

these cities. Mgr. Satolli, himself one of the leading educators of the day, and a man who in matters educational certainly knows whereof he speaks, does not hesitate to state that "this system of education (La Salle's) is found to be the most suitable here in America and is that which is followed by nearly all schools, whether public or private. And so the sons of La Salle are equally at home in Rome, in Paris, and in Washington." And again he states as a matter of experience: "I have observed in many countries that whilst the Christian Brothers are faithful in the care of the moral and religious education of their children, they are competent to keep up the scholastic standard established by the civil authorities." The illustrious Pontiff, Leo XIII, has likewise raised his voice in unison with those of the bishops to approve the Institution of the Christian Brothers, and has manifested his appreciation of the labors of this religious body of lay teachers, by the frequent repetition of his fervent prayer that the Sons of La Salle may increase in number, and that their schools may multiply. To accuse, then, the Christian Brothers of being ignorant of modern methods of teaching, is to accuse Cardinal Gibbons, Cardinal Logue, Mgr. Satolli, and even Leo XIII, of want of foresight, of being animated by a retrogressive spirit—an accusation that will bring a smile to the lips of every thinking man.

Reader, I have filled the preceding pages not with my own opinions nor my own words, but with the opinions and words of others. And I have done so advisedly, for my poor judgment would have no weight with you, nor could my far from facile pen hope to move you by its eloquence. I have placed before you the principles laid down by La Salle, the pro-

fession of faith of the Christian Brothers in these principles, and the testimony of competent witnesses that the Brothers are faithful in practice to the principles they profess in theory. I have shown that time and again, the superiority of the methods of the Brothers has been attested by impartial judges of various lands, and that finally at the Columbian Exposition of 1892-93, the system of La Salle triumphed gloriously over all rival methods. I have quoted, too, at some length the almost extravagant expressions of praise and admiration recorded to the Brothers and their methods by the American Press.

Were the Ontario Commissioners, before passing their condemnatory judgment, thoroughly acquainted with the system of La Salle in itself? Were they aware of the excellent fruits which that system has produced in other lands outside the narrow limits of our own Mesopotamian Province? Were they in possession of even the few historical facts that I have adduced in these pages? If a negative answer must be given to each of these questions, then the Commissioners must stand convicted of lamentable ignorance of the history of education. If the answer to each of the preceding questions be affirmative then the Commissioners have acted with malice aforethought in condemning the Brothers and their methods. For in the face of such undeniable proofs of the perfection of the system of La Salle, there are but two classes of persons that could seriously declare that "as regards the purpose of education, and the means for securing it, the Brothers are not familiar with modern methods of teaching;" and these two classes are the invincibly ignorant and the wilfully malicious. Let the Commissioners choose for themselves the category that they prefer.

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