

cultivate the senses which ordinarily play a large part in the workings of the spirit, but it is necessary especially to develop the intelligence, rectify the judgment, discipline the will, and form the heart to piety."

(2) "From the intellectual point of view they (the pupils) should become accustomed, little by little, to spontaneous work, which they can fulfil when they have no master to supervise them."

(3) The teacher must "accustom him (the pupil) to take the initiative in intellectual work in proportion to his ability."

(4) The teacher must, likewise, apply the pupil "to the study of truth by obliging him to conform always to the laws of logic."

(5) "The master should be careful to question the pupils in order to assure himself that they are attentive to the lesson given and that they understand it thoroughly" and "he should exercise them by well-connected questions, either concerning the truths that he wishes to teach them or to draw the logical consequences of those with which they are already familiar."

(6) "The chief intellectual habits that the teacher should cause the pupils to contract are attention, reflection, constancy in following the chain of ideas without omitting one of the links, promptitude in discovering, especially in religious questions, the vices of a false reasoning . . ."

(7) The intelligence should be exercised in the youngest pupils from the first lesson that they receive."

Evidently, then, the system of La Salle is not to blame, if it be true as the Commissioners say it is, that "the distinguishing characteristic" of the teaching of the Brothers in the Ontario Separate School "was the readiness to accept mere memory answers without examining whether these were understood or not," that "the whole work was largely a mechanical repetition of words" and that "the reasoning powers were not exercised."

But now arises a question. Are the Christian Brothers of to-day as thoroughly convinced of the importance of cultivating the reasoning powers as was their first father? Let the Brothers answer for themselves. "They (the Christian Brothers) do not look upon education," says the

Annual Catalogue of the Brothers' College at Memphis, Tennessee, "as a mere automaton by which a certain complement of moral truths or scientific facts may be crammed into the memory without, at the same time, a strenuous effort being made on the part of instructors to induce the reasoning faculties of their pupils to form a clear conception of the knowledge acquired. It is their conviction deduced from long experience in teaching and from the writings of the most eminent instructors in past ages, that the intellect should be conducted to the discovery of truth by the pure efforts of its own innate activity and that no scientific fact should be received into the mental capacities without being distinctly perceived by the understanding. Therefore they regard the communication of knowledge as only of subordinate importance when compared to the intellectual exertion made in the endeavor to acquire clear distinct and adequate notions of all facts submitted to the mind for reflection. They are finally persuaded that each successive step towards advancement in scientific knowledge must result from the student's own efforts, aided and directed by methodical text-books and experienced teachers. In accordance with these convictions, their whole endeavor is to bring the minds of their pupils to a full command and ready employment of all their intellectual powers. But the great difficulty experienced by all instructors is how to induce each individual pupil to go through a course of mental training, at first slow and imperfect in its results, but finally rapid and complete, fitting the mind for any emergency encountered in the practical walks of life. Hence the Christian Brothers agree with all profound theorists on education that to secure ultimate success, the mind of the student must be accustomed to efforts of self-activity and nothing must be done for him that he is capable of doing for himself." Could there be a stronger profession of faith in the necessity of developing the reasoning faculties of pupils than the above quotation contains? Every line affords an unequivocal contradiction to the gratuitous assertion that the Brothers pay undue attention to the development of the memory to the detriment of the reasoning powers. And mark that in this passage,