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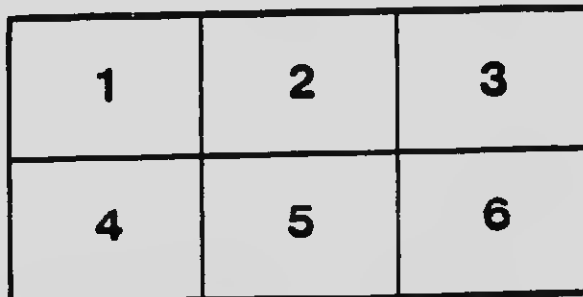
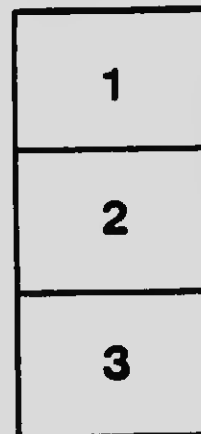
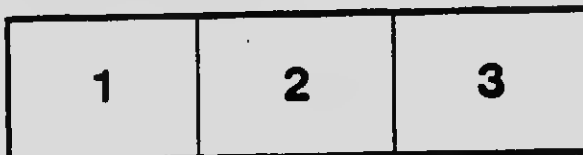
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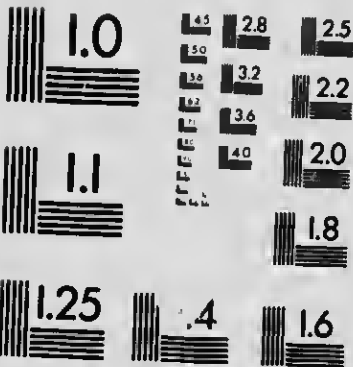
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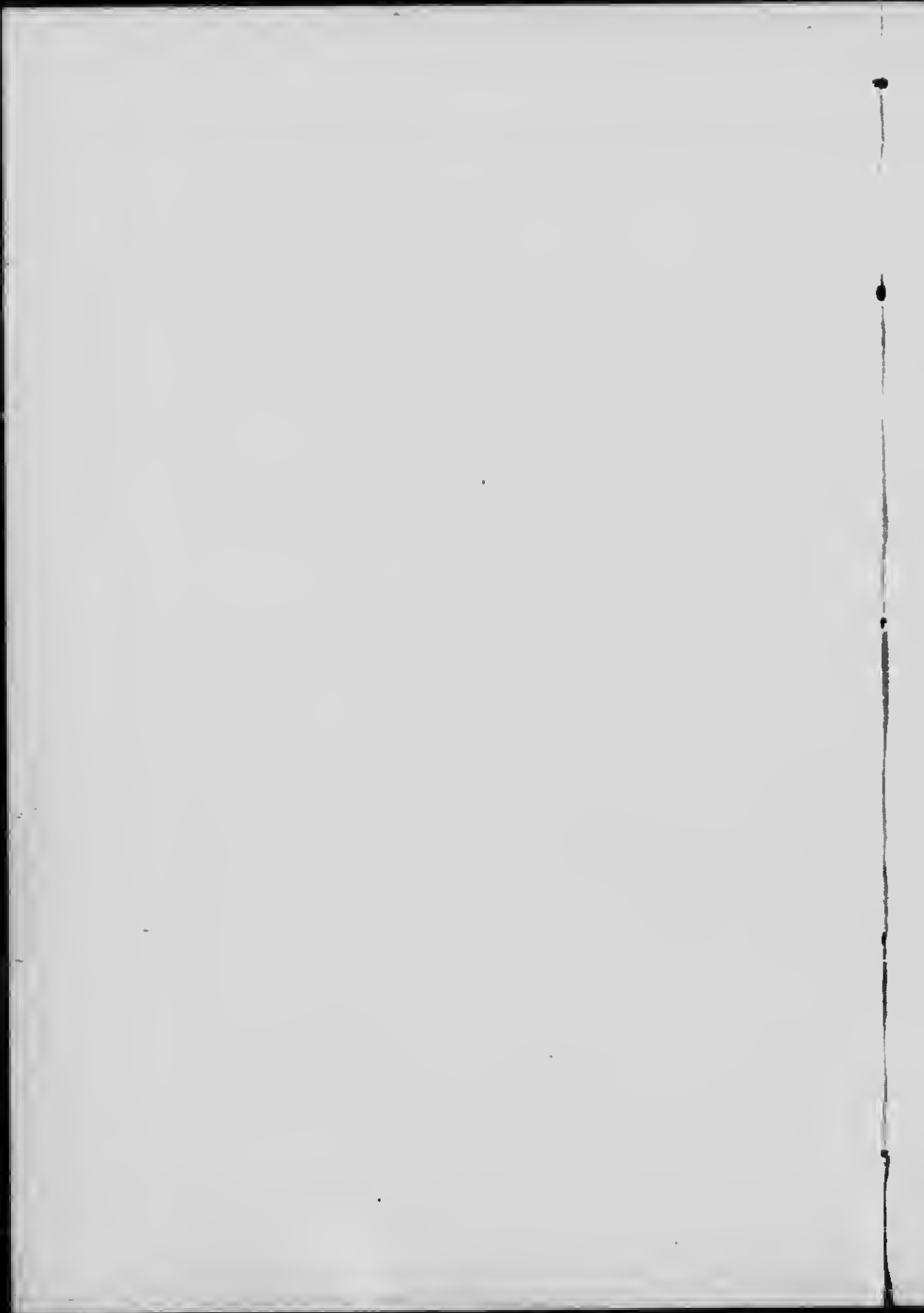
Report of Committee  
to  
Parishioners of St. Joseph's  
Church

943



1915

Report of Committee  
to  
Parishioners of St. Joseph's  
Church



**REPORT OF COMMITTEE ELECTED BY PARISHIONERS OF  
ST. JOSEPH'S CHURCH, AT ST. PATRICK'S HALL,  
5th NOVEMBER, 1915, AT 8.30 P.M.**

It will be remembered that a General Meeting of the Parishioners of St. Joseph's Church, called with the knowledge of His Grace, The Archbishop of Ottawa, by written notice sent to the pew-holders and others, was held at the time and place above mentioned, and a resolution was submitted and unanimously passed, reading as follows:

"RESOLUTION passed at a public meeting of the parishioners of St. Joseph's Church, Ottawa, held in St. Patrick's Hall, on the 5th November, 1915.

MOVED BY D'Arcy Scott

SECONDED BY John J. Lyons

WHEREAS the authorities of the Quebec Province of the Oblate Order, under whose jurisdiction the University of Ottawa and St. Joseph's Church are, have recently abolished the Juniorate for English speaking boys desiring to enter the Order;

AND WHEREAS in order properly to serve the spiritual needs of St. Joseph's Congregation it is necessary to have, as in the past, the services of a sufficient number of English speaking priests, not less than five or six; and, these have in the past been provided from the staff of the University;

AND WHEREAS the authorities have recently removed from the University practically all English speaking priests, other than the Parish Priest of St. Joseph's Church and two assistants:

THEREFORE, BE IT RESOLVED, by the parishioners of St. Joseph's Church, publicly assembled:

1. THAT it is in their opinion essential for the spiritual welfare of the Parish, that the church be forthwith removed from the jurisdiction of the Provincial and Council of the Quebec Province of the Oblate Order and transferred to an English-speaking Province of that Order or to His Grace the Archbishop.

2. THAT a Committee be appointed to take whatever steps may be deemed necessary for the accomplishing of this object.

3. THAT this resolution is not intended as conveying or implying any reflection whatever on Rev. Father Cornell, O.M.I., the present able and zealous parish priest of St. Joseph's Church, or upon either of his worthy assistants, in whom the parishioners of St. Joseph's Church have the utmost confidence.

Upon motion submitted to same meeting, a Committee of twelve was elected to carry to a successful conclusion the heartfelt desires of the Parishioners, as outlined in the foregoing resolution.

The Committee named were:—R. D. Gunn, M. P. Davis, J. J. Lyons, D'Arcy Scott, D'Arcy McGee, F. D. Henderson, John O'Toole,



Wm. Doran, A. E. Corrigan, Gordon Grant, L. J. Kehoe, T. P. Foran. R. D. Gunn was appointed Chairman and D'Arcy Scott Secretary."

In order that all Parishioners and others interested may be fully aware of every action of the Committee, this report is prepared and delivered for their information and consideration.

The Committee procured an authentic copy of the contract made between Monseigneur De Mazenod, founder and first superior-general of the O.M.I. and Monseigneur Guigues, first Bishop of Bytown, bearing date the 17th day of August, A.D., 1856, which is set out in the appendix at page 7.

The Committee were made aware that His Grace, the Archbishop of Ottawa, had expressed the opinion that he had no control over the revenues or voice in the administration of St. Joseph's Church.

Having carefully reviewed the vastly changed conditions and noted the great increase in the attendance and revenues of St. Joseph's parish during the past sixty years, necessitating the erection of the Sacred Heart Church in the immediate vicinity, the failure of the Oblates to observe the conditions and fulfil the obligations undertaken by them and their indifference towards the rights of the English-speaking Catholic Laity generally, especially with regard to the educational side of the contract; your Committee deemed it prudent to seek advice of counsel learned in the law upon the term of the contract for their guidance and the opinion is set out in appendix at page 10.

After giving the facts and writings touching the agreement much consideration, your Committee prepared a Memorial outlining shortly the grievances, that exist in St. Joseph's Parish and sought to obtain a conference with the Provincial of the Quebec Council of the Oblates, within whose jurisdiction St. Joseph's Church has always been and now is, and submit the same to him, and this accordingly was done. The Memorial is set out in appendix at page 13.

According to appointment the Committee attended the Provincial at the Juniorate on Saturday, November 27th, A.D., 1915, at 2.30 p.m. and after some explanatory remarks the Memorial was read to him and the Provincial stated in reply substantially as follows:-

"I have felt very much aggrieved at seeing your grievance published, and seeing the reports of your meeting published in Non-Catholic papers. I was aggrieved also when I heard that there was a public meeting, because it seemed to me that it was not customary for parishioners to hold such meetings in Catholic parishes; for if the parishioners have such grievances they apply to the Archbishop and present them, but to hold such a public meeting without any warning seemed to me not in order or in keeping with a Catholic parish. I did not know officially that there were grievances and therefore I did not consider your meeting as being in order and I do not acknowledge the work of the Committee until approved by the Bishop."

