

TH  
G889

A NEW APPRAISAL OF  
JOHN CALVIN'S CONTRIBUTION TO EDUCATION

A Thesis Submitted in Partial  
Fulfillment of the Requirements  
for the Degree of  
Bachelor of Sacred Theology

By

Clayton Tracy Griswold, B.A.

The Biblical Seminary in New York

April, 1927.

**BIBLICAL SCHOOL OF  
THEOLOGY LIBRARY**  
HATFIELD, PA.

18347

To

James Coffin Stout

who makes Church History  
live for his students  
this thesis is gratefully  
dedicated

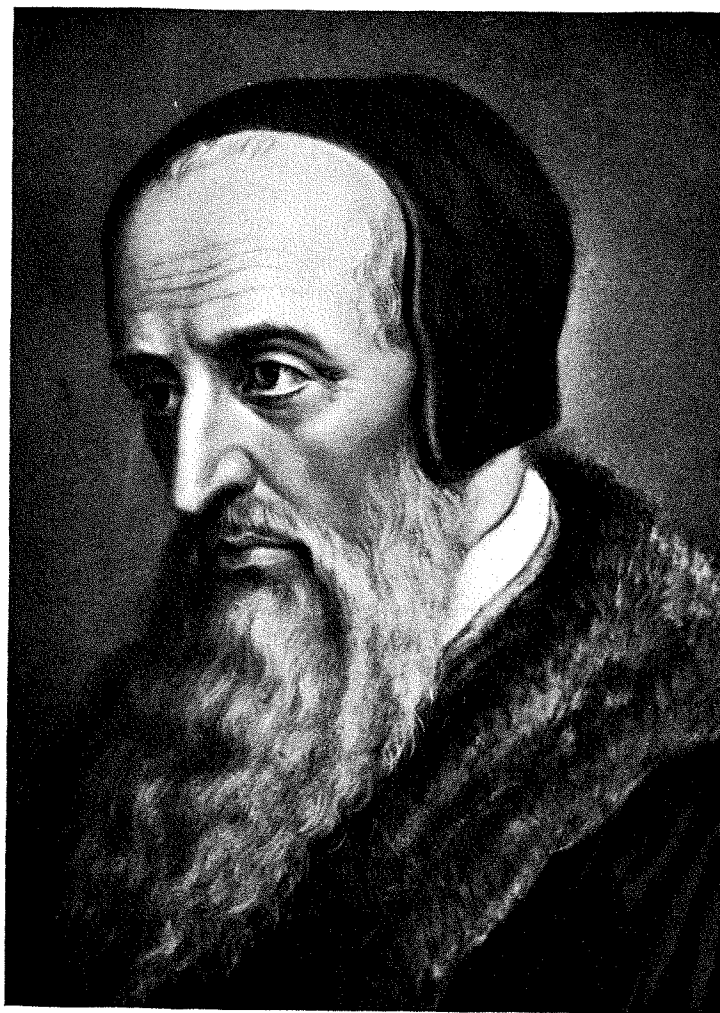
## CONTENTS

### "A New Appraisal of John Calvin's Contribution to Education."

I. Introduction . . . . .	page 3
II. John Calvin, Teacher and Administrator . . . . .	5
A. His Preparation . . . . .	5
B. Calvin's Work at Geneva . . . . .	12
III. Calvin's Character and Educational Ideals . . . . .	17
IV. The Pedagogy and Administration of Calvin . . . . .	29
V. The Results of Calvin's Work in Education. . . . .	39
A. In His Pupils . . . . .	39
B. In Human Progress . . . . .	42
VI. Conclusion . . . . .	48
A. The Place of Calvin in Educational History . . . . .	48
B. Calvin's Influence on Education Today . . . . .	51
VII. A Chronology (Appendix) . . . . .	54
VIII. Bibliography . . . . .	58
A. Sources . . . . .	58
B. Secondary References . . . . .	58-60

### Illustration

John Calvin (from a portrait). . . . .	Frontispiece
--	--------------



THE PERRY PICTURES. 147. E.

JOHN CALVIN.

## CHAPTER I

### INTRODUCTION

## I. Introduction

A man may make a great contribution to education in one or more of three ways. He may teach great things, as did Copernicus when he proclaimed the ideas of the new astronomy. He may produce some great pupils, as Pestalozzi did in Herbart and Froebel. Or he may, like Aristotle or Francis Bacon, have a far-reaching influence on society and so be a leader in human progress.

The ability to make such a contribution may be due to the genius, remarkable character, mighty intellect or prodigious industry of the man. Or it may be due to his command of the essential principles of pedagogy. It may be caused by his good fortune in discovering something to teach which is great because of its timeliness. Or the greatness of the teacher's results may be due to the great ideals by which he is motivated.

Judged by these standards, John Calvin deserves to be ranked among the world's great teachers. Few have made greater contributions to education than he. And yet his educational influence is sometimes underestimated or even forgotten, as illustrated by Davidson's evaluation of his work as an educator:-

"The other reformers, Calvin, Zwingli, etc., did comparatively little to further education. The Reformation . . . produced no new philosophy and no new education. It left education subject to authority and in the hands of the clergy. It gave birth to no mighty genius who, grasping the full meaning and scope of private judgment, could give it expression in a theory and a practice in which authority had no part. The philosophy and education proper to Protestantism did not come till much later, and are indeed only beginning to be realized

at the present day."(1)

It is true that Calvin did not attain perfection: no reformer ever breaks completely with his own time. But in these pages we shall endeavor to show that John Calvin, with all his faults, was a "mighty genius", that he was great because he taught great things, because he produced some great pupils and, chiefly, because he has had a far-reaching influence in human progress.

His greatness, we believe, was due to the fact that he was an intellectual master, who was motivated by some great ideals, who knew some pedagogy and whose teaching was most timely.

As a background we shall first give a short sketch of Calvin's life as a student and teacher; then we shall consider his pedagogy and methods; then, his ideals. Finally we shall consider the results of this great teacher's work in his pupils and in human progress, with a conclusion as to his place in educational history and his influence on education today.

At the end of the discussion will appear a bibliography, which should prove helpful to one desiring to make a further study of this subject.

(1) Davidson: A History of Education, p.182.

CHAPTER II

JOHN CALVIN, TEACHER  
AND ADMINISTRATOR



## II. John Calvin, Teacher and Administrator

### A. His Preparation

Jean Cauvin (Latin:- Ioannus Calvinus, English:- John Calvin) was born at Noyon, Picardy, on July 10, 1509. (1) His father, a successful lawyer, early perceived that John was an intelligent boy and determined to give him the advantages of a good education. (2) Through his legal connection with the clergy of Noyon he secured several benefices for this purpose.

The district or 'province' of Picardy, a few miles northeast of Paris was:- "fertile in the production of warriors and men of God." (3) "The Picards were always independent, frequently strongly anti-clerical, combining in a singular way fervent enthusiasm and a cold tenacity of purpose." (4)

John Calvin was first sent to the school of the Capettes in Noyon. Here he seems to have attained a leadership among the scholars. In 1523 soon after his fourteenth birthday, he went to Paris to attend the University and there entered the College de la Marche, where for a short time he studied under Cordier, a Humanist, "the ablest teacher of his generation". (5) Years later he dedicated to Cordier a commentary on the Epistle to the Thessalonians in which he says, "Your instructions were of such benefit to me that I willingly ascribe to them any skill which I have attained in this department, and I wish this to be transmitted to posterity, that

(1) Opera, XXI, 188.

(2) Cf. Lindsay, Reformation II, p. 93.

(3) Walker, John Calvin, p. 22.

(4) Lindsay, Reformation, II, p. 92.

(5) Ibid. II, 92.

if any shall reap any profit from my writings, they may know they are indebted for it in part to you." (1)

The atmosphere of this college was judged to be too liberal for one looking forward to the priesthood (2), so he was transferred to College de Montaigu of which Noel Beda was head. (3) Beda was such an enthusiastic champion of medievalism that Francis I. caused his exile from Paris in 1533. Here Calvin studied under Pierre Tempete and a Spaniard whose name may have been Poblatus. (4) During this time he did eleven hours of school work a day. He soon surpassed his companions in the study of grammar and rhetoric and was promoted to the study of philosophy and dialectic. (5)

This college had the rare distinction of having as students three of the greatest men of their time. Erasmus, the greatest of the Humanists, was there not long before Calvin. Then came Calvin, who was destined to become after Luther the greatest of the Protestant Reformers, and finally at just about the time Calvin left there arrived the man who became the effective leader of the Counter-reformation, Ignatius Loyola. It is not now known whether these two ever met. They may have sat in the same class or they may only have passed each other in the street. (6)

Calvin had come to Paris with three boys of the Hangest family. With these he continued on terms of the warmest

- (1) Opera, XIII. 526.      (2) Lefranc, Jeunesse, p. 63, 64.
- (3) Opera, XXI. 54, 55.
- (4) Reyburn, John Calvin, p. 10.
- (5) Beza, Life, Opera XXI, 121.
- (6) Doumergue, Jean Calvin I, 126, "Peut-être qu'ils se croisèrent dans quelque rue."

friendship. He formed other friendships as well, several of which had a lasting effect on his life. One friend was Pierre Robert Olivetan, a native of Noyon and distant relative. (1) Olivetan translated the Bible into French and Beza suggests that it was his influence which caused Calvin to take up a serious study of the Scriptures. (2) He also became acquainted with the family of Guillaume Cop, a liberal Swiss, who was first physician to the King, especially with two of his sons, Nicolas and Michael. (3)

At the end of 1527 or early in 1528 he received the degree of Licentiate in Arts. He was not yet nineteen. (4) His father had intended to have Calvin specialize in theology (5) but he now insisted that he take up law instead. Calvin said his father desired this because it would lead him to the surest means of wealth. (6) So he entered the Law School of the University of Orleans and studied under the leading lawyer of France, Pierre Taisan de l'Estoile, who was also a strong conservative in theology. (7)

"Those who knew him at Orleans report that after spending the day at his classes, he returned to his lodgings, took a light supper, and sat up till midnight over his books. Then waking early in the morning he lay in bed thinking over what he had been reading the night before, and mastering it. The long hours spent in study, and especially his intense concentration when engaged in it, and his carelessness about bodily exercise and regular food, made serious inroads on his vitality, and created the dyspepsia and nervous irritability that tormented him increasingly all the rest of his life. But at the price of a weak stomach and broken health he became one of the most accomplished scholars of his time." (8)

(1) Opera, XXI, 29, 54, 121. (2) Ibid., 29.

(3) Walker, John Calvin, p.40. (4) Ibid., 38; also Reyburn, John Calvin, p.12. (5) Opera XXXI, 22; XXI, 54, 121.

(6) Ibid., XXXI, 22. (7) Ibid., XXI, 121; also Lefranc, Jeunesse, p.72, 73.

(8) Reyburn, prev. cit., p.12, 13.

