

everywhere, and everywhere they have resulted in success more than might have been expected. Our columns now contain, or have already contained reports of such examinations held in Dunedin and Wellington, and the details of the progress evidenced one most cheering to read. Some of the schools to which we allude have been long established, and already there have gone out from them into many homes influences fully capable of raising their tone and spreading culture and refinement largely abroad throughout the colony. Such schools are those, for example, of the Sisters of Mercy at Wellington, and, though not so long established the schools of the Dominican Sisters in Dunedin may also claim a part in the happy results that have been thus brought about. This year, however, our reports include one of a kind published by us for the first time, that of the Jesuits' College at Waikari, and we feel that we should be guilty of an unpardonable omission were we to allow the occasion to pass by without attending especially to it. The college has been established one year only, but that year has been sufficient to stamp it with the mark of superiority borne, so far as we ever heard, without exception by the colleges conducted by members of the renowned society. The Jesuits have from their foundation been remarkable not only for the eminent men in every branch of art or science who have belonged to the Order, but for the brilliancy of their pupils, many of whom have left undying names inscribed upon the role of fame. "Forth from thier new college of Laflèche," says Father Prout, "came their pupil Descartes to disturb the existing theories of astronomy and metaphysics, and start new and unexampled inquiries. Science until then had wandered a captive in the labyrinth of the schools; but the Cartesian Dædalus fashioned wings for himself and for her, and boldly soared among the clouds. Tutored in the college of Fayenza (near Rimini), the immortal Torricelli, reflected honour on his intelligent instructors by the invention of the *barometer*, A.D. 1620. Of the education of Tasso they may well be proud. Justus Lipsius, trained in their earliest academies, did good service to the cause of criticism, and cleared off the cobwebs of the commentators and grammarians. Soon after, Cassini rose from the benches of their tuition to preside over the newly established *Observatoire* in the metropolis of France; while the illustrious Tournefort issued from their halls to carry a searching scrutiny into the department of botanical science, then in its infancy. The Jesuit Kircher meantime astonished his contemporaries by his untiring energy and sagacious mind, equally conspicuous in its most sublime as in its trifling efforts. Whether he predicted with precision the eruption of a volcano, or invented that ingenious plaything the "Magic Lantern." Father Bosovich shone subsequently with equal lustre; and it was a novel scene, in 1759, to find a London Royal Society preparing to send out a *Jesuit* to observe the transit of Venus in California. His panegyric, from the pen of the great Lalande, fills the *Journal des Savans*, February, 1792. To Father Riccioli and De Billy science is also deeply indebted. Forth from their college of Dijon, in Burgundy, came Bossuet to raise his mitred front at the court of a despot, and to fling the bolts of his tremendous oratory among a crowd of elegant voluptuaries. Meantime the tragic muse of Corneille was cradled in their College of Rouen; and, under the classic guidance of the fathers who taught at the College de Clermont, in Paris, Molière grew up to be the most exquisite of comic writers. The lyric poetry of Jean Baptiste Rousseau was nurtured by them in their college of Louis le Grand. And in that college the wondrous talent of young "François Aronnet" was also cultivated by these holy men, who little dreamt to what purpose the subsequent "Voltaire" would convert his abilities.—

"Non hos quassum munus in usus."

D'Olivet, Fontenelle, Crebillon, Le Franc de Pompignan—there is scarcely a name known to literature during the Seventeenth Century which does not bear testimony to their prowess in the province of education—no profession for which they did not adapt their scholars. For the bar, they tutored the illustrious Lamoignon (the Mæcenas of Racine and Boileau). It was they who taught the vigorous ideas of D'Argenson how to shoot; they who breathed into the young Montesquieu his "Esprit;" they who reared those ornaments of French jurisprudence, Nicolai, Molé, Seguier, and Amelot. Their disciples could wield the sword. Was the great Condé deficient in warlike spirit for having studied among them? Was Marshal Villars a discreditable pupil? Need I give the list of their more intelligent scholars? De Grammont, De Boufflers, De Rohan, De Saxe, De Etrée, De Soubise, De Crequi, De Luxembourg,—France alone. Great names these no doubt; but *literature* is the subject of this paper, and to that I would principally advert as the favorite and peculiar department of their excellence. True the society devoted itself most to church history and ecclesiastical learning, such being the proper pursuit of a sacerdotal body; and success in this, as in every other study, waited on their industry. The archæologist is familiar with the works of Father Petavius, whom Grotius calls his friend; with the labours of Fathers Sirmond, Bolland, Hardouin, Labbe, Parennin, and Tournemine. The admirers of polemics (if there be any such at this time of day) is acquainted with Bellarmine, Menochius, Suarez, Tolet, Becan, Sheffmaker, and (last though not least) O! Cornelius a

