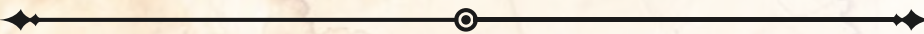
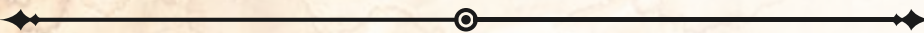


Exhibition Catalogue



# THE CITY AND THE ACADEMY



*THE MAJOR JESUIT COLLEGE OF CLUJ - ACADEMIA CLAUDIOPOLITANA*

THE FIRST HIGHER EDUCATION INSTITUTION WITH UNIVERSITY STATUS IN ROMANIA  
FROM ITS FOUNDATION IN 1581 TO ITS REOPENING IN 1698



Presă Universitară Clujeană  
2020

## Cuprins:

Daniel David: The beginnings, development and present of BBU: Tradition and Excellence! ..	5-6
Martin Kromer: Eulogy to the Great Stephen Báthory (1589) .....	7
The city of Cluj by the end of the sixteenth century .....	8-9
Medieval church institutions of Cluj .....	10-11
The foundation of the Major Jesuit College of Cluj .....	12-13
The establishment of the Claudiopolitan Academy .....	14-15
The Pontifical and Royal Seminary of Cluj .....	16-17
The Jesuit Order .....	18-19
The structure of the education system in the institutions of the Jesuit Order .....	19
Teachers and disciples. Outstanding personalities of the Claudiopolitan Academy .....	20-21
The Jesuit School in the seventeenth century .....	22-23
The re-establishment of the Claudiopolitan Academy in 1698 .....	24-25
The Library of the Major Jesuit College of Cluj .....	26-27
Selective bibliography .....	29-30

**Descrierea CIP a Bibliotecii Naționale a României**  
**The city and the Academy : The Major Jesuit College of Cluj –**  
**Academia Claudiopolitana – The first higher education institution**  
**with university status in Romania from its foundation in 1581 to its**  
**reopening in 1698 : Exhibition catalogue. - Cluj-Napoca :**  
Presa universitară clujeană, 2020  
Conține bibliografie  
ISBN 978-606-37-0898-5

Exhibition Catalogue



# THE CITY AND THE ACADEMY



*THE MAJOR JESUIT COLLEGE OF CLUJ - ACADEMIA CLAUDIOPOLITANA*

THE FIRST HIGHER EDUCATION INSTITUTION WITH UNIVERSITY STATUS IN ROMANIA  
FROM ITS FOUNDATION IN 1581 TO ITS REOPENING IN 1698

Presa Universitară Clujeană  
2020

---

**Exhibition assembled by the team of the History Museum of Babeş-Bolyai University.**

**Exhibition site: Tailors' Tower, Cluj-Napoca.**

**Exhibition curator: Lukács József**

**Texts and selection of illustrations: Lukács József**

**Scientific consultants: Associate Professor Ana Sima, Ph.D., Senior Researcher Ana-Maria Stan, Ph.D.**

**DTP: Fabiola Pop and Cristiana Kiraly-Nagy**

**Text revision: Oana Habor, Ana-Maria Stan, Teodora Mihalache**

**Translation into English: Ioana Claudia Popa**

**Editura Presa Universitară Clujeană**

**ISBN: 978-606-37-0898-5**

---

Images on the covers:

**Front:** Cluj City emblem, St. Michael Church, frame of the sacristy door, beginning of the sixteenth century.

**Photo:** Levente Várdai

**Jesuit Order symbol**

*Album Sodalitatis Natae Reginae Angelorum Autoritate Apostolica Kolos Monostorini in Residentia Societatis Jesu erectae*, 1641. Archive of the Roman Catholic Archdiocese of Alba Iulia, fonds VI.

**Back:** Door of the St. Joseph Seminary of Cluj Jesuit College, built beginning in 1725. The inscription "Seminarium Balthor. Apor. S. Josephi" mentions the founders Stephen Báthory and Stephen Apor.

**Photo:** **Cristian Muntean**

Prof. Dr. Daniel David, Rector of Babeş-Bolyai University

## The beginnings, development and present of BBU: Tradition and Excellence!

The academic tradition of the Babeş-Bolyai University of Cluj-Napoca (BBU) is the oldest one in Romania. It began in the year 1581, as Claudiopolitan Academy, an institution of university rank, endowed with the right to award the university titles *Baccalaureus*, *Magister* and *Doctor*, granted by the royal document of Stephen Báthory (Báthory István), Prince of Transylvania and King of the Polish-Lithuanian Union. The *Academia Claudiopolitana* was designed as an entity with two faculties, i.e. Philosophy and Theology, with classes taught in Latin, organized in a manner described later on in the *Ratio Studiorum*. It functioned with short interruptions until 1606. This is the period we would like to highlight in this exhibition. It is a time that initiated the future academic developments until the present configuration of BBU!

Indeed, the Academy was re-established in 1698. Until 1786, it was developed to a comprehensive university, with four faculties (Philosophy, Theology, Law, and Medicine), with Latin and German as teaching lan-

guages. At the zenith of its development, it was called *Caesareo-Regia Universitas Claudiopolitana* (at the beginning of this period, it was called *Regia-Principali Academia/Universitas Claudiopolitana* or *Pontificio-Regia Academia Claudiopolitana*).

After 1786 and until 1848, it remained a higher education institution, with departments of philosophy, law, and medicine, but without a university status, which in those times was defined by the right to award the doctoral title and the presence of all the four faculties (Philosophy, Theology, Law, and Medicine).

After 1848, two higher education institutions emerged from it: the Medical-Surgical Institute and the Royal Academy of Law (re-established in 1863).

These two higher education institutions were included into the new Hungarian University of Cluj, subsequently called Franz Joseph University (with classes taught in Hungarian).

In 1919, Franz Joseph University became the Romanian University of Cluj, which was later called King Ferdinand I University (with classes taught in Romanian).



The church of the Major Jesuit College of Cluj and the building that is supposed to have hosted the Gymnasium, the Pontifical and Royal Seminary, and the *Academia Claudiopolitana*.

After 1945, the Romanian University was renamed Victor Babeş University, and the Hungarian one - Bolyai University. They were reunited in 1959, in the entity we today call the Babeş-Bolyai University of Cluj-Napoca (BBU).

BBU is the only legal successor of King Ferdinand I University and of this outstanding academic tradition.

This history is also reflected in the multicultural feature of BBU, as it is the only university in Romania with three official lines of study, i.e. Romanian, Hungarian, and

German, besides the numerous programs in international languages. The rectors who have led this institution during these times were famous academic personalities, and they are mentioned in the complete list referring to the period 1581-2020, in the historical section of the University's website (<https://www.ubbcluj.ro/ro/despre/prezentare/rectori-ubb>). In addition, there you can also find presentations about the personalities who marked the University along its history (<https://www.ubbcluj.ro/files/UBB-world-class-academic-contributions-v2.pdf>).



Headquarters of the Jesuit Mission in Cluj-Mănăştur, in the seventeenth century. Presently, the building is located in Mănăştur Street, no. 9. Drawing by István Tóth, published by Vencel Bíró in 1931.

Martin Kromer, Bishop of Warmia  
Eulogy to the Great Stephen Báthory (1589)



ELOGIUM MAGNI STEPHANI I.  
POLONIAE REGIS

In templo, plus quam Sacerdos.  
In Republica, plus quam Rex.  
In sententia dicenda, plus quam Senator.  
In iudicio, plus quam Iurisconsultus.  
In exercitu, plus quam Imperator.  
In acie, plus quam Miles.  
In adversis perserendis injuriisque  
condonandis, plus quam Vir.  
In publica libertate tuenda, plus quam Civis.  
In amicitia colenda, plus quam Amicus.  
In convictu, plus quam Familiaris.  
In venatione ferisque domandis, plus quam Leo  
In tota reliqua vita, plus quam Philosophus.

