordance with the places and persons involved, looking always to the greater edification and the greater service of God our Lord.

D. There will be repetitions not merely of the last lesson, but also of those of the week and of a longer time when it is judged that this ought to be the case.

4. Likewise, it will always be the function of the rector to see to it himself or through the chancellor that the newcomers are examined and placed in those classes and with those teachers that are suitable for them. Furthermore, it is left to his discretion (after he has heard the counsel of those deputed for this purpose) to decide whether they ought to be retained longer in the same class or to advance into another. So too in regard to the study of the languages other than Latin, he is to determine whether it should precede the arts and theology or follow them, and how long each should study these languages. The same holds true for the other higher subjects. According to the difference of abilities, ages, and other circumstances that must be considered, it will be the rector's function to investigate to what extent each student should begin these subjects or continue in them, although it is better for those who have the age and ability to advance and distinguish themselves in all these areas for the glory of God our Lord [E].

E. It can happen that because of someone's age or capacity Latin, together with as much of the other subjects as is required to hear confessions and deal with his neighbor, suffices for him. Such might be certain persons who have a curacy of souls and are not capable of great learning. Likewise, others may advance farther in the sciences, although it will be up to the superior to decide to what extent some subjects should be dropped and others taken up. After he has explained this to the students from outside the Society and if they still desire to proceed differently, they should not be coerced.

5. Just as steady application is necessary in the work of studying, so also is some relaxation. The proper amount and the times of this relaxation will be left to the prudent consideration of the rector to determine, according to the circumstances of persons and places [F].

F. At least one day during the week should be given to rest from dinner on. On the other points the rector should consult with the provincial about the order to be observed in regard to the vacations or ordinary interruptions of the studies.

THE BOOKS TO BE LECTURED ON

1. In general, as was stated in the treatise on the colleges [358], those books will be lectured on which in each subject have been deemed to contain more solid and safe doctrine; books which are suspect, or whose authors are suspect, will not be treated [A]. But in each university these should be individually designated.

In theology there should be lectures on the Old and New Testaments and on the scholastic doctrine of St. Thomas [B]; and in positive theology those authors should be selected who are more suitable for our end [C].

A. Even though the book be without suspicion of bad doctrine, when its author is suspect it is not expedient that it be lectured on. For through the book affection is acquired for the author; and part of the credence given to him in what he says well could be given to him later in what he says badly. Furthermore, it is rare that some poison is not mixed into what comes forth from a heart full of it.

B. The Master of the Sentences will also be lectured on. But if in time it seems that the students will draw more help from another author, as would be the case through the writing of a compendium or book of scholastic theology that seems better adapted to these times of ours, it will be permitted to make this book the subject of the lectures, after much consultation and study of the matter by the persons deemed most suitable in the whole Society and with the superior general's approval. In regard to the other subjects and humane letters too, if some books written in the Society are adopted as being more useful than those commonly used, this will be done after much consideration, with our objective of greater universal good always kept in view.

C. For example, in connection with some section of canon law, the councils, and so on.

2. In regard to the books of humane letters in Latin or Greek, in the universities as well as in the colleges, lecturing to the adolescents on any book which contains matters harmful to good habits of conduct should be avoided, as far as possible, unless the books are previously expurgated of the indecent matters and words [D].

D. If some books, such as Terence, cannot be expurgated at all, it is better that they should not be lectured on, in order that the nature of the contents may not injure the purity of the minds.

3. In logic, natural and moral philosophy, and metaphysics, the doctrine of Aristotle should be followed, as also in the other liberal arts. In regard to the commentaries, both on these authors and on those treating humanities, a selection should be made. Those which the students ought to see should be designated, and also those which the masters ought to follow by preference in the doctrine they teach. In everything which the rector ordains, he should proceed in conformity with what is judged throughout the whole Society to be more suitable to the glory of God our Lord.

THE TERMS AND DEGREES

1. In the study of humane letters and the languages no definite period of time for their completion can be established, because of the difference in abilities and knowledge of those who attend the lectures, and because of many other reasons which permit no other prescription of time save that which the prudent consideration of the rector or chancellor will dictate for each student [A].

A. In the case of beginners of good ability, one should see whether a single semester in each of the four lower classes would be enough, and two semesters in the highest class spent in studying rhetoric and the languages. However, no definite rule can be given.

2. In the arts, it will be necessary to arrange the terms during which the natural sciences are to be lectured upon. It seems that less than three years would be insufficient for them [B]. Another half year will remain for the student to review, perform his academic acts, and take the master's degree in the case of those who are to receive degrees. In this way the whole curriculum enabling a student to become a master of arts will last three years and a half. Each year with the help of God one such cycle of treatises will begin and another will come to its end [C].

B. If someone has attended the lectures on some part of the arts elsewhere, this can be taken into account. But ordinarily, in order to be graduated one must have studied for the three years mentioned. This holds true also for the four years of theology, in regard to being admitted to the acts and receiving a degree in it.

