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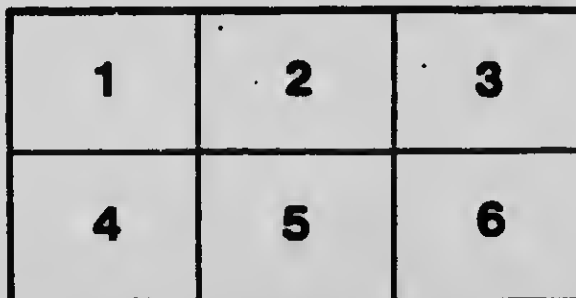
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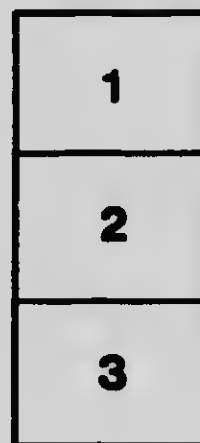
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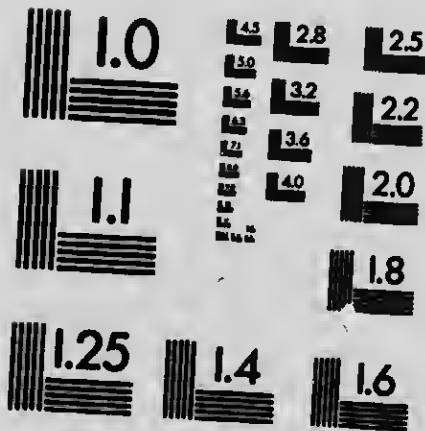
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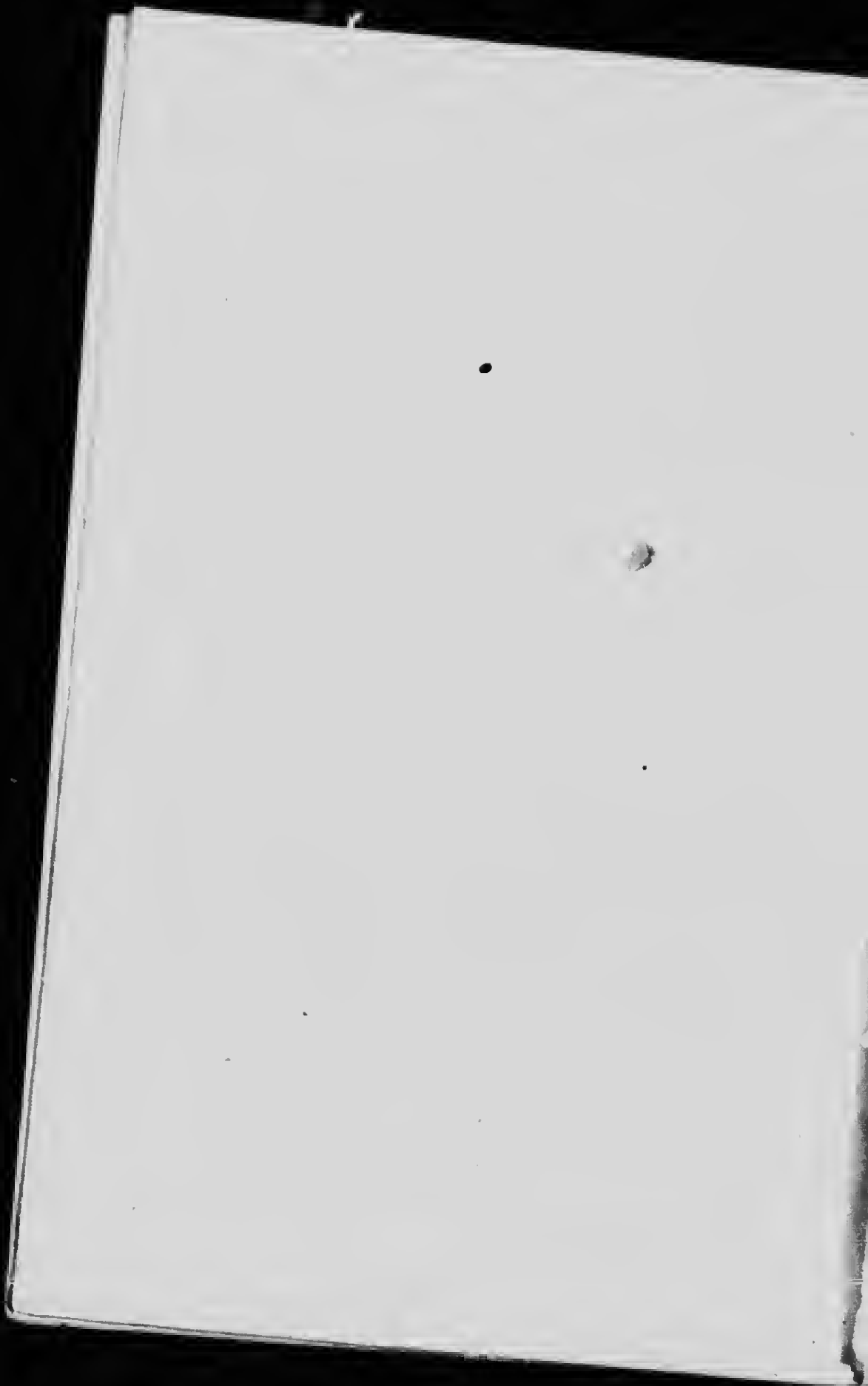
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## INTRODUCTION.

From its nature and purpose this brochure is designed to be one of fact,—nothing less and nothing more. The statements made in its pages are based on the authority of Rev'd. J. E. Emery, O. M. I., D. D., Ex-Rector of The University of Ottawa. Through Dr. Emery, the principal documents forming the material part of the publication were obtained, and with his occasional assistance, the explanatory text was prepared by a Member of the University Staff who shared his hopes and disappointments with regard to Higher Education for the English-speaking Catholics of Canada. The collaboration of these fellow-workers is a guarantee that every care has been taken to make the narrative a plain recital of facts. If the latter do not speak trumpet-tongued without addition or embellishment, then it would be idle to attempt to add to their force.





## Higher Education in Canada.

What it means to English-speaking Catholics; Why they have been deprived of it; How they may obtain it.

"He who sits in the midst of error, and will not speak is a fool or a coward." Impelled by a desire to avoid the reproach contained in these words of the Philosopher, no less than by a sense of duty to the sacred cause of Catholic Education, we make this appeal to the English-speaking Catholics of Canada. Our past records will, we dare hope, acquit us in the eyes of fair-minded people, of any intention to excite race prejudice or local jealousies, and at the same time ensure the acceptance of our statements in preference to those that may emanate from either of these sources by way of defence of the methods that we feel bound in conscience to expose.

In the following pages it is our intention, first to set forth the need of an English-speaking Catholic University in Canada; Secondly, to show the efforts made to found and conduct such a University in Ottawa; Thirdly, to show how and by whom, these efforts were thwarted; and Fourthly, to suggest the remedies that seem to us appropriate at this juncture. It is our further intention not to make any statement that is not supported by documentary evidence. If our facts be assailed, then we may reasonably ask our opponents to produce their written proofs, or otherwise that their unsupported statements be rejected by that great tribunal of enlightened public opinion to which we submit our case.

### EDUCATIONAL CRISIS.

A sufficient reason for the appearance of this appeal at the present time is the existing crisis in our educational development, concerning which the "Antigonish Casket" says editorially in its issue of November 30th, 1905:—

"English-speaking Catholics find themselves prohibited from using the non-Catholic Universities, and the Catholic colleges they have are doing no more than high school work. This it is that gives point to the proposal of Principal Brick of Regiopolis College, Kingston, that the policy of affiliating Catholic Colleges with non-Catholic Universities should be adopted throughout the country. For our part we like the proposition in Canada no better than we like it in Ireland. . . . It seems to us that the hour has arrived when something better may be done."

We are one with the "Casket" in rejecting the doctrine

of despair. 'Tis true, the University of Ottawa, the only one available hitherto for the centralization of the educational units of the English-speaking Catholics of Canada, has been commandeered by an aggressive movement of race propaganda. But no *laissez faire* policy on the part of English-speaking Catholics can be justified, when vital Catholic interests are at stake. The problem is by no means settled, nor will it be, until misunderstandings vanish and justice is done to the English-speaking Catholic minority. In the solution of a problem so actual today, the power of public opinion, once aroused and instructed, will play an effective part towards securing the co-operation of all elements, lay and ecclesiastical. This co-operation will be brought about only by an exact realization of our grievances and of the immediate need of action. "Who would be free, themselves must strike the blow."

#### EDUCATION INDISPENSABLE.

What then is the higher education in question? It means the development of the noblest gifts of the Creator, the understanding of our aims and problems, the appreciation of our faith, the edification of our neighbors,—all that makes for higher life and better citizenship. Higher education is the symmetrical perfecting of this training which is a priceless boon for any people, more especially for a people like ours whose intellectual hunger has been whetted by centuries of privation.

'Tis an established law of our democratic conditions that success and influence depend to a large extent on education. In the struggle for competency and preferment, especially in the professional arena, and where specialized requirements are indispensable, the trained mind wins. The spirit of the age inspires a struggle for culture from which our Catholic youth cannot afford to stand aloof.

The Church, however, insists that this necessary training be imparted in a religious atmosphere, which should pervade every stage of the educational process from kindergarten to university. With us this has been fairly secured for our primary schools wherever they have been conducted in harmony with the Separate-School system. But what of the graduates of these schools? "They, too, ask for bread." What have we to offer them? Stones, in the shape of an alternative either to stay at home and vegetate, or to risk their faith in purely secular institutions. To stay at home means ignorance and the exertion of an influence in public life meagre in proportion to our numbers. The other alternative is worse, for although in

the halls of Non-Catholic institutions governed by a secular system, are to be found the facilities for further intellectual advancement, they are facilities dangerous to faith and morals. It has been well said that :

#### CATHOLIC SURROUNDINGS REQUISITE.

"To place our children under non-Catholic teachers and to surround them with non-Catholic influences at an age when they are just beginning to think for themselves and to form their first ideas of the great questions of life and things through the medium of history and literature, cannot do otherwise than operate to the detriment of their intellectual and spiritual welfare."