Subsequently the Memorial was forwarded to His Grace, the Archbishop of Ottawa.

Your Committee having already consulted His Grace the Archbishop of Ottawa, and keeping always in view the honest desire of the parishioners to obtain redress of the grievances that exist in St. Joseph's Parish, and which they hoped to have remedied by earnest appeals to the sense of justice of the representatives of the Oblate Order, after this conference concluded that no serious consideration was intended to be given to their efforts on behalf of the Parishioners, and being sensible of the fact that a great majority of the Parishioners and Catholic laity were entirely unaware of the exact relationship between St. Joseph's Parish and the University determined to discover what is the true position of affairs between St. Joseph's and the University, and the obligation or necessity on the part of the Parish of St. Joseph's to bear now any portion of the financial responsibility of the University.

It was discovered on careful research that the first prospectus of the then college was issued on the 14th of August, 1848, and the college was opened on the 27th of September of the same year, and on the 17th of October following: a copy of the prospectus and petition for financial assistance were enclosed in a communication of that date from the Venerable Bishop of Bytown to his Excellency, Lord Elgin Governor General, and in 1849 an Act of Parliament was passed incorporating the college of Bytown, which was amended by further legislation in 1861 and the name changed to the College of Ottawa; and again further amending legislation was passed in 1866 by which the college was raised to the status of a University and again amending legislation was passed by the Province of Ontario in 1885 and 1891, which legislation was supplemented by a charter in 1889 by His Holiness, Pope Leo XIII. elevating the college to the dignity of a Catholic University.

Unnappily much difference of opinion and dissatisfaction has been expressed from time to time with regard to the administration of the educational affairs of the University under the Oblates, and a Memorial dated the 7th of October, 1901, set out in the appendix at page 15, was presented to the Superior-General of the Oblates, and a reply thereto was prepared and delivered by His Grace the late Archbishop Duhamel, which is also set out in the appendix at page 22 and subsequently a pamphlet entitled "A Searchlight showing the need of a University for the English-speaking Catholics of Canada." was published and distributed, dealing extensively with the inner history of the University of Ottawa.

Since then the English-speaking priests have been gradually removed from the University and thirty or more English-speaking students in course of preparation under the Rev. Father McGuire have been denied the privilege of entering the Quebec Council of the Oblate Order and the Juniorate under his charge, though supported by private donations from St. Joseph's parishioners and others, was recently closed and about 200 English-speaking students of Catholic parentage are forced to attend non-Catholic institutions of this City and many others compelled to go elsewhere to seek educational advantages they should receive at the University.

In whatever light these differences and criticisms may be considered, it is, in the judgment of your Committee, unnecessary to further enlarge upon them. From what has been stated it must

appear quite evident that the University of Ottawa has grown entirely separate and apart from St. Joseph's Church and its administration although both institutions are still under the control of the Oblate Fathers, and some action is now necessary and imperative on the part of all parties concerned towards a reconsideration and readjustment of the interests and the relationship whatever it is of St. Joseph's Church and the University.

In the opinion of your Committee the time has long since passed when financial assistance to the revenues of the University lay as an obligation upon St. Joseph's Church or its parishioners. It is the unanimous opinion of your Committee that the time has come when it is no longer an obligation or duty of St. Joseph's Church and its parishioners to supply any funds for any purpose beyond the requirements of St. Joseph's Church.

Your Committee claim that it is no unjust or untruthful allegation to make now that, without reason and against the terms and spirit of the contract the Quebec Council of the Oblates

First—Have dismissed from the college practically the entire staff of English-speaking subjects of the order, who materially assisted in the administration of the Parish of St. Joseph's, much to the edification of the parishioners and their spiritual welfare.

Second—Have driven 200 or more Catholic students into the non-Catholic institutions of the City and elsewhere, who should be receiving their educational training within the college and University.

Third—Have suppressed the English-speaking Juniorate supported wholly by private donations of parishioners of St. Joseph's and others thereby closing the doors of the Quebec Council of the Order to English-speaking subjects.

Fourth—Have neglected, to give any account of the revenues of St. Joseph's Parish, and still neglect and refuse to do so.

Now, your Committee, confident that no relief would be afforded by any further appeals to the Quebec Council of the Oblates, are of the opinion, after fully reviewing the whole facts and circumstances, and giving their best consideration thereto, that they should recommend and do hereby recommend that the parishioners of St. Joseph's should materially reduce and curtail the generous donations, gifts, and offerings solicited in St. Joseph's Church until a full and accurate statement of the monies received and disbursed in the administration of St. Joseph's Church has been published for the information of the parishioners

## APPENDIX A

**CONTRACT** between Monseigneur Charles Joseph Eugene De Mazenod, Bishop of Marseille, Founder and first Superior-General of the Oblates of Mary Immaculate, acting in the name and in the interest of the corporation and Province of the Oblates of Canada, of the first part; and Monseigneur Joseph Eugene Bruno Gulgues, Bishop of Bytown, Upper Canada, of the second part:

Monseigneur Guigues, Bishop of Bytown, wishing to perpetuate the fruits of salvation existing up till now in his Diocese and brought about by the Congregation of Oblate Missionaries of Mary Immaculate, after having consulted his principal colleagues in Canada, believes it his duty to submit the following conditions for the approval and acceptance of Monseigneur De Mazenod aforesaid.

It is publicly known throughout the whole of Canada that the Diocese of Bytown was created by the Oblates.

This Diocese did not yet exist when the evangelical workers of this congregation cultivated the soil, watered it with their sweat, in Bytown itself, in the shanties and following the savage tribes.

It is this congregation which furnished Bytown with its first Bishop; and that up till now has adapted the majority of its clergy to the erection of missions, the creation of most important works, the service of the Cathedral, of the hospital, and religious house it had founded, the direction of the Seminary and College and in general to the creation and conservation of the different works done in this Diocese; and, in the midst of its different works which often necessitate pecuniary sacrifices, the Oblates, forgetting their own interests, did not even think to this day of founding for themselves a permanent establishment. For this reason Monseigneur the Bishop of Bytown, for the greatest glory of God, in gratitude, in the interest of his Diocese, and also in the interests of the Oblates whose services he appreciates, desires to confer on them in perpetuity the direction of his Seminary and of his College, the parochial duties of his Cathedral, as well as the parochial duties and administration of St. Joseph's Church upon the following conditions:

**ARTICLE 1.** Monseigneur the Bishop of Bytown under this contract intrusts to the aforesaid Oblates, accepting for them Monseigneur De Mazenod, Bishop of Marseille, Founder and first Superior-General of the said congregation, acting under the title and in the quality hereinafter mentioned:

- 1st—The direction and administration of the College and Seminary of Bytown.
- 2nd—The parochial duties and administration of St. Joseph's Church, now in course of construction and almost adjacent to the College.
- 3rd—The parochial duties of his Cathedral.
- 4th—The Oblates will continue as before and under the same conditions, the spiritual services in the shanties and Indian missions of the Diocese.

**ARTICLE 2.** 1st—Monseigneur the Bishop of Bytown assigns and transfers to the Oblates the six lots of ground given by Mr. Besserer to the Episcopal Corporation for the purpose of building thereon a College, together with the building already erected thereon or in course of erection, for the said College, the Bishop of Bytown agrees that the same shall be completed before the end of September next; including also the farmhouse built two years ago on the same ground; moreover the Bishop of Bytown agrees to pay one-half the cost of building a frame house to serve as two recreation halls which the College has not got and which are indispensable. The Bishop of Bytown also assigns to the Oblates the furniture and books of the College as well as ornaments of the Church, clothes and sacred vessels of the Chapel and Sacristy of the said college.

2nd—As the administration of the College and seminary will naturally be a heavy charge for the Oblates, who will only be able to uphold it at the price of great sacrifices, the Bishop of Bytown aforesaid gives up these different objects purely gratis; but owing to the poor condition of his Diocese he is forced to ask and accept in order to be able to meet the debts contracted by him for the construction of the new College, the sum of Sixteen Hundred pounds, to be paid in two payments as follows: the first half at the end of December, 1860, and the second half at the end of December 1862. The interest on the above sums to date from the day of the taking of possession of the real estate by the Oblates and to be in favor of Monseigneur Guigues. Moreover, the Bishop of Bytown leaves in charge of the Oblates, and to be done at their expense, the exterior works for the levelling of the ground, the gardens and the yards, and for fencing the six lots of ground comprising the property of the College, including the buildings constructed thereon. Under these conditions, the College completed, as stated above, and the adjacent ground now the property of the Oblates in such wise that, in case the Oblate Fathers, contrary to their will, should no longer be able to continue to direct by themselves the said College, they will nevertheless remain the proprietors and will have the right to exact a suitable price for rent from those who would be put in charge of the said College.

3rd—It is well understood that the moneys paid by the pupils, that the amount of their board, donations and grants from the government, in one word all the revenues of the College belong wholly to the Fathers directing the said College, who govern at their own risk and peril.

4th—The Bishop of Bytown, realizing that without the grant from the government, the College could not be kept up, undertakes for himself and his successors to use all his influence in order to obtain a continuation of and even an increase of the said grant.

5th—Monseigneur also undertakes, for himself and his successors, not to found, or allow the foundation in his Diocese, in so far as it is in his power so to do, of a College or establishment which would hurt the prosperity of this one.

6th—The College serving at the same time as Seminary, Monseigneur will pay the annual pension of each seminarist who is not employed in the said College, the sum of twenty-five pounds, excluding the cost of keeping the said seminarists which will remain the charge of His Grace.

For his part, Monseigneur the Bishop of Marseille, Superior-General of the Oblates and in this quality, agrees to furnish a sufficient number of qualified subjects capable of filling the different positions of the said College and Seminary.

ARTICLE 3. Whatever was agreed on regarding the college and Seminary, Monseigneur Guigues did not want to impose too heavy a charge on the congregation of Oblates, nevertheless, those who understand the state of affairs in America, will readily see that in accepting the Seminary and College the Oblate Fathers are taking over a heavy burden and preparing sacrifices for themselves, especially in the beginning. It is therefore to help and compensate for the sacrifices of all kinds which the congregation has stood, that Monseigneur offers the following conditions which have been accepted.

1st—Monseigneur Guigues assigns to the Oblates seven lots of ground taken or to be taken from those which he purchased from Mr. Campbell. These seven lots are those which are nearest to the new college and are only separated by Cumberland Street.

