

Duhamel and addressed to the Congregation of the Propaganda in 1902, and a second one in a pamphlet which appeared in 1910 under the title "The University of Ottawa," to certain writings which very noisily affirmed that the civil and catholic University had been erected in the interests of the English-speaking Catholics of Ontario. These two publications peremptorily demonstrated that the Oblate Fathers and Mgr Duhamel sought university powers, both civil and canonical, for their college, particularly in view of the "French invasion" in the Ottawa valley.

However, despite these irrefutable and unrefuted proofs and of this episcopal declaration, I have always been unable to overcome a slight discontent each time I have bowed to the statue of the first bishop of Ottawa which casts its severe glances upon the passers-by on Sussex street. Why, I have often said to my illustrious brother in religion, have preserved this sphynx-like silence concerning the principal institution you have established in Bytown? Have you not written anything on the subject of your college, and is there not to be found, somewhere at least, a "serap of paper" which will forever end this controversy by shedding such a clear light on the subject as will silence the most stubborn and cavilling? Now, one day, as I was looking up in our dusty archives, the history of our first efforts in Canada, I discovered by accident certain letters in which were exposed the thoughts of Mgr Guigues upon the nature of the College of Bytown. I immediately thought of making use

of these documents without delay. But, at the moment of my discovery, we were living under the regime of armed peace, and it was probably better not to launch any "bomb" that might revive dormant passions. To-day we hear the roar of cannons in Ontario; there being no longer any reason for me to keep silent, I come forward with my powder-horn to increase the armaments necessary for my compatriots upon the battle-line. They have brought forth facts and laws before the tribunal of public opinion in order to maintain their legitimate claims. I offer them, and also to all serious-minded persons, new documents which are absolutely authentic and almost wholly unknown, in order to defend the claims of the French-Canadians to the University of Ottawa. Their cause has obtained precious adhesions, and I expect nothing less than an intelligent and sympathetic support in favour of the institution whose true nature I wish to make known in this new light. For the equitable issue of the debate concerning the University, no less than the quarrel which threatens the existence of the primary schools, is of interest to every one who desires the survival of our race and our culture, of our French blood and our Greco-Latin civilization upon the soil of Ontario.

The existence of the college and the University of Ottawa, may be divided into three very distinct phases: the college, from 1848 to 1866; the civil university, from 1866 to 1889; the catholic university since 1889. A large number of writings, based upon principles