Is it any wonder then, in view of our deficiencies in advanced Catholic education, that many of our young people leave us?

Our need then is a system of higher education that will lead our young men from the primary school through the College to the University, a system, which indeed may be modelled on lines similar to those of the educational system in Ontario, and in harmony with it, but a system Catholic in tone and administration. It should be an institution fully prepared to impart worldly knowledge, giving courses in the different branches of Arts and Science, Law and Medicine, equal to those of the State Universities, with its standard of efficiency recognized, and the sympathy and support of the English-speaking Catholics of Canada behind it. As a Catholic system, it should rise superior in its courses of Philosophy and Theology, a bulwark for religion, pointing out nobler and higher ends, and guarding against errors inherent in the methods of non-Catholic investigators. It should be for us a focus of intellectual activity, a rallying point for the English-speaking Catholic idea, the base of concerted action in everything of peculiar interest to ourselves, a harmonizing influence, the cradle of a representative literature—in a word the counterpart, for the English-speaking Catholics, of that Laval which has been and is so intimately bound up with the destinies of the French-Canadian people.

#### COMPLETE UNIVERSITY DEMANDED.

The recognition of this need is not of recent date. It prompted the movement which in 1889 secured for the City of Ottawa the elevation of its Catholic College to the rank of a Catholic University duly approved by the Holy See.

The reasons of the choice of Ottawa are evident to

anyone acquainted with the geographical distribution of the English-speaking element in Canada. These reasons are admirably outlined in a petition framed for presentation to Rome, by the Reverend Fathers of the College of Ottawa when, in 1889, steps were taken to obtain a Charter from Rome. The numerous and weighty reasons that in their opinion make manifest, not only the utility but the necessity of the creation of a Catholic University at Ottawa, are set forth in full. After alluding to the situation of the Capital in the Province of Ontario, midway between the eastern and the western Provinces, in a region easy of access by water and by rail, and near the northern boundary of the U. S., the petition proceeds as follows:

#### OTTAWA COLLEGE PETITIONS.

"Now since none of the provinces or neighboring states of the U. S. possesses a Catholic University, nor will they for many years to come, on account of the paucity and poverty of the Catholic population; since moreover all the other cities would be too remote or too difficult of access, it is very desirable that such an institution be founded at Ottawa. *For lacking a Catholic institution of liberal arts of this kind, Catholic youth either remain in their ignorance, unfit for all public office, and thus of no value either to their religion or to their country, or they turn to Protestant universities, and absorb from them doctrine and morals opposed to the Catholic standard. This sad state of affairs it has been impossible up to the present (1889) efficaciously to remedy.*"

"There is in the whole broad Canadian Dominion one Catholic University (Laval), and this for many reasons is not frequented by the youth of the English-speaking provinces. It is French, frequented almost exclusively by French-Canadians, and placed in a French environment, while the majority in the provinces outside of Quebec are of Irish, English and Scottish descent, whose customs and tendencies are widely different from those of the French-Canadian. Moreover, the course of studies is in the French language. Again as it is situate in the French province and recruits its students in that province, it expounds the French law yet in vogue, so that its graduates cannot be admitted to the bar of the other provinces which are governed by English civil law.

## ENGLISH-SPEAKING CATHOLICS' NEEDS.

"The result is that nearly all the English-speaking Catholic youth, to the great detriment of their spiritual welfare, have recourse to the Protestant universities,—*because they are near, attended by English-speaking students, conducted in their own language, and because they prepare directly for a career in life. A university at Ottawa offering the same advantages as the Protestant universities would be welcomed by all Catholics and by many Protestants as well.*"

The petition goes on to consider the advantages of Ottawa, inasmuch as it is the Capital City of a vast country, and the seat of the governing bodies:—

"A Catholic University founded there would be in view of Catholics and Protestants both in Canada and in the United States, and while to the former it would make plain the material solicitude of the Catholic Church for the eternal and temporal welfare of her children, it would also destroy many prejudices in the minds of the latter."

"Again, many of the citizens of Ottawa, from the nature of their duties, are given over to scientific and literary pursuits; many outsiders, particularly at the time of the parliamentary sessions, frequent the Capital; and among these there are a few who are not imbued with false principles from their daily intercourse with non-Catholics. There is no doubt that a Catholic University would have an influence of great value in its public lectures and its writings."

## OTTAWA COLLEGE RECEIVES CHARTER.

The petition then enumerates the special advantages arising from the proximity of the Federal House, the Supreme Court, the Departments, Libraries, Museums; and establishes the claim that Ottawa is eminently suited, from both an intellectual and material point of view, to be the seat of the Catholic University.

Finally the claims of the college then existing at Ottawa are urged:—

"This College, given to the care of the Reverend Oblate Fathers from the year of its foundation (A.D. 1849) to the present day (1888), has made for itself a distinguished reputation, not alone in Canada but in the United States, so that it is considered the Alma Mater of many dignitaries in the Church, on the Bench, in Law, and in Medicine in both coun-

tries." (Note: These alumni were recruited largely from the English-speaking element.)

"It received in 1866 a State Charter from Her Britannic Majesty, with the unanimous consent of both provincial governing bodies. And if after a short time it be not created a Catholic University, it is to be feared that, by an invidious move on the part of a frantic non-Catholic element, the Charter will be considered null and a Charter of similar nature given to a Protestant institution."

For all these reasons, lest through their neglect they should "stand in the way of the benefits that would accrue to the Catholics of this region," the Reverend Fathers "considered it their duty to place this humble petition at the feet of the Sovereign Pontiff, in order that they be permitted to open a university."

That the Holy See appreciated the situation and took action to supply the educational needs of English-speaking Catholics, is evidenced in the Charter granted by His Holiness, Leo XIII, the official English version of which contains these pertinent words:—

#### PAPAL STIPULATIONS AND DIRECTIONS.

"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 Provinces 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." (Note: The province of Ottawa includes Pembroke diocese; and the province of Toronto includes the dioceses of Hamilton and London.)

"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 Ottawa University." (Note: The force of the word "only" is evidently to prevent interference with neighbouring French-Canadian Colleges, such as Rigaud.)

The concluding words of the Sovereign Pontiff betray

a thorough knowledge of the difficulties and dangers in the way of a complete realization of his aims, owing to the jurisdiction of the Chancellor and the complexion of the Religious Order in charge. The words in question are these:

DECREE PERMITS NO OPPOSITION.

"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 favour 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.*"

It is therefore clear from the insistence of the Supreme Pontiff, that no matter what circumstances arise or what innovations may have been compassed by the local authorities, the institution must remain as founded. Yet, thanks to local interference, the "will and decision" of the Supreme Pontiff have been practically ignored, and in consequence the interests of English-speaking Catholics have been sacrificed.

The tenor of the Papal Brief is made plain in the words of Rev. Father McGuckin, the first rector charged with the responsible mission of putting into effect the directions of the Holy See, who spoke as follows on the occasion of the inauguration in 1889:—

FOR ENGLISH-SPEAKING CATHOLICS.

"*English-speaking Catholics* have done their share in developing the material resources of Canada, and considering their circumstances, the slight resources with which they began life in this country, the difficulties with which they had consequently to contend they have done a great deal for higher education. *But their circumstances are changing, and the conditions of the age imperatively demand that Catholics should be abreast of the times in educational*



affairs, that they should contribute their full quota to the intellectual life of the nation."

"It is moreover, time for Canada to provide a Catholic English literature; no such literature exists, nor can we expect it to come into existence until we have men who have time and opportunity of pursuing such a course of studies as is to be found only in a Catholic University.

"Now a few words on the claims of the University of Ottawa, on this city, on the province of Ontario, and on the whole English-speaking population of the Dominion. Hitherto the College of Ottawa has done great and good service in this country, but henceforth we may confidently hope with the blessing of God, that the Catholic University of Ottawa will render still greater and higher services to both Church and State, and particularly in this province of Ontario.

#### FRENCH CO-RELIGIONISTS PROVIDED FOR.

"Our French-speaking co-religionists have their university, the most ancient, illustrious and learned Catholic University of Laval. What Laval is to Quebec, the University of Ottawa should become for Ontario, indeed, for the whole Dominion,—the focus of the Catholic intellectual movement.

"In conclusion I appeal to all the friends of Catholic education, to work hand in hand to make this University worthy of its name and of the English-speaking Catholics of Canada."

This carefully worded statement made by the first Rector to whom was intrusted the practical fulfilment of the Church's policy, demonstrates how the Papal Brief was understood. This statement the then Rector of Laval, Mgr. Paquet, who was present, frankly accepted, and in this he spoke for the French-Canadian element. He wished to deny the statements that Laval was the mother of Ottawa University. "They both acknowledge the same father, the Pope, and had a common mother, the Church. Laval was therefore not the mother but the elder sister of the new University."

#### EARLY RECTORS OBEYED.

That the next Rector, Rev. H. Constantineau, a French-Canadian by origin, abided by the programme outlined by his predecessor, is to be gathered from an official statement entitled "A plea in favour of Higher Education," issued by him in 1899:—

"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.

#### IMPORTANT ARTICLES IN STATUTES.

"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 15th 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 and 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.'

#### UNIVERSITY NOT MERELY DIOCESAN.

"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?"

#### APPEAL TO ONTARIO CATHOLICS.

"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."

"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.*"

(Signed)

The Rector and Faculty  
of the

Catholic University of Ottawa.

In another pamphlet also published by Rev. H. Constantineau, O.M.I., while Rector, we find the following:—

#### ENGLISH THE LANGUAGE.

"*English is the only language used in the lecture rooms, except, as in the majority of Catholic col-*

leges, in the Latin lectures in Philosophy, and as in all colleges, the lectures on the literature of modern languages when the students attending them understand these languages.

