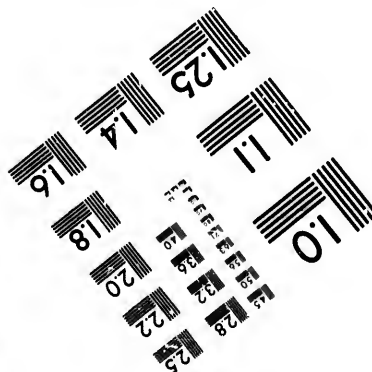
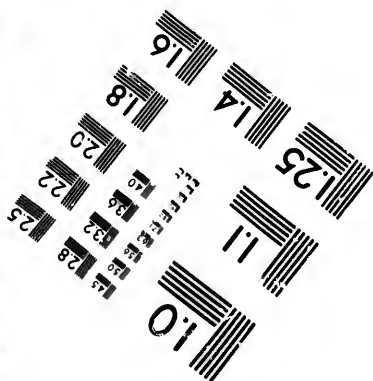
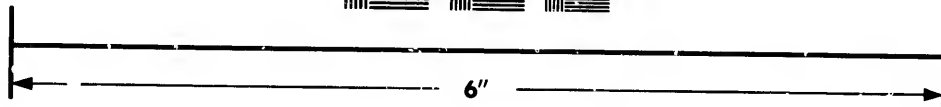
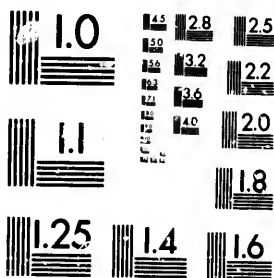


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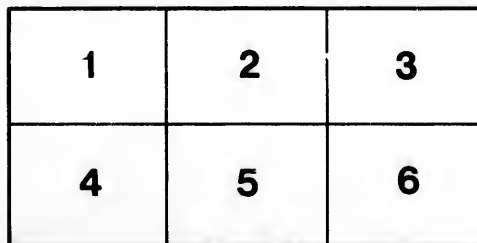
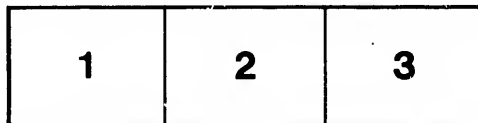
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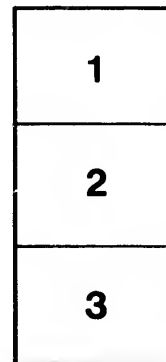
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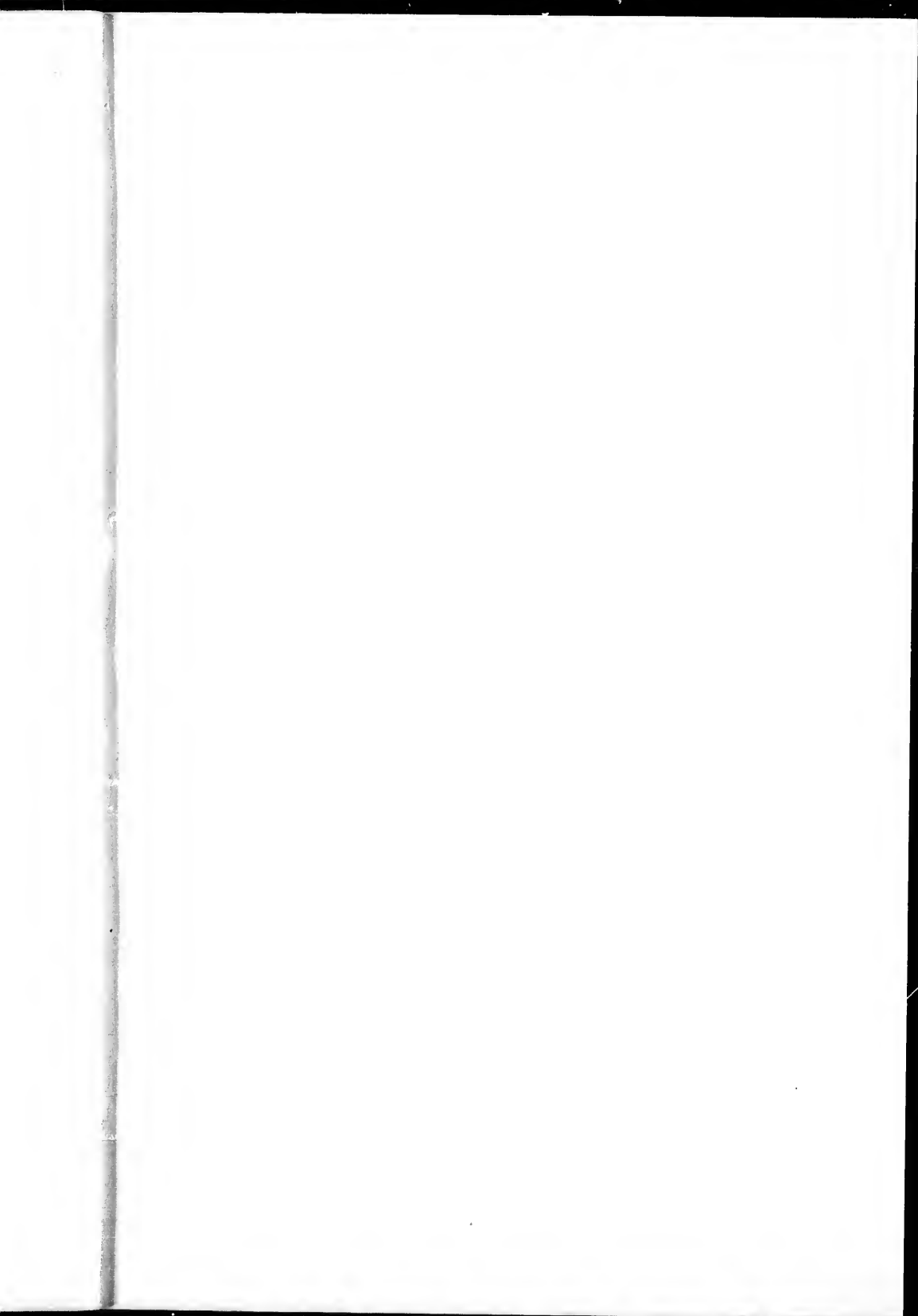
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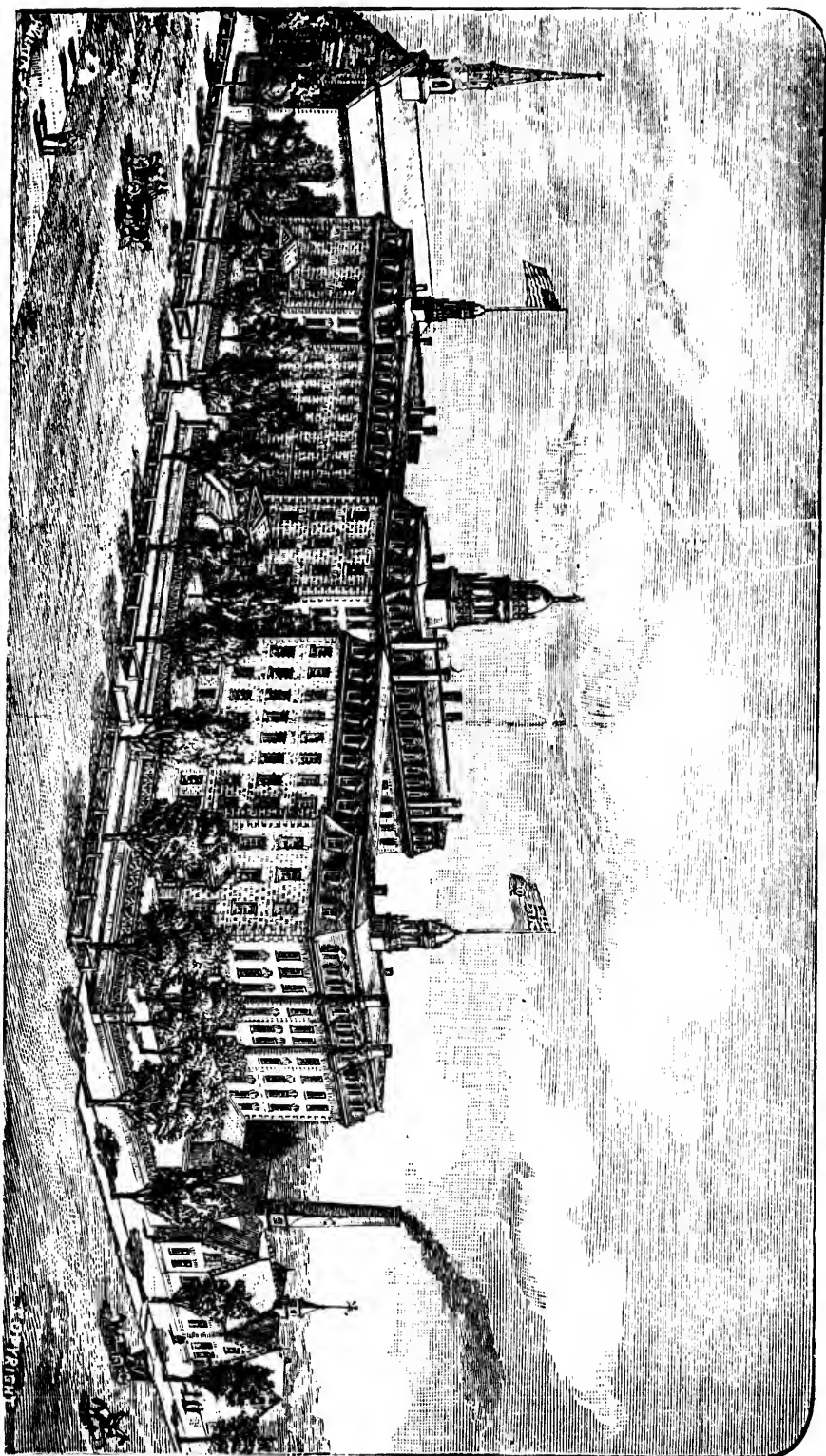
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TO THE