2nd—His Grace also assigns in all fitness St. Joseph's Church now under construction on the property last mentioned, agreeing to finish the exterior work on this Church according to the plan adopted, and to have the necessary work done on the interior to put the church in the same condition as the Cathedral of Bytown during the three years preceeding the taking of possession by His Grace, that is to say that

Monseigneur agrees to build a floor in the interior, pews not painted, and an ordinary altar.

3rd—Monseigneur of Bytown erects St. Joseph's Church as a parish under the direction of the R.R.P.P. Oblates and leaves them the revenues, offerings, and benefits of all kinds, only excepting the light offering which is made in all the churches of the Diocese in favor of the Seminaries.

4th—All the Section of St. George in the City of Bytown will be attached to the St. Joseph Church.

5th—Monseigneur of Bytown agrees for himself and his successors to not allow the building of another public church or chapel in the above mentioned St. George's Section and never to build another church on the property assigned to this one.

6th—The Oblate Fathers will bear the expense of finishing the work on the interior of the said church.

7th—The said Oblate Fathers will serve in a suitable manner the said St. Joseph's Church.

ARTICLE 4. Monseigneur the Bishop of Bytown also assigns to the R.R.P.P. Oblates the parochial duties of his Cathedral on the following conditions:

1st—The Oblate Fathers agree to furnish the necessary persons speaking English and French to serve the Cathedral and attend to other duties connected with it.

2nd—The Oblates agree likewise to conform to the rites and ceremonials of the Diocese in everything regarding exterior worship.

3rd—To follow exactly the rules which will be prepared and agreed on beforehand for the service of the Cathedral.

4th—Not to touch any of the revenue of the Cathedral which is entirely under the control of Monseigneur the Bishop of Bytown.

5th—Monseigneur of Bytown accords to the R.R.P.P. Oblates all the spiritual powers necessary for the administration of the parishes under their care.

6th—His Grace assigns in favor of the Oblates all the rectorial fees, excepting, in the case of the Cathedral, fees for baptisms and marriages which Monseigneur reserves for himself and for which the Oblates should give him an account. The revenues given to the Oblates for the service of the Cathedral are the produce of subscriptions, collections at Easter, etc.

7th—In the case where the R.R.P.P. Oblates attached to the Cathedral do not join their own house immediately, then Monseigneur will furnish them in his Episcopal house with board and lodging on conditions commonly agreed on.

It is understood that Monseigneur the Bishop of Bytown as much in his name as in that of his successors, exempts the R.R.P.P. Oblates from paying the tithe imposed on the clergy of the Diocese in favor of the Bishop, and the R.R.P.P. Oblates on their side, renounce the reserves of the clergy and to all funds which are destined to form a fund in favor of infirm priests.

The present contract will take effect from the month of September 1856.

Monseigneur the Bishop of Marseille, Superior-General of the congregation of aforesaid Oblates, acting on account of and in the interests of the R.R.P.P. Oblates who compose the Province and Corporation of the said Oblates in Canada, declares his acceptance of the present conditions, and in consequence the present contract with all clauses and conditions mentioned was made and signed, in duplicate.

At Marseille this 17th day of August, 1856.

I approve the above contract.

(Sgd.) C. J. Eugene De Mazenod,

Sup.-Genl.

## APPENDIX B

### MR. EWART'S OPINION WITH REFERENCE TO THE OTTAWA UNIVERSITY.

I understand that the material facts upon which my opinion has been asked are as follows:-

1. An agreement was made between His Grace, the Bishop of Marseille, representing the Order of Oblates, and His Grace, the Bishop of Bytown, dated the 17th day of August, 1856, a copy of which has been laid before me.
2. At the date of the agreement there was necessity for administering to Roman Catholics of both French and English origin.
3. Some time afterwards, probably owing to a change in the character of the population, the College became predominantly English.
4. During the later years the College has been maintained upon a basis of equality between the two races. The governing body has been one-half English and one-half French. There has been a complete duplication of classes, accompanied by a complete duplication of professors. The professors have, with some exceptions, been members of the Oblate Order.
5. Recently it has been determined to make a change in this respect with the design of giving to the College a substantially French character. It is not intended that the College should cease to be bi-lingual. It is not intended that the duplication in classes and professors should cease. But it is intended that the governing body, instead of being one-half French and one-half English, should become entirely French; and it is intended that the professors for the English classes should be lay teachers and not members of the Oblate Order.
6. Owing to the unfortunate racial feeling existing in Canada, and notably strong in Ottawa, the effect of the changes just referred to has been, and must necessarily be, to make the College one much less acceptable to English speaking students; to deprive it of the attendance of a very considerable number of men who otherwise would go to it for instruction; very materially to reduce its value as a College for English speaking students.

Under these circumstances, I am asked to give my opinion as to the obligation of His Grace, the present Bishop, under the clause (hereinafter referred to as the prohibition clause) which reads as follows:-

"5th—His Grace also binds himself in his own name and in that of his successors, not to found, nor to allow to be founded in his Diocese, in so far as it is in his power so to do, any College or ecclesiastical institution which would hurt the prosperity of the one in question here."

In order to answer that question, I regard it as indispensably necessary that the character of the agreement both as to its contents and as to the necessary implications which must be regarded as having accompanied it should be kept in view. The Bishop of the Diocese is entrusted with the spiritual oversight of the people within his district; and it is his duty to make such arrangements as are necessary both with regard to worship and education. He cannot either divest himself of the obligation imposed upon him in this regard nor can he assign it to any other person or corporation. He cannot surrender the personal responsibility with which he has been endowed.

This consideration appears to involve the result that if in the agreement in question there is to be found any such surrender or assignment the agreement, to that

extent, would be *ultra vires* of the Bishop. And inasmuch as it is not to be assumed that there was intention to make such surrender or assignment, such construction will if possible be given to the agreement as will bring it into harmony with the view which the parties must necessarily have had in mind as to the responsibility of the Bishop.

Regarding the agreement in this way, observing that it is one of ecclesiastical rather than legal draughtsmanship, and assuming, as I must that its fundamental purpose was to make adequate provision for the educational necessities of the diocese, both at the time and in the future, I have no hesitation in saying that if the anticipations of the parties should, at any time, fail of realization, the Bishop would not only not be bound to remain a helpless spectator of the misfortune but that it would be his duty, a duty from which he had never been separated, to make such further arrangements as he might believe to be necessary.

The agreement contains no covenant on the part of the Oblates as to effectiveness in the management of the College. They would have complied with the terms of the agreement, so far as its language is concerned, if they had continued it upon a scale sufficient in 1856. That was not the design of the parties. Nor was it the intention that the Oblates should be entrusted with discretionary authority as to the extent to which they would carry the work of the college. Very clearly, all parties contemplated that the College was to keep pace with the necessities of the Diocese. Upon no other assumption can the presence in the agreement of the prohibition clause be understood, and upon no other could it be justified.

The agreement then must be considered as containing an implied covenant on the part of the Oblates that they will, at all times, maintain and conduct the College in a manner sufficient for the necessities of the Diocese, in a manner that is, which would justify the Bishop in refraining from founding or allowing to be founded any other College in the Diocese. In my view, the Bishop in 1856 had no authority to promise either for himself or his successors that another College would not be founded if the interests of the Diocese should, at any time, demand it.

And thus in two ways—by the assumption of an implied covenant on the part of the Oblates for effective operation of the College, and by consideration of the impossibility of the Bishop effacing his own responsibility—the conclusion is reached that the prohibition clause cannot and ought not to prevent the foundation of a new College if the needs of his Diocese are not being adequately subserved by the present arrangements. I should feel disposed to go further and to say that whether or not those needs are being adequately subserved is a question for the decision of the Bishop. His office is such that his discretion in that regard cannot either be assigned to another, or made debateable in a court of law.

A second point requires consideration of the following clause of the agreement:-

"For his part, His Grace the Bishop of Marseille, Superior-General of the Oblates and in his capacity as such, agrees to furnish a sufficient number of learned and qualified subjects for the different positions in the said Seminary and College."

No one familiar with the attitude of the Roman Catholic Church towards education can regard this clause otherwise than as one stipulating for a College of a clerical as contradistinguished from a lay or mixed character. I understand the clause to mean that the professors of the College were, under ordinary circumstances, to be drawn exclusively from the Oblate Order. I do not mean that if for temporary purposes or under unusual circumstances some lay teacher was employed, that that employment would form a breach of the agreement, but I am clearly of opinion that if the College became in any substantial sense something other than one of purely clerical character, a distinct breach of the clause would have occurred. And the fact that one-half of the staff has ceased to be clerical, lay teachers being substituted for clerical, constitutes a very palpable departure from the provisions of the clause just referred to.



I have no hesitation in saying that in my opinion the prohibition clause can be appealed to by the Oblates only when they are in a position successfully to assert that they are performing in substantial manner the obligation imposed upon them by the clause above quoted. If for example, they changed the character of the College entirely from one of clerical to one of lay instructions, it would not be possible for them to assert that the Bishop was bound to refrain from founding another College. And it would be equally impossible for them to appeal to that covenant if they had committed a substantial breach of their obligation. For this second reason, I am of opinion that under the circumstances above referred to, the Bishop is at liberty to make such new arrangements for education as he may think proper.

It will be observed, too, that the covenant of the Bishop is that he will not found or allow to be founded any College "which would hurt the prosperity" of the present college. At the moment he finds the prosperity of the present College very much diminished by the action of the College authorities. He believes, and probably the fact is indisputable, that the changes recently effected will have the result of making the College unacceptable to very large numbers of English students. The effect of that will probably be that the College will become more French in its characteristics, will be more effective as a college for French speaking students and less so for the English. That being the case, I find it difficult to agree that the foundation of a new College upon an English basis would necessarily be injurious to the prosperity of the present College. Evidently the Oblates believe that the College will be benefited by giving to it a French stamp and disposition. To such an institution, the care of a few English students may very well be a burden rather than an advantage and the loss of them an advantage. For this third reason, I am of the opinion that the Bishop is obligated by no provision which would prevent him from taking such steps as in his discretion he deems to be necessary for the well-being of his Diocese.

22nd November, 1915.

(Sgd.) J. S. EWART.

## APPENDIX C

Ottawa, November 24th, 1915

Reverend William Cherlebois, O.M.I.,  
Provincial Oblates of Mary Immaculate,  
Ottawa, Ont.

The growing discontent of St. Joseph's congregation on account of the unsatisfactory condition of parish affairs, borne a long time in silence, has now reached a stage where we think it our duty to afford the Oblates an opportunity to allay this discontent which hodes ill for the best interests of religion.