"In view of these conditions, it is natural that *Catholics who desire to have their sons or the youth of their race educated in English, should consider the University of Ottawa as existing especially for them.* Catholics do so indeed, and that the institution responds to reasonable expectations is attested by the success which graduates of the University have, almost without exception, attained in the higher walks of life throughout the length and breadth of the Dominion and in many States of the neighbouring Republic."

So, too, Rev. J. E. Emery, O.M.I., the succeeding Rector, up to the time of his dismissal in November, 1905, as will be shown later on, endeavoured, notwithstanding opposition, to secure the fulfilment of the Pope's "will and decision."

#### HOW ENGLISH LANGUAGE WAS REMOVED.

Having thus far set forth how the need of an educational centre for the English-speaking Canadian Catholics, and the fitness of Ottawa for such an institution, was recognized by competent authority, in the conferring of a charter raising Ottawa College to the rank of a Catholic University, it will now be in order to point out how, despite the efforts of successive Rectors, the "will and decision" of the Holy Father have been since rendered practically "null and void" by another authority with which they were unable to cope.

As early as 1889 the "Canadian Freeman," a Catholic newspaper published at Kingston, Ontario, in an editorial referring to the inauguration of the Catholic University, anticipated what after events verified, and said:—

"We may be mistaken and we hope we are, but time will decide whether we are right or wrong in our conjectures of dissatisfaction. Ottawa City is largely dominated at present by the French-Canadian element, but this is only temporary, for its very position and other circumstances will never allow it to be anything else than an essentially English-speaking city. For our part we would like to see the Rev. Directors of the University rise at once to the necessities of the case and *shake off whatever of the present French-Canadian influence is sure to bring them future loss and trouble.* Whether they do so

or not, that feeling of dissatisfaction to which we allude, will continue to exist until they take such steps as will convince the Catholic public that French-Canadian domination can find no footing within their academic halls. Until they do this, we fear their University will remain a merely local and exclusively French-Canadian institution.

"Let the authorities concerned give our Ontario Catholics the necessary guarantees, and a most prosperous and successful career is before them, but let them hesitate in doing so and we fear for them and Ottawa's University, disappointment if not failure."

#### ENGLISH-SPEAKING PEOPLE'S SUSPICIONS.

This editorial, which discerned in the Rector's speech promises but not guarantees, is not to be interpreted as imputing an error of judgment to the Holy See in designating the Archbishop of Ottawa as the immediate controlling authority of the University, for as already mentioned, a reference to the Brief shows that the situation was duly appreciated by Rome and a safeguard provided by enjoining the co-operation of the Ontario Bishops.

Since then, there have been few if any signs of an *entente* between the English-speaking Bishops of Ontario on the one side and the Chancellor, the Archbishop of Ottawa, on the other, in the sense of the Papal direction that

"The other Bishops of the Province of Ottawa and 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."

And that

"We give 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."

This aloofness is an additional evidence of the universal suspicion voiced by the "Freeman" that, no matter what the stipulations of Rome might be, a power superior to that of the Rector of the University would find means to thwart them. It was plain from the outset that, despite the injunctions of Rome, the Chancellor was recognized to be a colonizing Bishop, who in conjunction with the French-Canadian Oblate authorities in Quebec, wished to use the University as an instrument of race propaganda.

## NO RACIAL BIGOTRY IN THIS.

Let it be borne in mind that when we mention the French-Canadian, we do so from no motives of prejudice or racial bigotry. We are not contending that the French-Canadians have no right to institutions of their own in Ottawa or anywhere else, that they may choose to erect and support them, but we decidedly, and in the interests of justice and the Catholic cause, object to the appropriation by them, of a third Catholic University expressly designed by Rome for the English-speaking Catholics of Canada. (Note: There are now two Catholic Universities in the Province of Quebec for French-Canadians, one at Quebec City, the other at Montreal.)

While fully appreciating the duty of French and English-speaking Catholics to help one another in the common cause, yet there are such things as fair-play and the rights of the minority in the Catholic body itself. Surely the English-speaking Catholics of Canada, about seven hundred thousand in number, are not to be deprived of the only chance available for higher education of an acceptable kind.

## THE STORY OF FRENCHIFICATION.

The history of the University of Ottawa from the Rectorship of Rev. H. Constantineau forward, is the history of the triumph of the reactionary influences, the Frenchification of both staff and management, and the realization of the suspicions of the "Freeman." So great did the dissatisfaction grow that, in 1901, representative English-speaking Catholics of the diocese of Ottawa, better able from their proximity to gauge the situation, forwarded a petition to Rome and to the Superior General and the Advisory Board of the Oblate Order, setting forth the failure of the University to meet the needs of higher education. Among its statements were these:—

"A successful University for English-speaking students must necessarily be under the control of a faculty composed of English-speaking professors, and have about it an atmosphere in harmony with the national spirit of the country."

"Almost the entire faculty of the Ottawa University are not English-speaking." . . .

## CONDITIONS IN 1901-1902.

Taking for authority the annual calendar of 1901-1902, the petitioners point out that of the Administrative Council of seven members but one was English-speaking, and as he had recently been appointed pastor of a parish, he had little or no time to devote to the

affairs of a University; that of the seven members of the Faculty of Theology none were English-speaking; that the Faculty of Law existed in name only; that of the Faculty of Philosophy two only were English-speaking and both of these had been appointed to parish work; that of the eleven members of the Faculty of Arts, which it would naturally be expected would be composed of English-speaking men, only three were such, one of these being engaged in parish work; that of the seven disciplinarians, gentlemen who are with the students at all times except during lectures, and who naturally wield a powerful influence over the students and have much to do with the formation of their character, sentiments and language, *none* were English-speaking; that of the 22 members of the Senate, omitting the inoperative Faculty of Law, but one was English-speaking. The petition went on to say that, in the few years immediately preceding, additional cause for complaints was given in the removal of eleven English-speaking priests, and drew the conclusion that there was reason for hesitation on the part of English-speaking Catholics "to consider the University of Ottawa as existing specially for them."

#### METHODS DETERRED STUDENTS.

After pointing out that, not only did the methods of management deter students from its halls, check popularity and confidence and prevent private endowment, the petition proceeded:

"Its very existence in its present status is a two-fold injustice to the people for whom it was created, as it does not satisfy the needs of the English-speaking Catholics of Ontario, and stands in the way of the legislature granting university powers to any institution which our people in their necessity might desire to establish."

And further,

"It is difficult to believe that an Order so widespread, so generally successful and so distinguished for its devotion to its religious and educational vocation, does not possess within its ranks a sufficient number of English-speaking men of learning and ability to constitute as admirable and competent a body of professors for the University of Ottawa as the most exacting English-speaking Catholics could desire."

The alternative that presented itself unless remedial action were taken, was stated thus:—

"That the Charter of the University, both civil and

religious, be transferred as speedily as possible to some other Catholic body which may be in a position to carry out the conditions of the civil and ecclesiastical law, or, that Catholics be permitted to send their sons to the secular universities in order that the hope expressed by Father McGuckin be fulfilled 'that Catholics should be abreast of the times and contribute their full quota to the intellectual life of the nation.' "

#### ROME ADMONISHES OBLATE ORDER.

Rome admonished the General Administration of the Oblate Order, then with headquarters at Liege, to see to it that the courses of study at Ottawa University were in conformity with the needs of the Province in which it was situate. But the authorities immediately over the Rector, viz., the Chancellor and the Provincial of the Oblate Order in Quebec, knowing they had influence enough not only to prevent the prayer of the petition being granted but also to prevent the admonition from Rome from being put into effect, caused to be published in 1901, "*l'Annuaire de l'Universite d'Ottawa*," heralding the inauguration of a French Arts course parallel to the English course, with the avowed aim of strengthening the French influence in the University to the detriment of the English-speaking element, and contrary to the admonitions of Rome.

This French Arts course was and is fed chiefly by the students of a Juniorate or preparatory school for young men desirous of eventually becoming Oblates, where future professors of the University are to be prepared, and which, it is needless to say, had even before the year mentioned, become thoroughly French-Canadian. Here it is well to note that by the combination of a French Arts course and a French Juniorate as a counter-move against the admonitions of Rome, not only was French preponderance secured for the time being, but this combination was calculated to eliminate the English influence altogether. When an English-speaking Juniorate was suggested as a counterbalance, this suggestion was rejected with indignation and treated as a "chimera." The proof of this statement will be found in the correspondence published in the Appendix.

So patent and barfaced indeed were these aggressive moves, that the destruction by fire of the University on December 2d, 1903, was hailed by many friends of education as an event providentially disposed to put an end to this policy, and to mark the commencement of a new era.



## APPEAL BY ENGLISH-SPEAKING FACULTY.

Shortly after the conflagration, the English-speaking members of the staff of the institution, sadly depleted in numbers, addressed to His Excellency, the Apostolic Delegate, the following appeal:—

"Ottawa, Jan. 15th, 1904.

To His Excellency,

The Most Reverend Donatus Sbaretta,  
Apostolic Delegate to Canada.

Your Excellency,

For some years past serious complaints have been made by English-speaking Catholics regarding Ottawa University. Written representations have been made by prominent Catholic laymen to the Superior General of the Oblate Congregation and to your predecessor, His Excellency, Mgr. Falconio, setting forth that Ottawa University, which had been established to provide for English-speaking Catholics the advantages of higher education, was not fulfilling its mission.

The dissatisfaction given expression to in the documents above referred to, copies of which we are placing in Your Excellency's hands, existed and still exists, but in a more intense degree, not only among the laity and secular clergy but also among the professors of the University. The disastrous fire which recently destroyed the University buildings, we believe, left things in such a state that a solution of our difficulties may now be reached.

We would respectfully draw Your Excellency's attention to the following considerations:

## ENGLISH LANGUAGE OPPOSED.

(1) Ottawa University, established by civil charter and by Apostolic Brief to secure education for English-speaking Catholics, is almost exclusively taught and governed by men of another tongue and nationality. Its influence and tone, instead of being English, are decidedly French. The reason for this cannot be that English-speaking professors are not available. It is rather that conditions have been such in the University that English-speaking priests have found it impossible to remain there. Within the last few years a large number of them have left the University, filled with disgust at the persistent determination displayed to preserve French-Canadian domination. Among these may be mentioned Rev. Fathers McRory, Patton, Tigbe, Smith, Sloan, Sulli-

van, Duffy, McArdle, Whelan, McKenna, Flynn, Cornell and M. F. Fallon. It is not a matter of wonder that under these circumstances English-speaking Canadians are so few in our congregation.