Martini Cromeri Varmiensis episcopi: *De origine et rebus  
gestis Polonorum Libri XXX*, Coloniae Agrippinae, 1589, p. 733.

EULOGY TO THE GREAT STEPHEN I,  
KING OF POLAND

In church, he was more pious than a priest.  
In state matters, he ruled better than a king,  
And his advice was wiser than that of any senator.  
In trials, he was more righteous than all judges.  
With his army, he was more glorious than a commander,  
And in battles, he fought braver than a knight.  
He bore hardship  
And forgave insults easier than any man.  
He protected public liberties  
More passionate than any citizen.  
He cared for friendship more than any friend,  
And in reunions, he was more than colloquial.  
He was more powerful than a lion  
When hunting and domesticating animals,  
And in all the rest of his life  
He was more than a philosopher.

# THE CITY OF CLUJ BY THE END OF THE SIXTEENTH CENTURY



## Claviopolis, Coloswar vulgo Clausenburg, Transilvaniae Civitas Primaria (Cluj, the first city of Transylvania)

This image of Cluj was published in the album *Civitates Orbis Terrarum*, vol. VI, edited by Georg Braun and Franz Hogenberg in Cologne in 1617. This volume comprised the most important cities of the world.

Engraving by Georg (Joris) Hoefnagel (1542-1600), after a painting by Egidius van der Rye (?-1605), finished before 1600.

National History Museum of Transylvania, Cluj-Napoca.

### Legend:

1. St. Michael Church.
2. Dominican church and monastery, transformed into a city school.
3. Church of the Franciscan monastery, turned into the church of the Major Jesuit College.
4. Tailors' Tower.
5. Academy building.



After the dismemberment of the Hungarian medieval kingdom and the establishment of the autonomous Principality (1541), Cluj experienced a spectacular development. Besides Braşov and Sibiu, it became the most important craft center in the Principality, with dozens of guilds in which worked hundreds of artisans. The city's geographic position provided it with the advantage of being located at the crossroad of some important commercial roads that tied Transylvania to the big cities of Germany, the Czech Lands, Poland, as well as to Wallachia and Moldavia.

In 1593, in Cluj there were conscripted 1640 family heads, which meant approximately 7,500 inhabitants. Besides these citizens who enjoyed all rights, in the city lived also about 1,000 servants and farmers, so that the city's entire population reached around 8,500 people.

Since the second quarter of the sixteenth century, Reformation began to spread among the inhabitants. Under the influence of the new doctrines, mainstream Cluj residents abandoned Catholicism and adopted the Calvinist (Reformed) teaching that seemed to become the religious confession of the many. In 1556, Reformation had won the city. The institutions, buildings, lands, and incomes of the Catholic Church (churches, parish, school, guesthouses, and monasteries) were taken over by the Protestants. After 1568, a new Protestant teaching, i.e. Unitarianism, appeared in the city. Within a few years, the majority of Cluj residents had adopted it.

In the second half of the sixteenth century, Cluj was an urban center protected by a powerful precinct, with towers, gates, and defensive walls surrounded by three important suburbs and a city territory of about 150 km<sup>2</sup>. It had several churches, schools, guesthouses (hospitals and shelters for weak, orphan, or aged persons), a pharmacy, and a bath. Its internal organization had been completed already in the

first half of the sixteenth century. The city's statutes regulated the norms for electing the magistrate (the judge and the jury) by the *centumviri* (the council of the one hundred men elected from the citizens of the city). Citizens with full rights in the city were only those who possessed real estate in the city, for which they paid taxes. Nobles were not allowed to possess houses, vineyards, and gardens on the territory of the city.

In 1564, the Italian traveler Giovanandrea Gromo described Cluj as "a big and rich commercial city, well-built, with powerful and ancient walls and numerous towers, which is "the heart of the entire country." Other sources confirm the importance of this city by naming it "treasure-city" and "the first city of Transylvania."

In the album printed in 1617, there is a picture of Cluj as seen from the north, from the slope of the Cetățuia Hill. This is the oldest image of Cluj, showing important constructions of the city. Some of them are still standing: the St. Michael Parish Church as well as the church and monastery of the Dominican Order, turned into a worship place and a Protestant city school by the middle of the sixteenth century.

In the background, there is the Tailors' Tower. Near it stands the church built in the last decades of the fifteenth century, on the initiative of King Matthew, for the Franciscan Order, and that was donated to the Jesuit Order in 1580. Around this church, there were built and developed the edifices that hosted the institutions of the Jesuit College of Cluj, namely the Gymnasium, the Claudiopolitan Academy, the Pontifical and Royal Seminary, and the Convent. The landscape of 1617 is the only image representing the buildings of the first higher education institution on Romania's current territory.

## MEDIEVAL CHURCH INSTITUTIONS OF CLUJ

In Cluj and in Cluj-Mănăstur, before Reformation, there were several religious institutions with schools that were affiliated to them.

Middle of the sixteenth century, as a result of Reformation, the entire institutional organization of the Roman Catholic Church of Transylvania was destructed. The episcopal sees in Alba Iulia and Oradea remained vacant, the lands and the incomes of the Church, including those of the monasteries, were confiscated and offered to some Protestant schools or to persons belonging to the entourage of the princes.

In a few years, the absence of the priests became so serious that it hindered any project for the recovery of Catholicism.

The Royal Benedictine Abbey in Cluj-Mănăstur was the most important Catholic monastery of Transylvania (established in the eleventh century). It was also a place of authentication. In 1556, the monastery was dissolved, and in 1579, it became property of the Jesuit Mission in Transylvania.



Map of Cluj city and of Cluj-Mănăstur village, sixteenth century.



3

The Dominican Monastery of Cluj (since 1724, a Franciscan monastery). It was founded in the fourteenth century. Affiliated to it was a school for the novices of the Dominican Order. In 1556, it was turned into a Protestant church and school. Between the years 1603-1605 and 1698-1724, it was the headquarters of the Jesuit College of Cluj.

3

1a

1b

4

1a



1b



St. Michael Church (1a) and St. Michael Parish (1b) of the city of Cluj. There was a city school affiliated to the parish, which functioned already in the fourteenth century. After 1556, the church, the parish, and the city school were used by the city's Protestant community.

4



The Minorite Franciscan Monastery of Cluj, founded by King Matthew in 1486. In 1556, the monks were banished. In 1580, it became the headquarters of the Major Jesuit College of Cluj. After 1603, the buildings of the college and the church were partially demolished. They were replaced by a Reformed college, and in 1622, the worship place was turned into a Reformed (Calvinist) church.

## THE FOUNDATION OF THE MAJOR JESUIT COLLEGE OF CLUJ



12

Stephen Báthory, King of Poland, Grand Duke of Lithuania and Prince of Transylvania  
Portrait by Martin Kober, 1583.  
Muzeum Historyczno-Misyjne Księży  
Misjonarzy, Krakow, Poland.

In the sixteenth century, Reformation marked the history of entire Europe. The new Christian doctrines, generically called Protestant, spread fast to all states with Roman Catholic population. In Transylvania, which was in the process of becoming an individualized Principality, after 1542, the Catholic Episcopal See remained vacant, and in 1556, the lands and incomes of the bishoprics of Alba Iulia and Oradea as well as of the majority of the Catholic monasteries were added to the incomes of the Principality's Treasury and used for lay purposes. As a result, the entire ecclesiastical organization of the Catholic Church was destroyed. In a few years, the absence of the priests became so serious that it hindered any project for the recovery of the Catholic positions.