In 1529 Calvin transferred to the Law School at Bourges where he studied under Alciati, a great teacher of the fundamental principles of law.(1) He also studied Greek under his acquaintance Wolmar, who came to Bourges from Orléans not more than a year later. Wolmar was inclined towards Lutheranism and may have had as much influence on his religious life as he did on his development as a student.(2)

In May, 1531 Gerard Cauvin, his father, died. John Calvin continued his work until he received the degree of Licentiate in Law.(3) Then he went to Paris to pursue literary studies which were more to his liking. He entered College Fortet and found himself associated with a group which was largely Humanistic and which had Protestant leanings. He studied Greek under the wide-read Pierre Danes, and Hebrew under Francois Vatable.(4)

Before he had passed his twenty-third birthday Calvin had published his first book, a Commentary on Seneca's "De Clementia".(5) In it he showed great erudition and independence of judgment for he considered Erasmus' criticism of Seneca too disparaging (6) so he at once expressed admiration for Seneca and criticism of Stoic philosophy.

Just when his conversion took place is not known. Calvin himself said it took place suddenly and as nearly as can be judged it must have been at some time between his writing of

(1) Reyburn, p.14  
 Ibid. XXI. 29, 30. (2) Opera, XII.364, 365; also  
 (3) Ibid. XXI.190.  
 (4) Doumergue, I. 205. (5) Opera, XXI. 190.  
 (6) Ibid. V. 6, 7.

the Commentary and Cop's explosive inaugural address in the authorship of which Calvin is thought to have had a large part.(1) That would bring it between the dates April, 1532 and November 1, 1533. He says this about his studies and his conversion in the Preface to his Commentary on the Psalms (1557):-

"And in the first place, because I was so obstinately addicted to the superstitions of the papacy that it was very hard to draw me from that deep slough, by a sudden conversion He subdued and reduced my heart to docility, which, for my age, was over-much hardened in such matters. Having consequently received some taste and knowledge of true piety, I was then fired with so great a desire to reap benefit from it that, although I did not at all abandon other studies, I yet devoted myself to them more indifferently. Now I was greatly astonished that, before a year passed, all those who had some desire for pure doctrine betook themselves to me in order to learn, although I myself had done little more than begin. For my part, I commenced to seek some hiding place and means of withdrawing from people, since I have always loved quiet and tranquility, being by nature somewhat shy and timid; but so far was I from succeeding in my wish that, on the contrary, all retreats and places of retirement were as public schools for me."(2)

Cop's inaugural address as new Rector of the University of Paris on the text "Blessed are the poor in spirit" contained sentiments which drove the conservative party frantic with rage (3) and both Calvin and Cop fled from Paris for their lives. Angouleme was his first refuge. While there he began the studies which resulted in the publication in March, 1536 of the "Institutes of the Christian Religion".(4) Then he went to Nerac where Roussel advised him to remain in the church and endeavor to purify its evils from within as LeFevre and

(1) In Opera, XXI. 123, Beza says that Calvin furnished Cop with the address which he read. Cf. Kampschulte, Johann Calvin, I. 233 and Lefranc, Jeunesse, p. 41.

(2) Opera XXXI. 22, (French).(3) Herminjard, III. 117n.

(4) Reyburn, p.25.

Erasmus were striving to do. This would enable him to retain his benefice. He went to Noyon. There he was arrested twice, perhaps to protect him from the vengeance of the mob which looked upon him as no less a heretic than his brother Charles who had been arrested a month before.(1) Calvin finally got away from Noyon, having resigned his benefice, and stopped for a little while in Paris. Then he went to Orleans and to Poitiers. In the latter place he made his first public appearance as a reformer of Church practice. (2)

Francis I. inaugurated a bloody and fiery persecution of heretics so France was not a safe place for a known reformer like Calvin to remain. So in company with De Tillet he made his way across France to Basel where he arrived about the beginning of 1535.(3)

Here he published his "Institutes" to "vindicate from unjust affront my brethren whose death was precious in the sight of the Lord"; and, next, "that some sorrow and anxiety should move foreign peoples, since the same sufferings threatened many."(4)

Early in 1536 Calvin set out with De Tillet for Italy to meet the duchess, Renée, wife of Ercole II. in the interest of the reform movement. Beza says he was glad to have this opportunity of seeing Italy. (5) Fluctuations in French politics made it possible for Calvin to return by way of Paris

(1) Cf. Lefranc, p. 21; Reyburn, p. 27, 28.

(2) Ibid. p. 29.

(3) Walker, p. 126.

(4) Preface to the Psalms, Opera, XXXI. 23, 24.

(5) Beza, Opera, XXI. 125, Cf. Walker, p. 150.

where he quickly settled some business affairs.(1) After which, accompanied by his brother Antoine and his sister Marie, he set off again for Strassburg and Basel. On the way he passed through Geneva, Switzerland, was recognized by a friend and was persuaded by the fiery and eloquent Guillaume Farel to remain and throw in his lot with the cause of reform.(2) Calvin wrote of this decision later:-

"Farel kept me at Geneva not so much by advice and entreaty as by a dreadful adjuration, as if God had stretched forth His hand upon me from on high to arrest me."(3)

And so we find Calvin at the field of his momentous labors as reformer and educator, prepared in a remarkable way for the work he is to undertake. He has been trained in the religion of the New Testament, the philosophy of the classics, the independent spirit of the Humanists and the exactness of organized Law. He has a background as valuable as it is unique !

(1) Lefranc, p.205-208.

(2) Walker, 158

(3) Ibid. from Opera, XXXI. 26. Cf. Lindsay, II. p.101.

### B. Calvin's Work at Geneva.

The men of Geneva little realized the latent powers in the young man whom Farel had asked to remain with them. They did not ask him his name for the minute of the Council (Sept. 5, 1536), giving him employment and promising him support, reads: "Master William Farel stated the need for the lecture begun by this Frenchman in St. Peter's." (1) He was to be not a pastor but a professor of sacred learning. Throughout his entire ministry he lectured on theology, sometimes to an audience of a thousand. (2)

With the exception of a three year exile in Strassburg, Calvin spent all of the remaining twenty-eight years of his busy life in Geneva. The first two years were marked by the effort on his part to introduce his religious and educational ideas. These were expressed in the "Articles" of 1537 and the School Program of 1538. On April 23, 1538, as the culmination of popular opposition and a dispute with the Council over the method of dispensing the Sacraments, Calvin, Farel and blind Coraud were given three days to get out of Geneva. When Calvin heard this he said: "Well, indeed. If we had served men we should have been ill rewarded, but we serve a greater Master who will recompense us." (3)

Calvin went to Strassburg, remained three years and was finally persuaded, against his wishes, to return to hectic Geneva. Two months after his arrival the city adopted the

(1) Lindsay, II. 102 from Herminjard, Corresp. IV.87, note.

(2) Opera XIX. 22.

(3) Opera XXI. 226, 227. "- si nous heussions servy les hommes nous fussions mal recompenser, mes nous servons ung grand maystre que nous recompenseraz."



famous "Ordinances" of 1541 containing a more detailed school plan. The years from 1541 to 1557 were years of conflict from which Calvin emerged triumphant. The following year he paid the penalty for his over-strenuous life by a serious illness but on June 5, 1559 he "crowned his Genevan work" (1) with the establishment of the Academie (university).<sup>(a)</sup>

This was one of the features of the working out of the programs of 1538 and 1541 into a unified system of primary, secondary and university education. An elementary school had previously been established by him in each of the four quarters of Geneva.<sup>(b)</sup> There had been in the city since 1428 a college called after its founder "College Versonnex", which had fallen into decay.<sup>(2)</sup> In January, 1558, Calvin convinced the Council that it should appoint a committee to secure a site and make plans for a college building.<sup>(3)</sup> A site was chosen and at the end of the year work was begun on the building.

Money was short but lawyers drawing up wills for clients were instructed to exhort them to bequeath something for the College Building Fund ! This had good results. At the end of 1559 the total sum derived from legacies amounted to 1074 florins, left by twelve persons. A campaign for subscriptions was begun and in 1561 a French student put down a pledge of 6 crowns and the wife of a poor baker gave 5 sous.<sup>(4)</sup>

Fines imposed on offenders in the criminal courts were

- (1) Walker, John Calvin, p.367. (a) Borgeaud, 48. (b) Opera, X.22.
- (2) Borgeaud, Histoire de l'Universite de Geneve, 14,15.
- (3) Opera XXI. 687.
- (4) Roget, Histoire du Peuple de Geneve, V.227,232,233 n.

also given to the Building Fund. "This proved a fairly good source of income, and among others who contributed involuntarily was Jean Boche, who was fined 100 crowns for infringing the copyright of the 'Institutes' which had been assigned to Antoine Calvin.# Similarly, for speaking disrespectfully of the magistracy, the old syndic Phillipin had to pay 25 crowns for the benefit of the college."(1)

The faculty was prepared to teach before the classrooms were ready for them. The building was not finished until 1563 and was not luxurious in its fittings..The students sat on planks without backs and had long bare planks for desks. There was no heating apparatus and no glass in the windows. The professors and students suffered greatly from draughts and cold until November 1564 when the Council ordered the window spaces covered with oiled paper. These blew out in a storm and finally after some complaints about the expense, the Council ordered the windows glazed.(2)

At the inaugural ceremony 600 of the students were present. In 1559 the additional enrollment was 162 students. Three out of every four came from France; the remainder represented most of the countries of Europe. Only four were natives of Geneva ! In 1564, the year of Calvin's death there were 1200 collegians and 300 undergraduate students.(3)

From this day of triumph until his death Calvin remained in the humble position of church lecturer, with no official position of importance but in reality the leader of the

# See Roget, Histoire, etc. V.233 note.

(1) Reyburn, p.283. (2) Roget, prev. ref., V.244 note.

(3) Reyburn, p. 285, 286. See Borgeaud, p. 63.

Protestant world.

His work was strenuous and varied. He preached every day of each alternate week, gave three lectures on theology each week, made numerous speeches and carried on his ex-officio executive duties. His large number of commentaries on the Bible are remarkable for their completeness, clarity and scholarly insight. They are in reality edited records of his lectures for his asthma made him speak very slowly and his students were able to take accurate notes of all that he said. Otherwise the production of these ponderous works would have been impossible with the multiplicity of his activities. He was very active in politics and in church matters and was constantly conferring with people who sought his advice. The number of letters which he wrote is almost unbelievable; 4,271 are preserved in volumes X. to XX. of the "Opera".(1) Especially during the latter years of his life poor health forced him to do much of his work in bed. He would get out of bed to preach a sermon and get back to his bed immediately afterwards. There he did his writing and there he remained for many of his conferences.

Calvin was constantly called upon to conduct weddings, funerals and baptisms. The following are typical notations from the "Annales";-

"Dimanche 15, Mars 1556

Calvin marie trois couples a S. Pierre.(2)

Dimanche 12, Avril 1556

Calvin marie quatre couples a S. Pierre".(3)

(1) Walker, note p.379.

(2) Opera, XXI. 631

(3) Ibid. 634.

During February, March and April, 1556 while Cupid was working fast in Geneva, Calvin performed 19 marriage ceremonies ! (1)

All the details of Calvin's life and work are interesting but we must confine ourselves to such things as bear most on his influence as an educator. See the Chronology in the Appendix and the list of recommended books in the Bibliography.