# CATHOLICS OF ONTARIO.

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A PLEA IN FAVOUR OF

## HIGHER EDUCATION.



IN number 307 of that famous publication, *The Spectator*, there is reproduced from the illustrious Athenian statesman Pericles, a very beautiful thought : " The loss which the commonwealth suffers by the destruction of its youth is like the loss which the year would suffer by the destruction of the spring." This striking sentiment is, we deem, very aptly applied by the writer to the subject of education. " The prejudice which the public sustains from a wrong education of children," says he, " is an evil of the same nature, as it, in a manner, starves posterity and defrauds our country of those persons who, with due care, might make an eminent figure in their respective posts of life." " The philosopher, the saint or the hero, the wise, the good, or the great man,"

says Addison, "very often lie hid and concealed in a plebeian, which a proper education might have disinterred and have brought to light. . . . . It is therefore an unspeakable blessing to be born in those parts of the world where wisdom and knowledge flourish."

During the century which is now far in the evening of its course, perhaps more than ever in past ages, the momentous question of education has drawn to its scrutiny a remarkable quota of public attention. Statesmen, as well as less prominent members of legislative bodies, have been called upon to give it their midnight meditations; distinguished clergymen of various denominations have championed its cause from many a renowned pulpit; the common people, that class to whom it is especially of vital interest, have often been required to manifest their sentiments in its regard. Even millionaires, urged by some more than usually philanthropic bent, have repeatedly opened their much cherished money-bags to aid the advance of knowledge. New theories of instruction have been again and again proposed, new plans have been lavishly drawn out, discussed to exhaustion, and many of them finally abandoned; new methods of procedure in training young minds have been resorted to, and a host of them found impracticable if not absurd.

The question of education is, then, a topic which, at the present day, demands the careful attention of every one who has at heart the most sacred interests of the human race. It must be said in truth, that the usefulness of a man's whole life, for himself and for the great family of which he is a member, depends upon his education. Aye, we must go further and assert that a man's eternity, those countless millions of ages which lie buried in the mystery of the future, will draw their felicity or their misery respectively from a true or a false education.

Canada is far from being behind in the onward march of mental culture. To become convinced of this one has only to visit our cities, our towns, our villages, and even our remote country districts. Almost everywhere can be found a school where children may receive such instruction as will fit them, at least in some measure, for the battle of life.