In spite of the fact that the congregation, its spiritual needs, and its revenues, are constantly increasing, the number of priests serving the congregation has been decreased. Where formerly the parish had a large number of English-speaking Oblates in the College who could be drawn upon when needed to supplement the parish staff, we have now only two priests—all the others having been dismissed from the College.

While a French Juniorete is conducting a course of studies where a hundred French boys or more are receiving an education largely at the expense of the College and St. Joseph's Church, the Juniorate for English boys, which was maintained through the zeal and generosity of the members of this parish without any help whatever from the College or parish revenue, has been closed and its members refused admission to the Oblate Order. Hence we have no hope that the present unsatisfactory conditions will soon be ameliorated but, on the contrary, that they will continue to become worse.

At the time when St. Joseph's Church was given to the Oblates certain arrangements were made between the Bishop of Bytown and the said Order.

Even if the Oblates were at this time honestly carrying out their side of that contract, we do not admit, if the higher interests of religion demanded it, that these arrangements could not be modified to suit changed conditions or abrogated altogether: but since the Oblates have so plainly failed to keep their part of the contract, we feel that we have a perfect right to ask that new arrangements be made whereby the needs of the parish will be adequately served.

One of the objects in giving the Oblates charge of St. Joseph's parish was to assist them in conducting a College which would provide a suitable education for the Catholics of the Diocese. In return for this the Oblates agreed "to furnish a sufficient number of qualified objects capable of filling the different positions of the said College and Seminary."

That conditions have radically changed since this agreement was entered into is a fact to which the Oblates themselves bear striking testimony by dividing the parish according to language, erecting Sacred Heart Church with a staff of French priests to serve the French and leaving St. Joseph's Church for the English-speaking Catholics.

Recent developments show that it is only along the same lines that their obligation in regard to higher education for the Catholics of this Diocese can be fulfilled. Practically they have already made the College exclusively French without making any provision whatsoever for the needs of the English-speaking Catholics.

Therefore, while the revenues of the Sacred Heart Church (French) might still go to the College, any reasons for diverting any part of the revenues of St. Joseph's Church (English) to the support of this French College have entirely disappeared.

In the past we have not even insisted on a statement of the financial condition of St. Joseph's parish, its assets and liabilities, revenues, its expenditures, etc.—a statement to which we are in strict justice entitled. We now respectfully request a complete statement with regard to the financial affairs of St. Joseph's parish. We

make this request with all the more assurance since such financial statements are rendered to their parishioners annually by all diocesan priests.

We are considering the question of having St. Joseph's parish either transferred to the first American Province from which the present parish staff is drawn, or having it revert to the Archbishop of Ottawa. Manifestly this question cannot be intelligently discussed by any of the parties interested before full information with regard to the financial affairs of the parish is available.

Therefore, we respectfully request that you furnish us with a detailed financial statement as soon as it can be conveniently prepared. This Committee will be glad to convey to the people of the parish any and all observations you wish to make in reply to any questions we have raised on their behalf in this memorial. To prevent any misapprehension, however, we must request that you put your formal reply in writing.

Respectfully yours,

Committee:

## APPENDIX D

### Memorial re Ottawa University

*Dated October 7th, 1901*

The undersigned English-speaking Catholics of the Diocese of Ottawa, desire to place before the Superior General and Advisory body of the Oblate Order a statement of facts relating to the higher education of their people, which they very respectfully commend to your most careful and early attention.

At the present time there are in the Catholic Separate Schools of the Province of Ontario about 42,000 pupils, of whom more than half are boys. These pupils are mainly resident in the twelve cities and forty-four towns of the Province, to the number of about 14,000. To the maintenance of these schools the parents pay taxation to the amount of about \$290,000 per annum. In addition to the number of Catholic scholars thus attending the Catholic schools, there is a far too large number attending the ordinary public or Protestant schools.

It is much to be regretted that out of so many pupils the children of reasonably prosperous parents, so few attain to the advantages of the higher education of a University. The Province of Ontario contains but one Catholic University, that of Ottawa. The colleges which at various places endeavour to supply a higher education for Catholics, labour under too many disadvantages to be successful. They have not the means to command the confidence of the people and to attract ambitious people to their course of studies.

The educational needs of the French-speaking Catholics, of Quebec and of Ontario, are amply and successfully supplied by the Laval University in its institutions at Quebec and Montreal. This great institution, fulfilling the purpose of its founders, and following consistently the policy and instructions of the Holy See; endowed by the Province of Quebec, and by its course of studies and the composition of its teaching staff commanding the confidence and support of the people, supplies all that the Church could desire for the education of Catholic youth in that part of the country.

It was hoped by the Catholics of Ontario, as it was alleged by our ecclesiastical superiors and ordered by the Holy See, that the Ottawa College when it was raised to the rank of a University, would supply for the English-speaking Catholics of the Province the higher education so much needed in Ontario and which Laval so richly supplies for the French-speaking Catholics of Quebec.

The history of the College of Ottawa proves conclusively that its usefulness was expected to be mainly in the direction of supplying the needs of the English-speaking Catholics of Ontario. It was with this purpose in mind that the late Hon. John O'Connor, the late Hon. Thos. D'Arcy McGee, and Hon. R. W. Scott, English-speaking representatives of the people in public life, devoted themselves to securing a State Charter and amendments for the College.

The growth of the College from 1865 to 1874 was mainly due to the number of English-speaking pupils who flocked to its studies; and in 1874, as is stated in the University magazine published by authority, it was found necessary to abandon the old system of translating the classics, owing to the great majority of English-speaking students. Thus English became, we are told, "the official language of the University."

In the Papal Brief erecting the University, dated 5th February, 1889, the following language is used:—

"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 Arch-

bishop himself and his successors, and also the other Bishops of the Provinces of Ottawa and Toronto, who will affiliate their seminaries and colleges and other similar institutions, with the aforesaid University, do watch over the preservation of a correct and sound doctrine in the same. Finally, we give to the said University the power to consider in the number of its students, after the manner of the University of Quebec, those who are educated in the seminaries, colleges and other institutions of the Ecclesiastical provinces of Ottawa and Toronto only and to accord to them the same favors as to the other students of Ottawa University.

"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 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 anyone on whatever authority, knowingly or unknowingly, should happen to act in opposition to this our decree."

It would seem to be unnecessary to point out that the language of the Papal Brief was inspired by a knowledge of the conditions existing in Ontario with regard to education, and by sympathy and agreement on the part of the Holy See with the wishes of the English-speaking Catholics of that Province.

It is with regret that we allege at this point, as we shall prove more particularly hereafter, that the orders and policy of the Holy See have not been carried out with that degree of particularity that was to be expected; and that the powers and organization and schema of instruction of the University have not been as fully and freely interpreted "in favour of those whom they concern" as they should have been.

We are not disposed to press with an undue harshness the force of this statement to the logical conclusion involved in the final section of the Papal Brief. It suffices for us merely to indicate its bearing.

In the address delivered by Rev. Fr. McGuckin, the Rector, on the occasion of the raising of the Collega to the rank of a University by decree of the Holy See in 1889, he said:—

"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 Collega 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.

"The necessity and utility of such an institution for the Catholics of this Province have long been evident; established under the present auspicious circumstances we feel confident that before many years the influence of this University will be widespread and enduring.

"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."—"The Owl," published by the students of Ottawa University, vol. 3, p. 37.)

No ingenuity is required to find in Fr. McGuckin's language the intention to interpret the conditions and orders of the Papal Brief in favour of those whom they concern; and we will not occupy time needlessly in enlarging the meaning of an address prepared with such care, and which conveys to all who read it that message and promise to the English-speaking Catholics of Ontario, and indeed of the other English-speaking Provinces, which was expected and welcomed by them.

The Rector of Laval University, Mgr. Paquet, frankly accepted the view entertained that Ottawa University was to be a sister University only, in another province. He said:

"He wished to deny the statement that Laval was the mother of Ottawa University. They both acknowledged 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. He offered the congratulations of the Faculty of Laval to the Faculty of Ottawa, and concluded in saying that the institution which he represented would now rest secure, since it had Ottawa University on the borders of the province of Quebec to meet and reperi the various errors that might otherwise reach and attack Laval." ("The Owl," vol. 3, page 38.)

In the address delivered by Mr. Curran, afterwards Solicitor General of Canada, and now a Judge in the Province of Quebec, on the same occasion the following language was used:—

"In this institution it was the object of its founder whilst establishing an English University, that the language and literature of France should hold a prominent place." ("The Owl," vol. 3, page 50).

In the nature of things the language and literature of France must occupy a prominent place in any and every University. English occupies a prominent place at Laval. But as Laval was primarily a French Canadian institution; so the University of Ottawa was primarily an English Canadian institution. Laval fulfils its appointed mission. The University of Ottawa does not.

The official statements put forth by the authorities of the University show that they at least recognize the obligation they are under to carry out the policy of the Holy See in favour of those whom that policy concerns.

A pamphlet issued by the University on the occasion of the opening of the New Science Hall on June 19th, 1901, the following paragraph appears:—

"English is the only language used in the lecture rooms, except as in the majority of Catholic Colleges, 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."

"The Institution in 1866 secured from the Dominion Government a charter empowering it to confer degrees similar to those conferred by other universities throughout the country. In 1889 it received from His Holiness, Leo XIII, all the privileges of a Catholic University."

"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."

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, and many of them are not even British subjects and make no pretence at being in sympathy with our national spirit or system of Government. The calendar of the University of Ottawa for the Academic year 1901-1902 states that the administrative council is composed of the following reverend gentlemen:—

- REV. H. A. CONSTANTINEAU, O.M.I., M.A., D.D., Rector.
- REV. N. NILLES, O.M.I., D.D., Vice-Rector.
- REV. T. A. POLI, O.M.I., D.D., Director of Theologians.
- REV. W. J. MURPHY, O.M.I., M.A., Secretary.
- REV. L. H. GERVAIS, O.M.I., M.A., Prefect of Studies.
- REV. T. CAMPEAU, O.M.I., Prefect of Discipline.
- REV. A. MARTIN, O.M.I., Treasurer.

Of the above, with the exception of the Rev. Fr. Constantineau who, though French in name and sympathy, may be claimed by both nationalities, the Rev. Father Murphy is the only English-speaking man, and as he recently has been appointed Pastor of St. Joseph's Church, he has little, if any time to devote to the affairs of the University.