Few men are able to finish their work during a life-time. In a very remarkable way John Calvin did finish his. Although his last few years were marred by illness and troubles and a constant cloud of apprehension hung over Geneva because of their grasping neighbor, France, and their feared enemy the Papal See at Rome his work had been completed and his cause was to see better days. Calvin did not have the comfort of knowing this but he had the faith to believe it. By his faithful industry he had established an institution and so stamped it with his ideals that it was destined to change the history, of education - and so, of the world. He built well and for the future.

(1) Opera, XXI. 630-635.

CHAPTER III

CALVIN'S CHARACTER  
AND EDUCATIONAL IDEALS

### III. Calvin's Character and Educational Ideals.

The character of a man and his ideals are closely related. His ideals mold his character and his character determines his ideals. Calvin's was a strong character and not the smallest of his strength source/was his great ideal, his firm conviction that God was supreme in His world and that history was the working of God's plan. This is illustrated in an letter to Sturm, Dec. 16, 1560 relating to the death of the French king, Francis II.: on Dec. 5. His death had been caused by an abcess in the ear and his father, Henry II., had been killed by a splinter from Montgomery's lance which had centered his eye. This brought an end, temporarily, to the most cruel persecution.

Calvin to Sturm:- "Did you ever hear of anything more opportune than the death of the king ? The evils had reached an extremity for which there was no remedy, when all of a sudden God shows himself from heaven. He who pierced the eye of the father, has now struck the ear of the son." (1)

Another letter which throws light on his character and ideals was written to Madame Agnes de Microw, Dec. 29, 1554:-

" . . . For in not hesitating to send your children far from you and into an almost unknown country, that they might better imbibe the pure doctrine of Christ, you have clearly shown how precious a virtuous and pious education is in your eyes. Lively indeed must that zeal be, which forces you to forget and divest yourself for a season, of that softness of tender affection which is naturally implanted in the hearts of mothers, until you see your sons imbued with the uncorrupted faith of Christ, when you shall welcome their return with a more joyful mind, than if they had never been separated from your embraces and your sight. Our brethren at Zurich under whose care they are placed will, I doubt not do their duty towards them so faithfully, that the success will correspond to your hope and desires. I myself also, should I ever pass that way, will make a point of exhorting them not to disappoint your expectations. For this holy desire is evangelical, and such as all good men should study to favor; and

(1) Bonnet, Constable, Gilchrist: Letters of J.C., IV. 152.

the pious discipline which flourishes in your house is no less worthy of praise; and would that all had at heart to make it a rule for their families to cherish, as it were, a domestic church in their houses."(1)

"In personal appearance, Calvin was of medium height, of a rather pale and dark complexion, with eyes clear even to his death, which evidenced the sagacity of his mind. Greatly emaciated in later life by illness, his face was little changed to the last. The slight figure, with the strongly marked features, broad, high forehead, bright eyes, and rather scanty beard, must always have carried an impression of scholarly refinement; but Calvin's chief graces were those of the intellect and spirit, - vivacity, clarity, impressive earnestness, keen penetration, felicitous and striking characterisation. Men felt an intellectual and moral masterfulness in him, perhaps the more strongly because its physical embodiment so imperfectly bespoke its greatness."(2)

Calvin's Ecclesiastical Ordinances of 1541 asserted that "the liberal arts and good training are aids to a full knowledge of the Word"(3) This made necessary instruction in "languages and humane sciences" and "the organization of a college for instructing the children to prepare them for both the ministry and civil government."(4) "The knowledge of ourselves," he said, "is not only an incitement to seek after God, but likewise a considerable assistance toward finding Him."(5)

(1) Bonnet, Letters, III. 112 (Latin Copy - Library, Geneva)

(2) Walker, p.431; see Colladon, Opera XXI.165, Beza, 169.

(3) Opera, X.15-30. (4) Ibid.X.21.

(5) Brown, Making of Our Middle Schools, p.436.

Calvin felt that real religion would be the result of intelligent thinking. So he <sup>his followers</sup> wanted/not merely to have the Evangelical faith, but also that they should understand it and be able to give a reason for it worthy of the respect of every man of learning. In his "Institutes of the Christian Religion" he said:-

"God has furnished the soul of man with a mind capable of discerning good from evil and just from unjust; and of discerning therefore, by the light of reason what ought to be pursued or avoided. . . . To this he has annexed the will." (1)

Reason, "being a natural talent, could not be totally destroyed but is partly debilitated and smothered by ignorance." Yet "not only the Divine Word but also the experience of common sense" enables us to "perceive in the mind of man some desire of investigating truth." (2)

and the will

So to him the intellect/were the important factors in the religious and moral life. He knew the value of education in the struggle with Rome. He knew the poor appearance Romish apologists made in public discussions on religion which they had been forced into. So he decided that ignorance was the mother of superstition and inversely that culture was the handmaid of religion and liberty. He wanted to train men who would be able to defend and spread the Reformed faith, and he was also an advocate of learning for its own sake. (3)

"Calvin had none of the specialist's narrowness. He specialized on the basis of a broad and deep culture. He was as competent to lecture on the classics as he was to lecture on the Gospels or Epistles. He knew as much about law as he did about theology. And as he found his own mind

(1) Calvin, Institutes, I, chap.XV. p.8.

(2) Ibid., II. chap.II. p.12, 13.

(3) Compare Reyburn, p.288, 289.



enriched by the systematic and varied training he had received he believed that the same cause would produce the same results in other minds likewise."(1)

We have already noted two outstanding traits of his character, his ability as a student and his untiring industry. The age was one in which the private affairs of individuals were constantly meddled with by those in positions of authority, both high and low. Calvin seems to have been no exception to this tendency and, in the opinion of Preserved Smith, "there never was such a busy-body in a position of high authority before nor since."(2) There is an unverified tradition that in school the boys one time nick-named him the "accusitive case".

The sternness of his ideals is shown by the rigorous moral discipline to which the students at Geneva were submitted. Reyburn says, "They were forbidden to play cards or dice, they were not to be seen in taverns or at banquets, they were not to dance or promenade the streets, or sing indecent songs, or take part in masquerades or mummeries, on pain of imprisonment for three days on bread and water and payment of a fine of 60 sous for each offence. The penalties were not mere bugbears to frighten children with. They were actually inflicted. Sometimes corporal punishment was added. For disobedience to his parents, and for dissolute behavior, a youth named Domaine Ferriere was whipped till the blood came."(3)

(1) Reyburn, p.289      (2) Age of the Reformation, p.174.  
(3) Opp.Cit., John Calvin, p.286.

He was truly catholic in spirit, not narrowly denominational. However intolerant he was toward what he believed error, he was "not fearful of knowledge". He felt rather that "the fearful estate is to flee from knowledge." Therefore he "did not mislike all new inventions nor suspect all new discoveries and hold that whatever is new is nought." (1)

And Calvin upholds the principle of independent judgment and Christian liberty in a letter to Francis Unhard (Chancellor of the Dukes of Saxony), Feb. 27, 1555:-

" . . . another subject of complaint, that I do not everywhere subscribe to the interpretations of Luther. But if it shall no longer be permitted to each interpreter on the different passages of scripture to bring forward his opinion, into what a depth of servility have we fallen? Nay, if I were never to dissent from Luther, to undertake the task of interpretation was absurd and ridiculous." (2)

In his interpretation of the Bible, which he maintained was the Guide Book of Life, he did not hesitate to appeal to reason and equity. In his famous refutation of the Mosaic prohibition of interest, he held that the law of Moses in Deuteronomy 23:19 "is political and constrains us no further than is demanded by equity and human reason." (3)

His accuracy is illustrated by a letter to Bullinger Dec. 4, 1560:-

"I abstain from writing anything about the troubles in France, lest I should give uncertain intelligence. Ere long you will learn something." (4)

And his moderation in judgment is shown in a letter of Dec. 8, 1551 in which he is recommending a schoolmaster to

(1) H.D.Foster in article "Calvin" in Monroe, Cyclopedia.

(2) Letters, III.153 (Latin copy in Library at Geneva).

(3) Opera, X. 246."- que porte equite et la raison d'hu-

(4) Letters, IV. 150. (manite."

Farel:- "It is no ordinary proof of his piety and modesty when I state, that not only did he come down to this quarter willingly, but came forward even with eagerness, when I was almost prevented, from bashfulness, from asking him to undertake the matter. Nor have I any doubt but that he will discharge any duty imposed upon him, faithfully and with care. But the fact of his being regarded, by competent judges, as a learned and skilful physician will perhaps go farther with your men. Were he not known among you, I should give ampler testimony in his favor. I only trust that your school may furnish him with pupils worthy of his position as a moderately learned master."(1)

Calvin wrote a letter to Peter Viret in which he demonstrates his keen discrimination. It is a comparison of several now famous scholars and throws light on what Calvin considered scholarly exegesis:-

"Capito, in his lectures, has some things which may be of much use to you in the illustration of Isaiah. But as he does not dictate any part to his hearers, and has not yet reached beyond the fourteenth chapter, his assistance cannot at present much help you. Zwingli, although he is not wanting in a fit and ready exposition, yet, because he takes too much liberty, often wanders far from the meaning of the Prophet. Luther is not so particular as to propriety of expression or the historical accuracy; he is satisfied when he can draw from it some fruitful doctrine. No one, as I think, has hitherto more diligently applied himself to this pursuit than Oecolampadius, who has not always, however, reached the full scope or meaning. It is true that you may now and then find the need of having appliances at hand, nevertheless I feel confident that the Lord has not deserted you."(2)

He believed in the importance of moral intensity and in practical application as shown in two letters to his old friend, Francis Daniel, a lawyer in Orleans, who had been an intimate friend during his life at the University of Orleans. These letters show so well his loyalty, his "philosophy of education" and the human side of a very vigorous and austere character that we prefer to render them almost

(1) Letters, II. p.328.

(2) Ibid. I. 188 (Latin orig. autogr. - Library Geneva).

entire. The first letter, dated Nov. 26, 1559, is about the son, Francis Daniel 2nd, who has fled from home to study theology at Geneva rather than law at Orleans, as his father desired:-

"Your allowing me to implore you in behalf of your son, and granting him forgiveness at my earnest entreaties, is a favor very grateful to me, and which brings back the pleasing recollections of our early friendship which I perceive you have not forgotten. The young man himself I have seriously admonished not to abandon the study of civil law. At first he replied that he had no great taste for that science, from which he expected to derive no advantage; and when he represented to me the numerous corrupt practices that now almost universally prevail in civil actions, I confess he had very plausible reasons for not engaging willingly in such pursuits.

"But after I had reminded him of his duty, and that he could not escape from the charge of ingratitude unless he complied with your wishes, he promised that he would submit to whatever by your orders I should prescribe. But though overcome by my authority he yielded, not to conceal from you anything, I must say that I perceived that against his inclinations this consent was wrung from him. As far, however, as my occupations shall permit, I shall make it my business to watch over him and prevent him from overstepping the limits of authority at the caprice of his own will. For there is no reason to fear that he will give himself up to the excesses which too often characterize the impetuosity of his age, though perhaps in time I may perceive that he will not have made the progress in civil law that one could wish.