Stephen Báthory of Șimleu (1533-1586) was one of the few Transylvanian aristocrats who remained faithful to the Catholic creed after Reformation. Wishing to revigorate the institutions of the Roman Catholic Church in the Principality, he thought about the foundation of a school. This project was accomplished after he was elected Prince of Transylvania (1571) and sovereign of the Polish-Lithuanian Union (1575), with the essential collaboration of Christopher Báthory.

The new Catholic education institution was left in the care of the Jesuit Order, and it was finalized in three phases, between the years 1579 and 1583. First, a Jesuit Mission was established in the old buildings of the Benedictine Abbey in Cluj-Mănăstur. There, on December 20, 1579, a grammar school was opened (gymnasium classes 1-3). In 1581, the Jesuit Mission was moved inside the city of Cluj, to the deserted

buildings of the Franciscan Monastery, and it was raised to the college rank.

The gymnasium was turned into an academy, which comprised, besides gymnasium classes, also higher education in philosophy and theology.

In 1583, following the collaboration between Pope Gregory XIII and King Stephen Báthory, the Pontifical and Royal Seminary was founded, an institution dedicated to the education of the future Catholic priests.

From the letter of Christopher Báthory, addressed to the magistrate of the city of Cluj, on May 5, 1580:

*"We, Christopher Báthory of Simleu, voivod of Transylvania and County Head of the Szeklers etc. [...]"*

*"We decided upon the foundation of the Jesuit College in Cluj, for promoting studies and spreading erudition among the young men of our kingdom. Due to the fact that we do not wish for the school to cause issues in the life of the city, but to be its great ornament and to show its usefulness, we assure and confirm that the construction of this College will not infringe on the old liberties, immunities, and privileges of the mentioned city, but will preserve them unharmed, and the construction of the College will beautify this city and provide it with advantages [...]."*



**Christopher Báthory (1530-1581)  
Voivod of Transylvania**

He was the brother of King Stephen Báthory and the father of the next prince of Transylvania, Sigismund Báthory. Christopher governed Transylvania after his brother was elected King of Poland. He offered the first donations to the Jesuit Mission of Transylvania, supervised the construction of the College of Cluj, and participated in the solemn opening of the classes. He mitigated the worries of the Cluj Magistrate, who regarded the Jesuit College that had been moved to Cluj as a threat against the city's liberties.

# THE ESTABLISHMENT OF THE CLAUDIOPOLITAN ACADEMY



Foundation Diploma of the Major Jesuit College (Academy) of Cluj, issued on May 12, 1581. Österreichisches Staatsarchiv, Haus-, Hof- und Staatsarchiv, Wien.

On May 12, 1581, in Vilnius, King Stephen Báthory issued the foundation diploma of the Major Jesuit College of Cluj, i.e. the Claudio-politan Academy.

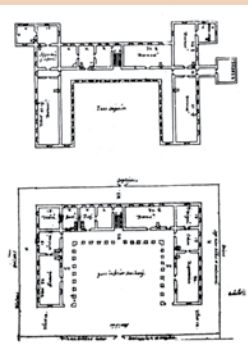
In the text of this diploma, the founder expresses his wish for this institution to help re-establish the rights of Catholicism and to instruct as many young men as possible, "either for religious activities or for society issues."

He decided that the school of the Jesuit College of Cluj to be similar to the other academies in the Christian world, so that the young men who proved their diligence as students "to be able to be promoted to the degrees of Baccalaureus, Magister, and Doctor. And this promotion should have the same right, dignity, excellence, and brilliance that are customary for and can be implied de iure et consuetudine by such promotions at the academies in Italy, France, Spain, and Germany."

In the last part of the diploma, the donations of lands and finances for the material support of this institution were confirmed.

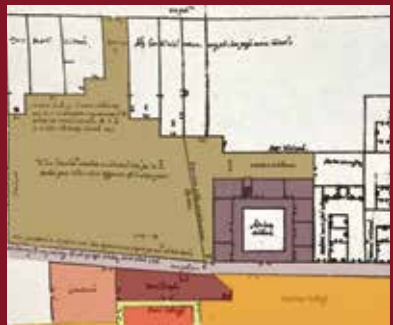


Detail of the general view of Cluj dated 1617, by Egidius van der Rye and Georg (Joris) Hoefnagel. One can see the church of the Jesuit College of Cluj (today, a Reformed church). The long roof left of the church belonged to the Jesuit School.



Map of the Jesuit School, assigned to Massimo Milanese SJ. Archivum Romanum Societatis Jesu, Rome, published in Balogh Jolán, "Későrenaissance kőfaragó műhelyek," in *Ars Hungarica*, 1979, no. 2, p. 187.

### Buildings of the Major Jesuit College of Cluj



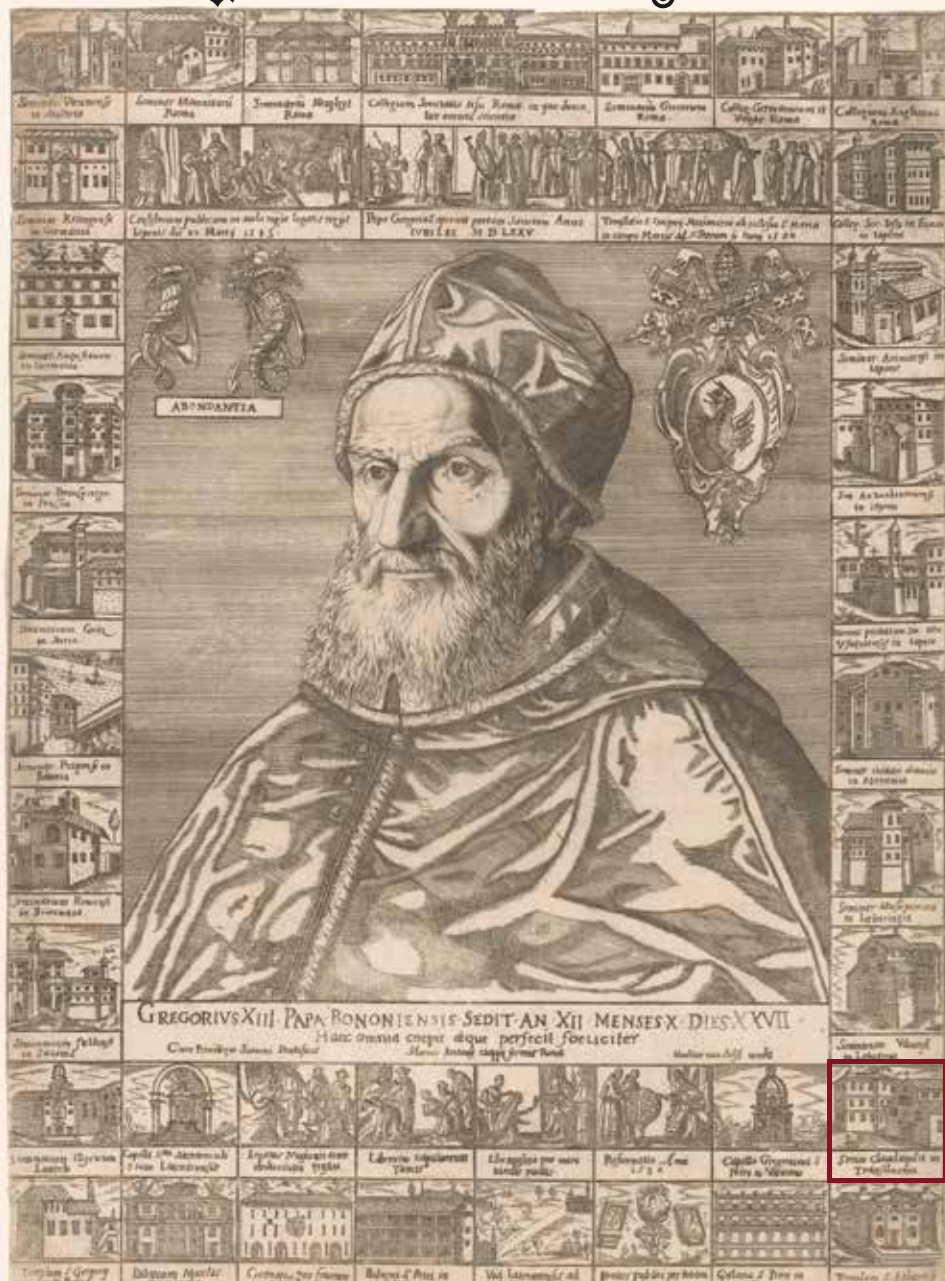
#### Legend:

- Church of the Jesuit College (initially, church of the Franciscan monastery; today, a Reformed church).
- Jesuit College; initially, a Franciscan monastery. It was demolished in 1603.
- Interior courtyard of the Jesuit College.
- Garden of the Jesuit College.
- Cemetery. Presently, the little square with the statue of Saint George.
- Wolves' Street (str. Lupilor); today, Mihail Kogălniceanu Street.
- Building of the Jesuit Gymnasium and Academy.
- Gymnasium and Academy Garden.

Map of the Wolves' Street area (today, M. Kogălniceanu Street) in 1584, with the building complex of the Major Jesuit College. Drawn by Fr. Massimo Milanese SJ, architect, constructor, and infirmarian of the Jesuit Mission in Cluj.

Archivum Romanum Societatis Jesu, Roma, published in Balogh Jolán, "Későrenaissance kőfaragó műhelyek," in *Ars Hungarica*, 1979, no. 2, p. 187.

# THE PONTIFICAL AND ROYAL SEMINARY OF CLUJ



Pope Gregory XIII [Ugo Boncompagni], held this office between 1572 and 1585.

He was the great reformer of the Catholic Church. He implemented the decisions of the Tridentine Council, supported the Jesuit Order, and established a series of middle and higher schools, among them the *Collegium Germanicum-Hungaricum* of Rome. He ordered the updating of the Julian calendar, and the new one received the name "Gregorian calendar" in his honor.

Around his portrait are displayed his important achievements; among them is also the foundation of the Pontifical and Royal Seminary of Cluj.

Engraving, anonymous artist, after the work of Anton Eisenhoit, completed between 1582 and 1585. Rijksmuseum, Amsterdam.



The lack of priests was the main issue of the Catholic Church after Reformation had destructured its institutions. The Tridentine Council forced bishops to support priestly schools. In some places, the Holy See intervened directly, by establishing and supporting the so-called pontifical (papal) seminaries, left in the care of the Jesuit Order. Between 1574 and 1583, such institutions were founded in Vienna, Prague, Graz, Braniewo (Poland), Olomouc (Czech Republic), and Vilnius.

In the case of Cluj, Pope Gregory XIII and King Stephen Báthory agreed to support the Seminary jointly. Their foundation diplomas were issued on February 5 and 13, 1583, respectively. The double support is also reflected in the name of the institution: *Seminarium Pontificium ac Regium* (Pontifical and Royal Seminary).

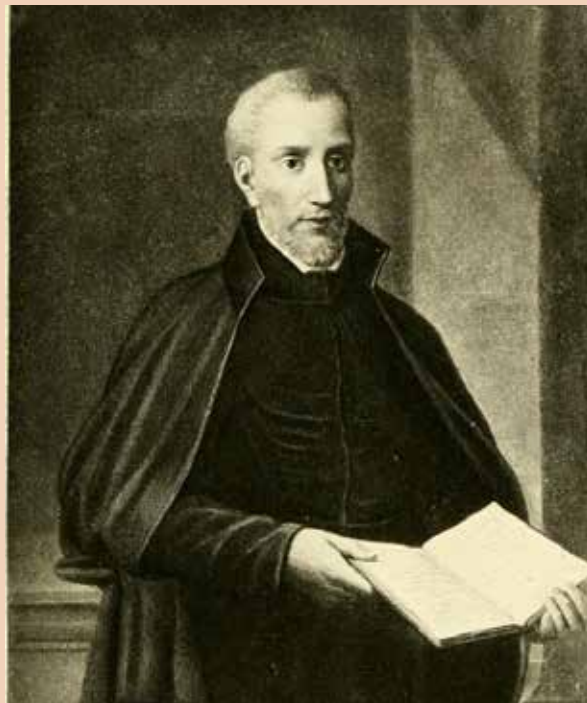
The foundation of Cluj Seminary can be interpreted as an indirect legitimation of the Jesuit Academy of Cluj by the Holy See, which was an important step towards its acknowledgment as a university.

From the text of the foundation diploma of the Pontifical Seminary in Cluj, issued by Pope Gregory XIII in Rome, on February 5, 1583:

*"[...] In the province of Transylvania, as nourishment for the Christian teaching,  
I decided to found a college for the pious and redeeming customs of that province's youth, under the leadership of the mentioned Society [...].*

*By our apostolic authority,  
we are constructing and establishing in the City of Cluj, which surpasses the other cities of Transylvania, a college that is going to be called 'Seminary' like other colleges and seminaries that we have disposed to be established in the regions of Bohemia, Poland, and Germany [...]."*

Lukács Ladislaus (ed.), *Monumenta Antiqua Hungariae*, II, Romae, 1976, p. 386-390.



#### P. Antonio Possevino SJ.

Alfred Hamy, *Galerie illustrée de la Compagnie de Jésus*, VI, Paris, 1893.

#### P. Antonio Possevino SJ (1533-1611)

Monk, priest, diplomat, education specialist, organizer of the Pontifical and Royal Seminary of Cluj (1583). He was a remarkable member of the Jesuit Order, with important missions in Italy, France, Sweden, Poland, Russia, and Transylvania. He participated in the organization of several Jesuit schools. In 1583, he took a trip to Transylvania. Based on his observations, he composed a secret report containing detailed information and advice for a strategy to convert Transylvania's "heretical" (Protestant) and "schismatical" (Orthodox) inhabitants to Catholicism.

# THE JESUIT ORDER



18  
St. Ignatius of Loyola (1491-1556),  
founder of the Jesuit Order.  
Rijksmuseum, Amsterdam.

The Jesuit Order or the Society of Jesus (Latin: Societas Jesu) is a Catholic monastic order. In 1534, in Paris, Ignatius of Loyola (later canonized) and a few of his friends decided to carry out some apostolic missions in support of the Catholic Church. They put themselves at the disposal of Pope Paul III and founded a new monastic order that was acknowledged by the Holy See in 1540. Since then, to the traditional vows of chastity, poverty and obedience, the Jesuits add a special vow of unconditional obedience to the Pope.

During its first years, the main goals of the Order, namely the protection of the Catholic faith and the missionary expansion of Catholicism in the entire world, were accomplished through catechization, pastoral missions, and spiritual exercises. After 1548, the main instrument for achieving the targeted objectives became the apostolic mission through education.

The Jesuits created a new type of Catholic school, thus giving up on the traditions of scholastic medieval education. They inspired themselves from the education system of their rivals, the Protestants, and in a few years, they established a network of schools that offered the best education in the world, at no cost. Their schools could be attended by everyone, by Catholics as well as by Protestant and Orthodox Christians.

The Jesuits founded the first network of schools worldwide. It was unitary from the point of view of the school curriculum, institutional organization, employed manuals, and teaching staff preparation, so that the knowledge level of a graduate from France, for example, was similar to that of one from Transylvania or Peru.



Cover of the first edition  
of the Jesuit Order School  
Regulation: *Ratio atque  
institutio studiorum* (1586).