The faculty of Theology is composed of the following:—

- REV. J. M. DUVIC, O.M.I., D.D., Dean and Director of Theological Students.
- REV. T. A. POLI, O.M.I., D.D., Vice-Dean, Professor of Moral Theology.
- REV. M. FROC, O.M.I., D.D., Professor of Holy Scripture and Canon Law.
- REV. H. LACOSTE, O.M.I., Ph.D., D.D., Professor of Dogmatic Theology.
- REV. L. PERUISSET, O.M.I., D.D., Professor of Sacred Eloquence.
- REV. F. L. PERDEREAU, O.M.I., D.D., Professor of Exegesis and Apologetics.
- REV. C. F. FAURE, O.M.I., Professor of Ecclesiastical History.

None of these gentlemen are English-speaking.

The Faculty of Law is also set out in the Calendar but it exists in name only as no degrees in law have been given by the University and no application for examination has been made for many years.

The faculty of Philosophy according to the Calendar is composed of the following:—

- REV. N. NILLES, O.M.I., D.D., Dean; Professor of History and Moral Philosophy.
- REV. E. BLANCHIN, O.M.I., Vice Dean; Professor of Metaphysics.
- REV. A. LACOSTE, O.M.I., Ph. D., D.D., Director of St. Thomas' Academy.
- REV. W. J. MURPHY, O.M.I., M.A., Professor of Astronomy and Physics.
- REV. A. BARON, O.M.I., L.Ph., Professor of Logic.
- REV. E. J. CORNELL, Professor of Natural Sciences.

Two of these gentlemen are English-speaking, Rev. Father Murphy and Rev. Father Cornell. As has already been stated, Rev. Father Murphy now devotes his

attention to St. Joseph's Parish, and Father Cornell has recently been appointed to the Parish of Ottawa East.

The Calendar states the Faculty of Arts to be as follows:—

REV. N. NILLES, O.M.I., D.D., Vice-Rector and Professor of Philosophy.  
 REV. L. H. GERVAIS, O.M.I., M.A., Dean; Professor of Latin and Greek.  
 REV. A. ANTOINE, O.M.I., Ph. D., D.D., Vice-Dean; Professor of Mathematics.  
 REV. A. GLADU, O.M.I., Professor of Latin.  
 REV. H. LACOSTE, O.M.I., Ph.D., D.D., Professor of Philosophy  
 REV. G. GAUVEAU, O.M.I., M.A., Professor of Greek and Mathematics.  
 REV. W. J. MURPHY, O.M.I., M.A., Professor of Physics and Astronomy.  
 REV. L. M. LEJEUNE, O.M.I., Professor of French.  
 REV. A. LAJUNESSE, O.M.I., B.A., L.Ph., Professor of Natural Sciences.  
 REV. W. O'BOYLE, O.M.I., B.A., D.D., Professor of History.  
 MR. T. F. HERRIGAN, M.A., Professor of English Literature and Latin.

In an English University it might naturally be expected that the Faculty of Arts above all others, would be composed of English-speaking men, yet of the above Rev. Father Murphy, who had already been referred to, Rev. Father O'Boyle and Mr. Herrigan are the only English-speaking men.

The Collegiate course and the Commercial course, which are not part of the University contain about the same proportion of English-speaking professors as the faculties already mentioned.

Under the head of "Disciplinarians" we find the following names in the Calendar:—

*Senior Department*

REV. T. CAMPEAU, O.M.I., Prefect  
 REV. R. LEGAULT, O.M.I.  
 REV. J. RACETTE, O.M.I.,  
 Assistant Bursar.

*Junior Department.*

REV. E. PEPIN, O.M.I., Prefect  
 REV. L. BINET, O.M.I.  
 REV. A. O. J. NORMANDIN, O.M.I.  
 REV. E. DAVID, O.M.I.

These Reverend gentlemen are with the students at all times, except during lectures and naturally wield a powerful influence over the students and have much to do with the formation of their character, sentiments and language. None of these reverend gentlemen are English-speaking.

The Senate of the University is a body of primary importance. It controls the policy of the University, and dictates the principles to be followed by the different faculties under it. Leaving out the faculty of Law which as has been stated has practically no existence, the Senate according to the Calendar is composed as follows:

*Apostolic Chancellor* . . . . . His Grace the Most Rev. Jos. Th. DUHAMEL.  
*Rector* . . . . . Very Rev. H. A. CONSTANTINEAU, O.M.I., D.D.  
*Vice Rector* . . . . . REV. N. NILLES, O.M.I., D.D.  
*Director of Theologians* . . . . . REV. J. A. POLI, O.M.I., D.D.  
*Secretary* . . . . . REV. W. J. MURPHY, O.M.I., M.A.  
*Prefect of Studies* . . . . . REV. L. H. G. GERVAIS, O.M.I., M.A.  
*Prefect of Discipline* . . . . . REV. T. CAMPEAU, O.M.I.  
*Treasurer* . . . . . REV. A. MARTIN, O.M.I.

*Faculty of Theology.*

REV. J. M. DUVIC, O.M.I., D.D.      REV. A. LACOSTE, O.M.I., D.D.  
 REV. M. FROC, O.M.I., D.D.      REV. L. PERUISSET, O.M.I.

*Faculty of Philosophy.*

REV. E. BLANCHIN, O.M.I.      REV. A. BARON, L.Ph.  
 REV. C. J. FAURE, O.M.I.



*Faculty of Arts.*

REV. M. HARNOIS, O.M.I.

REV. A. GLADU, O.M.I.

REV. A. ANTOINE, O.M.I.

REV. A. LAJEUNESSE, O.M.I., B.A., L.Ph.

REV. L. LEJEUNE, O.M.I.

REV. G. GAUVREAU, O.M.I., M.A.

REV. E. DAVID, O.M.I., M.A.

Out of this governing body composed of twenty-two, but one, Rev. Father Murphy, is English-speaking. Many of these Reverend gentlemen are foreigners and a large number are not in sympathy with the national spirit of Canada.

The affairs of the University are not managed in a manner satisfactory to the Catholics of Ontario, or in a way that will secure or retain their confidence. It is not accidental that the number of English-speaking professors at the University or English speaking men on the Senate is so extremely small. What appears to be a studied movement to discourage and drive away all English-speaking priests from the University has been in progress for some time. In the past few years the following English-speaking priests who have been on the staff of the University have been moved away. Rev. Fathers McRory, Patton, Tighe, Smith, Sullivan, Sloan, Duffy, McArdle, Whelan, McKenna, and M. F. Fallon.

It has been stated that the Oblate Order do not get many subjects from Ontario, and therefore have not English-speaking priests to put on the faculty of the University. It is submitted that no effort is made to secure the confidence of students from Ontario, and that therefore while the present state of affairs exists the Order cannot expect much support from Ontario. The Order has nevertheless received some very worthy and able subjects from Ontario, but they have not received the encouragement which the Catholics of this Province feel they are rightly entitled to.

If under all the circumstances we have thus placed before the Very Reverend the Superior General, the English-speaking Catholics of Ontario, and of Canada generally, should hesitate to "consider the University as existing specially for them," the causes of their hesitation are not difficult to see.

This hesitation may be spoken of with greater force; it is more than hesitation; it is suspicion and even hostility; and the unfortunate disturbance of the happy relations existing in Ottawa between the English-speaking Catholics and the directors of the University who are also in charge of the Church of St. Joseph, has precipitated this regrettable feeling.

The undersigned regret exceedingly to have to apply the language of criticism to statements coming from a source which should be quite beyond the reach of criticism but the equally authoritative facts contained in the Calendar of the University for the year 1901-1902, afford a degree of refutation sufficient for the purpose we have in mind, and sufficient we feel sure, to convince the Superior of the Order of the necessity for a change.

The condition of Catholic higher education among the English-speaking Catholics of Canada, and especially of Ontario, thus demands the most prompt and serious consideration. Not finding in the University of Ottawa, as at present managed and taught, that education which they demand for their sons, parents are sending them in a constantly increasing number to Protestant colleges and universities, and suffering serious religious disability and mental disquiet in consequence.

The appeal of the University authorities for support and endowment from private persons will be made in vain so long as this state of things continues. When the necessary reform is completed, with a reasonable hope of permanence the conditions will have changed, and great liberality may be expected.

The University of Ottawa under present conditions not only does not afford the education which it was intended to supply, and which the English-speaking Catholics are in justice entitled to, but it stands in the way of the creation of any other institution to take its place. Its existence prevents legislative sanction for another college. Its imperfection of method deters students from its halls; checks popularity

and confidence, and prevents private endowment. It is both positively and negatively an injury to the cause of the education of those for whom it especially exists.

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.

It is difficult for the undersigned to believe (and we would look upon it as very doubtful if it were stated by unfriendly outside critics) 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 at present a sufficient number of English-speaking men of learning and ability to constitute an admirable and competent body of professors for the University of Ottawa as the most exacting English-speaking Catholics could desire.

The need for a change which shall be an improvement is urgent. Every year adds to the inconvenience and loss suffered by the English-speaking Catholics, and widens the area of mistrust towards the Ottawa University.

A degree of Arts, or a successful matriculation in the Arts course is necessary for the entrance of students on the studies of the various learned professions. English-speaking Catholics being unwilling to send their sons to Ottawa University, and being forbidden to send them to other institutions are placed in the unfortunate and irritating dilemma of having either to send pupils to a University in which they have no confidence, or to incur religious disability by sending them to Protestant institutions.

The alternatives that present themselves to the undersigned, and which are respectfully pressed upon the notice of the Superior of the Oblate Order, are as follows:—

1st. That the Ottawa University be recognized so as to fulfil with scrupulous accuracy and perfect obedience the conditions of the Papal Brief, and the promises made under it by the University authorities, for the conducting of the University as an institution for English-speaking Catholics, or

2nd. 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

3rd. That if the Superiors of the Order be unable or unwilling to effect or consent to either of the above alternatives, then that Catholics may be permitted to send their sons to the secular universities in order that the hope expressed by Fr. McGuckin may be fulfilled, that as "their circumstances are changing and the conditions of the age imperatively demand that Catholics should be abreast of the times, that they should contribute their full quota to the intellectual life of the nation."

The undersigned wish it to be distinctly understood and implied that they do not seek in any way to lessen or limit the educational advantages enjoyed by their fellow Catholics of French-speaking Canada. In any scheme of higher education, the language and literature of France—so far as the latter is Christian and Catholic—must have a prominent place; and every condition safeguarding such teaching will of course be accepted and enforced. The attitude of Laval University as regards English teaching may offer an example which may be followed in even a more liberal manner.