"We shall have to take council from circumstances for you know how difficult a thing it is to force generous natures.

"I shall also take care that he apply himself to the politer branches of learning, to which he may at the same time add the study of theology. Assuredly it is especially necessary, whatever be the career for which you destine him, that he should be carefully imbued with sentiments of piety.

"Hitherto I do not see why his departure should cause you any regret, since from it very desirable effects have already resulted. Would to God that in your turn you too could extricate yourself from the snares in which you are held entangled. He should receive monthly the allowance about which you have given me directions in your letter. Moreover, as the coat with which he left home was stolen from at Lyons, it was not possible to refuse to let him have another which cost very little, in order to protect him from the winter's cold. So much for the present. If anything new shall occur in the course of time, I shall not fail to inform you of it most punctually. . .

"May God govern you all with his Spirit, protect and

sustain you by his power, enrich you with heavenly gifts, and pour out his blessings more and more upon your family.

"Again and again, farewell, most excellent sir, and honored friend -- Yours,

John Calvin."(1)

Francis Daniel had been won over in early youth to the Reformed doctrines which he no doubt derived from Calvin himself. He nevertheless remained outwardly attached to the Catholic church in spite of the censures of the Reformer. Young Daniel, his son, consented after a year at Geneva to return to the parental roof, and follow the career of the law. There exists (Library of Geneva, vol.196) a letter of Francis Daniel 2nd to Calvin asking to be permitted to study at the same time theology and law. This letter is dated from Orleans, April 5, 1561.(2)

After the young man had left the University of Geneva to return home his father wrote to Calvin and recalled the friendship contracted in early youth:-

"I beg you to be thoroughly persuaded of this that there is nobody who keeps up more faithfully and religiously than I do a friendship contracted in early youth. Farewell, most excellent friend. My mother and my wife salute you most cordially."(3)

The following was written by Calvin not quite three months after the first letter:-

"Geneva, 13 February, 1560.

"Your son has followed his cousin to the town to which you ordered him to repair. You judge wisely that the disposition of the young man requires the rein to prevent it from being carried away hither and thither by its natural facility; but more especially that he may confine himself to one branch of study, and devote himself to a solid erudition, rather

(1) Letters of John Calvin, IV. 77 (Latin Copy - Library of Berne, Coll. Bongars, Vol.141, p.47.)

(2) Cf. Ibid., note p.59. (3) Ibid. note p.89.

than ambitiously run over the circle of the sciences in acquiring a smattering of each. He has great quickness of parts and has been tolerably well trained. Let only his excessive impetuosity, the common fault of his years, be corrected, he will produce excellent fruits.

"I am very confident of these future good results, for he has a great deal of modesty, and a very short period of time has already spontaneously given a certain maturity to his ideas. If you desire him to apply seriously to civil law, you will have to stimulate him, for otherwise he has not much taste for that study.

"The seven and twenty gold crowns which he received from me have been paid to me. I was ashamed indeed, to accept them when I reflected that I have been so long in your debt. Nor, in truth, had I been a little richer would I have suffered a single penny to have come back to me. But I would have you believe that I am wholly at your service, and the little that I possess I shall always hold at the disposal of you and yours. Only you will allow me to send what I have long purposed to do, a gold piece to each of your daughters, as a kind of New Year's gift, that they at least may have some slight token of my gratitude.

"Farewell, most worthy sir. May the Lord protect, govern, and support you and your family. -- Yours  
Charles Passelius" (a pseudonym). (1)

The poverty mentioned in this letter was no empty word. Never during his life did he have much money. In a very real sense he was not a "materialist". At his death he left the small sum of less than 200 écus, including the value of his books ! (2) Another social question which Calvin discusses is that of the treatment of servants. In his Commentary on Deuteronomy (15:12) he says:-

"I am master but not tyrant; I am master, but it is on this condition that I be also brother; I am master, but there is a common master in heaven both for me and for those who are subject to me: we are all here like one family." (3)

Calvin was a good citizen. On his death-bed he told the Little Council, when they came in a body to see him, that he

(1) Letters, IV. 77 (Latin Copy - Library of Berne, Coll. Bongars, Vol. 141, p. 49, Original autograph.)

(2) Opera, XXI. 814.

(3) Ibid. XXVII. 351.

had served their Republic with his whole soul.

There was no apparent humor in Calvin's make-up. If there is just a trace of humor in this introduction to a letter to Philip Melanchthon it is of a very serious sort:-

"16 February, 1543.

"You see to what a lazy fellow you have entrusted your letter. It was full four months before he delivered it to me, and then crushed and rumpled with much rough usage. But although it has reached me somewhat late, I set a great value upon the acquisition."(1)

In his volume on "The Swiss Reformation" Philip Schaff gives this summary of Calvin's character:- "He was twenty-five years younger than Luther and Zwingli, and had the great advantage of building on their foundation. He had less genius, but more talent. He was inferior to them as a man of action, but superior as a thinker and organizer. They cut the stones in the quarries, he polished them in the workshop. They produced the new ideas, he constructed them into a system. . Calvin's character is less attractive, and his life less dramatic than Luther's or Zwingli's, but he left his church in a much better condition. He lacked the genial element of humor and pleasantry; he was a Christian stoic: stern, severe, unbending, yet with fires of affection glowing beneath the marble surface. . . History furnishes no more striking example of a man of so little personal popularity, and yet such great influence upon the people; of such natural timidity and bashfulness combined with such strength of intellect and character, and such control over his and future generations."(2)

(1) Letters of John Calvin, I. p.373.

(2) Opp. Citation, p.258.

If one visits Geneva Switzerland today one may see, according to Reyburn, various inscriptions which reflect the character of the founder of the Academie. The old college buildings still stand, practically as they were in Calvin's time. "In the center of the principal building, on the vaulting of the porch, supported by four weather-worn pillars, one may still read the inscription in Hebrew, 'The fear of the Lord is the beginning of wisdom'; and in Greek, 'Christ of God is made unto us wisdom'; and in Latin, 'The wisdom that cometh from above is peaceable and full of mercy'." Over the doorway of the professors' apartments is a marble bas-relief carved by Jean Goujon in 1560. It shows "a shield surmounted by a crown, and flanked by two female figures, one the genius of war with a sword, the other the genius of study with a book and a palm branch in the left hand. Beneath on a tablet, is the inscription, 'Post Tenebras Lux', and the date 1561." (1)

In brief the educational ideals of Calvin can be seen in his prayer at the opening of the Academie in which he invoked the blessing of God upon the institution, which was to be forever dedicated to science and religion. (2)

But probably in no other way can we get such an impression of the man as in his farewell to the ministers of Geneva just before his death. It was a very dramatic scene which one of them, Jean Pinant, carefully recorded. Calvin said:-

" . . . I have lived here among continual bickerings, I

(1) Opp. Citation, p.284, 285.

(2) Cf. Schaff, Reformation in Switzerland, p.805.



have been from derision saluted of an evening before my door with forty or fifty shots of an arquebuse. How think you that must have astonished a poor scholar timid as I am, and as I have always been, I confess ?

"Then afterwards I was expelled from this town and went away to Strassburg, and when I had lived there some time I was called back hither, but I had no less trouble when I wished to discharge my duty than heretofore. They set the dogs at my heels, crying, Here ! Here ! (terms of the chase, i.e. a young fawn) and these snapped at my gown and my legs. I went my way to the Council of the Two Hundred when they were fighting, and I kept back the others who wanted to go and who had nothing to do there; and though they boast that it was they who did everything, like M. de Saulx, yet I was there, and as I entered people said to me, 'Withdraw, sir, we have nothing to say to you.' I replied, 'I will do no such thing - come, come, wicked men that you are; kill me and my blood will rise up against you, and these very benches will require it.' Thus I have been amid combats, and you will experience that there will be others not less than greater. For you are a perverse and unhappy nation, and though there are good men in it the nation is perverse and wicked, and you will have trouble when God shall have called me away; for though I am nothing, yet know I well that I have prevented three thousand tumults that would have broken out in Geneva. But take courage and fortify yourselves, for God will make use of this church and will maintain it, and assures you that he will protect it.

"I have had many infirmities which you have been obliged to bear with, and what is more, all I have done has been worth nothing. The ungodly will greedily seize upon this word, but I say it again that all I have done has been worth nothing and that I am a miserable creature. But certainly I can say this that I have willed what was good, that my vices have always displeased me, and that the root of the fear of God has been in my heart; and you may say that the disposition was good; and I pray you that the evil (hasty temper, probably) be forgiven me, and if there was any good, that you conform yourselves to it and make it an example. . . .

"I have not falsified a single passage of the Scriptures nor given it a wrong interpretation to the best of my knowledge; and though I might have introduced subtle senses, had I studied subtilty, I cast that temptation under my feet and always aimed at simplicity.

"I have written nothing out of hatred to anyone, but I have always faithfully propounded what I esteemed to be for the glory of God. . . ." (1)

Beza said, "We parted from him with streaming eyes." (2)

John Calvin was a master, intellectually, possessed of an indomitable will and motivated by great ideals.

(1) Letters, IV.374, 375 (By J.P. on May 1, 1564).

(2) Opera, XXI.167. "Nos moestissimis animis ac minime siccis oculis ab eo tum discessimus."

CHAPTER IV

THE PEDAGOGY AND  
ADMINISTRATION OF CALVIN

#### IV. The Pedagogy and Administration of Calvin.

It took a long struggle on Calvin's part to put his educational ideas and ideals into effect. On June 10, 1550 Baduel wrote him from Nimes as follows:-

"I see from your letters that your magistrates show very little interest in your project of founding, in your city, a college for literary studies, and that their indifference gives you great annoyance."(1)

He persisted, however, and lived to see the accomplishment of his wishes. His ideal was to have an institution of learning at Geneva which was as fine as it was possible to make it and one of his policies in this direction was the building up of an exceptional faculty. "He did all he could to attract to Geneva learned men. He surrounded himself with these men. He made them professors, regents, teachers, preachers, anything that would give them an opportunity of passing on to others the knowledge which they themselves had acquired. He himself was one of the most brilliant scholars of his time, but there were men in his circle who did not need to hang their heads in his presence."(2)

Theodore Beza, a humanist, had already been secured and was made rector of the Academie. Antoine Chevalier was appointed professor of Hebrew, Francois Beraud professor of Greek and Jean Togaut, professor of philosophy. Jean Randon was made regent of the first class with six others for the other classes. Among the other notable professors was Calvin's former teacher in Paris, Mathurin Cordier, whom Lindsay calls "the ablest preceptor in France"(3), who came to

(1) Opera XIII. 589. (2) Reyburn, 289. (3) Lindsay, 133.

Geneva at Calvin's urgent request and remained there to his death. Then there was Sebastien Castellio, who possessed great independence of judgment, and who was head of the Genevan school. Another intellectual leader was Antoine Saunier, a teacher in the College. The salary of professors was 280 florins, when the Academie opened, with a free house and permission to take in boarders. But this was found to be insufficient and in 1562 it was raised to 400 florins, the salary of the city pastors.(1)

The following letter shows something of Calvin's methods in administration. It is to Emmanuel Tremelli proposing to him a professor's chair in Hebrew:-

"August 29, 1558.