C. If because of insufficient personnel or for other reasons facilities for that arrangement are lacking, the best that will be possible should be done, with the approval of the general or at least of the provincial.

3. The curriculum in theology will be one of six years. In the first four years all the matter which must be lectured on will be expounded. In the remaining two, in addition to the reviewing, the acts customary for a doctorate will be performed by those who are to receive it.

Ordinarily, the cycle of the curriculum will be begun every fourth year, and the books to be lectured on distributed so that a student can enter the curriculum at the start of any one of the four years [D] and, by attending the lectures on the rest of the four-year curriculum and the next one up to that point, will have heard the lectures of the entire curriculum within four years.

D. If in a college or university of the Society the situation is such that it appears better to begin the cycle of subjects every two years, or somewhat later than every four, with the consent of the general or of the provincial that which is found to be more suitable may be done.

4. In the matter of the degrees, both of master of arts and of doctor of theology, three things should be observed. First, no one, whether a member of the Society or an extern, should be promoted to a degree unless he has been carefully and publicly examined [E] by persons deputed for this office, which they should perform well, and unless he has been

found fit to lecture in that faculty. Second, the door to ambition should be closed by giving no fixed places to those who receive degrees; rather, they should “anticipate one another with honor” [Rom. 12:10], observing no distinction of places. Third, just as the Society teaches altogether gratis, so should it confer the degrees completely free, and only a very small expenditure, even if it is voluntary, should be allowed to the extern students, so that the custom may not come to have the force of law and no excess in this matter may creep in with time [F]. The rector should also take care not to permit any of the teachers or other members of the Society to accept money or gifts, either for themselves or for the college, from any person for anything he has done to help him. For according to our Institute, our reward should be only Christ our Lord who is “our reward exceedingly great” [Gen. 15:1].

E. If it appears, for sufficiently weighty reasons, that someone ought not to be examined publicly, with the permission of the general or provincial that may be done which the rector judges will be for the greater glory of God our Lord.

F. Thus, banquets should not be permitted, nor other celebrations which are costly and not useful for our end. Neither should there be any conferring of caps or gloves or any other object.

WHAT PERTAINS TO GOOD MORAL HABITS

1. Very special care should be taken that those who come to the universities of the Society to obtain knowledge should acquire along with it good and Christian moral habits. It will help much toward this if all go to confession at least once every month, hear Mass every day and a sermon every feast day when one is given. The teachers will take care of this, each one with his own students [A].

A. When this can be done easily, students should be obliged to what has been said about confession, Mass, the sermon, Christian doctrine, and declamation. The others should be persuaded gently and not be forced to it nor expelled from the classes for not complying, provided that dissoluteness or scandal to others is not observed in them.

2. Furthermore, on some day of the week Christian doctrine should be taught in the college. Care should be taken to make the young boys learn and recite it; also, that all, even the older ones, should know it, if possible.

3. Likewise each week, as was said about the colleges, one of the students will deliver a declamation about matters which edify the hearers and lead them to desire to grow in all purity and virtue. The purpose is not only practice in literary style but also the encouraging of moral habits [B]. All those who understand Latin ought to be present.

B. Usually the one who must deliver this declamation should be a member of the highest class, whether a scholastic of the Society or one of the externs. At times, however, when it seems good to the rector, someone else could give it or deliver what another has composed. But no matter who delivers the declamation, since the performance is public, it ought to be such that it will not be judged unworthy of being given in that place.

4. In the classes no cursing, nor injurious words or deeds, nor anything immoral, nor anything indecent or dissolute should be allowed on the part of the externs who come to classes from elsewhere. The masters should make it their special aim, both in their lectures when occasion is offered and outside of them too, to inspire the students to the love and service of God our Lord, and to a love of the virtues by which they will please him. They should urge the students to direct all their studies to this end. To recall this to their minds, before the lesson begins, one of them should recite a short prayer which is ordered for this purpose, while the master and students stand attentive and have their heads uncovered [C].

C. The prayer should be recited in a manner which furthers edification and devotion, or else it should not be said, but the teacher should uncover his head, make the sign of the cross, and begin.

5. For those who are derelict either in proper diligence in their studies or in what pertains to good moral habits, and for whom kind words and admonitions alone are not sufficient, there should be a corrector from outside the Society. He should keep in fear and should punish those who need chastisement and are fit for it. When neither words nor the corrector avail and some student is seen to be incorrigible and a scandal to others, it is better to dismiss him from the classes rather than to keep him where he himself is not progressing

and others are receiving harm [D]. This decision will be left to the rector of the university, so that everything may proceed in a manner conducive to the glory and service of God our Lord.

D. If a case should arise in which dismissal from the classes is not enough to remedy the scandal, the rector will take care to provide what is more suitable. However, as far as possible he ought to proceed in a spirit of leniency and to maintain peace and charity with all.