## The structure of the education system in the institutions of the Jesuit Order according to the *Ratio studiorum* School Regulation



*Sacerdos Societatis Iesu*



*Viricus Societatis Iesu*

### Jesuit priest and monk.

P. Philippo Bonanni SJ,  
*Ordinum Religiosorum in  
Ecclesia Militanti Catalogus,  
Pars Prima: Complectens  
Virorum Ordines*, Roma, 1714.

AGE <sup>1</sup>	CLASS <sup>2</sup>			
25	YEAR 2. At the end of the two years, graduates obtained the right to teach at the Faculty of Philosophy.	<b>COLLEGIUM REPETENTIUM</b> was attended by the graduates of the Faculty of Theology, who wished to become professors.		<b>STUDIA INFERIORA (ACADEMIA)</b>
24	YEAR 1.			
23	YEAR 4. Upon graduation, the <i>Doctor in Theology</i> title was obtained.	<b>FACULTAS THEOLOGICAE</b>		
22	YEAR 3.			
21	YEAR 2.			
20	YEAR 1.			
19	Repetition of the subjects in a half-year course. The Magister title was obtained.	<b>FACULTAS PHILOSOPHIAE</b>		
18	YEAR 3. <b>CLASSIS METAPHYSICA.</b> Graduates obtained the Licentiatus title. They were allowed to teach in the upper classes of the gymnasium (in the <i>Studia humaniora</i> ).			
17	YEAR 2. <b>CLASSIS PHYSICA.</b> Natural sciences (physics, chemistry, botanics, zoology), mathematics, geometry, geography, meteorology, etc. Upon graduation, the title of <i>Prima laurea</i> or <i>Baccalaureatus</i> was obtained.			
16	YEAR 1. <b>CLASSIS LOGICA (DIALECTICA).</b>	<b>STUDIA HUMANIORA.</b> The students in these classes were usually teachers of lower classes.		
14-15	5. <b>SCHOLA/CLASSIS RETORICAE/ELOQUENTIAE</b> Pupils were called <i>rethores</i> . It usually took two years.			<b>STUDIA INFERIORA (GYMNASIUM)</b>
13	4. <b>SCHOLA/CLASSIS POESIS/HUMANITAS.</b> Pupils were called <i>poetae</i> .			
12	3. <b>SCHOLA/CLASSIS SUPREMA GRAMMATICAE.</b> Pupils were called <i>sintaxistae</i> .			
11	2. <b>SCHOLA/CLASSIS MEDIA GRAMMATICAE.</b> Pupils were called <i>grammatici</i> .			
10	1B. <b>SCHOLA/CLASSIS INFIMA GRAMMATICAE.</b> Pupils were called <i>principistae</i> .			
9	1A. <b>SCHOLA/CLASSIS ELEMENTARIS.</b> Pupils were called <i>parvistae</i> , <i>minimistae</i> , <i>alphabetharii</i> . Preparatory class for the gymnasium level, organized only where there was a need for completing elementary studies.	Lower gymnasium	<b>FACULTAS HUMANITATIS</b>	
5-8		<b>ELEMENTARY SCHOOLS</b>		

<sup>1</sup> of pupils / students. Ideal situation

<sup>2</sup> In the Jesuit education system, the term "class" or "school" meant study level, not study year.

# TEACHERS AND DISCIPLES. OUTSTANDING PERSONALITIES OF THE CLAUDIOPOLITAN ACADEMY

## I. RECTORS OF THE MAJOR JESUIT COLLEGE OF CLUJ - ACADEMIA CLAUDIOPOLITANA (1579-1606)



**P. Jacobus Wujek**  
SJ Muzeum Regionalne w  
Wągrowcu, Polonia

**P. Jacobus Wujek** (Vangrovitius) SJ (1541-1597), Polish. Master of Philosophy, Doctor of Theology. Professor at Pułtusk, Poznan, and Vilnius. First rector of the Major Jesuit College of Cluj between 1579 and 1583, and Vice-Provincial (leader) of the Jesuit Mission in Transylvania during 1587-1588 and 1595-1597. Translator of the Bible into Polish (the work was finished in 1593 and printed in 1599). For three centuries, his translation has served as a reference for the Polish editions of the Holy Scripture.

**P. Ferdinandus Capecius SJ** (1545-1586). Italian. Master of Philosophy and Theology. Professor of mathematics and philosophy in Rome. Rector of the Major Jesuit College of Cluj between 1584 and 1586. He laid the foundations of higher education in Cluj. He died in Cluj, in the pest epidemic.

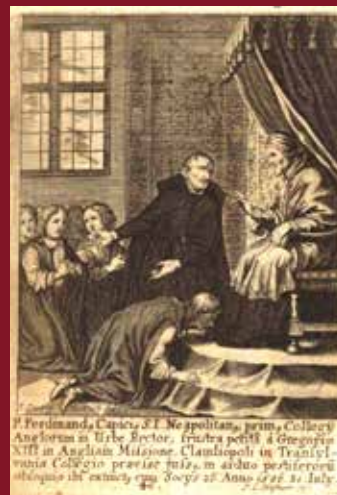
**P. Hieronymus Fanfonius** (1558-1586). Italian. Doctor of Theology, knower of dialectic and rhetoric. In Rome, he was a trainer of grammar, philosophy, and theology, as well as a School Prefect. In Cluj, he was a Prefect of the St. Mary School and Congregation. He died in Cluj during the pest epidemic.

**P. Leonardus Rubenus SJ** (1551-1595). German. Professor in Riga, Vienna, and Olomouc. Rector of the Major Jesuit College of Cluj between 1587 and 1588.

**P. Petrus Maiorius SJ** (1542-1604). Italian. Professor in Lyon and Košice, Rector of the Major Jesuit College of Cluj between 1595 and 1604. Vice-Provincial (leader) of the Jesuit Mission in Transyl-

vania between 1598 and 1604.

**P. Giovanni Argenti SJ** (1560-1629). Italian. Professor in Modena, Piacenza, and Padua. Chronicler of the events of June 9, 1603. Rector of the Jesuit College of Cluj and Vice-Provincial of the Jesuit Mission in Transylvania between 1604 and 1606. In 1607, he tried uselessly to persuade the Transylvanian Diet not to expel the Jesuits from the Principality.



**Ferdinandus Capecius SJ.**  
Illustration from Mathias  
Tanner, *Societas Jesu apostolorum imitatrix*, Prague, 1694.

## II. PROMINENT PROFESSORS OF THE JESUIT COLLEGE OF CLUJ (1579-1606)

**P. Stephanus Arator / Szántó SJ** (1540-1612). Hungarian. He studied in Rome and founded the Colegium Hungaricum (1578). He was confessor in Rome as well as professor in Vienna and Trnava. In Transylvania, he worked in Cluj, Alba Iulia, and Oradea. He translated the Bible into Hungarian, but his manuscript was destroyed in 1605. He influenced Stephen Báthory to take the decision of establishing a Jesuit school in Cluj.

**P. Johannes Leleszi SJ** (1548-1595). Hungarian. Confessor and professor of Prince Sigismund Báthory. He was the first Jesuit who arrived in Transylvania, and was regarded as leader of the Catholics in the absence of a legitimate bishop.

**P. Wolfgang Schreck** (1550-?). German. He studied in Rome. Doctor of Theology (Mainz), knower of Hebrew and Greek. In Cluj, he was a seminary prefect and a preacher in German. He was the main protagonist of the theological debate scheduled on May 10, 1583, the date on which higher education was inaugurated in Cluj. He was considered as a remarkable theologian and preacher.

**P. Martinus Undó SJ** (1547-1587). Hungarian. He possessed knowledge of mathematics, Greek, and

Hebrew. He spoke Hungarian, Italian, Polish, and German. In Cluj, he was a preacher and a priest. He taught syntax.

