

A LIVING JESUIT ANALYZED.

A CASE OF VIVIFICATION.

"Now that a small tempest is raging around us, and the 'LITTLE SOCIETY OF JESUS,' we cannot do better for the benefit of those whose mental vision on this subject is more or less like that of the balky horse, than bring them quietly face to face with THE JESUIT AS HE IS, and has ever been, and let them judge fairly for themselves."

With the above quotation from the introduction in your last week's number I send you a further instalment of the analysis.

F. B. HAYNE.

ESSAY ON THE EDUCATION OF YOUTH, BY REV. FATHER RANIERE, S. J.

(Continued.)

4. A good teacher will, above all, apply himself to forming the judgment of his pupils. In order to succeed in this, he must set a strict watch over his own words, so that he may never say anything inconsiderate or inexact; and he must accustom his pupils to judge according to the principles of reason and faith. This part of the work of education, which is so important and yet sometimes so greatly neglected, is best accomplished during recreation hours or walks, or in private intercourse with the pupils. A judicious and zealous teacher who avails himself of the numberless opportunities afforded him of rendering service to the pupils while superintending their play, will render quite as much service in an educational institution, as the very ablest professor on its staff. On the other hand, should he indulge in any inconsiderate conversation he may do irreparable harm to youthful minds susceptible as the softest wax to every impression.

5. MORAL EDUCATION, that is to say, the forming of the character, is by no means less important than intellectual education and forming the judgment. Of all natural guarantees of happiness, consideration and influence, there is none more infallible than a well-formed character, that is to say, a will possessing such a control over the inclinations as to enable the individual to conduct himself in all things in accordance with the lights of reason and of faith. The teacher's authority must be exerted to make his pupils acquire this precious empire over themselves, by showing them in everything what they are to do, and by affording them the aid their feeble will requires. In order to attain his object he must, while not allowing his authority to be questioned, ever be reasonable; he must so act that the children may never doubt of his sense of justice and of his impartiality, or be tempted to take his firmness for capricious obstinacy; they must be made to feel that, even when inflicting punishment upon them, he is actuated by sincere devotion to their interests, and when their passions would hurry them into revolt they must feel that their own conscience condemns them.

Lastly, while exercising his authority with perfect impartiality at all times, he must be guided in his action by the character of each individual child. Some will be more easily led by feelings of honour, while others must be spurred on by fear; and when it is necessary to correct a child, it should be done at the proper time, for he should not be too hardly driven when he is under the sinister influence of passion.

6. In order to secure the success of the work of education, hardly any means will be found more effectual than that of establishing amongst the pupils the family spirit. It is a well known fact that many children who are intractable and all but insolent to their teachers, so long as they feel the yoke of discipline upon their shoulders, manifest a totally different character the moment they return to the freedom of the home circle. We should, therefore, have succeeded in removing one of the greatest obstacles to the success of public education if we could make children feel the same contentment and sense of freedom in a college as in their own family. There are abundant instances to show that religious teachers can accomplish this result. All they have to do is to love their pupils with a true fatherly love, to show themselves on all occasions sincerely devoted to their interests, avoid everything looking in the least degree like a system of spying and worrying, or calculated to give the work of education the appearance of a matter of mercantile speculation, they should afford to their pupils such little enjoyments and gratifications as may conduce to their comfort and contentment without impairing their progress, promptly supply all their

real wants and leave no means untried to relieve them when in suffering; they must accustom them to treat one another as brothers, and, in one word, establish throughout the institution a spirit of charity equally effectual in every respect with the natural affection which renders the family yoke so light and so easily borne.

7. A religious teacher must bear in mind that his chief duty is to form Christians, that is to say, to co-operate with the Divine Spirit in perfecting the image of Jesus Christ in souls redeemed with his precious blood.

He will, therefore, attach a far greater importance to the teaching of Christian doctrine than to the teaching of human science. He will make his pupils learn the words of the catechism with great exactness, and will do his utmost to give his instructions in that science in a manner so clear and interesting as to impress it deeply in their hearts.

HE WILL, ABOVE ALL THINGS, GROUND THEM WELL IN THE KNOWLEDGE OF OUR LORD JESUS CHRIST, and give them a right idea of the close bond that unites them to Him and constitutes them His adopted brothers and members of His body. He will strive to inspire them with a strong and tender love for the most loving and amiable Heart of our Divine Master, and imbue them with an ardent desire to defend His cause and to compensate Him by their fidelity, for so many cowardly betrayals. This spirit of zeal and self-devotion, which it is by no means difficult to infuse into the generous hearts of the young, is the most powerful preservative with which they can possibly be armed against the fatal influences under which we see youths of highest promise daily succumb.

This love for Jesus Christ will naturally be supplemented by an equally tender love for the Church, His divine spouse. Teachers must seize every opportunity of imbuing their pupils with the deepest respect for all the institution of the Church; for her hierarchy, her precepts, her rites and her traditions. They will forewarn them against the prejudices universally disseminated to her detriment, give them the truthful view of her history, and show them how the governing authority of the Church is constantly striving to secure the true happiness of our race; in short, they will make them see and love the Church as the mother of souls and of nations.

(To be Continued.)

BY THE WAY.

Bishop Walsh's sermon on Sunday, 17th inst., has been the talk of the town. It was in the opinion of good judges the best discourse ever delivered by one who is more than usually gifted with eloquence. His listeners, Catholic and Protestant, were instructed, and no one of the latter could feel hurt at what was said. No one was hurt, but some old prejudices and much false history must have been badly shattered. It ought to have done an immense amount of good to those who heard it, and to those who read it in last week's REVIEW. It was judicious and seasonable.

The style of the discourse was a good sample of the way in which an able preacher can marshal the facts of history to support his thesis. It was arranged with all the attention to the main events since Christianity was established that a man in his study would have adopted for a review article, and yet no one felt that it was the result of elaborate preparation. He proved the indestructibility of the Church, "Catholic and Roman," in such a way that every one carried home the facts with him: the persecution of the Cæsars; the avalanche of the Gods; the heresies of the fourth and the sixteenth centuries; all assailing the Church and all withstood by her. Some of his sentences were models of force and terseness, especially where he said, referring to heresy, that whenever it was strong enough it began to persecute. "Heresy has liberty on its lips and persecution in its heart." His reference to his former parishioners, after an absence of twenty-one years from St. Mary's, was a valued compliment, and seemed full of significance.

The esteemed pastor of St. Mary's may indeed be proud of the opening Sunday. He is to those who know him best a good priest, and it is not possible to give higher praise. He