The above statement is submitted with all due respect by the undersigned.

Ottawa, October 7th, 1901.

## APPENDIX E.

Translation of a reply of Archbishop Duhamel (to a Memorial re Ottawa University) published in "Revue Franco-Americaine" for June-July 1911.

Archbishop's Palace, Ottawa, 20th April, '02.

To His Eminence Cardinal M. Ledochowski,  
Prefect of S. Cong of the Propaganda.

Most Eminent Lord:

I am fulfilling the promise I made to your Eminence in my letter dated the 4th of March last, to give an answer to the complaints and accusations made by some Irishmen of this City, against the Ohlates of Mary Immaculate, who have by the authority of the Holy See, the control of the University of Ottawa.

First, it is necessary to make known the circumstance in which these complaints and accusations have been formulated.

After the visit, in the month of June, 1901, of one of the Assistants-General of the Congregation of the Ohlate of Mary Immaculate, the Rev. Father Michael Fallon, O.M.I., who performed the duties of Parish Priest of St. Joseph's Church in this City, a church served by the Ohlate Fathers attached to the University, received his Obedience for the high position of Superior of an Ohlate House, Director of a College belonging to this House, and Pastor of the Parish of the Holy Angels at Buffalo in the United States of America.

Some admirers of this priest undertook to prevent his removal to Buffalo; they called together at a public meeting, the other parishioners, whom they roused up to hoisterously demand that their Pastor should continue to serve them. They filled the columns of Protestant newspapers with their clamours, their complaints their accusations, and their threats.

The Visitor, Rev. Chas Tatin, did not believe in going back on a decision arrived at without doubt, for very good reasons, knowing that it is the custom among the Irish of this place, to make a public demonstration to protest against the change of Irish parish Priests. If necessary, I could give many examples, cite names, and make known the reasons which had compelled me to transfer Priests from one parish to another, or even to take away their authority until a change or amendment of life.

The Rev. Father Fallon could have forbidden the uncatholic movement of his parishioners. He had only to say a word to do this, according to general opinion. He didn't say it. He didn't wish to say it.

I might add that on St. Patrick's Day, the 17th of March, Patronal Feast of the Irish, Rev. Father Fallon came to Ottawa to deliver in the Russell Theatre, a lecture on Daniel O'Connell. He was invited by his admirers. Did he come with the permission of his Provincial? I do not know.

In the course of his lecture, lamenting the fate of the Irish that persecuting laws had forced to leave Ireland and to go into exile, he exclaimed:—"Let me tell you that it is a terrible thing to exile a people or *even* an individual." One of the newspapers that published a synopsis of his lecture (I have it before my eyes) made the statement that this remark of the priest, the personal allusion of which his hearers had very quickly grasped, was emphasized by prolonged applause. (Citizen newspaper of 18th March 1902.)

He did not call on his Brothers in religion. It is fair to add that he arrived only about two hours before delivering his lecture, and that he was the guest of his admirers until the following morning.

The Rev. Visitor of the Oblates having refused the demand of these gentlemen, they formed a committee to create trouble and unpleasantness to the Congregation of Oblates, with the clearly avowed aim of bringing back Father Fallon, rather as the Rector of the University than as Pastor of St. Joseph's. It was stated in the newspapers that he would come back to Ottawa to occupy a more elevated position.

Some months before, under the inspiration of Father Fallon, a newspaper was established in Ottawa, called "The Union" and as a sub-title "Independent Catholic Weekly." It was said that this word "Independent" was intended to mean that it was not allied with any political party, but the first way of showing its independence was to dispense with the approbation of the Ordinary. Neither Father Fallon nor the editors, among whom was another Irish Oblate Priest, took any steps to inform the Archbishop of Ottawa that such a newspaper was going to be established. The founders considered it proper not to send it to him. They so informed him afterwards when His Excellency Mgr. D. Falconio, Apostolic Delegate, having learned the facts, personally informed Father Fallon that apologies should be made to the Ordinary, or explanations given.

The manager and one of the editors have assured me that the fear of failure suggested the idea of leaving me in ignorance of the existence of this newspaper. They were afraid that they would not have enough subscribers, and they did not wish to cause me the grief of seeing the failure of a newspaper, the establishment of which I had approved. They did not know how to explain their conduct when I asked them why they had not placed me among their subscribers, seeing it was, as they said, a newspaper intended to support the Catholic cause, and they should at least have considered me a Catholic.

Father Fallon never presented himself with these gentlemen. It is perhaps well to add, that the editor had previously established another newspaper in Ottawa. He attacked the female religious teachers so often that I was obliged to notify him that if he continued to write in such an unjust and unfavourable manner, I would be obliged to denounce his newspaper. The paper ceased publication almost immediately.

It is easy to see how preparations were made to cause the national cord to vibrate, so as to attempt to make the University of Ottawa not only an English-speaking University but a University exclusively Irish. I regret to say that certain men placed their personal interests above those of souls, the interests of their race, though wrongly understood, above those of the Church.

The great misfortune of the Irish is to be too often exploited by certain persons of their nationality, who, to obtain their ends, to obtain honorable and lucrative positions, often rouse even to fanaticism, their very natural patriotism, and lead them to excesses, which result in injury to civil and Christian society.

It will be useful to sketch briefly the history of the University of Ottawa.

My illustrious predecessor, the late Mgr. Jos. Eug. Guigues, O.M.I., first Bishop of Ottawa (formerly Bytown), consecrated the 30th of July 1848, had nothing more at heart than the building and opening, in the first months of his episcopate, a classical college where young men, receiving a Christian education, and one suitable to the needs of this part of the country, could prepare themselves to fill the most honorable positions in Church and State, and to secure by this means, to the Catholics of Central Canada, a legitimate share of influence.

His Diocese being occupied by two races, whose principal interests could not be otherwise than identical, although there might be secondary interests, Mgr. Guigues said, according to the report of the "Courrier d'Ottawa" of 17th April 1861:- "It is of the highest importance to unite these two peoples (Irish and French Canadians), destined to live on the same soil and to fight for the same interests. Nothing more desirable than to dispel the antipathy and the prejudices which exist generally between the different races, and which arise most frequently from the want of knowledge which they have of each other. What can be done to obtain

this result? To establish a house of education offering the same advantages to both races would necessarily attract the children, who, living and growing up together, would learn from their childhood to know and to esteem each other, and thus could, while each preserving what was excellent in their national sentiment, prepare themselves to fight in concert, and with intelligence, the great battles of faith and country."

I was one of the first to enter this College as a student. I did not leave it until my ordination to the Priesthood on the 19th of December, 1863. I can prove that the idea of Mgr. Guigues never ceased to be the directing idea of the Superior, Director and Professors of the College during that time. The older Priests of the Diocese have given proof of the same spirit.

When, in 1874, I became Bishop of Ottawa, I saw that a certain spirit of nationality began to show itself, it has been combatted efficaciously enough to the very great benefit of all. This present noisy and extraordinary attempt of some Irishmen to revive it, will be, I hope, by the grace of God, and the supreme decision of the Holy See, the last that will be made.

The College was incorporated (that is to say, received a civil charter,) under the name of the College of Bytown, on the 30th of May 1849. In 1861 the name was changed by Parliament, to that of the College of Ottawa. In 1865, the Parliament of Canada accorded to the College of Ottawa the powers and privileges of a University.

The following is a French translation of the document submitted to Parliament to obtain the University Charter. "The population of the counties (the names follow) adjoining the City of Ottawa, in the Province of Upper Canada (now Ontario) and in that of Lower Canada (now the Province of Quebec) is according to the official census of 1860, 263,579, of which 75,272 are of French origin. The Catholic population of the same district is 132,391."

(The French population being 75,272, the English Catholic population is therefore 57,119. The excess of the French Catholic population is consequently 18,153).

"The actual population (1866) of these counties may be estimated at 355,791, with an increase of 35%, would give a French population 101,617 in a Catholic population of 177,727. The English population is therefore only 76,110, the excess of the French Catholic population is consequently at the end of six years, 35,507. In 1860 the French excess was 18,153, in 1866, it was 35,507. This institution (the College of Ottawa) is particularly important for this part of the country, particularly for the numerous French population, who, without it, would be in a measure deprived of the advantages of a higher education. Therefore, in order to make this institution worthy of its position in the Capital (of all Canada), and to allow it to confer all the advantages and benefits of a University education, we ask Parliament to accord to this College, the powers of a University."

It was above all and particularly to assure to the *French population of Central Canada* the advantages of a University, that Parliament consented to concede to the College of Ottawa the powers of a University. It concerns not only the counties of Ontario which adjoin the City of Ottawa, but equally the counties of the Province of Quebec, of which the greater part belongs to the ecclesiastical Province of Ottawa or border on it.

To obtain the consent of the Members, they were shown that the English-speaking Catholics could avail themselves of the advantages this University would offer to its students, it was particularly sought for (the word which I underline is officially employed) in favor of the French population, who, in 1860, surpassed the English population by 18,153, and in six years after by 35,507. This rapid increase of the French population in this part of the country is a manifest proof that those who established the rights of this people to a University, were fully justified.

It did not enter into the mind of anybody, not even the members from Quebec, that Laval University should suffice for the needs of the French Catholic population of this central district. The work was therefore accomplished, a University charter

was demanded and accorded to the College of Ottawa, especially for the benefit of the French population.

In 1885, the Legislature of Ontario extended the powers of the University of Ottawa, and authorized it to affiliate with other Colleges in the Province which were, and still are, English. A new proof that the University of Ottawa was recognized by the State, above all for the French Catholics.

On the 5th of February, 1889, His Holiness, Leo XIII, raised the College of Ottawa to the rank of a Catholic University.

Before obtaining this favor, which always arouses in me the most lively gratitude, I was obliged to ask for it several times. During ten years I profited by every circumstance which appeared to me to be favorable for reiterating my demand. My importunities were frequent with the Sacred Cong. of the Propaganda. I sought the assistance of the French Canadian Bishops. On the 26th day of February, 1881, they consented to accord it to me. The document which proves this is with the Propaganda. I have a copy certified by Mgr. D. Jacchini, formerly secretary of this Sacred Congregation. I cited this in my petition to His Holiness, dated at Rome the 21st of November, 1888, which may also, without doubt, be found in the archives of this same Congregation. In this petition I gave a list of my proceedings and my solicitations and I also gave the reasons which weighed in favor of the erection of the College of Ottawa into a Catholic University.