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As has again and again been shown by able writers, the Catholic Church during all ages and in all nations proved herself the zealous custodian of education. With that heavenly instinct which is her great inheritance, she is fully aware how dear to the heart of God are the innocent souls of youth. She knows well how important it is to gather from her extensive fields the tender young plants and to place them beneath the shelter of her conservatories before the uncertain temperature of a feverish world has had time to spoil their fairness. Every unprejudiced student of history acknowledges that the Catholic Church kept alive the bright light of knowledge when, but for her, the whole world would have slept in darkness ; and just as she was eminent for her scholars in the past, so is she now in the foremost rank of modern advancement. Her education is the right article ; not that sickly so-called education which consists merely in a parrot-like acquisition of names and dates, and figures, without those ennobling acquirements which spring from a proper development of the whole man. The Catholic Church imparts knowledge which is sanctified by the serene light of faith. In her system God is never lost sight of when studying the admirable works of His hands. As her children advance in science they are taught to advance also in love for the Lord of Science. Her system of higher education is especially excellent and is therefore destined to endure. Notwithstanding all the new-fortifying of the educational lines, in spite of

the craze for nineteenth century innovations, and in defiance of a feverish hungering after modern inventions in the great work of imparting knowledge, we see that, at least in the higher courses of study, the old curriculum, the curriculum of the Catholic Church, is still in vogue and still in honor. It can hardly be improved upon. The staid snowy heads that drew out its lines were wiser than those upstart, unsteady minds that seek its abolition. "Whatever educational theories may be," says the London *Times*, "educational practice is evidently in favor of the old curriculum, Latin, Greek, mathematics, and the elements of science." This statement, coming from the most distinguished of English newspapers, is a strong argument in favor of our Catholic colleges. The curriculum mentioned by the *Times* is the one our Catholic colleges have always patronized. They have always stood by it, and, in its results, it has stood by them. It has formed for the world some of the greatest scholars that the human race can boast of.

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But the system of advanced studies in many of our higher educational establishments is praiseworthy for another reason. By imparting to their students a good course of pure and sound philosophy, our universities enable their graduates to meet the great questions of the day with well balanced minds. In dealing with this advantage it may be well to quote a few words of the Hon. William Torrey Harris, United States Commissioner of Education. They are a crushing argument in favor of our Catholic colleges and universities. "The America of the future," says this distinguished authority, "must be fashioned by men of higher education, and the glory of higher education is that it makes Philosophy its leading discipline and gives an ethical bent to all its branches of study. Higher education must direct the student in history and psychology, in the understanding of deep national

principles and the aspirations which mould and govern men in their individual and social actions. The really educated man must be a philosopher, and is by that fact the spiritual monitor of the community of which he is a part." These words, coming as they do from a gentleman holding so responsible a position in the world of education, must be regarded as of no ordinary weight. They are words well pondered before being spoken ; they are words that show us what should be the "leading discipline" of higher education. They tell us that the noble faculties of man's soul must be properly developed and directed by a good course of correct philosophy. Now that philosophy which can thoroughly bring about those grand results the Hon. Mr. Harris has in view, is nowhere to be found save in our Catholic educational establishments.

There is, then, a great responsibility resting upon the conscience of every Catholic. Every one of us should do his utmost in the cause of true education. It is a work that is cherished by the noblest hopes of every good man ; it is a work that is, as we well know, doubly dear to the generous heart of Rome's venerable Pontiff. In many ways Catholic colleges and universities are ahead of all others ; still, from a material standpoint, they are often far behind. In this respect we Catholics have not at our command those advantages that fall to the lot of our wealthier fellow-citizens professing other religious beliefs. No big-hearted millionaires are pouring their thousands into the coffers of our poor colleges and schools. Our work for education is carried on amid the unpleasantness of a hand-to-mouth existence ; it is a hard pull against a rapid current ; it is a veritable struggle for life and honor, but it is a struggle that, from its very courage and success, is drawing the attention and the approval of all careful thinkers.

In this state of affairs can it be wondered at that some defects

are to be found in our institutions of higher learning, especially if examined from a material standpoint? It needs money to put up fine modern buildings well ventilated and properly fitted to meet the exigencies of modern comfort. It needs money to furnish students with first-class food and the necessary means of proper physical culture. It needs money to give professors the proper training in order to fit them for the great work of education. But, alas, it is just money that is most lacking. Even with our slender means, however, we cope successfully with the very best institutions in the land. What then, could we not accomplish, had we at our disposal only one-half the amount annually donated to non-Catholic Colleges.

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The great problem, therefore, to be solved, is something of this nature : HOW CAN OUR CATHOLIC INSTITUTIONS OF HIGHER EDUCATION BE IMPROVED? HOW CAN THEY BE PLACED ON AN EQUAL FOOTING WITH THEIR NON-CATHOLIC COMPETITORS? Is it not by an inviolable union in our own ranks, a sincere effort, a strong pull together? Let not division exist among us. Let us join hands and work as one for a common cause, a glorious cause, the cause of our young friends, the cause of those innocent souls so dear to our hearts, the lights of our firesides, the hope of our altars and of our legislative halls.

This work for better education is a universal work. It is a work that Catholics in every clime should undertake, further, and perfect. But the Catholics of Ontario have an especial need to battle unanimously for the betterment of higher education in their province. They are in the minority. They are not equal to their non-Catholic fellow citizens either in wealth or in influence. They cannot afford to let petty prejudices paralyze their efforts for so

noble an end. They must manifest some of that good will, to the possessors of which, at the Nativity of Christ, the angelic choirs proclaimed the peace of God. Is it by multiplying institutions of higher education that the glorious end in view can be attained? Is it number we require, or is it rather excellence? Here is where Catholics are sometimes at fault. Instead of bearing up steadily the load which, God knows, is heavy enough already, they seek to place new burdens upon their shoulders, and the result is a general sinking under the accumulated weight. One first-class Catholic University is certainly enough for each province of the Dominion. Catholics in this country cannot afford more, and if they do attempt to erect and sustain a greater number, the result will be, necessarily, an all-round inferiority. The grand object of Canadian Catholics, of clergy and laity alike, should be, therefore, to have one first-class institution of higher learning in each division of the Dominion; one upon which they can, with assurance, depend for as good an education as can be had in any other similar establishment in the world, one to which they will not be afraid to confide the spiritual and temporal welfare of their boys, one which will be a credit to the Catholic name and to the Catholic spirit throughout this land.

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Such was the idea our Holy Father, Pope Leo XIII, had in mind when, ten years ago, he raised the College of Ottawa to the dignity of a Catholic University. Indeed, as may be seen by reference to the Apostolic Brief of erection, the Holy Father especially designates Ottawa University as the centre of Catholic higher education especially for the Province of Ontario. Notwithstanding this fact, Ottawa University has been regarded as merely a diocesan institution. It has been left to depend, to a great extent, upon the neighboring Republic for its quota of students, as



if there were but a few boys in Ontario desirous and capable of high mental culture. Now we think this is unfair, first of all to the Catholic youth of Ontario, and secondly to the University itself. There are hundreds of Catholic young men in this province well capable of filling with honor the highest positions of trust in our country. The only thing to impede their promotion is the lack of a proper mental and moral training. On the other hand Ottawa University is not merely a diocesan institution ; in the far-seeing designs of Christ's Vicar it is, primarily, as we have said, an institution for the higher education of the Catholic young men of Ontario, irrespective of diocesan boundaries. That this fact may be clear to everyone whom it may concern, we desire to reproduce in full the Holy Father's sentiments regarding Ottawa University.

