

schools, colleges and universities richly endowed and thoroughly equipped from the public funds. We do not question, though we might do so in many instances, either the sincerity or the success of these efforts of the State. But what we loudly proclaim is that no matter what the State is doing or may do in future, it will never annul or invalidate the educational mission of the Church. For, undisturbed by opposition and fearless of rivalry, she will continue on her path, as heretofore, in obeying the commands of her Divine Master, and in always asserting her rights as the teacher of all nations.

These rights of the Church may be reduced to the following principles:—

1. For Catholics, the Church has the exclusive right to teach religion and whatever concerns faith and morals.

2. She has also the right, though not exclusively, to teach natural sciences and impart to youth secular instruction.

3. She has the right, even in those Schools which are not under her control or authority, but which are frequented by Catholic students, to see that nothing is done or taught in them which might be injurious to the faith or morals of Catholic youth.

4. She has the right to require that primary and secondary instruction be thoroughly religious, to condemn godless, neutral and non-sectarian schools, and to see that the teachers of Catholic children be themselves good and practical Catholics.

5. Lastly, no human authority has the right to lessen or define the limits of the Church's authority in the matter of education. She, herself, through her representatives, the Sovereign Pontiff and Bishops, can alone define her rights and limit her interference in whatever concerns education.

These are the principles that have always been professed and taught in this Institution, and we are resolved never to depart from them. It was especially on account of our adhering from the beginning to these true principles, that we received from the Sovereign Pontiff our crowning glory when He raised the College of Ottawa to the rank and dignity of a Catholic University, thus placing it on a level with the great Universities of the world.

Let me quote his own words:—

"We also know with what zeal our beloved sons, the members of the Congregation of the Oblates of Mary Immaculate, have devoted themselves since the year 1848, to the proper education of the young, having willingly bestowed on this noble work and its advancement, their possessions, as well as their zealous care, and how much the Superiors of that same Congregation have always taken it to heart, to preserve and nurture in a becoming manner, among their subjects, a devotedness towards the Holy See and the Rulers of the Church, and at the same time, to watch that philosophy and theology should be taught in accordance with the doctrines of St. Thomas Aquinas."

Now to turn to considerations which concern us more closely this evening. A University, not to be the shadow of a great name, must embrace in its curriculum, all possible knowledge and science, at least in their generalities. Its culminating point, however, is Philosophy. Such was the understanding in the great medieval Universities; so, also, is it with us. For us, as for those illustrious seats of learning, philosophy is a queen that covers with her royal mantle all human sciences. It is a vast ocean into which all the streams and great rivers of human knowledge flow. In a word it is, among human sciences, the beacon light that absorbs all their brilliancy, to redistribute it amongst them, that all may reach the haven of security. It gives unity to physics, chemistry, astronomy and moral sciences—that unity for which all sciences are craving, and finally it reaches to the unity of all unities—God Himself.

But to complete its sublime task, Philosophy becomes the handmaid of Theology. It is Theology that crowns the gigantic work of a University—Theology which is the sacred union between Reason and Faith. Now, such a Philosophy, heightened and illumined by the bright sun of Theology, was the one that in the Middle Ages attained indisputable supremacy, and which also received from the writings and teachings of St. Thomas Aquinas its ideal and perfect form and expression.

The Scholastic Philosophy of St. Thomas has been the light and glory of this University from its earliest days. Hence we see in the honor conferred to-day on one