I did not seek the assistance of the Bishops of Ontario, precisely, because the University of Ottawa should particularly offer its advantages to the French Canadian Students.

In asking the Holy See to raise the College of Ottawa to the rank of a Catholic University, I asked: 1st, to recognize it as a University for the ends for which it had been founded. 2nd, to authorize it to confer academic degrees in philosophy, in theology, in canon law, etc., sciences always taught in Latin. It was not a question of making the College of Ottawa an English University, much less an Irish University, as the signers of the memorial wish it to be. The thought never came into my mind. It could not have come, because the civil charter had been accorded to French Catholics.

I could never have suspected that any Irishman would have the audacity to raise such a question, but it is in this case as in many others, only for the purpose of reaching certain political ends, to make sure of a coveted position, that they endeavor to make an appeal to the patriotism of the Irish, that they cry very loudly that they have not obtained justice, and he who cries loudest says; "I am going to compel them to render you justice, help me". Examples could be cited in great number, both in Ireland and in Canada.

The signers of the memorial had in reality so little authority to speak in the name of the English Catholics of Ontario, that none of the English Catholic newspapers of the Province informed its readers of the question they raised. Only "The Union," the newspaper of which I have spoken, upheld their cause.

A great festival was celebrated at Ottawa in the month of October, 1889, on the occasion of the inauguration of the Catholic University of Ottawa. The majority of the Bishops of the Country were present.

Although they had been invited, the Archbishops and Bishops of the ecclesiastical Provinces of Toronto and Kingston were conspicuous by their absence. The brief of the canonical erection of the University, informing them that they could affiliate their College to it, had been sent to them in good time. Many did not even acknowledge the receipt of it. Their absence was strongly commented on.

If this University had been considered as English speaking I know some of these Bishops would have made it a duty to come and say so publicly. But peace to the dead. Nevertheless, if your Eminence wishes to read what I have written concerning the pretensions which they so often put forth on the subject of the Diocese of Ottawa, you will find, without doubt, among the archives, the protestations which

I made when the Archbishops and Bishops of the ecclesiastical provinces of Alexandria, wished to dismember that of Ottawa, and to invade even the Catholic Cemetery of this City, which is situated about a mile from the City limits.

I am happy to say that the two new Archbishops of Toronto and Kingston have shown themselves entirely sympathetic towards French Canadians.

In 1874, during the vacancy of the Episcopal See of Ottawa, the Superior of the Oblates and directors of the University of Ottawa, with the object of attracting more Irish students who generally do not care much to learn, and above all, to speak French, in order to facilitate the study of the English by French Canadians, decided to adopt English as the official language of their establishment, and to teach classics in that language, the teaching of philosophy, of canon law, and of Holy Scripture having to be in Latin, and at the same time giving a course in the French Language to the French Canadian students and to the Irish disposed to follow it.

A short time after my consecration on the 28th of October 1874, I was informed of this change, and I thought it well to allow it to continue, knowing well that the French Canadians would learn their own language and English at the same time.

This attitude on my part has not always been approved by the Bishops who supported my demand to obtain canonical recognition of the University of Ottawa.

In 1890, being in Rome to deal with the erection of a new diocese which had belonged to the ecclesiastical Province of Ottawa, in reply to a memorial of the late Mgr. Fabre, and the collective letter of the Metropolitan and suffragan Bishops of Montreal, who were opposed to that erection, and above all to the making of the Diocese a part of the Province of Ottawa, I took the opportunity to affirm distinctly that the University of Ottawa was not an English University, although the commercial and classical courses were carried on in English.

In this collective letter these Bishops said: "In consequence of its management the ecclesiastical Province of Ottawa tends to take on an appearance more and more English, the University of Ottawa is English in its teaching." *Behold* the reproach that was addressed to me.

I answered thus, "It is true that the Archbishop of Ottawa, understanding his duties towards his diocesan without exception of persons or nationalities, seeks always to do full justice to the English population in his Diocese———, but the ecclesiastical province does not tend, far from it, to take on an English appearance. It tends on the contrary to take on more and more a French appearance." (My answer to the Prop. is dated November 14th, 1890.)

"The official attitude that the Archbishop of Ottawa cited in 1882, in asking for the erection of the vicariate of Pontiac (now the diocese of Pembroke), already proved this abundantly. Since then the movement of French Canadian immigration is accentuated.

Among the hundred parishes and missions of this diocese, there are only fifteen that are composed wholly of English-speaking Catholics, while there are more than fifty entirely French Canadian. In the others, apart from four or five, where the two nationalities are about equal, the very large majority are French Canadians. (Here follows a citation from a remarkable work on the movement of the Catholic population in English America, published by M. F. Rameau de St. Pere, a learned Frenchman who made two visits to Canada to prepare his work. In it he speaks of the extraordinary increase of French Canadians and the diminution of English Catholics, citing precisely, for example, the counties of Russell and Prescott, which form a large part of the Diocese of Ottawa in Ontario.)

I then continued my answer: "Behold an evidence which has more force than the affirmation without proof of the Rev. Prelates of the Province of Montreal. No, the management of the Province of Ottawa is not anti-French, neither is it English. It is Catholic above all, and the result which should be in the design of Providence, have been favorable to the French Canadians without being unjust towards the English Catholics."



But is the University of Ottawa not English in its teaching? It would be easy if the Most Rev. Prelates had expressed their thoughts in other terms, to answer in a way that could not be considered equivocal.

1st—His Holiness, Pope Leo, XIII made the College of Ottawa a Catholic University.

2nd—This Catholic University was erected for the ecclesiastical Province of Ottawa, with the right to the Bishops of Ontario to affiliate their Colleges thereto (see brief of erection.)

3rd—There is nothing in the statutes which will be, from time to time, submitted for the approbation of the Holy See, which would make the University of Ottawa an English University.

4th—This University is destined to meet the wants of the youth of the ecclesiastical Province of Ottawa, and also of the Provinces of Toronto and Kingston, if the Bishops wish to affiliate their institutions thereto.

5th—The University of Ottawa has been confided to the management of the Congregation of Oblates of Mary Immaculate, a congregation of which the mother-house is in France.

6th— To supply the needs really felt, the English language has been made use of in the College of Ottawa in the teaching of the classical and commercial courses. The evident interest of French Canadians is to learn the English language at the same time as their maternal language. They find this advantage given at the College of Ottawa, as is also given to the English, who desire, to learn the two languages.

That which has already been written, proves that the Archbishop of Ottawa was not in favor of an English University, and that nevertheless, both he and the Congregation of Oblates and the Directors of the College of Ottawa, have continually sought to give to the Irish and French Canadians, all the advantages which the two nationalities could ask.

The Archbishop of Ottawa has never asked for anything but a Catholic University, for the benefit of Catholics, particularly French Canadian Catholics, because the civil charter had been asked for and obtained particularly for them, he has never asked for, nor has anybody asked for an English University.

When anyone wished to insinuate that this University was English, he protested against the insinuation, he takes advantage of the present occasion to protest strongly against the pretensions of the signers of the memorial, and he protests with all the vigor that certainty, acquired during twenty-eight years in the episcopate, can give to a Bishop, that their acceptance would turn to the detriment of the work of the University, to the detriment of peace and harmony, which he has constantly labored to maintain between the Irish and French nationalities.

The Irish who signed the memorial are not very numerous, and they have certainly no mandate to speak in the name of the English speaking Catholics of the Province of Ontario. There is none of them who possess any great influence. Almost all the employees of the Federal Government (Dominion civil service) are of that class of employees altogether secondary, who are of no more consequence than merchants' clerks. The contracting carpenters and others (contractors) are men who do not know, even, what a University should be.

The lawyers and others whose names figure on the memorial have not distinguished themselves either by their success at the bar, nor by their influence in public affairs, nor by the works that they have performed, nor by their generosity, with perhaps one or two exceptions. As regards generosity, one of them who promised a certain sum to the University, has so far only paid the half of it. The one who calls himself the governor of the prison, is nothing but a jailer. These gentlemen are ordinary good Catholics. They tried to obtain other signatures, but they did not succeed.



Now I am going to take up the different parts of their memorial. In giving only the figures of the children who attend the Catholic Separate Schools in the Province of Ontario, these gentlemen pay no attention why the civil charter of the University had been granted, not in favor of the children of all this Province, but only of a part, and also of a larger part of the Province of Quebec. They seem to be ignorant of the fact that the canonical erection had been granted principally in favor of the ecclesiastical Province of Ottawa, of which the territory is very much more extensive in the portion belonging to the Province of Quebec than that situated in the Province of Ontario. But is this an oversight? Is it really ignorance? Whose fault is it that a large number of children do not receive the advantages of higher education? The English newspapers published in the Province of Ontario, like others in the United States, frequently reproach English speaking Catholics for sending their children to Protestant institutions, when there are Catholic Colleges that offer equal advantages from the point of view of instruction and give the only kind of education which is suitable to our youth, a Christian and Catholic education. A similar reproach has not been made against French-speaking Catholics.

It is true the Province of Ontario has only one Catholic University, that of Ottawa, but this University, has so far established only a classical course and a grand seminary. It has not and cannot yet have, under the laws which govern the Province, schools of medicine, law, etc., even if it were an English University. It could not do any more than it is doing at present. The higher education which it gives, the other Catholic Colleges of the Province of Ontario also give, and give to youths and young men of the English language. It is false to say that these Colleges have not the same means to give this as the University of Ottawa, for the three other large Colleges are directed by religious congregations just like the College of Ottawa, and the other is under the management of secular Priests and of lay professors, whom so many Irish consider to be generally superior to religious professors.

St. Michael's College in Toronto is entrusted to the congregation of the Fathers of St. Basil. These Fathers have quite lately made an appeal to the generosity of the Catholics of Toronto, and already they have commenced the erection of a building which will considerably increase that establishment. This College which is affiliated to the Protestant University of Toronto, has 170 students, in the parochial schools of the Diocese there are 6,563. It would appear that with such a number (these are the official figures) the Diocese and College should, if the English speaking really desire to have higher education for their children, it should, I say, have more students.

Assumption College in the town of Sandwich, the former episcopal seat of the Diocese of London, is managed by the Fathers of St. Basil and has 150 students. There are nine thousand in the parochial schools.