\* \*

## CANONICAL ERECTION OF THE UNIVERSITY OF OTTAWA.

LEO PP. XIII.

FOR THE PERPETUAL REMEMBRANCE OF THE EVENT.

As the Apostolic See has at all times watched with anxious care over the preservation of the integrity of faith and morals, so also, has it ever been solicitous that there should be at the disposal of Catholic youth, well appointed institutions for the study of sciences and fine arts, in which there might be acquired, in furtherance of the private and public good of human society, a thorough mental and moral education. Nor has it ever neglected, whenever such seemed to be desirable, to promote the dignity, stability and prosperity of such institutions by the support of its own authority and power.

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For these reasons it was most pleasing to Us to learn, that

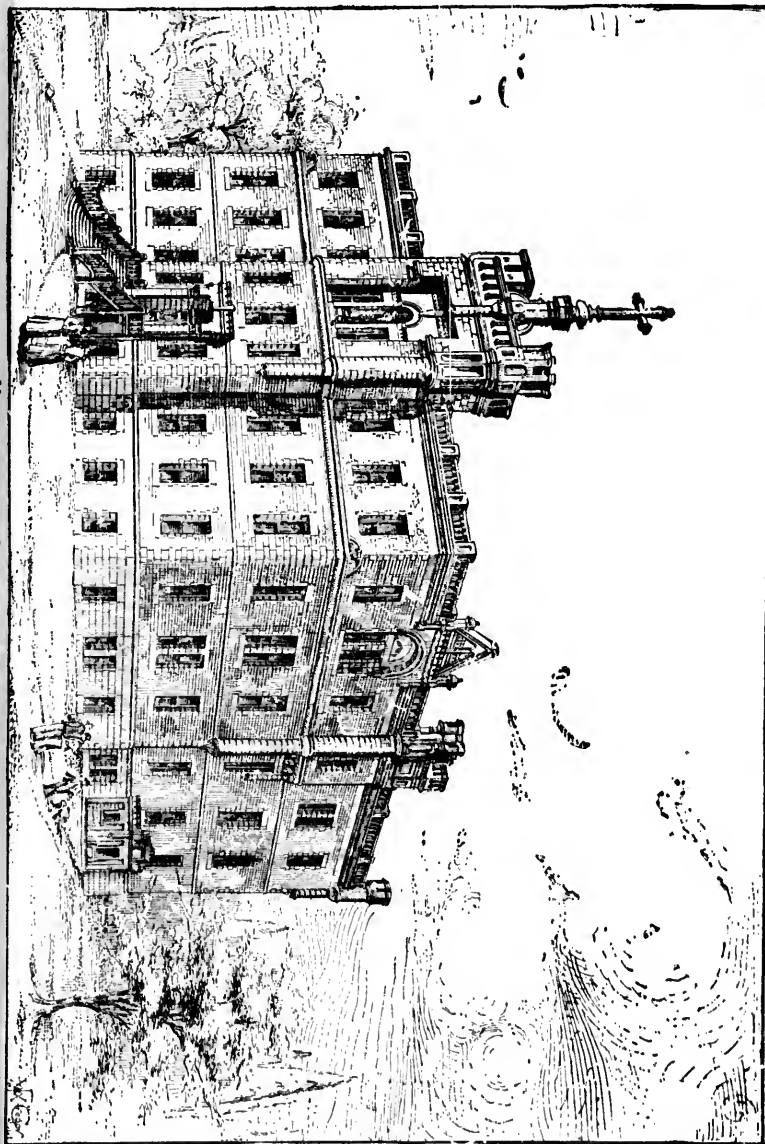
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there had been established, as early as the year of our Lord, 1848, in Ottawa, a renowned City in Canada, a College for the Education of Catholic youth, by Joseph Eugène Guigues of illustrious memory, a Priest of the Congregation of the Oblates of Mary Immaculate, who was appointed the first Bishop of Ottawa,—and that, in the course of time, the said College had auspiciously grown to ampler proportions, by new extensions made to the College buildings, as well as by the establishment of a library, and the addition of museums and of all means and appliances for the imparting of a complete and thorough education, and furthermore, by the ever-increasing number of its students whom the fame and high standing of the institution had attracted even from distant localities, so that in the year 1866, the same College was judged worthy, by the highest legislative assembly in Canada, to receive the well deserved legal title of a civil University, and to be vested with all the rights and privileges which the other civil Universities enjoy through the authority of the civil power.

\* \*

In consequence of the eminent success and prosperity of the College of Ottawa, there was submitted to the Apostolic See, in the year 1888, a request on the part of the Superior of the Congregation of the Oblates of Mary Immaculate and of the learned members of the Faculty of the College, and also a letter on the part of the Archbishop of Ottawa, earnestly beseeching Us, that the said College of Ottawa, which was deserving of such high commendation, be exalted, in accordance with the custom and established usage of the Apostolic See, to the dignity and rights of a Catholic University.

\* \*

To these entreaties We have willingly accorded a favorable consideration, for we know what advantages for the pursuit of the

most advanced studies this great College has, established in that most distinguished City of Ottawa, which, besides being the seat of the civil government, has been elevated to the honor of an Archbishopial See, and which by its central position amidst the cities of Canada possesses easy communication with every part of the country, and which, moreover, receives additional splendor from the presence of those distinguished men who preside over the Supreme Councils of the land, and conduct the administration of public affairs. 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 upon 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 to promote to the professorship of Ottawa College the prominent disciples of their Congregation,—of whom several have been honored with the Doctorate at the Gregorian College of the Society of Jesus in this august City, and, at the same time, to watch that philosophy and theology should be taught in accordance with the doctrines of St. Thomas Aquinas. These things being so, We can understand how many illustrious scholars, formed by the learned professors of the College of Ottawa, have gained for their teachers wide esteem and honor.

\* \* \*

We, therefore, after due consideration of these facts, and willingly consenting to the common entreaties of our Venerable Brother, Joseph Thomas Duhamel, Archbishop of Ottawa, and of the Superior and members of the Congregation of the Oblates of Mary Immaculate and of other eminent citizens of Ottawa, for the

greater glory of God and the promotion of the Catholic religion, and for the honor and good of Canada, by these Letters do elevate by canonical decree the College of Ottawa,—established for the education of Catholic youth by the Congregation of the Oblates of Mary Immaculate, whose administration and instruction is conducted by the Priests of the same Congregation under the authority of this Holy See, and of the Archbishop of Ottawa—to the rank of a Catholic University, and we bestow upon the said University the right of conferring the Doctorate and the other academical degrees in every branch of Science, in accordance with the established regulations and laws of Universities.