Lapide, with thee? But in classic lore, as well as in legendary, the Jesuits excelled. Who can pretend to the character of a literary man that has not read Tiraboschi and his "Storia della Letteratura d'Italia;" Bouhours on the "Mannière de bien penser;" Brumoy on the "Théâtre des Grecs;" Vavassour, "de Ludicra Dictione;" Rapin's poem on the "Art of Gardening" (the model of those by Dr. Darwin and Abbé Delille); Vaniere's "Prædium Rusticum;" Turcellin's "de Particulis Latini Sermonis," and Casimir Sarbievi's Latin Odes, the nearest approach to Horace in modern times? What shall I say of Porée (Voltaire's master), of Sanadon, of Desbillons, Sidronius, Jouvençy, and the "*Journalistes de Trevoux*?" They have won in France, Italy, and Spain, the palm of pulpit eloquence. . . . They wooed and won the muse of history, sacred and profane. . . . They shone in art as well as in science. Father Pozzi was one of Rome's best painters. A Jesuit was employed in the drainage of the Pontine marshes; another to devise plans for sustaining the dome of St. Peter's, when it threatened to crush its massive supports. In *naval tactics* (a subject estranged from sacerdotal researches) the earliest work on the strategy proper to ships of the line was written by Père le Hoste, known to middies as "the Jesuit's book," its French title being "*Traité des Evolutions Navales*." The first hint of aerial navigation came from Padre Lana, in his work "*De Arte Prodromo, Milan*." Newton acknowledges his debt to Father Grimaldi, *de Lumine Coloribus et Iride*, Bononia, 1665, for his notions on the inflexion of light. The best edition of Newton's, *Principia*, was brought out at Geneva, 1739-60, by the Jesuits Lesueur and Jacquier, in 3 vols. In their missions through Greece, Asia Minor, and the islands of the Archipelago, they were the best antiquaries, botanists, and mineralogists. They became watchmakers, as well as mandarins, in China; they were astronomers on the "Plateau" of Thibet; they taught husbandry and mechanics in Canada; while in their own celebrated and peculiar conquest (since fallen into the hands of Doctor Francia) on the plains of Paraguay, they taught the theory and practice of civil architecture, civil economy, farming, tailoring, and all the trades of civilized life." Such is the testimony to what the Jesuits have accomplished in the past, and it is in nothing exaggerated. For what they accomplish in the present we have the witness of the European press, which is frequent in chronicling the success of their pupils, as, for example, the other day, when the principal places in the French law examinations were gained by them. It is but natural, then, to expect that any educational institution conducted by them must excel in all points, and we were not surprised in the least to find that their college near Dunedin had accomplished a great deal within the compass of its year of existence. Therefore, while we feel that the Fathers are to be congratulated on the accustomed result of their labours, we are convinced that the Catholics of New Zealand are much more to be congratulated on having such an institution within easy reach of them, and we trust that the approaching year will witness a large increase in the attendance. We know that there is abroad a notion—a mistaken notion—that the higher education is not needed for boys who are intended for trade or business pursuits of any kind. This notion we very decidedly condemn. Culture and extended knowledge can injure no man; they may not, indeed, be absolutely necessary to enable him to earn a decent living by handicraft, but he must be a poor man who is content with this. Is the mind not worth cultivation in itself, and is it not advisable to enoble the humdrum avocations of ordinary life by the elevation of the man who conducts them? But besides this, what is the object in putting a boy into a business life or that of a trade? Is it not that he may make for himself an independent position; and if so, is it not desirable to fit him to fill such a place when he has risen to it? In a country like this there is no position to which any man may not aspire, but should fortune favour his efforts otherwise, defective education may of itself keep him back. We have no sympathy with the folly of merely fitting a boy for handicraft work and bidding him be content with that. Should the opportunity offer, he should be so educated as to be prepared to hold with credit any position to which, in any way, he may attain. A cultivated mind will enable him to perform the humblest duties with a due disposition, and will fit him for the highest. The Catholics of New Zealand have now an opportunity of securing such an education for their boys, and we trust they will not neglect it.

WE have always affirmed that the chief object of HONEST secularism was the destruction of the Catholic TESTIMONY. faith. So patent, indeed, has this fact always appeared to us that, although we have ever desired to accredit all men with sincerity when it was possible for us to do so, we have found it extremely difficult to refrain from accusing of wilful falsehood those who have asserted the contrary. We have maintained that secularists not only were the enemies of the Catholic Church, which knowingly they wished to destroy, but also of society generally, whose welfare they would endanger by tearing away the restraints and guidance that religion exercises over the lives and con-