**P. Ioannes Ardulphus SJ** (1551-1586). German (from Tyrol). In Cluj, he taught rhetoric and Greek; he was a confessor of the monks, master of the novices, convent prefect, and adviser in conscience issues. He died in Cluj during the pest epidemic.

**P. Matthias Tomanus / Thományi SJ** (1548-1589). Hungarian. In Cluj, he taught Greek syntax and humanities. He looked after the administrative issues of the College.

**F. Massimo Milanese SJ** (1529-1588). Italian. He was one of the helping monks, an allrounder. In Cluj, he was a College infirmarian. He constructed the buildings of the schools in Cluj and Alba Iulia. Their plans drawn by him have reached us. He died in Cluj during the pest epidemic.



**P. Georgius Káldi SJ.**  
Drawing by Tivadar Dörre, 1898.



Title page of the first edition of the Bible, translated into Hungarian by Georgius Káldi (1626).



**Cardinal Petrus Pázmány**

Engraving by Jeremias Gottlob Rugendas, published by Carolus Péterffy, *Sacra concilia Ecclesiae Romano-Catholicae...*, Viennae-Posonii, 1742.

## III. PETRUS PÁZMÁNY - A FAMOUS STUDENT OF THE JESUIT COLLEGE

**Petrus Pázmány SJ** (1570-1637). Archbishop and cardinal. He was the son of a Protestant nobleman from Bihar and was converted to Catholicism in the Jesuit Gymnasium of Cluj. Doctor of Theology in Rome.

As archbishop of Esztergom, he founded several education institutions, among them the Collegium Pazmanianum of Vienna (1626), the Jesuit College of Bratislava (1635), and the University of Trnava (Nagyszombat), the precursor of the Eötvös József University of Budapest.

Due to this activity as well as for his cultural interests he is regarded as the most important personality of Catholic Reformation in Hungary.

# THE JESUIT SCHOOL IN THE SEVENTEENTH CENTURY



## The expelling of the Jesuits from Bohemia and Hungary

In this image, the carriage with famous Jesuit professors, among them the monks Káldi and Forró from the Claudiopolitan Academy, followed by students, leaves behind a forested country. In the upper right corner, there is a church in flames, which seems to be the church of the Jesuit College of Cluj.

Engraving from a satirical Protestant magazine from 1619. Országos Széchényi-Könyvtár, Apponyi-gyűjtemény, Budapest.

## I. THE DESTRUCTION OF CLUJ COLLEGE IN 1603 AND THE EXPELLING OF THE JESUITS FROM TRANSYLVANIA

The activity of the Major Jesuit College of Cluj was interrupted during the periods 1589-1595 and 1606-1618, when the Transylvanian Diet decided to expel the members of

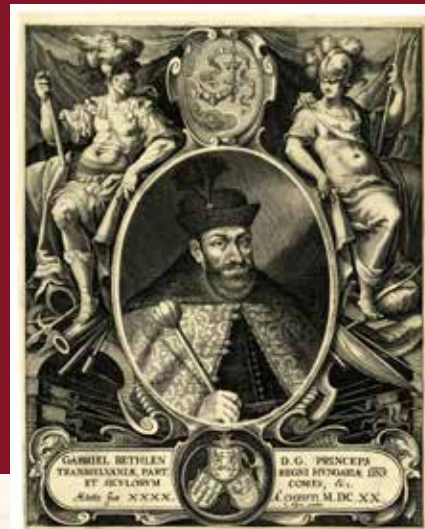
this Order from the Principality.

On June 9, 1603, the buildings of the College were attacked by a crowd of Cluj residents. A Jesuit was killed, and the others were banished from the city.

In the next years, the buildings of the College were demolished.



Emmanuel Neri SJ, the Jesuit monk killed on June 9, 1603. Mathias Tanner, *Societas Jesu usque ad sanguinis et vitæ profusionem militans*, Pragae, 1675.



Prince Gabriel Bethlen allowed Jesuits to return to the Principality. Engraving by Lucas Kilian, 1620. Magyar Nemzeti Múzeum, Budapest.

## II. THE JESUIT GYMNASIUM IN CLUJ-MĂNAȘTUR

Prince Gabriel Bethlen approved the functioning of the Jesuit schools of Alba Iulia and Cluj-Mănăstur in 1615 and in 1618, respectively. Later on, missions and Jesuit schools were founded both in Odorheiu Secuiesc and in Caransebeș.

In Cluj-Mănăstur, there was a gymnasium with three teachers, and teaching took place in three classes. Catholic higher education was prohibited.

All lands and finances of the Major Jesuit College received from Stephen Báthory were confiscated. The Jesuit Mission and School functioned based on the donations of some Catholic nobles. Among its important supporters was Borbála Galambfalvi, married Szentpáli, who donated her own house to the benefit of the Catholics. This house, presently located in Mănăstur Road, no. 9, served as a headquarters for the Jesuit Mission and Convent until 1665, after which it was turned into a vacation house.

In 1665, for ensuring the children's safety, the Jesuit Mission of Transylvania bought a few buildings located at the western end of Wolves' Street (today, Mihail Kogălniceanu Street) and, with the approval of the authorities, moved the School from Cluj-Mănăstur to the city center of Cluj.

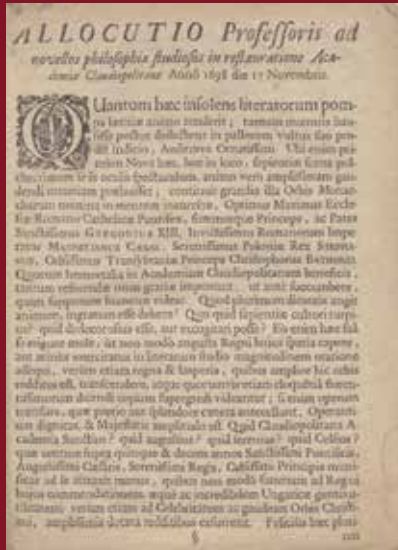


The Jesuit Georgius Kaldi și principele protestant Gabriel Bethlen. Illustration by Mathias Tanner, *Societas Jesu apostolorum imitatrix*, Praga, 1694.



Title page of the album of the St. Mary Congregation of the Jesuit Gymnasium in Cluj-Mănăstur. The album was started in 1641. Archive of the Roman Catholic Archdiocese of Alba Iulia.

# THE RE-ESTABLISHMENT OF THE CLAUDIOPOLITAN ACADEMY IN 1698



In the last decade of the seventeenth century, the Principality of Transylvania was annexed to the Habsburg Empire. In the new political context, the Roman Catholic Church benefited from political and material support. In 1692, the Reformed church and the building of the Unitarian School in the Old Fortress of Cluj were retroceded to the Catholics. In 1693, the Jesuits redeemed the Cluj-Mănăştur domain.

In autumn 1698, the classes of the Claudiopolitan Academy were re-opened. The Academy that already enjoyed a university status, will



Headquarters of the Claudiopolitan Academy between 1693 and 1724. This building was a Dominican monastery until 1556, a Protestant school until 1692; from 1725, it was a Franciscan monastery, and between 1948 and 2011 a music high school. Photo: Miklós Kulin, 1970.

Printed pages of the speech of November 17, 1698, Sárospataki Református Kollégium Tudományos Gyűjteményei Nagykönyvtára, Hungary.

Passage from the speech held on November 17, 1698, on the re-opening of the Claudiopolitan Academy:

*"Now I would like to evoke the spirit of the Holy Father Gregory XIII, of His Majesty Emperor Maximilian, as well as of those in the Báthory family, of the illustrious King of Poland, Stephen, and of the great Prince of Transylvania, Christopher, and to express our unperishing gratitude for your endless benevolence with which you founded the Academy of Cluj for us. Rest in the crepuscule, you who once were the most illustrious spirits of the world, or better said, may you shine in the rich light of your merits."*



be further developed into the first institution on Romania's territory, which will bear the name "university" - *Universitas Claudiopolitana*.