#### NOT TO BE A FRENCH UNIVERSITY.

(2) Apart from the fact that Ottawa University was intended for English-speaking Catholics, both by civil authority and by the late Pontiff, Leo XIII., who raised it to the rank of a Catholic University, it seems hardly just that it should be other than exclusively English, in the same manner as the two institutions of Laval University, at Quebec and Montreal, are exclusively French. Was it the intention of the Holy See in creating Ottawa a Catholic University to give the French-Canadians, to all intents and purposes, a third Catholic University? The 12,000,000 Catholics in the United States have a single Catholic University. Do the 1,500,000 French-Canadians stand in need of three? Or shall English-speaking Catholics in Canada, now numbering 700,000, be left for all time without even one?

#### ENGLISH-SPEAKING CATHOLICS DISCOURAGED.

(3) As a result of the dissatisfaction concerning Ottawa University,—a dissatisfaction which has become universal, large numbers of Catholic students are attending such Protestant schools as McGill, Queens, Toronto University, and the High Schools of the country. Even in Ottawa, quite a few dissatisfied parents have assumed the responsibility of sending their children to the Collegiate Institute instead of to our University, because of its French influence and the large proportion of French professors who teach its classes. Thus the morals and religion of an ever-increasing number of Catholics, who should be the very bulwark of the Church in this country, are gravely exposed. We hope to be soon able to furnish Your Excellency with the exact number of Catholic students in the universities above referred to, and in the Ottawa Collegiate Institute. As will be evident from the petition to Your Excellency's predecessor, a very small fraction of English-speaking Catholic students are in attendance at Ottawa University. There must, therefore, unfortunately be found a large number of Catholics receiving their mental formation under Protestant tutorship, and subjected to the pernicious influence

of Protestant surroundings. The establishment of a thoroughly equipped Catholic University, absolutely English, is the only remedy for this.

SHOULD BE FREE FROM FRENCH CONTROL.

(4) A medical school for English Catholics has long been a crying need. Where can such a school be established if not in connection with Ottawa University? And yet, English-speaking Catholics will never consent to support a college of medicine under the influence and direction of a body of French-Canadians.

(5) We are not contending that French-speaking Catholics have no right to a French College in Ottawa, or anywhere else in Ontario that they may choose to erect and support it. But they should not have control of the only Catholic University to which English-speaking Catholics can lay claim. Nor is there any obligation on the University of Ottawa to provide a course for French-speaking Catholics in this part of Canada. Laval is absolutely French, and, though it has all its faculties established on a firm basis and is doing excellent work, it has not even yet begun to provide a course in English for the English-speaking Catholics of the Province of Quebec. No fault can be found with this; and English-speaking Catholics in Quebec have provided their own means of college education independently of Laval.

FRENCH DO NOT NEED ANOTHER UNIVERSITY.

(6) The French-Canadian population is undoubtedly increasing rapidly. But this increase does not deprive English-speaking Catholics of the right to a University which was established for them. The latter are likewise increasing, and are now more than ever before in need of a sound Catholic education. Moreover, it must be remembered that French-Canadians in this part of Canada are, to a very great extent, engaged in mills and as laborers in the lumber industry. The vast majority of them are content to give their children a primary education. They do not stand in need of a University, nor can they support it.

(7) The tendency of the Province of Ontario is to unify education and make all institutions of higher learning subordinate to Toronto University. There is scarcely a possibility of a new university receiv-

ing a civil character in our province. The Canadian West is being flooded by a population that is Protestant. Quebec is largely French. It is consequently, morally certain that English-speaking Catholics are doomed, as far as we can see into the future, to attend Protestant universities if Ottawa is to be made French.

#### ENGLISH AND FRENCH DIFFER.

(8) English-speaking and French-speaking Catholics will never unite in a single university. They differ not only in language, but in nationality and temperament. Even in parishes where the two nationalities are together, there is continual strife and contention.

(9) English-speaking Catholics therefore contend that Ottawa should be made English, that its governing body should be English and its staff of professors should be as nearly entirely English as possible; in fine, that it should be a university which they can call their own just as the French-Canadians can call Laval theirs. Under no other consideration can they be induced to support it or give *that financial aid which is now an absolute necessity*. If the University is made English and placed on a proper footing, they are ready and able to endow and maintain it.

(10) We should like to draw Your Excellency's attention to another matter which bears indirectly on the University question. Numberless complaints have been made for some time by the Catholics of the Canadian West, that they are served by priests differing from them in language and nationality. The Juniorate of Ottawa, founded as is laid down in the Act of visit of Rev. Father Martinet, 1891 or 1892, to secure English-speaking subjects for our congregation, has become so absolutely French that few young men of our nationality will remain there. If the University were English-speaking, we could establish a juniorate in connection with it, which would soon enable us to send English-speaking priests to the Northwest, where they are so badly needed.

#### ARCHBISHOP OPPOSES ANGLICIZATION.

(11) It is the desire of our Rev. Provincial and of the present Rector to make Ottawa University English-speaking. Moreover, our Reverend Provincial is convinced that no serious obstacles would be met

with in the Oblate Congregation in the attainment of this desire. But we are informed on the best of authority, that His Grace the Archbishop of Ottawa is strenuously opposed to this scheme, believing that in Eastern Ontario the French element is going to predominate, and apparently thinking that Ottawa University exists only for his diocese, that he has complete control over it, and that the English-speaking Catholics of this province, and in fact of Canada, can safely be left without a University of their own.

It is only with the greatest of reluctance that we, members of the Oblate Congregation, present these facts to Your Excellency. Our sole motive is the vital importance of the matter, upon which we memorialize Your Excellency, to the future of the Catholic Church and of Catholic education in Canada. We humbly pray Your Excellency to take whatever action you may see fit in presenting the case to the authorities at Rome. We will gladly give all possible assistance to Your Excellency or to anyone else whom Rome or Your Excellency may appoint to institute an investigation in order to reach a decision on this most important question.

We remain,

Your Excellency's most obedient Servants, in J. C. and M. I.

(Signed) WILLIAM J. KIRWIN, O.M.I.

Professor of Latin and Greek, Ott. Univ.

JAMES P. FALLON, O.M.I.B.A.,  
Sec. Faculty of Arts, and Prof. of Latin  
and English, Ottawa University.

JOHN HENRY SHERRY, O.M.I., Dr.  
Ph., D.D.

Professor of English and Greek, Ottawa  
University.

W. P. O'BOYLE, O.M.I., B.A., D.D.,  
Sec. of the University and Professor of  
History and Physics, Ottawa University.

THOMAS P. MURPHY, O.M.I., B.A.,  
L.Th.,

Editor "University of Ottawa Review,"  
Curate of St. Joseph's Church, Ottawa  
University.

E. J. CORNELL, O.M.I.,

Former Professor of English Literature.

The motive that prompted the writers of the foregoing

letter was the desire to prevent the bankruptcy of the University, by enlisting the financial assistance of its natural friends—the English-speaking Catholics of Canada.

#### ENGLISH-SPEAKING MEN REFUSED AID.

A striking corroboration of the statement alleging their apathy, was the stand which they took when an appeal was made by the authorities of the University for a fire-relief fund. Their answer was, "If the College is to be run by and for the French, let the French rebuild it." The aid of Protestant gentlemen had to be invoked to form a committee and launch an appeal, which fell so flat that it evidently proved a complete fiasco.

Truly a bad state of affairs. Where were the Alumni of Ottawa University? Their Association, in overwhelming majority English-speaking, had long since disbanded in protest against the reception given to what they thought to be a legitimate request for representation by one or more members on the Senate, a feature specially provided for in the constitution of probably all the other universities in the country. Although the association had been endeavoring, and not unsuccessfully, to keep old students in touch with their Alma Mater, and in that way to hold and increase the clientele of the institution, their petition was branded as absurd, and in compliance with the Chancellor's view the petitioners were discouraged.

When many efforts to secure funds had been made in vain, the then Rector, Rev. Dr. Emery, realized that assurances of some kind as to the future character of the University were absolutely necessary.

#### RECTOR'S ATTITUDE LED TO REMOVAL.

However, before venturing to give these assurances, he endeavored to conciliate the Archbishop of Ottawa. After negotiations, during which the Rector was obliged to concede the permanence of the French Course in Arts, he felt at liberty to give the English-speaking Catholics to understand that their rights also would be looked after in proportion to their wants, and in accordance with the directions of the Holy See. He therefore gave a public assurance that the general Administration of the Oblate Order had authorized him to open an English-speaking Juniorate to correspond to the French Juniorate, and that the various University faculties would be developed without delay as far as means would permit. Despite the advantage this generous concession gave the French, the Rector's attitude did not please the Chancellor and the Oblate authorities in Quebec. Their displeasure took

positive shape, and in November, 1905, the Rector whose policy tended towards expansion in the Ontario sense and freedom from undue French-Canadian influence, was suddenly removed from office.

A review of the circumstances attending Rev. Dr. Emery's abrupt dismissal, will throw much light on the influences responsible for the systematic cramping of the University's natural growth, and of the limiting of its pre-ordained scope by its conversion into an instrument of race propaganda.

#### CONTROLLERS OF UNIVERSITY.

To comprehend the situation fully, it must be understood that the University is subject to three controlling influences: First, that of the Chancellor, who is the Archbishop of Ottawa; second, that of the Provincial of the Oblate Fathers of the Province of Quebec who resides in Montreal and is the religious Superior of the Oblate houses in the religious province of Quebec, which includes Ottawa; third, that of the Superior General of the Oblate Order now resident in Rome. As the representative of the Pope in Canada, the Apostolic Delegate may be said to be a fourth director of University affairs.