\* \* \*

Since it is, furthermore, of the greatest importance to the honour and prosperity of the University that it should be prudently provided with good and wise laws by which it may be advantageously guided in its administration, We will and ordain that the statutes and laws of the same University be submitted, as soon as possible, to the Apostolic See, in order that they may receive, after mature deliberation, the sanction of its authority. It is, moreover, Our will that our Venerable Brother the Archbishop of Ottawa, and those who will after him occupy the Archiepiscopal chair, shall hold the office of Apostolic Chancellor in the same University, and that the Archbishop himself and his successors, and also the other Bishops of the Province of Ottawa and of Toronto,\* who will affiliate their Seminaries and Colleges and other similar institutions with the aforesaid University, do watch over the preservation of a correct and sound doctrine in the same.

\* \* \*

Finally, We give to the said University the power to consider in the number of its students, after the manner of the University

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\* At this time of the signing of the Papal Brief, the Province of Toronto comprised the Dioceses which now form the Province of Kingston.

of Quebec, those who are educated in the Seminaries, Colleges, and other institutions of the ecclesiastical provinces of Ottawa and Toronto only, and to accord to them the same favors as to the other students of the University of Ottawa.

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Such is Our will and decision, and We therefore decree that these Our Letters shall always be and remain firm, valid and effective, and shall receive and retain their full and complete efficacy, and shall in all things and under all circumstances be interpreted in favor of those whom they may concern, and in whatever manner it shall concern them, and that it shall be incumbent on all ordinary and delegated judges and also on the Auditors of the Apostolic Palace, and the Nuncios of the Apostolic See and the Cardinals of the Holy Roman Church, even Legates *a Latere*, to render their judgments and definitions in accordance with these decisions, withdrawing from every one of them, all power and authority of judging otherwise, and that it shall be null and void if any one, on whatever authority, knowingly or unknowingly, should happen to act in opposition to this, Our decree. Notwithstanding all decisions to the contrary that deserve special and individual mention or derogation.

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Given at St. Peter's in Rome, under the Seal of the Fisherman, on the 5th of February, 1889, in the eleventh year of Our Pontificate.

{ L+S }

For His Eminence Cardinal LEDOCHOWSKI,  
T. FAUSTI,  
Substitute.

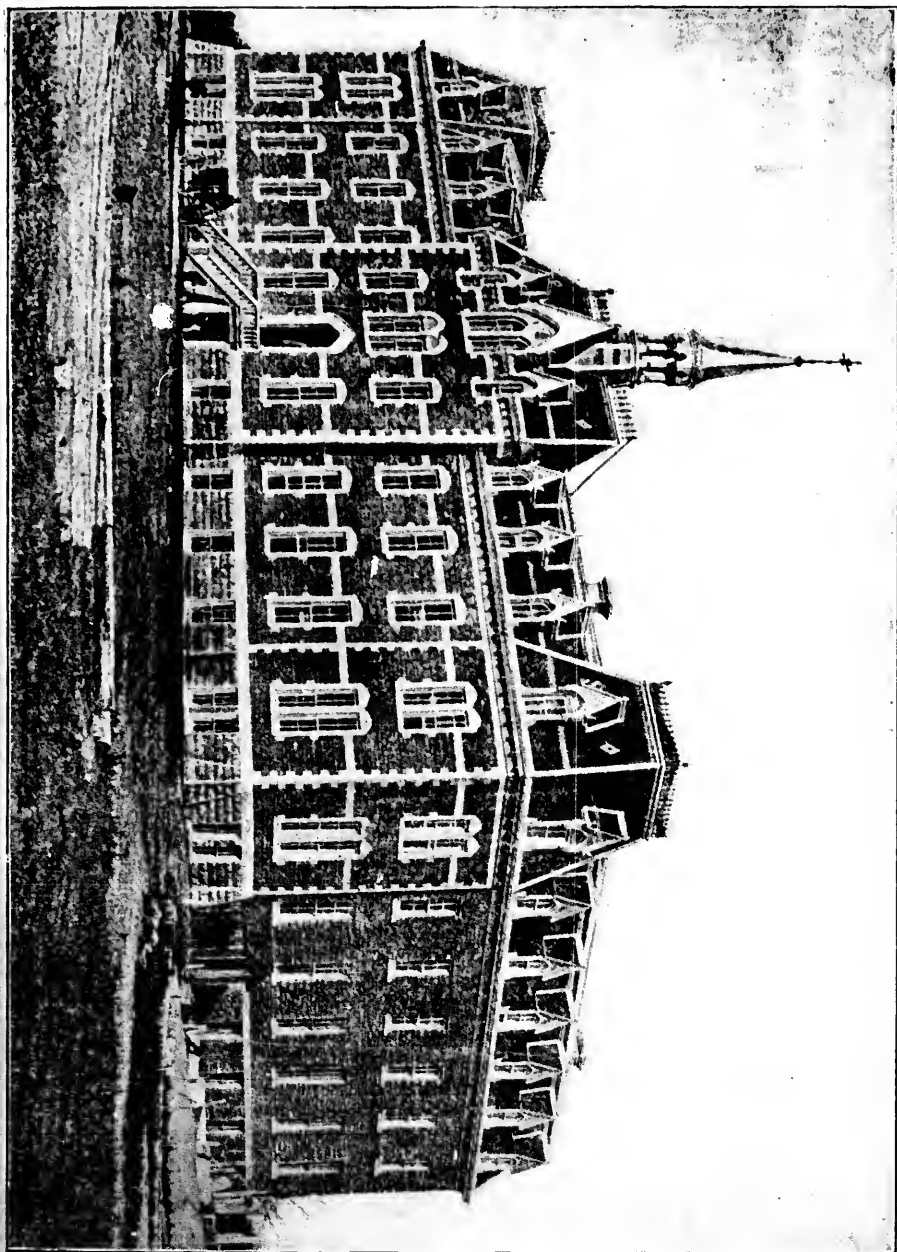
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It is then, evidently the wish of the Sovereign Pontiff that the Catholics of Ontario should manifest their interest in the affair of advanced education by consulting in every way, to the best of their power, the interests of Ottawa University. Let them weigh well the following words from the Apostolic brief given above: "It is, moreover, Our will that Our Venerable Brother, the Archbishop of Ottawa, and those who will after him occupy the Archiepiscopal Chair, shall hold the office of Apostolic Chancellor in the same University, and that the Archbishop himself and his successors, and also the other Bishops of the Province of Ottawa and of Toronto, who will affiliate their seminaries, colleges and other similar institutions with the aforesaid University, do watch over the preservation of a correct and sound doctrine in the same."