" . . . I have at last obtained of the senate that professors of three languages should be appointed. (i.e. Latin, Greek and Hebrew) . . . The grief for having been unable to secure your services prevents me from fully congratulating you on the subject of the situation which you have obtained. And, if even still it should be in your power to come among us, you would have a much wider field here for your labors in promoting the welfare of the church. But in the present uncertain and almost hopeless state of the affair, I dare not entreat you."(2)

To fill the chair of Hebrew seems to have been most difficult, to judge from the amount of correspondence about it. Calvin wrote to Francis Boissnormand, a chaplain of the King of Navarre, and versed in Hebrew, this letter which shows his executive tact:-

" . . . Meanwhile, as we were still in suspense, took place the calamity of the church of Lausanne, the tidings of which it is probable have penetrated as far as you. Thus, then, on the present occasion was elected Anthony Chevalier,

(1) Cf. Reyburn, p. 284.

(2) Letters, III. p. 464.

Tremelli's son-in-law; at least Chevalier's wife is a step-daughter of Tremelli. This I wished briefly to inform you of, that you might not suppose that you had been slighted by us, who, as you see, adopted a decision from a sudden and unexpected circumstance, for both religion and a sense of decorum urged us to provide for a pious brother who had been so cruelly ejected. And in that appointment both the authority of our Academy and the expressed wishes of Chevalier were satisfied. But for this circumstance the situation had been destined for you."(1)

Before the trouble at Lausanne had thrown a teacher of Hebrew into Calvin's hands he had also written to John Mercer, a teacher of Hebrew in the College of France, offering him the chair of Hebrew (March 16, 1558):-

" . . . Though where you now are you have a splendid position accompanied by many advantages which solicit your stay, still I feel persuaded that the habitation which keeps you entangled in so miserable a servitude and such anxiety possesses but few attractions. For that reason, if the choice were offered you, I doubt not but you would prefer living in mediocrity among us to rolling in luxury where you must be in constant trepidation and almost pine away with sorrow. . . . A very modest position indeed will be offered you at present, but which is not to be neglected. .

"Farewell, most accomplished sir and respected brother. May the Lord continue to direct you by his Spirit and power, and grant that I may one day be a fellow worker with you in a labor, of all the most desirable to me - Yours,

Charles Passellius" (Latin pseudonym)  
(2)

Mercer did not accept this offer and Calvin showed his persistence by repeating the offer with a stronger appeal once (if not twice) more. Calvin had a tenacity which would not admit defeat. In a letter to Mercer, dated October 23, 1563, he said:-

"I could have wished when I called you hither two years ago, that your engagements had permitted you not to hesitate in conferring your services upon our church and school. But it was not so disagreeable to me at that time to be disappointed in my expectations, as it has been a matter of sorrow and regret since, that in the miserable dispersion which has taken

(1) Letters of John Calvin, IV. p.35.

(2) Ibid. III. 412.

place at Paris, you have been excluded from your functions of teaching. It was certainly a modest and laborious situation to which I called you. In one respect, however, you formed a false estimate of it, when you felt convinced that your labors would be more useful and productive of greater results on a celebrated theater than in this obscure corner. For though the number of students is small, yet you would have found among them pupils to whose advancement it would have given you much satisfaction to contribute, and if you repair here as I hope, you will see that the field is by no means to be despised. But since those calamitous events which have so suddenly fallen out and ruined everything at Paris, I have been much astonished that you have sought for a retreat elsewhere than among us, for never would you have found a more tranquil nor a more suitable position. And in truth I should never have delayed so long to write to you, if I could have guessed in what quarter of the world my letter would reach you.

"Now that a friend has pledged himself that he will find a means of having it delivered to you, it would be an act of unpardonable negligence on my part to delay any longer. For here a task awaits you which I think you ought to prefer to any other, even if you were at liberty to choose. But now that God has detached you from the spot with which you fancied yourself indissolubly connected, why you should delay one moment, or why you should not immediately on the receipt of this decide what public utility demands of you, I can see no reason whatever. It would be difficult for me to explain to you minutely all the details of this affair, but if my entreaties have any influence with you, I beg and beseech you that you will let us obtain this favor at least of you. For at the moment I plead for nothing else but that you become one of us until the necessities of your duty may call you somewhere else.

"And if you are not to be moved by my prayers, I interpose my advice, with which if you comply, I promise you, you shall reap greater satisfaction in the discharge of your office than you could have believed before making the experiment. Make haste then with all the speed you may, and settle among us."(1)

Mercer failed to respond to this appeal as well but he called Calvin's attention to the learned Matthew Beroald, the nephew of Vatable and professor at Orleans.(2)

Although Calvin was the recognized commander-in-chief of the religious and educational work at Geneva and left much of the detail to his subordinate officers he did not refrain

(1) Letters, IV. p.341. (Latin copy - Library of Zurich, Simler Vol. 108). (2) Cf. Ibid. IV. note p.341.

from some of the most irksome of details. When the Academy was short of money he collected for it from house to house 10,024 guilders, a large sum for that day.(1) He took a personal interest in individuals as illustrated by his letters to Francis Daniel and Madame de Microw (2) and by the constant stream of people who came to him for advice.

In his teaching Calvin employed the lecture method and spoke slowly enough to enable the students to take copious notes.(3)

In 1537 Calvin prepared a Catechism based on his "Institutes" and every child was forced to attend the Sunday noon Catechism class under civil penalties imposed upon the parents. Parents were also obliged to train their children at home. These things were required by the "Articles" of 1537. The children were also trained in singing Psalms an hour each day in school so that under their lead the whole congregation might learn to "lift their hearts to God."  
(4)  
These two features were to be the chief elements in the compulsory religious education of children.

Calvin, Cordier and Saunier published on January 12, 1538 a prospectus of the Genevan elementary schools marked by three progressive features:-

1. There was to be acquired careful grammatical skill before indulgence in rhetorical display.

2. A substantial place was to be given for the teaching of the vernacular language and for practical arithmetic.

(1) Cf. Schaff, The Reformation in Switzerland, p.804.

(2) See previous pages 17 and 23. (3) Prev. p. 15.

(4) Articles of 1537, X.5-14.

3. There was to be given training for civil as well as ecclesiastical leadership. (1)

Calvin made it imperative in the Ordonnances of 1541 that children should be educated. He held that it was just as binding as the instruction of adults, and that the teacher was as much an office-holder in the church as an elder. He believed that the school should be supervised and controlled by the church. There should be instruction in theology but that should be preceded by instruction in languages and literature and the humane sciences. Therefore a graduated system of schools should be begun extending from primary schools in which little children might learn to read and write, and ending with a college in which young men might receive such instruction in the higher branches of learning as would fit them for the service of the state in civil affairs and for the ministry.(2)

The laws of the University (Academie) are generally believed to be the work of Calvin.(3) But it has been maintained that the pressure of other work compelled him to assign the task of framing them to Beza and Cordier. In either case they express his ideas. "They prescribe that the teachers of the junior classes shall maintain a careful gravity, shall keep their classes in good order, shall teach the children to love God and hate vice, shall preserve concord in their intercourse with each other, and shall report all differences that arise between them to the rector."(4)

(1) School Plan of 1538, Herminjard, IV. 455-460.

(2) Ordonnances of 1541, Opera X. p.21.

(3) Borgeaud, p.45. (4) Reyburn, 287, from Opera X.65 f.



Reyburn translates the section of the Leges Academiae which describes the character and duties of the rector as follows:-

"The rector is to be a man who fears God, who is of good intelligence, of a kindly spirit\*, and neither rough nor rude. In addition to the work of his own class he is to supervise his colleagues' work, he is to stimulate those who are sluggish, and make everyone acquainted with his duty. He is to preside over the infliction of punishment in the common hall, he is to see that the bell is rung at the appointed times, and that the scholars are kept clean. He must also bear calmly all the annoyances he meets with. No teacher is to introduce any innovation without his knowledge and approval and he must report to the Council all the difficult points he has to deal with."(1)

A full schedule !

These statutes lay great stress on French and Latin composition. The following Latin authors were to be studied:- Caesar, Livy, Cicero, Virgil and Ovid. The Greek authors to be studied were:- Herodotus, Xenophon, Homer, Demosthenes, Plutarch and Plato. There was to be a special chair of Hebrew which was assigned to Chevalier, a pupil of Vatable and formerly tutor of Queen Elizabeth.(2)

Both teachers and pupils had to sign the Apostles' Creed and a confession of faith. Fortunately the latter omitted the dogma of predestination, which was so dear to the heart of Calvin. It was abolished in 1576 in order to admit "Papists and Lutherans".(3)

The work at the University began at six in the morning in summer and seven in winter. (4) During the first hour they held devotional exercises. After that on Mondays, Tuesdays

(1) Opp. Cit. from Opera X. 71. \*."d'un esprit debonnaire."

(2) Cf. Schaff, prev. ref., p.805. (3) Ibid. 805.

(4) Borgeaud, Histoire de la Universite de Geneve, p.153. "à six heures du matin, en été, à sept heures en hiver" !

and Thursdays the work of the classes continued until ten o'clock when there was a recess for dinner. On Wednesday and Friday mornings there were no classes as it was supposed that the professors and students would be present at the Wednesday meeting of public worship in the church. And on Fridays the professors were busy at the meeting of the Venerabæ Company. On the afternoons from Monday to Friday, from one to five all the classrooms were busy. There were no classes on Saturday but the afternoon was devoted to discussion of theological theses.(1)

The working day closed with an assembly in the common hall. There the necessary punishments were gravely inflicted, three scholars in turn recited the Lord's Prayer, the Confession of Faith and the Decalogue, the rector pronounced the benediction and the scholars were marched off to their abodes. (2)

In the Academie (University) to which students were admitted by examination, there was neither grouping nor classification. Students were at liberty to attend such classes as they pleased. There were twenty-seven lessons each week: three in theology, eight in Hebrew, eight on the poets and moralists of Greece, five in dialectic and rhetoric, and three in physics and mathematics. The instruction in theology was given by Beza with Calvin as his unofficial colleague.(3)

No degrees were given but only certificates of character and attendance which soon became widely recognized.(4) The

(1) Cf. Reyburn, p.287. (2) Ibid. 288.

(3) Cf. Schaff, 805 and Reyburn, 287.

(4) Cf. Walker, p.366 and Borgeaud, p.160-165.

equivalent of a graduation ceremony was embodied in the promotion day when there was formal promotion from lower to higher classes. The first was held in St. Peter's church in 1560. (1)

The faculty of medicine had its small beginning in the free lectures given by Blaise Holland at the end of 1559. (2) The faculty of law took shape at a later date.