The restart of higher education and the re-establishment of the Seminary were possible thanks to the donation provided by Count Stephen Apor (Apor István). This aristocrat's material support was so important that later on, his name was mentioned together with that of the founder Stephen Báthory (Báthory István).

Logo of the Báthory and Apor families, with the Jesuit Order emblem, engraved on the building of the Noble Convent (1752-1765).  
Photo: Tiberiu Iordan.



From the donation document of Count Stephen Apor, dated March 9, 1698, by which he ensured the material support for the re-start of Cluj higher education:

*"I, Count Stephen Apor of Turia de Jos, Transylvanian counselor and treasurer of His Majesty, the Roman Emperor [...]"*

*As God, the merciful, has blessed me abundantly with goods, a reason for which I wish to show Him my gratitude, for the glory of God Almighty and the most Blessed Virgin Mary, [...], I leave the following:*

- 1. I leave to the monks who administer the Catholic Parish of Cluj 8,000 florins, so that they can teach philosophy.*
- 2. To the same monks, for them to be able to support the education of young poor students or for the foundation of a Seminary, I leave 30,000 florins.*

*The annual income of this amount should support, first of all, those clergymen who, after completing their studies, will serve the Church in Transylvania; secondly, those young men who, after leaving behind their roving, return to the right Catholic faith; and thirdly, the children of poor noblemen.*

*And all of them shall be Transylvanians [...]."*

Jakab Elek, *Oklevéltár Kolozsvár története második és harmadik kötetéhez*  
[Document collection to volumes II and III of the History of Cluj], Budapest, 1888, doc. CCI.



**Count Stephen Apor** (1638-1704), refounder of Cluj higher education.

# THE LIBRARY OF THE MAJOR JESUIT COLLEGE OF CLUJ

The regulations of the Jesuit Order stipulated that every college had to possess its own library.

In Cluj, the library built between 1579 and 1588 consisted of books inherited from the Catholic Church institutions that had existed before Reformation and the volumes bought by the Jesuits arriving in Transylvania. In 1588, upon the first expelling of the Jesuits from the Principality, this library was taken outside the country and scattered between the residences owned by this Order in Hungary, Poland, and Austria. Later on, only a few books have been recovered.

After 1595, when the Jesuits returned to the Principality, a new library was estab-

lished from bought or inherited volumes, as were those in the Wolphard-Kakas Library. On June 9, 1603, when a Cluj crowd vandalized the College, this book collection was saved by the City Magistrate and Prince Moses Székely (Székely Mózes).

Today we know about 496 works that belonged to the Library of the Major Jesuit College of Cluj (Claudiopolitan Academy). Most of them are kept in the Cluj-Napoca Branch of the Library of the Romanian Academy.

The title pages presented below open volumes that belonged to the Library of the Major Jesuit College of Cluj and that were employed in the teaching process.



01. Thomas de Aquino, OPUSCULA, QUIBUS ALIIS IMPRESSIS NUPER HEC ADDIDIMUS, Venetiis, 1498.



02. BIBLIORUM GRAECORUM LATINORUMQUE PARS TERTIA, Basileae, 1550.



03. Joannis Chrysosthomus, QUINTUS TOMVS, EXEGEMATICA QVAEDAM, DIDACTICA ALIA, AUT PARAENETICA, Basileae, 1539.



04. CATECHISMUS EX DECRETO CONCILII TRIDENTINI AD PAROCHOS, Lugduni, 1569.



05. Aristoteles, OPERA OMNIA I, TOMUS PHYSICVS, Francofurti, 1593.



06. LEXIKON ELLENO-ROMAIKON, HOC EST DICTIONARIUM GRAECO-LATINUM, Basileae, 1572.



07. Vergilius, BUCOLICA, GEORGICA ET AENEIS, Francofurti, 1596.



08. Donatus Graecus, DE OCTO ORATIONIS PARTIBUS, Francofurti, 1553.



09. Euripides, EURIPIDOU TRAGODIAI OKTÓ KAI DEKA, Basileae, 1551.



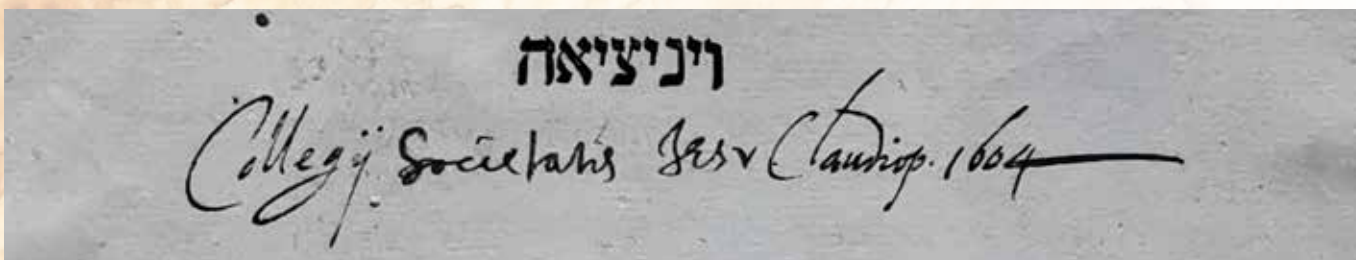
10. Marcus Tullius Cicero, RHETORICORUM SECUNDUS TOMUS, Lugduni, 1570.



11. TALMUD. MASZEKHEH TALMUD, Vinicija, 1521.



12. Pius II, [AENEAS SILVIUS PICCOLOMINI], EPISTOLAE DE CONVENTU MANTUANO, Mediolani, 1473.



Note written on a volume. It mentions the Jesuit College of Cluj and the year the volume was acquired.

# THESES DE PVRO ET expresſo Dei verbo,

TAM SCRIPTIS, QVAM VIVA  
voce tradito: & pari vtriuſq;  
autoritate, neceſſitate,  
utilitate, ac  
fine.

Ad diſputandum publicè propoſitæ, cum Clau-  
diopoli in Tranſylvania nouum Gymnaſium  
ſocietatis IEſV aperturæ,  
Anno D. 1. 5. 51.

Defendetur à Ioanne Fuſchio ſocietatis IEſV,  
Præſide Wolfgango Schreckio, Theologo  
eiuſdem ſocietatis IEſV.

Cum licentia Illuſtriſſimi Principis Tranſilvanie &c.



54399

The title page of the theological dispute sustained by the Jesuit Professor Wolfgangus Schreck on the inauguration of higher education at the Claudiopolitan Academy, Teleki-Bolyai Library, Tg. Mureş.



Old stamp of the Catholic Parish in Cluj-Mănăştur, with the image of the abbey church, published by Vencel Bíró in 1931.



Claudiopolis, 1641



Posters of theater performances staged by the pupils of the Jesuit Gymnasium in Cluj-Mănăştur in 1641, and by the students of the Claudiopolitan Academy in 1699. The first poster is kept at the Sárospataki Református Kollégium Tudományos Gyűjteményei Nagykönyvtára, and the second one at the Magyar Tudományos Akadémia Könyvtára, Hungary.