In point of time the Chancellor's claim comes first. It was his predecessor who founded the College, and with the assistance of such public men as Hon. John O'Connor, Hon. D'Arcy McGee, Hon. R. W. Scott, secured its civil charter as an English-speaking institution. It was the present Archbishop who secured the Catholic University Charter and at the same time secured for himself the title and rights of Chancellor. It is therefore not a matter of surprise that he should claim to have a word to say in the management of the institution. Indeed no one would find fault with his influence, were it not directed solely to the restricting of the scope of the University to the limits of his own archdiocese, and particularly to the youth of his own nationality. His Grace's tendencies in this respect are evident in his diocesan seminary, which contains at present only one English-speaking seminarian, and from which no English-speaking priest has been ordained for the diocese for the last five or six years.

#### ARCHBISHOP WITHDRAWS FINANCIAL AID.

It would seem that he fears that the University will embrace Ontario in its scope, and thus taking the complexion of that province, become an English-speaking institution. In proof of this assertion,

we may quote his action with regard to the rebuilding of his seminary, which formed a part of the University building destroyed in 1903. Shortly after the fire, he offered \$20,000 to aid in the work of reconstruction. This offer was withdrawn in a letter to the Rector, immediately after Father M. F. Fallon, O.M.I., had, on the occasion of the laying of the corner-stone of the new Arts building, stated, "it is a Catholic English-speaking University *with no idea of exclusion* the people want." To make sure that this idea would not be realized, the Archbishop took advantage of the financial needs of the Oblates, and by withdrawing his promised assistance at a critical moment, endeavoured to prevent the possibility of their making the University an English-speaking institution.

The second directing influence of the University is that of the Provincial of the Oblate Order in Quebec. Fifty years ago the Bishop of Ottawa, finding that his College was too expensive a burden, turned it over to the Oblate Fathers who paid him the required sum. This step did not please the majority of Oblates in Canada. They maintained that the Order is not a teaching Order, and that college work is not in accordance with the O.M.I. rule. The internal dispute continued for about thirty years, when a General Chapter of the Order declared that college work is *not against the rules*.

#### QUEBEC OBLATES ANTI-ENGLISH.

Ottawa College obtained a civil charter in 1866, and although the former Bishop had washed his hands of the whole affair, he still remained the ecclesiastical and even the civil head of the college. However, in 1874 the Bishop died, and Father Tabaret, then Superior of the College, gave it a decidedly English tone. When the new Bishop (Duhamel) came in 1875, he found the College labelled English, and, ardent French-Canadian as he was, he became angry at the change, particularly so as the English-speaking element had fought strenuously against his selection as Bishop; but he was too late. The change had been made, and as a consequence, College work became still more distasteful to Quebec Oblates.

They had opposed the institution on the ground that it was against the O.M.I. rules; they bitterly opposed it now because it *did not suit their views of national expansion*, and in this they found in the Archbishop a powerful ally. Both were anti-English and against the normal tendencies of the College. Both combined to prevent further development, especially the nomination



of a *bona fide* English-speaking Rector.

Mark that the elevation of Ottawa College (already a State University whose growth was mainly due to English-speaking students) to the status of a Catholic University, had in no wise changed its national tendencies but rather consecrated the ideal of Father Tabaret, since Rome gave the University a new Charter clashing more or less with the O.M.I. rules and diminishing considerably the jurisdiction of the Provincial of the Order over the institution. All this served but to alienate the institution still more from the Quebec authorities and the Oblates of that province. They had endeavored to hinder the College, first because its work was against their rules; secondly, because it was English; they now (since 1889) fought it *because it at least partially escaped the jurisdiction of the Quebec Provincial Administration.*

#### ATTEMPT TO RELEASE QUEBEC CONTROL.

In this third instance they again had the Archbishop on their side. He felt that the French-Canadian interests of the College were safer in the hands of the Quebec Administration, than in the hands of the General Administration of the Order to whom Rome had committed the University. It is true that the General Administration is French, but it is not exclusively so, since four-fifths of the Order are under the British flag, and it is the custom to appoint assistants to the General from different nationalities; moreover the General House is at Rome. The Quebec Administration is altogether French and anti-English in a very pronounced way, and as this is known at Rome, it hardly entered the mind of the Roman authorities to confide the Catholic University to their care. During the Rectorship of Rev. Dr. Emery, vigorous efforts were made to have the University placed entirely under the General Administration, not only because of the broadness of its views but because of its stability, as the General is elected for life. The Provincials on the other hand are changed every six years, and during the last four years, owing to exceptional circumstances, there were four different Provincials in the Province of Quebec.

#### ONTARIO CONTROLLED BY QUEBEC.

Moreover, Ontario is not inclined to accept its orders from Quebec, any more than Germany is willing to be dictated to by France. At the last General Chapter of the Order, which it may be ex-

plained is a convention of delegates from all parts of the world to deal with matters of Oblate interest, held in 1904, the case of jurisdiction over Ottawa University was brought up for discussion, and subsequently the information was given out that the question was settled (?) by giving to the Provincial the right to consider the University an ordinary house of his province, and by further appointing him extraordinary delegate of the Superior General in that respect. Whether this ruling is practically in conformity with the O.M.I. rules we know not, and it should matter little where Catholic University interests are involved; just how it obeys the letter and spirit of the Papal Brief is, however, well worth considering. In the ruling mentioned we have *prima facie* evidence of a surrender of the English-speaking interests of the institution to practically direct Quebec French-Canadian control, viz., the Quebec-Canadian Provincial, backed by a French-Canadian board of advisors and supported at headquarters in Rome by a French-Canadian Assistant-General, into whose hands all University affairs are to be referred:—all this to meet the views of the Chancellor.

#### NEW RECTOR OF FRENCH SYMPATHIES.

At this juncture (November, 1905), the anti-English influencees that had dominated the General Chapter and as a consequence now held undisputed sway over the University, had named as Rector Rev. W. J. Murphy, O.M.I., whose name it was hoped would win back the friends who had been lost, and at the same time serve to conceal the fact that the Provincial, Rev. E. J. Tourangeau, O.M.I., of Montreal, was master of the situation. Apart from his well-known French training and sympathies, Father Murphy had evidently, in the opinion of his superiors, qualified for the Rectorship by his support, at the Chapter of 1904, of the measure placing the University under Quebec Provincial control, by his indifference to the movement for the projected English-speaking Juniorate and by the fact that he was the only English-speaking priest connected with the University who refused to sign the letter from the staff to His Excellency, the Apostolic Delegate, which appears herein. That this opinion was well founded was subsequently proven by his initial acts of office which were, first: the proclaiming of the fact that the Quebec Provincial was now Superior of the University; second, the bringing back to the College of one of the French-Canadian extremists, Rev. H. Gervais, to be his Vice-Rector

and right-hand man; third, in having the bursar of the Quebec Province, Rev. Fr. Cornellier, appointed bursar of the College at the same time; fourth, in replacing a Prefect of Discipline of pronounced English sympathies by a French-Canadian; and fifth, in publicly signifying his desire that the only English-speaking member of the College Administration, the Secretary, tender his resignation.

#### ABOLITION OF APPLIED SCIENCE COURSE.

If any additional proof were needed of the anti-English programme adopted by the new local management of the institution, and of their determination to prevent expansion at any cost, it is to be found in the recent regrettable abolition, in direct opposition to the policy of preceding Rectors, of the course of Applied Science.

The preliminary preparations for such a course had been made as far back as the time of Father Constantineau's Rectorship. In a prospectus published in 1901 is found the following:—

"The principle being wisely admitted that not one city alone in Ontario (i. e., Kingston) is to benefit by Government support towards educational work in Science, it is incredible that a responsible corporation of Ottawa citizens would fail to obtain State aid for the maintenance of a School of Science. The Dominion Capital offers ideal advantages to the young man who seeks to add to technical qualifications the development of a broad Canadian spirit. Ottawa possesses all the desirable conditions that can be claimed for the other cities in Ontario in which Schools of Science exist. . . .

"The idea that a Science School is not needed in Ottawa or that its interests would clash with those of institutions in other parts of the province, is not tenable. That idea will not even enter the thoughtful, unbiased mind that has noted the continued extension of courses in Applied Science, and the growing need of well trained experts for the development of natural resources and the building up of industries in our Dominion."

This was the view of the local management in the time of Reverend Rector Constantineau, and to carry it into practical effect, the large modern Science Hall was built.

#### THE 1904 CALENDAR ANNOUNCEMENT.

In the official Calendar for 1904, issued by a new management under the Rectorship of Dr. Emery, there ap-

peared the announcement of the approaching inception of Engineering Courses and it was stated among other things:—

"'Twas to fill a want that the University authorities erected and equipped the large Science Hall, to place at the disposal of our young men acquirements that will help them to play a role in the industrial awakening so general throughout the country. They saw that Ottawa, with immense water-power at its command, so aptly called the Electric City, the centre of the Government Survey system, afforded splendid opportunities for a School of Practical Science, giving courses in Mechanical, Electrical, Mining, and Civil Engineering. . . . The pertinent words of His Excellency, the Governor-General, at the laying of the corner-stone of the new Arts building, they accept as a sanction and an encouragement—these words were:

"'We must recognize that a new home is about to be established in the Capital of the Dominion, not only for the students of Arts and Literature, but also for those young men, the rising scientists, the engineers, the surveyors, the electricians, who must perform so direct a part in the future development of the resources of this great country."

#### THE GOVERNMENT GRANT OF \$10,000.

In the month of November, 1904, after being interviewed by the following delegation, His Grace, Archbishop Duhamel, Rev. Rector Emery, Rev. W. P. O'Boyle, J. C. Glashan, L.L.D., Inspector of Public Schools in Ottawa, and J. F. White, L.L.D., Principal of the Ottawa Normal School, the Liberal Government of Ontario pledged \$10,000 for the Science Course at Ottawa University. The correspondence that succeeded the interview, and which, on account of the use made of the money, is now of public importance, was as follows:—

Toronto, 1st November, 1904.