All instruction in the Academie was free. (3)

In the higher classes teaching was done in the Latin language exclusively. (4)

The institution was divided into two sections..The elementary section was called the College or "Schola Privata". The advanced section was the Academy or "Schola Publica". (5)

There were seven classes in the College. (6) In the 7th, the lowest, the scholars were taught their letters and how to write. In the 6th they learned the parts of speech and the declensions in French and Latin. In the 5th they did exercises in composition and read the Georgics of Virgil. In the 4th they read the letters of Cicero, did exercises with these letters as models, and began Greek. In the 3rd they made a serious study of Greek grammar, continued the reading of Cicero, began the Aeneid of Virgil, and made their first acquaintance with a Greek author. In the 2nd they read history. In Latin they read Livy and in Greek either Polybius or Xenophon. In the 1st they continued Cicero and began the

(1) Reyburn, 288. (2) Ibid. (3) Walker, 365. (4)  
 (4) Reyburn, 288. (5) Ibid. and Walker 365.  
 (6) Borgeaud, 43. "comprend sept classes, aux programmes strictement déterminés".

"Philippics" of Demosthenes. They also began the study of dialectic.(1)

Another thing which should come under a study of Calvin's method is the economic policy Calvin helped to promote. This had much to do with the lasting success of his educational projects is the judgment of H. D. Foster:-

"The funds for maintaining education were forthcoming through a productive economic policy and habit of giving based on a sense of social obligation. 'He who will not work shall not eat' was the motto at Geneva and of Calvinists of all lands. Six days of productive labor was quite as much a part of the Fourth Commandment according to the Calvinist, as resting on the seventh. His Catechism taught the Calvinist that one object of Sunday rest was to 'get men into the habit of working the rest of the time'(2) There was a close relation between education and industry in the policy of the Calvinists.

"The Calvinist's firm belief in Providence increased his economic efficiency, because it lessened his worry about the future, which lay in God's hands, and increased his devotion to his daily task, his 'calling' which equally with his future life was a part of God's plan.

"With thrift and 'gainful occupations' the Calvinist combined to a remarkable degree the habit of generous giving. Fortunately these men who acquired and had enough to give had also the sense of social obligation."(3)

Calvin and Beza made use of history. In fact the history of education is not entirely new for Beza in his address at the opening of the University reviewed all the institutions:-

"which had passed the torch of learning from generation to generation, from the schools of the patriarchs and those in which Moses learned the wisdom of the Egyptians to the brilliant academies of Greece, and from these to the schools of Charlemagne and to the institution of universities."(4)

The results of Calvin's work in his students mark him as having understood pedagogy. He was a very able administrator and his industry and persistence were phenomenal.

(1) Reyburn, 287; Borgeaud, 43; Graves, St. History of Education, 131; Cubberley, Readings on Education, 273.

(2) Opera, XXII. 41. (3) Article "Calvinism" in Monroe, Cyclo-  
lopedia Edn. (4) From Opera, XVII. 542f. by Reyburn, p.285.

CHAPTER V

THE RESULTS OF  
CALVIN'S WORK IN EDUCATION

## V. The Results of Calvin's Work in Education

### A. In His Pupils

Students inevitably gravitate to a university where there is a "constellation" of famous professors and so they came to Geneva from all parts of Protestant Europe. Calvin had built a splendid faculty and so it remained for many years. Among its later fine teachers were such men as Casaubon, Spangenheim, Hotoman, Francis Turretin, Alphonse Turretin, Leclerc, Pictet de Saussure, and Charles Bonnet.(1) It became a commonplace that a boy of Geneva could give a more rational account of his faith than a doctor of the Sorbonne.(2)

Calvin produced these results in his pupils. He developed an outlook on life which recognized the value of reason, of human intelligence, that is; which realized man's desire and capacity for investigating truth; which felt the need of training and the arts to understand the "Word of God", and the fundamental authority of the Word. (3) The result was that his students went out with the conviction that learning was not merely desirable as "an ornament and no small private gain", but also a public necessity in order to secure "political administration, sustain the church unharmed, and maintain humanity among men."(4)

His teaching that public officials had both rights and duties appealed to people who believed in representative government and helped to further it. Calvin's students

(1) Schaff, History of the Reformation in Switzerland, 263.

(2) Reyburn, 289. (3) Foster, article "Calvinism".

(4) Quotations from School Plan of 1538, Herminjard, IV. p. 455, 456.

developed an intellectual love of premise and conclusion, and a "strong sense of will, moral intensity, and practical temper which compelled him to put principle into practice, to enforce his ideals upon himself and others and embody them in concrete working institutions." (1)

But besides influencing a large number of students in an enduring way Calvin was instrumental in the development of some outstanding students. One of these was his colleague and successor, Theodore Beza. Beza was not as great as his teacher but he carried on in an admirable way the work which Calvin had begun with the Academie.

One of the nine hundred students from all parts of Europe who registered the first year as regular students in the University was a very great pupil, John Knox of Scotland. He said of Geneva that it was "the most perfect school of Christ that ever was in the earth since the days of the Apostles". (2) He went back to Scotland and with his helpers incorporated in the first great nationalized epitome of Calvinism, the "Buke of Discipline", a plan for a comprehensive national system of compulsory education (3) so that "neathir the sonis of the riche, nor yit the sonis of the poore, may be permitted to reject learnying; but must be chargeit to continew thair studie, sa that the Commoun-wealthe may have some confort by them." (4)

The influence which Calvin exerted through his great student, Knox, cannot be measured. For one thing, though, free education in Scotland preceded that in England by more than

(1) Foster, Calvinism, in Monroe Cyclop. Edn. I. 495.

(2) Schaff, 263. (3) Monroe Cyclop. Edn. I. 495.

(4) Knox, Buke of Discipline, Works II. 211, in prev. cit.

two centuries.(1)

Another noted student was Thomas Bodley, son of the printer of the Genevan version of the Bible and a student under Calvin and Beza. He founded the Bodleian, said to have been the first practically public library in Europe.(2)

In the second generation of students, that is those who studied at Geneva after Calvin's death but under Beza, was a young man named Arminius who was sent by the city of Amsterdam, Holland, to be educated there. Strangely enough this student became great not as a Calvinist but as the founder of a healthful reaction to some of the extremes of Calvinistic theology.(3) He was to be the "spiritual ancestor" of John Wesley and the great Methodist movement. He studied at Geneva in 1582 and is a witness to the fact that Geneva produced thinking as well as conformity.

And then among the "intellectual grandchildren" of Calvin should be mentioned John Milton (1608-1674), the great Puritan leader in England, who did not attend the Academie at Geneva but who was greatly influenced by the Calvinistic thinking which was abroad in England. Cambridge University where Milton studied was strongly Calvinistic, as was also Oxford.

So we feel justly entitled to add to the list of Calvin's claims to greatness as a teacher that he was great because in Beza, Knox, Bodley, Arminius, Milton and others he produced some GREAT pupils.

(1) Graves, History of Education, Vol. II. 194.

(2) Monroe, Cyclop. Edn., I. 495.

(3) Schaff, prev. cit., 806.



Great as was the influence of the Academie on Geneva, it was greater outside the city. The students it trained and inspired spread its spirit to France, the Netherlands, Scotland and England. (1) "It was to have a share," as Beza said in his address at its opening, "in the glorious work of diffusing knowledge that was free from superstition." (2) In a very true sense the Academie was the 'shadow of a man' - and that man was Calvin !

Calvin's work was most timely. The religious awakening called for trained leaders and the most pressing difficulty with which Calvin had to deal was the incessant demand for ministers. Reformed faith congregations were taking shape all over France and sending urgent calls to Geneva to supply them with pastors. The College and the Academie furnished the supply. Reyburn says of this that "the work Calvin did not only raised a bulwark in defense of liberty against which the waves of bigotry and intolerance beat in vain, but sent forth a stream of eager and well-trained disciples who carried the war into the enemies' country and became all over Western Europe the most dangerous foes that Rome had to fear. Thanks to the spirit with which he inspired it by his labors in its Councils, in its churches, and in its schools, he turned the little city of Geneva into an impregnable stronghold, the metropolis of the reformed faith, an ark ~~of~~ refuge to the distressed and persecuted, a seat of learning second to none in its day for attractiveness and influence, and the home of

(1) Walker, 367.

(2) Opera XVII. 542.

a race of brave, godfearing men."(1)

Not only did Geneva serve as a training school and model for Protestants but its laws were utilized by the Jesuits in their "Ratio Studiorum", Richer and Kampschulte have shown.(2)

Another effect of Calvin's influence was the social sense which his ideals engendered in his followers. This brought about "systematic and self-sacrificing provision for better social conditions, improvements of health and morals, care of the sick in hospitals, fire protection, sewage, and notably for diffusion of knowledge and the training of youth in 'knowledge of God and his ways' and in 'gainful occupations'. Intellectual liberty and freedom of inquiry were not the chief aims of the Genevan reformers or their Puritan followers, but they were the priceless By-products in what may be called in the larger sense of the word the Puritan commonwealths of England, Scotland, Holland, the American colonies, and of the attempted Puritan republic in France."(3)

"By his exegetical, doctrinal, and polemical writings, (at least 435 titles ! (4)) Calvin has exerted and still exerts more influence than any other Reformer upon the Protestant Churches of the Latin and Anglo-Saxon races. He made little Geneva for a hundred years the Protestant Rome and the best disciplined Church in Christendom".(5)

And for at least another hundred years it was the principal school of reformed theology and literary culture.(6) During the 17th as well as the 16th century Calvin's influence was

(1) Reyburn, 290. (2) H.D.Foster, article "Calvinism" in Monroe: Cyclop. Edn. (3) Ibid. (4) Ibid. (5) Schaff, The Swiss Reformation, 258. (6) Ibid. 806.

tremendous.(1)

Just as the River Rhone flows from Geneva through France to the Mediterranean so Calvin's influence flowed out from Geneva to many parts of France. There were 32 Huguenot colleges in operation in France between the Reform and the Revocation of 1685. They were among the 'most learned in Europe' according to the testimony of the Catholic historian, de la Fond.(2)

Foster lists these eleven outstanding features of French Protestant education after Calvin:-

1. Education of the laity.
2. Training for the 'republic' and 'society' as well as the Church.
3. The insistence upon virtue as well as knowledge.
4. The widespread demand for education; the view of it as essential to liberty of conscience.
5. A comprehensive working system of elementary, college, and university training for all, poor as well as rich.
6. An astonishing familiarity with Scripture even among the lowest classes.
7. The utilization of the church organization for ed'n.
8. The businesslike supervision of money and the systematic supervision of professors and students.
9. The readiness to sacrifice for education, a spirit of carrying a thing through at any cost.
10. A notable emphasis on vernacular, arithmetic, and Greek; the use of full texts and history; and the collection of libraries.
11. Finally a spirit of inquiry and investigation.(3)

In Germany Calvin did not have much influence because Luther so completely occupied the field. However, the University of Heidelberg became a strong Calvinistic center in the Rhine region.(4)

Holland took to Calvinism with Dutch thoroughness. Of the list of famous men of Leyden, published in 1625, more than

(1) H.D.Foster, "Calvinism". (2) Ibid. (from "Essai sur Loudun", 93). (3) Ibid. (4) Ibid.

one fourth had been students in the University of Geneva. (1)

Taxes were levied for school support and education was cared for by both Church and State. In 1618 the Synod of Dort resolved that:-