"Finally we give to the said University the power to consider in the number of its students, after the manner of the University of Quebec, those who are educated in the seminaries, colleges and other institutions of the ecclesiastical Provinces of Ottawa and Toronto only, and to accord to them the same favours as to the other students of the University of Ottawa."

From these words of Leo XIII, it is easily seen that Ottawa University is intended for the Province of Ontario, in the same sense as Laval University is meant for the Province of Quebec. It is likewise clear that the Catholic Hierarchy of Ontario have a right to take an active part in "the preservation of a correct and sound doctrine in the same." Moreover, as may also be seen from the above Brief, the Sovereign Pontiff ordained "that the statutes and laws of the same University should be submitted as soon as possible to the Apostolic See, in order that they might receive, after mature deliberation, the sanction of its authority." This ordinance of the Holy Father was duly complied with. The laws and statutes of Ottawa University received, by Apostolic Letters,

dated on the 12th day of June, 1891, the solemn sanction of the highest ecclesiastical authority on earth.

Holding third place amongst these statutes and laws is found the following article, to which we call especial attention : "As is commanded in the Apostolic Letters of the Sovereign Pontiff, Leo XIII, gloriously reigning, dated on the fifteenth day of March, 1889, the guardians, patrons, and guides of the University shall be, first of all, the Archbishop of Ottawa, as Apostolic Chancellor, then the other Bishops of the Ecclesiastical Province bearing the same name, and, finally, the Bishops of Ontario, who will affiliate their own seminaries, colleges, or other similar institutions, with the said University. It will be the duty of all these to see that right and sound doctrine is taught in the University."

The fifth article provides that : "Under the vigilance of the Apostolic Chancellor, and of the above mentioned Bishops, (as decreed in article three) and under the authority of a Superior General, (as laid down in article four), a Rector, together with his assistants, a Council of Administration and an Academic Senate, will rule the University." These two articles, approved as they are by the Holy See, sufficiently show that Ottawa University is not merely a diocesan institution. Indeed, students from all parts of Canada and the States are ever welcome in its class-rooms. All, whencesoever they come, will have extended to them the same privileges. Still, in the face of such testimony, as given above, it cannot be denied that Ottawa University is, first of all, and by Apostolic authority, the centre of Catholic education in the Province of Ontario. It is then a duty, incumbent on the Catholics, whether clerical or lay, of Ontario, to further in every way its advancement.

But how can this advancement be attained ? How can this accomplishment of our cherished hopes be arrived at ? Is it not by

the unanimous and loyal support from the Catholic clergy and laity of Ontario? If Ontario Catholics really wish to have Ottawa University in conformity to their ideal and ours why not give it such liberal help as will soon enable it to take the foremost place amongst educational powers?

In the past, Ottawa University has been very little favored in a material way. No government aid has ever been offered to it. No Canadian Rockefeller has, as yet, extended the jewelled hand of liberality in its behalf; while influential members of the Catholic body have, in certain instances, withheld that assistance which would have made them none the poorer, but which would have substantially proved their interest in the great work of Catholic education. Had Ottawa University received that unanimous uncalculating support, which is its due, that generous support called for, at least implicitly, in the Apostolic Brief of its erection, it would now, seen even from a material standpoint, hold on this great continent, a foremost place amongst institutions of advanced learning.

As has already been stated, the Rt. Rev. Archbishops and Bishops of Ontario have a right to oversee the work done in Ottawa University. Surely, since it has such a distinguished body of learned and holy men watching over its teaching and its methods, there is no danger for the future of Ottawa University. With the Rt. Rev. Archbishops and Bishops, and the reverend clergy of this province, taking an active part in its improvement, our institution is destined soon to become an educational centre that will be a real credit to the Catholics, not only of Ontario, but also of all Canada.

The Rev. Fathers (Oblates of Mary Immaculate) in charge of Ottawa University, are determined to do all in their power to place it in touch with modern progress. They are resolved to make it

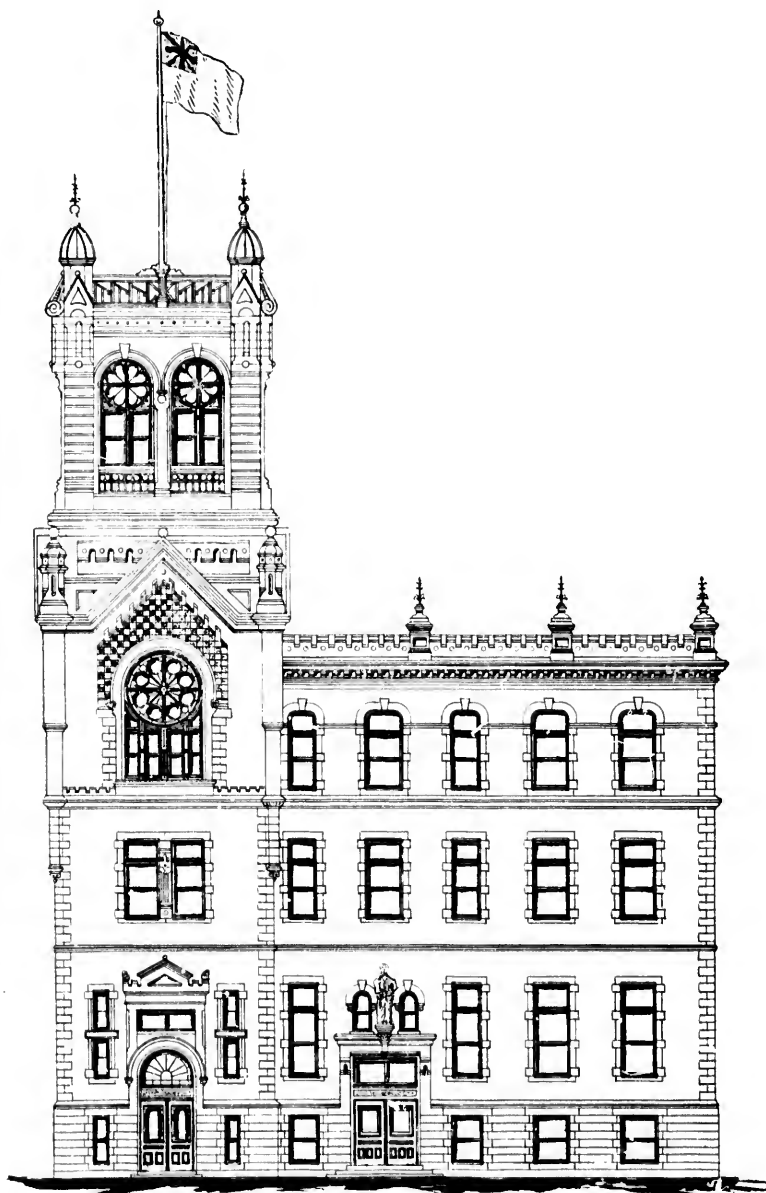
a first-class educational establishment. About forty-five members of the Oblate Order devote their daily, and often their nightly, toil to its moral, intellectual and material welfare. Its professors are, as is well known, not working for any material remuneration. The only object they have at heart is the proper education of the young men committed to their charge. If that work succeed well, if these young men be well prepared, both morally and intellectually, to take a noble part in the great struggle of life, then the professors consider themselves sufficiently remunerated for their hours of patient toil.