My dear Lord Bishop:—

I discussed with my colleagues to-day the application of the Ottawa University for a grant of \$10,000 to enable the Science Department of your University to purchase instruments in place of those unfortunately destroyed by fire last winter. My colleagues looked very favorably on the request, but naturally enough want to guard themselves against this request being made the basis of an annual grant

for the maintenance of the Science Faculty. In order to meet any complaints that may be made against the Government for having given this subvention, it would help us very much if I had a letter from Your Grace as Chancellor of the University, containing an assurance that this grant was received for the particular purpose mentioned and that you had no intention of making it the basis for an annual grant for purposes of maintenance. I had this assurance from you very cordially when you called upon me, and I have no hesitation in asking you to repeat it, so that I may convey it direct from yourself to the other members of the Government.

I have the honour to be

Yours truly,

(Signed)

GEO. W. ROSS.

Mt. Rev. Jos. Thos, Duhamel, D.D.,  
Archbishop of Ottawa,  
Ottawa, Ont.

APPLIED SCIENCE A "PATRIOTIC DUTY."  
The Palace, Ottawa, Nov. 3d, 1904.

Hon. G. W. Ross,  
Premier of Ontario,  
Toronto, Ont.

Honourable Sir:—

In reply to your esteemed favour of the 1st inst., concerning a grant of \$10,000 to the University of Ottawa, I desire to express my thankful appreciation of the favourable attitude yourself and colleagues have taken. The authorities of the University deem it a patriotic duty in the interests of the whole Province, but particularly of New Ontario and of the Ottawa Valley, to lose no time in the adequate restoration and development of their Applied Science Department, especially in Hydraulics and Electrical Engineering. This makes imperative the expenditure of large sums of money. Since their late disastrous fire the funds are meagre indeed. Our appeal therefore is for a bulk sum that will enable us to make a start, and serve as an example to other friends of broad and practical education. We would further assure you that we have no intention of making this request the basis for an annual grant.

I have the honour to be

Yours sincerely,

(Signed)

J. T. DUHAMEL,  
Archbishop of Ottawa.

#### APPLIED SCIENCE SCHOOL'S GOOD START.

After Premier Ross' defeat, the Conservative Government paid over the \$10,000, and, on the strength of the grant received a definite announcement, in harmony with the pledge given to the Ontario Government, was made by the Rector, and full details and regulations were published with regard to the new course of Applied Science. Finally classes were started on October 1st, 1905. A dozen young men ranging from seventeen to twenty-two years of age, registered and applied themselves with exceptional intelligence and industry to a course of first year work drafted exactly on the curriculum of Queen's Applied Science School. The care with which the curriculum was adjusted and the enthusiasm of the students gave promise of success. Even prominent Protestants were fully prepared to help a scheme by which was to be developed, in connection with the Science Course, a specialty of the electric smelting of iron ore. This specialty in the words of Mr. Eugene Haanel, Superintendent of Mines, would secure the prestige of the course, attract a large number of students and place them in the van of an industrial movement bound soon to revolutionize Eastern Canada.

#### THE SCANDAL OF THE ABOLITION.

The month of November, 1905, as already mentioned, brought with it a surprise in the form of a new Rector, Rev. W. J. Murphy. One of his first official acts was to summarily abolish the Science Course. This action was strongly disapproved of by both the Faculty and the students, both of whom appealed for a special meeting of the Senate (which it was impossible to convene without the consent of the Rector), but in vain. The abolition of the Course was regarded by the public as a sad mistake and an evidence of an unreliable and vacillating policy. When it became known that several of the students had abandoned lucrative positions to follow the course and then were unceremoniously left stranded, the community was scandalized.

This was not the only scandal connected with the matter. The pledges given by the delegation to the Ontario Government on the subject of the grant, were such that the University authorities were bound to apply the money directly to the Course of Applied Science. This was to be done either by purchasing instruments or in other necessary expenses connected with the maintenance of the Course. So that there may be no doubt on this point, we quote from the letters of two of the five gentlemen

who composed the delegation that interviewed the Ontario Government. Writing on the subject Mr. White says:—

NOTHING BUT MISAPPROPRIATION.

"The grant of ten thousand dollars was made, if I remember well, on the clear understanding that it was to be used for the purchase of instruments for equipping the Science Department."

In a letter dealing with the abolition of the Science Course, Mr. Graham thus referred to the grant:

"There are many other reasons for the continuance of the Department of Practical Science which has been recently established in your University, but I shall confine myself to one only. The Ontario Government has paid to your University a sum of money to assist in its equipment, and to my personal knowledge it was promised for the express purpose of assisting in fitting up a laboratory and the necessary work-shop in connection with a Department of Practical Science. True the sum granted was only a small part of the estimate of expense given the Premier, but hopes of further assistance must be based on the way the sum already granted is now expended."

When we add that no instruments were purchased with the \$10,000, and that the money was not otherwise expended in connection with the Science Course, our readers will require no further proof of the statement that in this case there has been a gross misappropriation of public funds. The whole incident seems to be a proper one for investigation by the Lieutenant-Governor of Ontario in his capacity of Visitor of the University. Under an Act passed by the Ontario Legislature in 1885, the Lieutenant-Governor is appointed Visitor of the University and the Act thus defines what he may do in that capacity:—

LIEUTENANT-GOVERNOR SHOULD INVESTIGATE.

"The College Senate shall report to the Lieutenant-Governor at such time as he may appoint . . . and the Senate shall also at all times when thereunto required by the Lieutenant-Governor, inquire into, examine and report upon any subject or matter connected with the University, and copies of such annual or other reports shall be laid before the Legislative Assembly of the Province of Ontario at the then next session thereof."

The authority of the Lieutenant-Governor to have an

investigation made is, therefore, unquestionable; it remains to be seen whether the influences responsible for the misappropriation of the money are also powerful enough to prevent the Lieutenant-Governor's authority from being exercised.

#### WHAT IS TO BE DONE?

To those English-speaking Catholics to whom some of these facts may come as a revelation, the question naturally arises "What are you going to do about it?" If we did not face this question squarely and answer it, we would be leaving unfinished the task that our conscience has imposed upon us. Briefly stated, Rome is our hope. We are aware that, to many of the laity Rome seems far distant, and difficult to reach, but those who are of such mind overlook the fact that the Holy Father has made communication between himself and his Canadian people easy and direct by the appointment of an Apostolic Delegate as his representative in this country. Any representation, therefore, made by the English-speaking Archbishops, Bishops and clergy and reinforced by the English-speaking laity, is not only certain to reach the Holy Father speedily but is equally sure of prompt and favorable consideration.

Should there be any doubt as to the assistance of the Apostolic Delegate in such a case as this, when the rights of Catholics are threatened, the following words addressed by His Excellency to the Students of the University, on the occasion of the St. Patrick's Day banquet, 1906, will be reassuring:

"I am a man of peace, but sometimes have to fight as I have had to on several occasions, and I hope every student here present will fight when his rights are threatened. Peace and harmony are very desirable, but he who sacrifices truth and right for anything is a moral coward and an unreliable citizen."

#### PETITION TO ROME.

While it is impossible for us to specify in detail all the requests that a petition to Rome might reasonably embody, we are of the opinion that, in order to put an end to the perversion of the true aims and objects of the Catholic University of Canada, such a petition should ask:—

(1) That the Chair of Worship be vested in the persons of the Apostolic Delegate and of the English-speaking Bishops of Canada:

(2) That, to ensure the permanence of English ideas



and English management in the University, the Oblates in control should be entirely independent of the French-Canadian Provincial Administration, and be afforded the means of procuring recruits from the English-speaking people:

(3) That the Rector should always be a man representative of English-speaking ideals and progress, commanding the sympathy and support of the English-speaking Catholics of Canada:

(4) That the Faculties and Administrative bodies, as well as the Disciplinary Management, be in the hands of men who, while sharing the views and sympathies of the Rector, would also be thoroughly skilled in pedagogy:

(5) That the standard of the University be kept equal to, if not better than the best in the non-Catholic Universities of Canada:

(6) That, as obtains in the Catholic University at Washington, there should be sufficient lay representation on the Board of Management of the University to ensure the active and practical interest of English-speaking Catholics and the efficient administration of the University's financial affairs.

#### RETROGRADE TENDENCY EVIDENT.

These are the measures that will prevent the sinking of the Catholic University of Ottawa to the status of a glorified high school, or at best, a French diocesan College, the signs of which retrograde tendency are evident in the present personnel of the University, which despite the admonitions of Rome, is more French than ever. In addition, such measures will give us an acceptable educational centre that we can call our own. Doubtless other and more practical measures would be evolved if, prior to the framing of such a petition, a representative gathering of English-speaking Catholics were held, at which all shades of opinion would be represented, so that after calm deliberation a document would be prepared, embodying the real views and desires of the English-speaking Catholics of Canada.

Our arguments in favor of Ottawa University as the centre of higher education for English-speaking Catholics, are not directed against other Colleges which are doing good work in their respective spheres. Rather, we desire to make it plain, by reason of the absence of a rival institution, and on account of the other advantages which we have hereinbefore mentioned, Ottawa University is especially designed to be such a centre. For

instance, Regiopolis College in Kingston is overshadowed by Queen's University and can never hope to compete with it. In like manner, St. Michael's College, in Toronto, is overshadowed by Toronto University, and can never be a competitor with the latter institution. Ottawa University, on the other hand, is free from such competition and enjoys a clear field. Surely this manifest advantage points the way to federation or affiliation.

#### CO-OPERATION WOULD RENDER SERVICE.

By co-operation in a united system gravitating towards Ottawa University as a common centre, the smaller colleges would render excellent—in fact necessary—service to the cause of English-speaking Catholic education, while at the same time preserving their identity and all their local privileges.

We hope that one of the practical results of this appeal will be the organization of a thorough system of higher education, which will be at the same time the crowning of the Separate School system and the complement of the Provincial Systems.