"Schools in which the young shall be properly instructed in piety and fundamentals of Christian doctrine shall be instituted not only in the cities, but also in towns and country places where heretofore none have existed. The Christian magistracy shall be requested that honorable stipends be provided for teachers, and that well-qualified persons may be employed and enabled to devote themselves to that function; and especially that the children of the poor may be gratuitously instructed by them and not excluded from the benefits of the schools." (2)

The history of Scotch education after the Reformation is the history of Calvinism in Scotland ! John Knox's great plan could not be carried out fully for lack of funds but there was a notable development of general education during the 16th and 17th centuries. In 1641 the Presbyterian General Assembly requested Parliament to establish a school for instruction in reading, writing and the rudiments of religion in every parish, and a grammar school in every considerable place including presbyterial seats. It also appealed for the support of the poor in school. Parliament functioning in parliamentary manner waited 55 years and in 1696 ordered that schools should be established and that landlords should build schools, and houses for the teachers and provide the salaries, the pupils paying a small fee. Insofar as they were able the Calvinists had been taking care of education themselves all these years. The system which was gradually worked out was religious, and

(1) Foster, "Calvinism". (2) Dort, Session 17, Nov. 30, 1618, in prev. ref. See also Cubberley, Readings in the History of Education, p. 176-178.

democratic, making education necessary and possible for rich and poor alike, from elementary school to university and was probably as near deserving to be called national as any system of the same time in an equal area."(1)

The educational activity of the English Puritans manifested itself in the founding of colleges and the control of the teaching of the universities. Emmanuel College, Cambridge, was one that produced many great preachers. The University of Oxford voted in 1578 to include Calvin's "Catechism" and "Institutes" in the list of books which had to be studied by all undergraduates. As far as theological thinking was concerned, Oxford and Cambridge were in line with Geneva, Dublin, Trinity College, Heidelberg and the Scotch, Dutch and Huguenot universities well into the 17th century.(2)

"The world owes much to the constructive, statesman-like genius of Calvin and those who followed him and we in America probably most of all."(3) When the different groups of Europeans were establishing colonies in America they brought with them the types of schools with which they were familiar. So the Pilgrims who were Calvinists immediately began to establish schools of that pattern; the Dutch in New York, the Huguenots in Rhode Island and the Scotch in New England, likewise.(4) Harvard's motto "Veritas" and Yale's "Lux et Veritas" are reminders of those early days.

When the English took over the government of New York

(1) Foster, Calvinism. See also Cubberley, Readings, 179.

(2) Ibid. (3) Cubberley, Brief History of Edn., 176.

(4) See Graves: Student's Hist. Edn., 193, 197. Also Jackson; Development of School Support in Colonial Mass., p.15f.

from the Dutch they seem to have set back public education there about a hundred years. (1) Their views on education were Anglican and exclusive rather than Calvinistic and democratic.

This contrast between Calvinists<sup>and Anglicans</sup>/was very marked in Ohio where the northern part was settled by the former and the southern part by the latter. For many years it was hard to secure agreement between these two sections. The northern people were constantly more progressive in their educational plans. (2)

George Bancroft said of American independence that:-

"The Revolution of 1776, so far as it was effected by religion, was a Presbyterian measure. It was the natural outgrowth of the principles which the Presbyterianism (Calvinism) of the Old World planted in her sons, the English Puritans, the Scotch Covenanters, the French Huguenots, the Dutch Calvinists and the Presbyterians of Ulster." (3)

And Motley, the historian, said, "To the Calvinists, more than to any other class of men, the political liberties of Holland, England, and America are due." (4)

So Calvinism not only influenced the trend of education but Calvin started the Colonies on the road to political freedom as well.

In these two ways and in the reorganization of religious thinking Calvin did much to further human progress. His influence was timely and effective. Therefore he stands high in the gallery of great teachers.

(1) Graves, Student's History of Education, 194.

(2) Dexter, History of Education in the U. S., p.104-106.

(3) In Presbyterian Handbook, p.7 Cf. also Baird, Huguenot Emigration to America, II.231. (4) Pres. Handbook, p.7.

## CHAPTER VI.

### CONCLUSION

A. THE PLACE OF CALVIN IN EDUCATIONAL HISTORY

B. CALVIN'S INFLUENCE ON EDUCATION TODAY

## VI. Conclusion

### A. The Place of Calvin in Educational History

Calvin is sometimes called the founder of the common school system. To a marked degree this appellation is just, for one of the greatest and most permanent influences of Calvinists in all parts of Europe and America was their contribution to education. A regard for humanistic, religious and universal education was carried by them wherever they went. (1)

More than any other group they stressed the ideal of democracy in education. As Athearn has so aptly put it:-

"Protestantism and Democracy were married at Geneva. Calvin performed the marriage ceremony. From the date of that marriage until now, Protestantism and Democracy have interacted helpfully upon each other. Wherever Protestantism has flourished, there Democracy has thrived. Wherever Democracy has prevailed, there Protestantism has developed most freely. Both thrive on intelligence. Both attach supreme importance to the individual soul. Both believe in freedom of conscience and equality before the law. Protestantism builds a free church; Democracy builds a free state. The future courses of Protestantism and Democracy lie together - a free church within a free state." (2)

Greene, in his "History of the English People" brings out the revolutionary import and the ultimate effect of this ideal of Calvin's. He says, "It is in Calvinism that the modern world strikes its roots, for it was Calvinism that first revealed the worth and dignity of man. Called of God and heir of heaven, the trader at his counter and the digger of the field, suddenly rose into equality with the noble and the king." (3)

(1) Graves, Student's History of Edn., 131 See also parts of the Mass. state Constitution in Cubberley, Readings, p. 420; and Cubberley, Hist. Edn., page 523, article 3.

(2) Athearn, Protestantism's Contribution, etc., p. 5

(3) In Pres. Handbook, p.7.



Not only was Calvin a pioneer in the establishing of the ideal of universal education, but he was also a pioneer in the revival of the spirit of inquiry. This spirit was active in his own mind and enabled him to arrive at some independent opinions and it characterized in the long run the spirit of the movement he helped to initiate.

We agree with Foster that "Calvin's memorials to the Genevan magistrates, his drafts for civil law and municipal administration, his correspondence with reformers and statesmen, his epoch-making defense of interest taking, his growing tendency toward civil, religious and economic liberty, his development of primary and university education, his intimate knowledge of the dialect and ways of thought of the common people of Geneva, and his broad understanding of European princes, diplomats, and politics mark him out as a great political, economic and educational as well as religious reformer, a constructive social genius capable of reorganizing and molding the whole life of a people. He had the intense aggressiveness of the unflinching reformer. Though he won the undying affection of those who really knew him, his temperament was essentially masculine, and there was a lack of sentiment, humor and those gentler qualities which win the affections of the world. In St. Peter's and the consistory, in the city hall and the streets of Geneva, he was the terror of evil-doers and heretics, the prophet of righteousness, with a majesty of conviction and a clearness of sound reasoning which convinced magistrate and common man, and won their awe and admiration, if not their affection. However men may differ

in their estimates of the theology and personality of John Calvin, the outstanding facts regarding his historic work are not its narrowness but its breadth of range and its fecundity of influence in two continents."(1)

Without doubt one is more apt to underestimate than to overestimate the greatness of Calvin as an educator.

(1) H.D.Foster on "John Calvin" in Monroe: Cycl. Edn.

### B. Calvin's Influence on Education Today

What is the influence exerted by Calvin on education today ? Calvinism as a direct and active influence began to decline many years ago but as an indirect influence it is still one of the most potent. Cooper Lane goes so far as to say that there are only two great conflicting views of education in America today, Rousseau's and Calvin's. (1) The former, Rousseau's, stresses the inherent goodness of man, while the latter stresses the doctrine of Man's inherent depravity. The former view is in the ascendancy at present with the result that morality seems to be suffering. Calvin held that virtue was as important as knowledge and that the right kind of knowledge made for virtue. This knowledge was to be gained chiefly by religious instruction. Lane's conclusion is that "we need more of Calvin and less of Rousseau in the schools of America today". (2) In one sense he is right we do need more of Calvin in the way of religious education, but there is as much valuable truth in Rousseau's inherent goodness of man doctrine as there is in Calvin's original depravity. We should have both; they are supplementary.

The demand by many that there be more religion in education today is a reflection of Calvin's lasting influence. 'Ideals make actions' is the modern equivalent of Calvin's dictum that knowledge promotes virtue. His stress was more on the "tradition of the last twenty-five centuries and less on the tradition of the last twenty-five years." (3)

(1) Cooper Lane, Two Views of Education, p.333.

(2) Ibid. p.347.

(3) Ibid. p.350.

There are at least three groups which are demanding religious instruction of the dogmatic kind in connection with school work today, the Roman Catholics, the Lutherans and the Calvinists. This demand is heard least from the Calvinist's for the right of individual judgment, which Calvin reserved for himself, is superceding dogmatic religion to an increasing extent among his followers. Calvin did as much in his way as Rousseau did in his to pave the way towards an intellectual freedom where individual judgment is the final court of appeal.

Then the influence of Calvin is seen in our education which trains all children for life and "is life", and not just a few for the ministry and another few for lives of indolent uselessness. His Genevan work has born much fruit in this phase.

Another effect which we see is one which Calvin did not foresee. It is the present state control of education in complete independence of the church. In Geneva, as in the early Puritan colonies in America, education enjoyed the supervision of both church and state. Now church and state are both supported in America but their functions are divorced. The state has charge of education and protects the church in all its varied branches. But the church now controls neither the state nor education.

Democracy in education today is a legacy in which Calvin had a generous share, and so with our universal education as well. Universal education is both an aid towards attaining and

a result of, democracy. "The free schools for the masses are the gift of the Protestant church to the Democratic state."(1)

Thus today we find the following ways in which Calvin is still influencing education:-

1. In the demand for dogmatic religious instruction.
2. In the recognition of individual judgment as the final court of appeal in intellectual and religious problems.
3. Virtue, as well as knowledge, is essential in education. For the knowledge of what is right the Calvinist appeals to the Bible and his conscience.
4. Education as training for life.
5. The state control of education.
6. Democracy in education.
7. Universal education.

John Calvin's influence on education today, alone, is such as to give him a place as one of the greatest of the world's educational leaders. He is helping to bring:

"Post Tenebras Lux".

(1) Athearn, Protestantism's Contribution, etc., p.6.