## SELECTIVE BIBLIOGRAPHY

- *Album sodalitatis Natae Reginae Angelorum Autoritate Apostolica Kolos Monostorini in Residentia Societatis Jesu erectae*, 1641-, manuscript, Archive of the Roman Catholic Archdiocese, Alba Iulia.
- Argenti, Giovanni, Veress Endre (ed.), *Giovanni Argenti jelentései magyar ügyekről, 1603-1623* [The reports of Giovanni Argenti on issues in Hungary, 1603-1623], Szeged, 1983.
- Balázs, Mihály, Kruppa Tamás, Lázár István Dávid, Lukács László (ed.), *Jezsuita okmánytár. Erdélyt és Magyarországot érintő iratok 1601-1606* [Jesuit diploma collection. Documents referring to Transylvania and Hungary, 1601-1606], I-II, Szeged, 1995.
- Balogh, Jolán, *Kolozsvári kőfaragó műhelyek, XVI. század* [Carving workshops in Cluj in the sixteenth century], Budapest, 1985.
- Bíró, Vencel, *A kolozsmonostori belső jezsuita rendház és iskola Bethlen és Rákóczy fejedelmek idején* [The Jesuit monastery and school in Cluj-Mănăstur during the reigns of Prince Bethlen and Prince Rákóczy], Cluj-Kolozsvár, 1931.
- Bíró, Vencel, *Altorjai gróf Apor István élete és kora* [The life and era of Count Stephen Apor of Turia de Jos], Kolozsvár, 1935.
- Bonanni, Philippo, *Ordinum Religiosorum in Ecclesia Militanti Catalogus eorumque indumenta in Iconibus. Pars Prima: Complectens Virorum Ordines*. Roma, 1714.
- Ciappi, Marco Antonio, *Compendio delle Heroiche et Gloriose Attioni et Santa Vita di Papa Greg. XIII.*, Roma, 1596.
- Frankenburg, Graf zu (1588-1650), *Conterfet Kupfferstich (soviel man deren zu handen bringen können) deren jenigen regierenden grossen Herren, [...]*, I, Leipzig, 1721.
- Goldenberg, S., *Clujul in sec. XVI. [Cluj in the sixteenth century]*, București, 1958.
- Hamy, Alfred, *Galerie illustrée de la Compagnie de Jésus*, VI, Paris, 1893.
- Jakab, Elek, *Kolozsvár története [The history of Cluj] vol. II: 1540-1690, vol. III: 1690-1848, Oklevéltár Kolozsvár története második és harmadik kötetéhez* [Document collection to volumes II and III of the history of Cluj], Budapest, 1888
- Jakó, Klára, *Az első kolozsvári egyetemi könyvtár története és állományának rekonstrukciója (1579-1604)* [The history of the first university library of Cluj and the reconstitution of its patrimony, 1579-1604], Szeged, 1991.
- Kovács, András, *„A kolozsvári Farkas utcai templom és kolostor jezsuita korszaka”* [The Jesuit era of the church and monastery in Wolves' Street in Cluj], in *Erdély reneszánsza [Renaissance in Transylvania]*, vol. I, Kolozsvár, 2009.
- Lukács, Ladislaus S.I. (ed.), *Catalogi personarum et officiorum provinciae Austriae S.J., I: 1551-1600; II: 1601-1640*, Romae, 1978, 1982.
- Lukács, Ladislaus S.I. (ed.), *Monumenta antiqua Hungariae, I: 1550-1579; II: 1580-1586; III: 1587-1592; IV: 1593-1600*, Romae, 1969,

1976, 1981, 1987.

- Lukács, Ladislaus S.I. (ed.), *Monumenta paedagogica Societatis Iesu, II: 1557-1572; III: 1557-1572*; Romae, 1974.
- Mărza, Radu, „*Iezuții în Transilvania (1579-1588). Considerațiuni preliminare*”, in *Anuarul Institutului de Istorie Cluj-Napoca, vol. XXXIV*, 1995, p. 149-157.
- Mészáros, István, *Az iskolaügy története Magyarországon 996-1777 között* [History of the school system in Hungary between the years 996-1777], Budapest, 1981.
- Milley, János, „Milley János Jézus-Társaságbeli szerzetes jelentései az 1648-1653. évekről” [The reports of Jesuit János Milley from the years 1648-1653], in Szilágyi Sándor (ed.), *Erdélyi Országgyűlési Emlékek [Monumenta Comitalia Regni Transylvaniae]*, Vol. XV: 1669-1674, Budapest, 1892, p. 479-574.
- Molnár, Aladár, *A közoktatás története Magyarországon a XVIII. században* [History of public education in Hungary in the eighteenth century], Budapest, 1881.
- Péterffy, Carolus, *Sacra concilia Ecclesiae Romano-Chatolicae ...Viennae-Posonii*, 1742.
- Pop, Ioan-Aurel, „*Începuturile: Colegiul iezuit din 1579-1581*” [The beginnings: The Jesuit College during 1579-1581], in Ovidiu Ghitta (coord.), *Istoria Universității „Babeș-Bolyai” [History of Babeș-Bolyai University]*, Cluj-Napoca, 2012.
- Pop, Ioan-Aurel, Liana Lăpădatu, „*Les débuts de l'Université moderne à Cluj: le Collège Jésuite entre 1579-et 1581*”, in *Transylvanian Review*, vol. XVIII, nr. 4, 2009, p. 3-20.
- *Ratio Atque Institutio Studiorum Societatis Iesu*, Neapoli, MDCIII.
- Rus, Vasile, *Operarii in vinea Domini. Misionari iezuiți în Transilvania, Banat și Partium (1579-1715)*, [Operarii in vinea Domini. Jesuit missionaries in Transylvania, Banat and Partium (1579-1715)], Volumul I: Tablouri istorice și spirituale [Volume I: Historical and spiritual pictures], Cluj-Napoca, 2007.
- Rus, Vasile, *Pro scientiarum academia. Calvaria și școlile iezuite din Cluj* [Pro scientiarum academia. Calvaria and the Jesuit schools in Cluj], Cluj-Napoca, 2005.
- Szögi, László, Varga Júlia, *A Szegedi Tudományegyetem és elődei története. I: A Báthory-egyetemtől a Kolozsvári Tudományegyetemig: 1581-1872* [History of Szeged University and its predecessors. I: From Báthory University to the University of Cluj: 1581-1872], Szeged, 2011.
- Tanner, Mathias, *Societas Jesu apostolorum imitatrix*, Praga, 1694.
- Tanner, Mathias, *Societas Jesu usque ad sanguinis et vitæ profusionem militans*, Praga, 1675.
- Varga, Júlia, *A kolozsvári jezsuita gimnázium és akadémia hallgatósága 1641-1773* [The auditorium of the Jesuit Gymnasium and Academy of Cluj, 1641-1773], Budapest, 2007.
- Veress, Endre, „A kolozsvári Báthory-egyetem története lerombolásáig, 1603-ig. Közlemény és Oklevéltár” [History of the Báthory University of Cluj until its destruction in 1603. Lecture and source collection], in *Erdélyi Múzeum* nr. 3/1906 (p. 169-193), 4/1906 (p. 249-263, 319-320), 5/1906 (p. 342-386).
- Veress, Endre, *Epistolae et Acta Jesuitarum Transylvaniae temporibus principum Báthory, 1571-1613*, vol. I-II, Cluj-Budapest, 1911-1913.

## Organizers



UNIVERSITATEA BABEȘ-BOLYAI  
BABEȘ-BOLYAI TUDOMÁNYEGYETEM  
BABEȘ-BOLYAI UNIVERSITÄT  
BABEȘ-BOLYAI UNIVERSITY  
TRADITIO ET EXCELLENȚIA



## Partners



PRIMĂRIA ȘI CONSILIUL LOCAL  
CLUJ-NAPOCA



CENTRUL DE  
CULTURĂ URBANĂ  
Cluj-Napoca



CENTRUL DE  
CULTURĂ URBANĂ  
Turnul Croitorilor

## Images from the collections



Biblioteca  
Academiei Române  
din Cluj-Napoca



Arhiva Arhiepiscopiei  
Romano-Catolică  
de Alba Iulia



Sárospataki  
Református Kollégium  
Tudományos Gyűjteményei  
Nagykönyvtára