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That the course of studies at Ottawa University has been, and still is, a sound, solid one, few deny. In this respect it has not been surpassed by any similar institution in the country. Students that come here from other colleges, whether of Canada or of the States, freely acknowledge the supremacy of Ottawa University in this respect. The Rev. Fathers in charge are bent on making the future surpass the years gone by, as far as a high standard of studies is concerned. In order to meet the exigencies of this age, when science is a very great consideration amongst truly educated men, the faculty of Ottawa University has decided to erect immediately a large structure to be called the "Scientific Building." This edifice, which will be fitted out with all modern conveniences, is intended at least to equal anything of its kind in the Dominion. The first floor will be devoted to a valuable Museum of Natural History, which has been lately acquired by the University. This museum contains what is perhaps one of the most noteworthy collections of zoological, ornithological, and ethnological specimens to be found in Canada. The second floor will be allotted to the requirements of a physical laboratory, and the third floor will be exclusively set aside for chemical studies. Great sacrifices have been made in order to undertake this addition to the

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University buildings; still, if the work be greeted with the staunch approval of the Ontario Catholics, and we are confident of such an encouragement, then the faculty will consider themselves well repaid.

While, even from a material point of view, Ottawa University is on the way to success, it is also progressing as to the number and quality of its students. During the present year there are nearly five hundred boys and young men following its various courses.

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But enough of this figuring and calculating and speculating; let us take a look at Ottawa University from another standpoint. Of what avail would be a strong course of studies, of what account would be material prosperity, of what use would be a large number of students, were a proper moral and religious training neglected? Certainly instruction carried on under such circumstances could not be honored with the sacred name of education. All true Catholics are well aware that the skillful forming of a young heart is the grandest duty of true education; a whole life's happiness, a whole eternity's felicity is, as we have already signified, held wavering in its balance. "Schools," says Edward Everett Hale, "are not for the mere purpose of instruction, they are for education, and there is no real education that is not moral education." Those in charge of Ottawa University have always considered, and will always consider, a proper moral training as of paramount importance; in their idea it is a work to which every other must yield. This fact is evidenced by a grand spirit of piety and a religious fidelity to man's noblest duties as found in their institution; a piety and fidelity that can be surpassed nowhere, and is in few places equalled. The heart of a good man would be filled with joy to see so earnest a gathering of young men, all vieing with one another in approaching so often and so



fervently the life-giving sacraments of God's church. Yes ! there is real piety, there is true fidelity amongst the students of Ottawa University; there is an unmistakable manifestation of the grand old faith ; *there is a heroism which should call a blush of shame to the cheek of the father or of the son who would, for a moment think of patronizing a non-Catholic University.* No parent need be afraid of entrusting his or her son to the charge of Ottawa University. No boy can pass through that institution without being beckoned onward to noble aspirations and to noble deeds by the example of those around him. No boy can live for a length of time within its walls without being, in some degree sanctified by a continual contact with the holiest associations.

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In addition to the advantages already mentioned, Ottawa University is particularly favored by its location in the Capital city of the Dominion. If Ottawa is the centre of Canada's political life, why should it not likewise be the centre of her educational efforts? Why should it not be especially an educational centre for the Province of Ontario? This suggestion was very happily made by the Sovereign Pontiff himself in the Apostolic Brief quoted above. Owing to the advantage of residence in the Capital, both students and professors of the University have access to the immense library and reading rooms of the House of Commons, so that no question need be passed over in the class-room without their consulting the best authorities that have given it consideration. Professors and students may likewise enjoy the privilege of attendance at parliamentary debates, especially when some question of importance is under discussion.

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In view of the considerations set forward in this pamphlet, we call upon the Catholic people of Ontario to make a united

effort for the prosperity of Ottawa University. It is, as we have shown, the Pope's desire that this institution should be the centre of Catholic Education in our province. Let us be all of the same mind about the matter, and, in the end, we shall be the gainers. *Union is always strength, and union blessed by Apostolic approval is doubly strong.*

*The Rector and Faculty  
of the  
Catholic University of Ottawa.*



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## A Canadian Catholic University.



(The Sacred Heart Review, Boston, Mass., Dec 19, 1896.)

In the Capital of the Canadian Dominion there stands a Catholic university which, because of the excellence of its course of studies, has for many years past attracted a large number of Catholic youth to its classic halls. This institution is the University of Ottawa, which is the outgrowth of the college that Rt. Rev. Joseph Eugene Guigues, who was consecrated the first bishop of Bytown, Ont., in July 1848, founded at his episcopal city in the first month of his administration. This college, which counted among its first students the present archbishop of Ottawa, the bishop of Alexandria and several other men now prominent in Dominion circles, was incorporated in May, 1849, and from 1852 to 1868 it received a small money grant from the Government conditionally on reporting to each parliamentary session its condition. In 1853 it was moved to the building which is now occupied by the Separate Schools in Ottawa—Bytown became Ottawa in 1854—and two years later the need of more room caused the erection of the first of the present handsome group of the university's buildings. It was not till 1861 that the name was changed to the College of Ottawa, and five years later it was by parliamentary act erected into a university. Finally, by an apostolic brief dated February 5, 1889, Leo XIII. erected the Ottawa institution to the rank of a Catholic university. In the meantime the buildings of the university had been enlarged and increased in number, until to-day they form a notable group of imposing edifices,

supplied with the latest and best equipments, and occupying an entire block in the capital city of the Dominion.