Not in the needless language of exaggeration, but in the measured words of sincere conviction, do we speak when we assert that the Catholics of Canada to whom this appeal is addressed, must act promptly and vigorously if they do not wish to lose the last chance they will ever have of securing an English-speaking University. Nothing could be more anomalous than their present condition with respect to Higher Education. On the one hand they are discouraged from attending non-Catholic Universities, and on the other they are systematically prevented from having a University of their own. In other words, the ostracism to which they are subjected intellectually, is no less potent than that to which they are subjected politically. Speaking of the latter, as applied to his own nationality, the Honorable Charles Fitzpatrick, then Minister of Justice for Canada, in a speech delivered at Montreal on October 7th, 1902, said:—

#### IRISH CATHOLICS' POSITION.

"The Irish Catholics in Canada are a minority, and this is and must of necessity be a distinct disadvantage so long as the qualifications for public positions are made to depend upon considerations of race and creed, rather than upon fitness and capacity to do service to the State. If a position is to be assigned a Catholic, then we are deemed to form a part of the English-speaking minority in that class.

If, on the other hand, language is a requisite, then we are of the Catholic minority. In either case we are too often in the position of the man who is being ground between the upper and the nether mill-stone."

Verily as regards Higher Education, we are being ground between the upper and the nether mill-stone. Now is the time to extricate ourselves. "Who would be free, themselves must strike the blow."

#### APPENDIX.

To avoid breaking the continuity of the narrative in the pamphlet proper, the facts relating to the failure of the negotiations for the establishment of an English-speaking Juniorate or training school for Oblate priests who would afterwards engage in College and Mission Work, have been collected in this appendix. They form a most conclusive proof of the animus of the Quebec Provincial authorities with respect to the future development of the University.

The necessity for such a training school having impressed itself on Rev. Rector Emery, he brought the matter to the attention of the Apostolic Delegate and of the General Administration of the Oblate Order in Liege. Having received the encouragement of both, Dr. Emery next approached the Quebec French-Canadian Provincial with his proposal, regarding which the Provincial wrote him that "For all the reasons in the world he would oppose it with all his strength." Shortly afterwards, on February 27th, 1905, the Rector addressed the following letter to the Provincial:—

University of Ottawa, 27th February, 1905.

Rev. H. E. Tourangeau, O.M.I.,  
Provincial,

Rev. and very dear Father: .

I have already written you relative to the project of an English-speaking Juniorate, and you recall, no doubt, your answer. I believe, however, that I ought to come back to the charge to acquit my conscience, and most respectfully to have you realize the grave responsibility you assume in opposing what appears to me to be the will of God, to judge by the testimony both of the General Administration and of our Apostolic Delegate to Canada.

Allow me to take up the topic again. I arrived at Ottawa as Rector at the time of the agitation made to force the authorities to do what was called justice to the English-speaking element. The ques-

tion was taken to Rome and the conclusion of the affair, which caused serious disquiet to the Chancellor, to the Delegate and to the General Administration, was that we must at all cost do more than we were doing to satisfy the English-speaking people, especially as regarded the staff. The lack of religious vocations of English speech in Canada, the inadequacy of our present Juniorate to supply the need, the incapacity of the General Administration to come to our aid, suggested the idea of creating at Ottawa, as an annex to the University, an English-speaking Juniorate to answer the needs not only of the University, but also of our Western Missions which demand assistance, and even in a threatening tone, English-speaking subjects. These complaints, together with those provoked by the condition of the University, were officially handed to the Apostolic Delegate. From that time dated the solicitude of the Delegate for this institution. He announced it in Rome himself as calculated to satisfy, in part at least, the needs he had remarked himself on his Western trip.

The General Administration itself has come to the same conclusion and authorizes, even insists, on my collecting the necessary funds for the foundation, after having obtained the authorization of the Provincial, although it was understood that no responsibility would be incurred by the Province.

The letter goes on to quote from a letter of the Superior General, dated the 21st of June, 1902, as follows:—

"What you say of the establishment of a Juniorate for English-speaking vocations pleases me well enough."

Also from a letter written by Rev. Chas. Tatin, O.M.I., the first Assistant-General, who was official Visitor in 1904, as follows:—

"We are more than ever preoccupied with the future of the University, the ways and means of procuring it resources and the personnel it needs. We hope you will not lose sight of this, whether the appeal for funds or the English-speaking Juniorate be the object of your preoccupation."

Then the Rector quotes the resolution drawn up by the Administrative Council of the University of Ottawa and signed by unanimous consent:—

"Whereas the General Administration finds it de-

sirable and expedient that the University exert great efforts to train such English-speaking subjects, and whereas the establishment of an English Juniorate is considered to be a most potent and efficacious factor to attain the desired object, it is therefore by this Council, in due meeting assembled, resolved and ordained that the Corporation of the College of Ottawa devise ways and means to establish and organize at the earliest possible date an English Juniorate.

The Rector's letter then continues:—

"The only condition made by the General Administration is that the Provincial give his consent to the starting of a collection for the necessary funds. . . .

"If it were question of founding a new Juniorate for the Canadian Province purely and simply, that would be another affair, but it is a question only of providing a source of supply for the University in which the Corporation of the College alone will be responsible as regards expenses. A Juniorate of this nature as well as the Seminary, is essentially a University matter. They constitute the ALPHA and the OMEGA of the work.

"Another consideration, and the most practical one, is that we do *not* ask authorization to make new expenses but on the contrary, to develop a new source of receipts . . . and this institution, under the patronage of St. Joseph's Church, will be the counterpart of the Juniorate *du Sacré Coeur*. It will serve as a residence for the parish priest of St. Joseph's, for his curate, and for the English-speaking Fathers attached to the Juniorate or teachers at the College. . . .

"The question of an English-speaking Juniorate, like that of the Separate Schools, is a question of justice to a minority. We would feel more the weight of this feature if the state of affairs were reversed. . . . The English-speaking Fathers at the College need this encouragement to allay their hostility to the actual state of affairs. This remark applies equally to the Irish outside. It would be a relief to the *Juniorat du Sacré Coeur* which complains of want of space. All these reasons and motives will persuade you, Rev. Father, to rescind your opposition to the project and to bless the difficult but indispensable task imposed upon us by Providence.

(Signed)

J. E. EMERY, O.M.I.

The answer to this earnest and broad-minded appeal was as follows:—

Montreal, March 3d, 1905.

Rev. Father Emery, O.M.I.,

Rector,

Rev. and dear Father:

"Since I have communicated to you my sentiments with regard to your project of founding a Juniorate for English-speaking students, I have received from Liege several letters which have confirmed me in my first idea. I have further just read your letter, dated the 27th of February, to my two ordinary consultors, who authorize me to tell you that they share with me the responsibility of a categorical refusal to the authorization you ask.

Yours, etc.,

(Signed) E. J. TOURANGEAU, O. M. I.

Provincial.

As to the letters purporting to have come from Liege, the following words from a letter dated the 24th of March, 1905, from Rev. Charles Tatin, O.M.I., already mentioned as the official channel for University negotiations with the General Administration at Liege, effectually dispose of such a pretence:—

"You have been authorized to take the necessary measures to found an English-speaking Juniorate; this authorization has not been taken back; it holds yet. But there is the fact of the Provincial's opposition in view of which we must act with prudence. . . ."

Not only does this letter not sustain the statement made by the Provincial, but, as the reader will perceive, it conveys a direct contradiction.

It is to be borne in mind that, in the correspondence not a cent was asked from the Quebec Oblate Fathers, so that the request was a formal test of the sentiments of the Provincial. All that was asked was permission *to make a start in the collection of funds.*

The Rector then, in view of what he considered a confirmation of the statement made in the 1901 petition of the English-speaking laity, anent "the systematic drying-up of vocations," and in view also of the pretexts that might be urged such as, "There are no vocations among the Irish, and those that are, are undesirable," or "The French-Canadian speaking English is the ideal Missionary and Religious," or "The existing Juniorate may be made bi-lingual again," decided to relieve his conscience

by doing what yet remained in his power to provide for the education and training of English-speaking priests. He consequently addressed himself to the highest court, that of the Papal representative. The subject was dealt with chiefly in two letters which explain themselves. They are as follows:—

University of Ottawa, April 2, 1905.

To His Excellency,

Mgr. Donato Starretti,

Apostolic Delegate, Ottawa.

May it please your Excellency:

Your apostolic zeal for the welfare of the Church of Canada, for the furthering of Catholic education, and especially for the development of the University of Ottawa, prompted you some weeks ago to send me a letter of enquiry concerning an English-speaking Juniorate for Canadian Oblates.

I beg to offer you my humble apologies for my delay in furnishing the information desired. Several circumstances beyond my control conspired to interrupt the study I determined to give to a question, which though at first sight simple, is nevertheless highly complex, demanding careful analysis for a satisfactory treatment. The nature of the answers required involves in so comprehensive a manner the sum of our difficulties and of our aspirations with regard to the University as a whole; the Juniorate issue is in fact so distinctly a test-question of principles and ideals, that I felt it my duty to weigh well each point. At first I was inclined to think it better to present to you a complete and exhaustive report on all questions affecting the University, as suggested by Your Excellency, but as this would entail still further delay, I hasten to forward you replies to the four queries, as brief and as clear as possible, taking the liberty at times to refer to several notes enclosed, which I had intended to embody in the general report.

To the first question, viz.: What are the reasons for forming a separate Juniorate for English-speaking boys? I desire to reply: (a) We are in presence of a question of nationality, of racial differences. It is a stubborn fact, creating a situation, the exigencies of which it is not only just but urgent to meet. Canadians do not form a homogenous unit, except on the lines of an artificial, political confederation. There are cleavages that are bound to last, and among these the most marked is the racial one existing between the English-speaking and French-speaking sections of the population. The in-

herent antipathy of rival races founded in the traditions of secular struggles in the old world has widened on this continent through colonial jealousy. There is little fusion, and to judge by the evidences on the one hand of an aggressive and organized national spirit in the Quebec Province, and on the other hand of the confident security of the preponderating English element, there is little prospect of a merging in the near future.