CHAPTER VII

(APPENDIX)

A CHRONOLOGY OF CALVIN'S LIFE

Year	Date	Age	Event
1509	July 10	--	Born at Noyon, Picardy, France. <sup>1</sup>
--	--	--	Attended School of the Capettes in Noyon.
1523	Aug.	14	Entered College de la Marche, Paris.
1524	(?)	14	Transferred to College de Montaigu.
1528		19	Entered Law School at Orleans.
1529		20	Transferred to Law School at Bourges.
1531	May 26	21	Death of his father, Gerard Cauvin.
			Received degree of Licentiate in Law. <sup>2</sup>
		22	Entered College Fortet, Paris (Humanists).
1532	April		Published Commentary on Seneca's "De Clementia". <sup>3</sup>
1533	Nov. 1	24	Cop's inaugural address. Cop and Calvin fled.
--	--	--	Calvin's "sudden conversion" (sometime between April 1532 and Nov. 1, 1533).
1535	early	25	After a "varied" year arrived at Basel.
1536	March	26	Published "Christianae Religionis Institutio".
			Short trip to Italy with du Tillet.
	June 2		Short stay in Paris on business.
	July		Persuaded by Farel to remain in Geneva.
	Sept. 5	27	Made a lecturer in the Church of St. Pierre. <sup>4</sup>
1537	Jan. 15		"Articles" on Holy Supper, Public Singing, Religious Instruction for Children, and on Marriage.
	Feb.		Genevan Catechism and Confession.
1538	Jan. 12	28	Geneva School Program.
	Apr. 23		Calvin, Farel and Coraud ordered to leave Geneva in 3 days.
	Sept. 8	29	Preached his first Strassburg sermon, and remained three years.
1540			Commentary on Romans
	Aug. (?)	31	Married Idelette deBure (widow with a son and a daughter). <sup>5</sup>

Year	Date	Age	Event
1541	Sept. 13	32	Re-entered Geneva against his own wishes.
	Nov. 20		Geneva adopted the Ordinances of 1541.
1542	July 28	33	A son, Jacques, born who died a few days later.
1544	June 12	34	Calvin caused Castellio to be dismissed from ministry for doubting the inspiration of the Song of Solomon.
1545		35	Thirty-four women in Geneva burned or quartered for witchcraft.
	Mar. 17		Henry de la Mare put in prison for objecting to Calvin's methods.
	Apr. 8		Ameaux forced to do penance for denouncing Calvin.
1546	--	36	Commentary on I. Corinthians.
1547	--	37	Commentary on II. Corinthians
	July 26	38	Gruet, a free-thinker beheaded in Geneva.
	Dec. 16		Calvin secured release of Maignet who was accused of plotting with French Govt.
1547 to 1550			Years of defence by Calvin and of much ridicule and meanness by his opponents.
1549	Mar. 29	39	Death of Calvin's wife. <sup>6</sup>
1548 to 1551			Completion of 16 Commentaries !
1551	Dec. 23	42	Bolsec banished for opposing Predestination theory.
1553	--	43	Commentary on the Gospel of John.
	Oct. 27	44	Miguel Serveto burned at stake as heretic.
1555	Jan.	45	The Little Council, the Sixty and the Two Hundred voted to abide by the Ordinances. i.e. to allow ecclesiastical excommunication. <sup>7</sup>
	March		Calvin secured ejection of Bolsec from Bern. Bernese threatened to burn Calvin's books. <sup>8</sup>
	May 16		An anti-Calvin demonstration suppressed. <sup>9</sup> The Perrinist party destroyed.
		46	Calvin wrote a harmony of the Gospels.



III.			
Year	Date	Age	Event
1556	--	46	Calvin made a brief visit to Strassburg.
1557	Feb. 16	47	His brother Antoine granted a divorce because of his wife's adultery. <sup>10</sup>  Commentary on Psalms and Isaiah.
1558	Jan.	48	Geneva - Bern Perpetual Alliance formed. <sup>11</sup>  Prepared final edition of the "Institutes".
	Sept.	49	To Spring 1559, a serious illness (dyspepsia ?)
1559	Apr. 3		Peace between Spain and France endangered Geneva.
	June 5		The Academie (University) inaugurated. Leges Academiae. "Crown of Calvin's work" (W.W.) <sup>12</sup>
	June		Geneva fortifications strengthened. Pope Paul IV. had said "to smother the snake in its nest."  Commentary on the Minor Prophets.
	July 10	50	Death of Henry II. on Calvin's 50th birthday saved Geneva from attack.
	Dec. 25		Calvin made a Burgher by the Little Council. <sup>13</sup>
1560	May		Voted a cask of the best white wine by Coun.
1561		51	Commentary on Daniel.
1562		52	Huguenot wars in France.  Calvin's step-daughter, Judith, dishonored him by her immoral conduct.
1563		53	Commentaries on the Pentateuch, Jeremiah and Lamentations.
1564	Feb.	54	Last lecture by Calvin at the Academie and last sermon at St. Pierre Church.  Commentary on Joshua completed.
	Apr. 25		Made his will (property between \$1,500 and \$2,000 including books). <sup>14</sup> (200 écus).  Death of Michael Angelo. Birth of William Shakespeare. (Renaissance, old and new).

Year	Date	Age	Event
1564	Apr. 27	54	Little Council visited Calvin's sick-room in a body. <sup>15</sup>
	Apr. 28		Visited by the ministers of Geneva.
	May 19		Regular day of mutual criticisms of the ministers held in Calvin's home.
	May 27		About eight in the evening John Calvin quietly passed away. <sup>16</sup>
	May 28		His body buried in an unmarked grave, after a simple service which was attended by most of the people of Geneva.
	May 29		Entry in the Annales:- "De Beze succede a la place de Calvin." (Opera XXI.) <sup>17</sup> .

References to the "Annales"  
Opera XXI.

1. 189#	7. 594	13. 725
2. 190	8. 596-598	14. 814
3. 190	9. 605	15. 815
4. 205	10. 661	16. 815
5. 263	11. 684	17. 815
6. 450	12. 717	

# The number refers to column.

CHAPTER VIII

BIBLIOGRAPHY

### VIII. Bibliography

#### A. Sources:-

Baum, J.W., Cunitz, E., Reuss, E.: Ioannis Calvini Opera quae supersunt omnia, Braunschweig, 1863-1900, 59 Vols.  
 "The Institutes", I. - IV.  
 Theological Treatises, I. - X.a, Catechism 1537, VI.  
 Letters by and about Calvin, X.b - XX.  
 Life of Calvin, XXI. 21-50 (Au Lecteur Chrestien).  
 "Articles of 1537", X. 5-14  
 School Plan of Jan. 12, 1538, (Herminjard, IV. 455-460)  
 School Plan of 1541, in Ordonnances, X. 15-30.  
 Leges Academiae, 1559, X. 65-90.  
 Beza, Life of Calvin, XXI. 120-172.  
 Colladon, Life of Calvin, XXI. 53-118  
 "Annales", XXI. 188-818.  
 Catechisms and Index XXII.  
 Homiletical and Exegetical XXIII. - LV.  
 Calvin's French Bible, Bibliography, LVI. - LIX.

Herminjard, A.L.: Correspondence des reformateurs dans les pays de Langue française, 1512-1544, 9 Vols., Geneva, 1866-1897. (School Program of Jan. 12, 1538 in IV. 455f)

Bonnet, J.: Les Lettres française de Jean Calvin, 2 Vols., Paris, 1854.

Bonnet, Constable, Gilchrist: The Letters of John Calvin, 44 Vols. (Trans.), Philadelphia, 1858.

John Calvin: The Institutes of the Christian Religion, Trans. by J. Allen; Ed. by B.B. Warfield, 2 Vols., 1909.

Beza, Theodore: Life of John Calvin, Trans. by H. Beveridge, Philadelphia, 1909.

#### B. Secondary References:-

Adams, John: The Evolution of Educational Theory, London, 1912.

Baird, C. W.: Huguenot Emigration to America, 2 vols., N.Y. '85.

Blackburn, W. M.: The College Days of Calvin, Phila., 1865.

Borgeaud, Charles: Histoire de l'Université de Geneve, Geneva, 1900. (p. 1-83). ("Leges Academiae", 42-47).

Boyd, Wm.: History of Western Education, London, 1921 (207-210)

Brown, E.E.: The Making of Our Middle Schools, N.Y., 1926.

Cubberley, E.P.: Readings in the History of Education, Boston, 1920.

Public Education in the U. S., Boston, 1919.

Davidson, Thomas: A History of Education, N. Y., 1901.

Dexter, E.G.: A History of Education in the U. S., N.Y., 1906.

Doumergue, J.: Jean Calvin, 5 vols., 1899-1917. (esp. III. 372-392) The fullest life by an ardent admirer.

Drury, Victor: A Short History of France, (Trans.), 2 vols., N. Y., 1903.

Graves, F.P.: Education in the Middle Ages, i.e. History of Education, 3 vols. volume II.

A Student's History of Education, N.Y., 1926.

Jackson, G.L.: The Development of School Support in Colonial Massachusetts, N. Y., 1909.

Kampschulte, F.W.: Johann Calvin, 2 vols., Leipzig, 1869-1899. (esp. II. 310-342).

Lang, A.: Johann Calvin, 1909.

LeFranc, A.: La Jeunesse de Calvin, Paris, 1888.

Lindsay, Thos. M.: A History of the Reformation, II., N.Y., '25.

Presbyterian Handbook, Philadelphia, 1927.

Reyburn, H.Y.: John Calvin, London, 1914. Fine Biography.

Roget, Amedee: Histoire du peuple de Geneve, 1536-1567, 7 vols. Geneva, 1870-1883. (esp. V. 225-248).

Roget, F.E.: A Criticism of Current Ideas on Calvin, Edinburgh.

Schaff, Philip: The Swiss Reformation, N. Y., 1903.

Smith, Preserved: The Age of the Reformation, New York, 1920.

Union Theol. Seminary: Three Addresses on John Calvin, N.Y. '09.

Walker, Williston: John Calvin, N.Y., 1906. Fine Biography.

#### Articles.

Alexander, W.L. & Grieve, A.J.: John Calvin, in Encycl. Brit., New York, 1922.

Athearn, Walter S.: Protestantism's Contribution to Character Building in a Democracy, Boston, 1926.

- Bernard, Paul: "Calvin's Conversion" in Catholic Mind, N.Y., 1909, p.183-242.
- Churchill, Wm.: The Marvellous Year - 1909, N.Y., 1909, (chap. on Calvin).
- DeWitt, John: "John Calvin - the Man" in Princeton Theol. Rev., Princeton, 1909, vol.VII., p.369-380.
- Doumergue, E.: Calvin; an epigone of the middle ages or an initiator of modern times ? in Princeton Theol. Rev. vol. VII., p. 52-104.
- Eels, Hastings: Martin Bucer and the Conversion of John Calvin, Princeton Theol. Rev., 1924, vol.XXII.402-419.
- Foster, H.D.: articles "Calvin", and "Calvinists and Education" in Monroe, Cyclopedia of Education, N.Y., 1911.  
"Calvin's Program for a Puritan State in Geneva 1536-41" in Harvard Theol. Rev., 1908, I. 391-434.
- Goodrich, A.T.S.: "John Calvin: an Historical Estimate" in Church Quarterly Review, London, 1909, vol.68, p.275-308.
- Lane, Cooper: "Two Views of Education" in Sewanee Review, Sewanee, 1918, vol. 26, p.333-350.
- Magevney, E.: The Reformation and Education, 1520-1648., N.Y., 56 pages, Catholic Library Assn., 1903.
- Monroe, P. & Kilpatrick, W.H.: article "Colonial Period in American Education" in Monroe, Cyclopedia of Edn.
- Roget, F.E.: "The Influence of John Calvin down the centuries on the religious and political development of the Protestant nations." in Victoria Institute Journal of Transac., London, 1924, vol. 16, p.156-182.
- Tombo, R.: article "University of Geneva" in Monroe, Cyclop. Education, New York, 1911.