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As now constituted the University of Ottawa has powers to confer degrees in theology, philosophy, law, medicine, arts, music, science and civil engineering, and these studies constitute its several departments, which embrace six different courses. The theological course covers four years, during which the Ottawa divinity student is taught all the branches of ecclesiastical science, moral and dogmatic theology, sacred Scripture, canon law, ecclesiastical history and sacred eloquence; and may at the end of his second year compete for the degree of bachelor of divinity, go up for his licentiate the following year and stand for his doctor's degree at the completion of his course. The course of philosophy is of two years' duration, in the first of which intellectual philosophy, political economy, mechanics, physics, and mathematics engage the student's attention, while in his second year he continues several of his previous studies, in higher grades, and becomes acquainted with the history of ancient and modern, scholastic and contemporaneous philosophy, besides listening, in both years, to frequent lectures on philosophical and literary subjects. For degrees special examinations must be passed, and a percentage of at least eighty per cent is required to win the competitor a degree. Law students, at the completion of their course, may compete for the degree of bachelor of laws. The degree of LL. D. is conferred *honoris causa* only, and it must be authorized by a resolution of the university senate passed at a regular meeting of that body by a majority vote of all its members. The scientific course is completed in three years, and includes the study of practical chemistry, quantitative and qualitative analysis, mineralogy and physics. There is a civil engineering course of two years' length,

embracing the study of mathematics, practical surveying, drawing, physics, chemistry and mineralogy; and a commercial course in which bookkeeping is studied for two years; and during the last year the students attend a business class, in which they acquire a practical knowledge of banking, and all other commercial requirements.

The Arts course at Ottawa, as in other institutions of higher learning, covers four years, and there is a preparatory course of three years, during which youngsters are fitted for matriculation in the course of arts. In this course the freshman, to use the term applied hereto a first-year University student, studies, in Greek, the grammar and the principles of prose composition, with Arnold for his text-book; and reads portions of Demosthenes, Homer, Euripides and St. Gregory, being also exercised in translations from English into Greek. In Latin he studies prose and poetic composition, translates from Livy, Cicero, Virgil, Horace and the Fathers of the Church and renders English into Latin. He also listens to lectures on the history of Latin literature. His English studies embrace the principles and practice of essays, the history of English literature from the Saxon period down to 1473, rhetoric, versification and poetry, with critical examinations of some of the works of Shakespeare, Pope, Macaulay, and Newman, and elocutionary exercises. In French, he reads from Hardouin, Joinville, Froissart, Montaigne, Bossuet, Corneille, Racine, LaBruyère and other classical authors, recites and explains selections from the best prose and poetic writers of the sixteenth and subsequent centuries, writes French compositions, with literary analysis, and listens to conferences on the history of French literature down to the death of Henry IV. His historical studies comprise modern and contemporaneous history, together with the history of the United States, and he also gives attention to physical geography, al-

gebra as far as the theory of equations, solid geometry, plane trigonometry, mineralogy and analytical chemistry.

In his sophomore year the Ottawa collegian adds to his previous Greek authors Sophocles, Aristophanes and St. Basil, continuing meanwhile his readings from Demosthenes and his exercises in Greek composition. He also listens to lectures on the history of Greek literature. In Latin his authors are Cicero, Pliny, Horace, Juvenal, Lucian and the Fathers. In English his study of English literature takes him down to his own day, and he analyzes famous orations, writes original discourses and continues his critical studies of the masterpieces of English prose and poetic writers. His studies of French literature lead him forward from the time of Louis XIII., and he pushes in advance in his translations from French authors, as well as in his practice of speaking and writing French. His historical course consists of forty-five lectures on the philosophy of history, and he also devotes considerable time to higher geographical, mathematical and natural historical studies. In his junior year he begins the study of intellectual philosophy, taking up logic, dialectics and criticism, ontology-cosmology and psychology, and reading some of the philosophical works of Cicero, Plato and Timæus. He also studies political economy, listens to lectures wherein are reviewed the religious, philosophical and literary characteristics of English, French, German and American contemporary writers, and takes up the study of mechanics and physics, while advancing in mathematics to the intricacies of integral and differential calculus. In his senior year his philosophical studies embrace natural theology, ethics and natural rights, with Cicero and Aristotle, and he listens to lectures on the history of various philosophical systems. In English he makes a comparative examination of the great epics, hears the principles of ethics explained, in physics he gives his time to the study of optics,

magnetism and electricity, and in mathematics descriptive and physical astronomy monopolize his attention. This university also offers three courses in music, to wit, vocal music, plain chant and harmony ; and there is, moreover, an admirable scientific course covering three years for students who wish to follow it.

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That this splendid Canadian Catholic university and the noble opportunities which it offers are appreciated by Catholic parents and students is made plain from an examination of the catalogue of students who attended its several courses during the last scholastic year. Its theological school, in that year, had eighty-two students, a good number of these being scholastics of the Oblate Order, which justly celebrated society has had charge of the university from its outset ; and upwards of four hundred and fifty students in its other department. These students come from a great number of different localities, the Canadian Dominion naturally furnishing the most of them. Others hail from the eastern States, Massachusetts furnishing a notable quota, and New York, Pennsylvania, the Canadian Northwest, the District of Columbia, Prince Edward Island, Mexico, France and Germany being also represented. The chancellor of the university is Archbishop Duhamel of Ottawa ; its administrative council consists of Very Rev. H. A. Constantineau O. M. I., D. D., the rector of the university, and five other prominent priests of the same order, and in its several faculties, all of which are strong in numbers, are found the names of men who have won high eminence and distinction in their various professions. The discipline and regulations of this university are practically identical with those which obtain at all Catholic institutions of higher learning, and its excellent character cannot, perhaps, be better expressed than in the words which Leo XIII. employed ten years ago, when that illustrious Pontiff declared that he willingly

granted its faculty's petition for its erection to the dignity and rights of a Catholic university because "we know what advantages for the pursuit of the most advanced studies this great college has established in that most distinguished city of Ottawa, which, besides being the seat of civil government, has been elevated to the honor of an archiepiscopal see, and which by its central position amidst the cities of Canada, possesses easy communication with every part of the country, and which, moreover, receives additional splendor from the presence of those distinguished men who preside over the supreme councils of the land and conduct the administration of public affairs. 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 upon 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 to promote to the professorships of Ottawa College the prominent disciples of their congregation,—of whom several have been honored with the doctorate at the Gregorian College of the Society of Jesus in this august city,—and at the same time to watch that philosophy and theology should be taught in accordance with the doctrines of St. Thomas Aquinas. These things being so, we can understand how many illustrious scholars, formed by the learned professors of the College of Ottawa, have gained for their teachers wide esteem and honor." Finally, it may be mentioned that from this Canadian university emanates the *University Review*, which replaces the "*Owl*," a monthly publication that began in 1888, and is now admittedly one of the best of all our Catholic college monthlies.

N. B.—For any further information regarding the University, application may be made to the Secretary, Rev. Wm. J. Murphy, O. M. I., M. A.