His Lordship, Bishop Guigues, the first Bishop of Ottawa, at the commencement of his episcopal career, thought differently; he thought that a common faith was the solvent that would rapidly fuse the French and Irish. He tried the experiment in his diocese for ten years and then confessed his utter failure, and afterwards lost no time in erecting separate churches and schools. He thereby encouraged a programme which has become the rule, not only here, but in the diocese of Montreal and elsewhere. In the work of the ministry carried on by the Oblates in the City of Ottawa, naturally the same separation was made. In response to French-Canadian agitation for a separate church, the Oblate Province of Quebec not only consented, but handed over more than \$100,000 to build the Sacred Heart Church. Further, the Juniorate, first situate in the Province of Quebec, in which the undersigned was a student, was, two years after its foundation, transferred to the University of Ottawa, and was made there a double or bi-lingual institution, i. e., of the same complexion as Ottawa College. This arrangement did not, however, satisfy the French-Canadians, and it was allowed to collapse. Another attempt was made by founding the "*Juniorat du Sacre Coeur d'Ottawa*", and at this juncture, as in the case of the church, the Quebec province supplied funds to the amount of about \$50,000, and insured its continued support at an annual expense approximating \$10,000. It was agreed, however, as may be gathered from the report of Very Rev. Father Martinet, O.M.I., Assistant-General and Canonical Visitor to Canada in 1891, that vocations should be sought principally in the Province of Ontario.

"*Si vous trouvez dans cette partie du pays de quoi remplir notre Juniorat de bonnes vocations, vous aurez obtenu votre but.*" Notwithstanding this plainly bi-lingual direction again given the Juniorate, it had become in fact as in name, purely and simply a French-Canadian Juniorate. They had now separate churches and an Apostolic school all their own; the only institution that



remained mixed was the University. Here again they insisted on separation, demanding distinct French courses with complete staff, and the authorities, at the expense of the University, made the concession. It may be added here that, in spite of the repeated concessions to the French-Canadians already enumerated, they threatened last year to leave the University altogether, in order to have a still freer hand with respect to their national aspirations.

Now I do not wish to blame the French-Canadians for endeavoring to use national sentiment, which at bottom is a noble thing, to direct it to the furthering of the interests of the Church as they saw them. They followed a tendency tolerated and sanctioned by Our Holy Mother the Church in her treatment of nations, e. g., the divisions of the colleges in Rome itself. And especially do I see reasons for segregation in the case of a Juniorate, where, for the perseverance of young, inexperienced and impressionable boys, less influenced, by the higher and more spiritual motives that might hold a scholastic to his religious purpose, it is an essential that there be an atmosphere at once natural and congenial "to draw them with the cords of Adam, with the bonds of love." (Osee. XI, 4.)

But I ask, is it not a poor rule that will not work both ways? If a separate French church, Arts course and Juniorate are desirable, why is it unreasonable and undesirable to have a separate Juniorate for those of English speech, especially when no demands are to be made on the funds of the Oblate province, but simply the authorization is asked to *raise the money from the English-speaking people?*

(b) There is another answer to Your Excellency's first question, which answer is contained in the very nature of our work here, the maintenance of equilibrium and the conciliation of all Catholic interests in things educational at the University. It is then necessary that the French Juniorate have an English-speaking complement. And here I may say the equilibrium concerns not the mere limits of a diocese, but the whole of the Dominion, and it is to be noted, that the English-speaking element is quite destitute of other centres of higher education, which is not the case with French-speaking Canadians. By "complement," however, I do not mean a mixed Juniorate, for experience has proved that such an arrangement is absolutely unsatisfactory to all parties concerned, as the action of the French-Canadian element

outlined above well shows, and is for us *out of the question*. But out of six Departments in the University five, viz., the Preparatory, Commercial, Collegiate, Scientific and English Arts Departments, are admitted by the French-Canadians themselves to be indisputably English. The same will be true of the Law and Medical Schools when founded, and the proportion of English Departments will then be seven to one. It would be seen that the staff should be English-speaking in like proportion. The reverse is the case, as may be seen by the official calendar.

(c) Then, too, the remnant of our English-speaking staff, striving in reduced numbers to cope with the needs of higher education, in presence of powerful secular institutions, find little encouragement. The steps taken towards founding a scholasticate at Washington will further weaken their resources. They will be beyond measure discouraged, if not only their legitimate wish for an English-speaking community life, as the French-Canadians already have theirs, be denied, but also the hope of future recruits blasted by the powers that be.

(d) There is yet another answer to Your Excellency's first query. We need a separate Juniorate to gain the confidence of the English-speaking public, who have the impression that the authorities intend to do with the University what has already been done to the Juniorate, i. e., Frenchify it. They see in the present state of things and rightly, the confirmation of the statement made in the memorial sent to Rome anent "*the systematic drying up of the sources of vocation*." Further as you are well aware, the urgent needs of evangelization in the great Northwest alone demand an abundance of British speech. And it may be added that the more thoroughly these are in origin, language and sympathies, of the people they are to evangelize, the more they will be in touch with them, and the better the success of their ministry will be.

Your Excellency's second question is: How many English-speaking boys are at present at the Juniorate of the Sacred Heart?

From the list certified to by the Rev. Superior of the Juniorate, I find that out of ninety-nine Juniors at present in residence, there are only seven English-speaking. Three of these are of Irish descent, two of them, however, were born in the Province of Quebec, and brought up in a French-Canadian environment, so that they speak French as well as English. The third comes from the

United States. There are three of Scotch descent, two of whom are from the Northwest Territories, and the other from Fournierville, Ont. He is the *solitary English-speaking Junior from Ontario*, despite the recommendation expressly made by the Canonical Visitor. The seventh English-speaking student is a German-American. *There is no English-speaking student of Irish descent from Ontario.* These statistics, Your Excellency, are respectfully submitted, all statements to the contrary notwithstanding.

Your Excellency's third question is: What are the prospects of obtaining English-speaking Juniors if a separate Juniorate be established for them?

At the University at present, English-speaking students form a good 50 per cent. of the attendance. Now of this 50 per cent., at least 75 per cent. choose the ecclesiastical career—last year's graduating class sent fourteen from a total of sixteen to the Grand Seminary and the Oblate Order. Again, the English-speaking Juniorate at Buffalo has proportionately a larger percentage of stable vocations than does the French one at Ottawa. There are at present three or four English-speaking Canadians at the Buffalo Juniorate. It is fair then to conclude that an English-speaking Juniorate in Canada would succeed. It must be remembered, however, and I wish to insist on this point, that boys of English speech, and Irish boys especially, cannot be expected to conform to French ideas of the details of religious observance, French methods, discipline, etc. The few who might be willing to venture are not infrequently refused admission, and even though admitted would probably leave in a short time. One of the few English-speaking Juniors who can speak from experience, Father O'Boyle, who spent a year under the regime of the second establishment, testifies that if he had another year to do, he doubts if, with the lights he then had, he would have persevered. Allowance *must* be made for difference of temperament and training. As yet no fair trial has been given in the matter of vocations of English speech.

With the renewed expression of my most profound respect, and with my humble apologies for the length of this report, I remain,

Your Excellency's obedient servant in J. C. and M. I.,

J. E. EMERY, O. M. I.,

Rector.

"University of Ottawa, May 5, 1905.  
His Excellency, Donato Sbarretti,  
Archbishop of Ephesus,

Apostolic Delegate to Canada, Ottawa.

In answer to the question addressed to me by Your Excellency in letter No. 1909, concerning the hopes we entertain of the financial success of an English-speaking Juniorate, I desire to state:

(1) We consider the project one eminently calculated to remove the obstacles which have so far checked the generosity of the English-speaking Catholics in University affairs, believing, as they do, in "the systematic drying up of English vocations" on the part of the authorities.

(2) It will thus be a new source of income, to judge from the nature of the work, which will appeal to what is best in the Irish people, well known for their devotion to their clergy.

(3) To be precise, we contemplate sending the Secretary of the University, Dr. O'Boyle, an Ontario boy, on a tour through the province to raise funds—a tour which ought to have excellent results but which would be absolutely fruitless under existing conditions.

(4) A publication on the lines of the French "Banniére," in our large constituency, in view of the generosity of the Irish, would net at least as much as theirs, viz., between two and three thousand dollars annually.

(5) A direct appeal will be made to the English-speaking Catholics of Ottawa, anxious to have a counterpart of the French Juniorate. Special collections will be taken up in St. Joseph's Church.

(6) As the new Juniorate will serve as residence for the pastor and curates of St. Joseph's Church, as well as for the English-speaking teachers of the University, the parishioners, known for their means and for their generosity, cannot but take a lively interest in the work.

(7) It may be noted here that the net proceeds of St. Joseph's Church amounting to about \$5,000 per annum, is versed to the common fund. If we adopted the practice that obtains in the Church of the Sacred Heart with regard to the French Juniorate, this amount, at least in part, could be applied to the English Juniorate fund.

(8) Rev. Father Tatin, Assistant-General, and a strong advocate of the Juniorate on the occasion of his official visit, promised, subject to the approval of the General Administration, that should we start a Juniorate, he would give annually a few thousand francs, from the fund of des Vocations."

(9) We by no means intend to take boys for nothing, but shall rigorously exact at least one-half the ordinary college fee, making the total expenses comparatively less than in the French Juniorate, where, in many instances, very little is required from the applicant. This would tend not only to lower expense, but to recruit a better class of subjects.

(10) I have on hand, four scholarships of \$1,000 each, in the form of wills or policies, and these could easily be increased when the contemplated institution shall have been founded.

It is to be borne in mind that the request is not to spend money, but to collect until the amount justifies the venture.

With the renewed expression of my most profound respect and filial devotion, I remain,  
Your Excellency's obedient servant in J. C. and M. I.,  
(Signed) J. E. EMERY, O. M. I.,  
Rector.

Despite continued efforts on the part of Rev. Dr. Emery, after the writing of the foregoing letters, no action was taken, and his activity in this respect, no doubt, hastened his dismissal. When it occurred in the month of November, 1905, the friends of a Juniorate for English-speaking students abandoned hope. The result of the appeal made in the foregoing pages will decide whether that hope is to be revived, or whether those who entertained it are to go on "dreaming dreams."

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