

extracted from their prospectus, the professors of the College of Memphis speak not in their own name but in the name of the whole teaching body of which they are members. They say not *we agree*, but "*the Christian Brothers agree* with all profound theorists on education, that the mind of the student must be accustomed to self-activity." It may be safely concluded then that such are the sentiments that animate the whole society—a conclusion that is confirmed by similar professions in the catalogues, and prospectuses of the various and widely separated institutions of this world-wide Religious order of Teachers.

The system of La Salle, then is based upon the principle that the child must be taught to reason, even from his first lesson; the Brothers of to-day proclaim in terms clear and distinct, their strict adherence to this fundamental principle—but do the Brothers put this principle into practical execution? That the teachers in the Ottawa Separate Schools lost sight of it, I am prepared neither to concede nor deny, but this I will affirm, despite these exceptions, if they be exceptions: the characteristic feature of the Brothers' teaching is their strenuous endeavor to cultivate the reasoning faculties of their pupils. This statement will be found indirectly proved in the following pages by the arguments there adduced to prove that the methods of the Christian Brothers are not behind the age. For the present let me select but three of the innumerable witnesses that might be brought forward in support of my assertion. They are all three from the Great Republic to the south, and men whose probity, whose knowledge whereof they speak cannot be called in question. My first witness is John O'Kane Murray, the gifted author of *A Popular History of the Catholic Church in the United States*. Listen to the testimony of Mr. Murray:\* "We cannot better conclude this chapter (on Catholic common schools) than by a glance at the interior of a representative American Catholic school in this Centennial year. The facts given are from personal knowledge. St. James' Cathedral

Free School is situated in Jay street, Brooklyn, N.Y. For a quarter of a century it has been under the management of the Christian Brothers. \* \* \* Everything moves with the utmost harmony, with the regularity of clockwork. \* \* \* Here nothing is studied by rote. Every effort is made to develop the judgment and to strengthen the memory of the pupils. The brilliant public examinations show the thoroughness of the work done." Now lend the ear to the evidence of Reverend Father Elliott, C. S. P.: "They knew how to teach," says this distinguished Paulist in speaking of the Brothers of his school days, "and they taught us well. Their system was intelligent, their discipline strict—almost military—their affection for us deep and religious. \* \* \* I have no hesitation whatever in saying that the fact that I spent those years of my boyhood in the Brothers' school has been the main reason why I have remained a Catholic, and have valid hopes of finally saving my soul. I will also bear testimony that in the study of theology in later years, and in acquiring the principles of Christian perfection, their instruction laid the foundation for my whole course, or rather gave to my mind distinct outlines which had but to be completed and filled out in a more elaborate course of study." This testimony of Father Elliott is of peculiar value; for theology demands of the student, reasoning powers of a far higher order than does any other science, and how could the Christian Brothers have laid the foundations of their young pupil's after-course in this Queen of Sciences, if they taught him not to reason in his early years? Right Rev. John J. Keane, Rector of the University of Washington, glories in the fact that his infant steps on the rugged road to learning were supported by the Sons of La Salle. "One of those things in my life," he said, speaking in St. Patrick's Cathedral, New York, in 1888, "that I am especially thankful for is that I am one of the boys of the Christian Brothers' training, that I had the happiness of being their pupil in St. Vincent's school, and Calvert Hall in Baltimore. There are Christian Brothers in this noble edifice to-day, from whose lips I learned words of eternal wisdom, and to

\*Vide A Pop. Hist. of Cath. Church in U.S., page 429.