THE OFFICIALS OR ADMINISTRATORS OF THE UNIVERSITY

1. The complete charge, that is, the supervision and government of the university, will belong to the rector [A]. He may be the same person who governs the principal college of the Society and should have the qualities that have been mentioned in his regard [423], so that he may be able to perform satisfactorily the office entrusted to him of directing the whole university in learning and habits of conduct. The task of selecting him will be vested in the general or in someone else to whom he entrusts it, such as the provincial or a visitor; but the confirmation of the appointment will always belong to the general. The rector will have four consultors or assistants who in general can aid him in matters pertaining to his office and with whom he discusses the matters of importance [B].

A. However, the rector will not change the principal lecturers, nor officials such as the chancellor, without informing the provincial, or the general if he is nearer (unless the higher superior has entrusted the matter to the rector). The rector ought to keep the higher superior informed about all things.

B. One of these consultors can be a collateral associate if this seems necessary to the superior general. If the personnel is not sufficient to have so many officials, the best that will be possible should be done.

2. There will also be a chancellor [C], a person distinguished for learning and great zeal who is able to judge wisely in the matters which will be entrusted to him. It is his duty to act as general representative of the rector in carefully organizing the studies, in directing the disputations in the public acts, and in judging the competence of those to be admitted to the acts and degrees. He himself will confer the degrees.

C. If the rector can perform the office of chancellor in addition to his own, these two functions can be vested in one person.

3. There should be a secretary who is a member of the Society. He should keep a register in which are written the names of all the students who regularly attend the classes [D] and should receive their promise to obey the rector and to observe the constitutions, which he ought to propose to them [E]. He should keep the seal of the rector and of the university. But all this should be done without cost to the students.

D. If they attend regularly for a week or longer, it is good to invite them to enter their names in the register. The constitutions should be read to them, not in their entirety, but those which each student ought to observe. A promise, but not an oath, should be exacted from them to obey and observe the statutes proposed. If some should be unwilling either to bind themselves with a promise or to enter their names in the register, the door of the classes should not for that reason be closed to them so long as they behave peacefully and give no scandal in the classes. They should be told this, but also informed that more particular care is taken of the students entered in the register.

E. Later on, however, the constitutions which all ought to observe should be posted where they can be read publicly, and those pertaining to each class should be posted there.

4. There will also be a notary to give public certification to the degrees and other matters which will occur [F]; and two or three beadles, one in the faculty of languages, another in that of arts, and another in that of theology [G].

F. This notary can receive a fee from the extern students who desire to have their degrees certified. But this fee should be moderate and never redound to the gain of the Society. The letters patent of the rector will suffice for the members of the Society.

G. These beadles will not be members of the Society. However, since they will have much to do they should receive a good salary; and one of them can be the corrector.

5. The university will be divided into these three faculties. In each one of them there will be a dean and two others assigned as deputies, chosen from among those who better understand the affairs of that faculty; these, when called into consultation by the rector, can tell him what they think would be advantageous for the welfare of their faculty. When they perceive something of this kind while conferring among themselves, they should inform the rector even without being consulted.

6. In regard to the matters pertaining to one faculty alone the rector will consult, in addition to the chancellor and his assistants, the dean and the deputies of the faculty involved. In what pertains to all the faculties, the deans and deputies of all of them should be consulted [H]. If it seems wise to the rector, he may also consult others from within and without the Society, in order that by learning the opinions of all he may the better decide upon what is expedient.

H. Although the decision will not depend upon their votes, it is proper that they be consulted and heard. The rector should take fitting account of the opinion of those who are more cognizant. However, if all have an opinion contrary to his, he should not go against them all without consulting the provincial about the matter.

7. There will also be a general syndic who is to give information to the rector, the provincial, and the general about both the persons and the things which he will deem noteworthy [I]. He should be a person of great fidelity and judgment.

In addition to this general syndic the rector will have his own particular syndic to refer to him what happens in each class and requires his intervention [K]. The rector will write about the teachers and other persons of the Society, and the collateral associate, the syndic, and the board of consultors will write about the rector and about the others once a year to the superior general and twice to the provincial [L], who will inform the general about whatever seems appropriate, in order to proceed in everything with greater circumspection and care to do what each one should.

I. This office of syndic could be combined with that of collateral associate or consultor if this should seem fitting because no one better suited than one of them is to be found in the university.

K. Even if the syndics have no business of moment, they should report this fact to the superior, at least every Saturday.

L. These letters should be sent sealed in such a manner that one does not know what the other writes. When the superior general or the provincial desires more complete information, not only should the collateral associate, syndic, and board of consultors write about the rector and all the others, but each of the teachers and approved scholastics as well as of the formed coadjutors should write his opinion about all of them, the rector included. So that this may not seem to be something new, this report should be written as something ordinary at least every three years.

8. Whether the rector, chancellor, and beadles and also the doctors and masters ought to have some insignia in order to be recognized in the university or at least during the public acts and, if so, of what sort they ought to be, will be left to the consideration of him who is general at the time when a given university is accepted [M]. After considering the circumstances he will order, either by himself or through someone else, what he judges to be for the greater glory and service of God our Lord and for the universal good, which is the only end sought in this matter and in all others.

M. However, what seems best for each place in regard to these insignia will be clearly stated in the rules of each university.