The College of St. Jerome at Berlin, in the Diocese of Hamilton, is under the management of the Fathers of the Resurrection, and has only 100 students. The school population of the Parochial schools is 5,247.

In these three Colleges, they have a complete classical course, including that of philosophy. In the College of Regiopolis, in the City of Kingston, the classical course is not complete, although they teach Greek and Latin there. 1,063 children are taught in the parochial schools. Throughout the Province of Ontario the parochial schools are the Catholic schools.

These four Colleges are English Colleges though the College of St. Jerome is probably more especially for the German Catholics, who are numerous in the Province of Ontario, probably 34,471, according to the last census.

How can the signers of the memorial say that the English speaking Catholics cannot find in these Colleges the opportunities for higher education? Do they mean to say that the Fathers of St. Basil, the Fathers of the Resurrection, the secular Priests and the lay professors are incapable of giving to their students the instruc-

tion and the education which they promise their parents to give them? This would be a gratuitous offense, a real insult to these devoted Priests, to these professors, religious or secular, zealous, intelligent and capable, but it would only wrong them and insult them in the same way that they wrong and insult the Oblate Fathers. It cannot be a question of money if they are so generous and can find money so easy. Then why do not the English-speaking Catholics of the Diocese of Toronto and Kingston, deposit in the hands of their respective Bishops, the sum necessary for the development and maintenance of their Colleges, that no consideration could bring them to close? The signers say that these different Colleges have not the means to obtain the confidence of the people and to attract to their course of studies, those who have some ambition.

I believe that that is another gratuitous offense and a real insult, but what they allege would prove that the College of Ottawa has already shown that it was doing the work that the Church confided to it. It is true that the French Canadian Students constitute a very large majority there.

Yes, the College of Ottawa has always marched from progress to progress, thanks to the generosity of the Congregation of Oblates, a French Congregation, thanks to the zeal, the devotedness, the self-denial above all, of the French religious, whom these twenty-four Irish in their memorial called strangers to this country, thanks to the enormous sums that the Congregation of Oblates has expended for the great and monumental structures that they have built in Ottawa.

It is false to say that Laval University could supply the needs of the French Canadian of the ecclesiastical Province of Ottawa. In fact, they do not go there. Besides, the French Canadians of the Diocese of Ottawa are not obliged to send their children to Colleges or to a University outside of their Diocese, when they have what they require at home, that which was established particularly for them.

The Archbishop of Ottawa can never consent that the great, the very great, majority of the youth of his Diocese should go to seek instruction away from home, when he can and should give it in his episcopal city. It is sufficient for him to state that more than sixty French Canadians are going to make their classical course in a College of a Diocese adjoining his own, for the principal reason that the teaching in the College or University of Ottawa is too English. This number would be very much increased if the College was declared an English University.

When it had become known that some Irish had the aim of obtaining such a declaration, if a Priest had not endeavored to pacify some influential French Canadians, it would have caused a general protest from the French Canadians. They were made to understand that their rights would be maintained and they remained calm. However, they applauded one of their people who was not afraid to say in a public speech on the occasion of a municipal election, that a certain Irish clique showed itself more inimical to the French Canadians than even were the Protestants themselves. This person was elected without any difficulty. I also had to pacify certain influential French Canadians who were very much ruffled and very much excited by the steps taken by the signers of the memorial.

I subscribe voluntarily and with all my heart to all the praises that have been given to Laval University, but I cannot help seeing in the way these praises are given, an unjust accusation indirectly launched against the Congregation of Oblates and the Directors of the University of Ottawa. I protest strongly against the very apparent insinuation that the said Congregation has not followed the order and the instructions of the Holy See. A Congregation which has accepted the most difficult missions in Canada, whose Priests and Bishops spent their lives among savages, even in the cold regions very near the north pole, the difficult missions of Africa, etc., all as generously as the missions and works they established in Australia, in England, in Ireland, in Belgium, in Holland as well as in France, is not wanting in obedience to all the orders emanating from the Holy See, and makes it a duty to carry out its

foremost wishes. This Congregation is engaged everywhere in benefiting souls, without exception of persons, and works with the same zeal for the salvation of the people to whatever race they belong or whatever language they may speak.

I am compelled to say here that at Ottawa the Irish who have carried out undertakings, built orphanages, asylums and colleges, who have shown generosity, have carried out these undertakings on the condition *sine qua non*, that everything should be for the exclusive benefit of their own nationality.

The Catholics of Ontario have never troubled themselves to come to the assistance of the College of Ottawa. If two rich Irishmen, one in Ottawa and the other in Toronto, have each given a sum of money, they gave it at the request, I was going to say, upon the supplication of a former Rector. It was by his particular influence and because of personal friendship which they had for him, that they were brought to display this generosity. I must repeat that everything that has been done for the University has been done by the French Congregation of Oblates, and the French and French Canadian missionaries.

With regard to the obtaining of the civil charter, it would have been truly astonishing if the Irish members of Parliament referred to in the memorial, had refused to vote for the granting of it by Parliament. But the fact that they voted in favor of the application for the civil charter proves that they wished it to be as it had been asked for, principally in favor of the French Canadians, as I have clearly shown above.

As I have also said above, it is true that since 1874 the teaching in the commercial and classical courses has been carried on in English. I have explained the reason for it; it was to attract English speaking students and to do all the good possible. Many of the signers owe their positions to the education which they received above all from our French professors in the College of Ottawa.

Although the teaching is carried on in English in these two courses only, and that, in deference to the susceptibilities of the Irish, it has been declared that English is, "the official language," if it is true that during some years the number of English speaking students was greater, it is also true that at present the French-speaking students are much more numerous.

Let me remark first, that in 1866, when the civil charter was granted by Parliament, the number of students for the preceding years was mentioned in the document submitted to the members. The average number had been one hundred and fifty, of whom only fifty were French speaking. Nevertheless, the University powers were granted to the College of Ottawa above all for the French Canadians. We have seen already the constant increase of these Canadians.

What is today the proportion of students of the English and French languages? Here are the figures which were furnished to me by the Father Rector of the University. There are 224 French speaking students, of whom 130 belong to the ecclesiastical Province of Ottawa, the territory of which extends a good deal more into the civil Province of Quebec than in that of Ontario, 79 come from other parts of Canada, and 15 from the United States of America.

There are only 146 English speaking students, of whom 63 are from the ecclesiastical Province of Ottawa, only 1 from the Diocese of Toronto, 12 from that of Kingston, 10 from that of Peterborough, only 1 from the Diocese of Hamilton, 22 from other parts of Canada, and 34 from the United States of America.

There are therefore at present 78 French speaking students more than English speaking. Since the College has become a University, the French students have increased from 50 to 224, or by 174, and the English students from 100 to 146, or only by 46.

It is evident that the English speaking Catholics of the ecclesiastical Provinces of Toronto and Kingston do not consider the University of Ottawa as a College where they should send their children, because there are only 27 altogether who come from there to receive instruction.

There come almost as many from the other parts of Canada, that is to say 22, and more from the United States, namely 34, in all 56.

If the University of Ottawa should be English, it should not be so much for the English Catholics, or rather for the Irish of the Provinces of Toronto and Kingston, but rather for those from elsewhere, seeing that these latter are more than double these from the ecclesiastical Province outside of those from Ottawa.

The Archbishops and Bishops of Ontario do not look with a friendly eye upon their diocessans coming in great numbers to the University of Ottawa. They are right, because their own Colleges would not then have the number of students necessary for their maintenance. It is probably for this reason that they have not wished to affiliate their Colleges to the University of Ottawa.

In order to enter properly into the spirit of the Holy See, the University of Ottawa asked the legislature of Ontario to take away the legal prohibition which had been created in 1885, forbidding them to affiliate any College in the Province of Ontario. Its desire was to give to the Catholic Colleges of this Province, the benefit of permitting their students to obtain their academic degrees without having recourse to a Protestant University. All that it obtained in 1891, was the power to affiliate the Colleges which were not of that date affiliated to the Protestant University of Toronto. This clause is an obstacle to the affiliation of St. Michael's in Toronto. However, even the other institutions have not expressed a desire to be affiliated.

The Congregation of Oblates has shown in this matter, as in all the others, its obedience to the Holy See. It had recourse to the legislature to remove the only existing obstacle to the affiliation of the other Colleges in Ontario. It did all that was possible on its part.

The passage that the signers of the memorial cite from the Brief erecting the College of Ottawa into a University, does not at all establish their claim. In effect, this part of the Brief only establishes the following:- 1st the Archbishop of Ottawa shall always be the Apostolic Chancellor. 2nd The Archbishop of Ottawa and the other Bishops of the ecclesiastical Province of Toronto, (now divided into the Provinces of Toronto and Kingston,) who will affiliate to the University their Seminaries Colleges and other similar institutions, must see that the teaching is in entire conformity to true and sound Catholic doctrine, "ut ——— rectae saneque doctrinae tuendae in eadem Universitate praesint." 3rd As does the University of Quebec (Laval), the University of Ottawa shall count among its students those who study in the affiliated colleges, and shall accord them the same privileges that it grants to those who follow its courses at Ottawa. The rights of the Archbishop of Ottawa are absolutely safeguarded and particularly by his being vested with the highest authority in his capacity as Apostolic Chancellor. But the right, or better still, the sacred duty of the Archbishop is above all things, to cause to be given to the youth of his Diocese, such instruction and education as will enable them not only to learn to live in a Christian manner, but also be able to obtain and to acquire for themselves an honest living, either in the trades or in business, or in the liberal professions, etc., and particularly in the religious profession of the ecclesiastical state. It is in his diocese and college that he should find those who have a vocation for the Priesthood, should be prepared to exercise the holy ministry for the benefit of souls. It is in his College and his Seminary, which is a part of the University, that he should cause them to be instructed, so that when they become Priests, they can properly administer the parishes of his Diocese, and speak properly the languages in use among their parishioners. But, the very great majority of the Catholics of the Diocese of Ottawa, are French speaking. I will give the figures that will

prova this. These are the figures that have been furnished by the Parish Priests, Irish as well as French.

The actual total population in 1901 was 139,686, say 25,064 families. The number of French Canadian families is 20,441, and of English speaking families is only 4,623. There are therefore 15,818 French Canadian families more than English speaking families, and everybody knows that the French Canadian families surpass in number any others in the world. It is useful to add that it is the French Canadian families which increase the greater and the most quickly. I will prove this. In 1891, the total population of the Diocese of Ottawa was only 118,373, according to the census of the Parish Priests, that is 21,183 families of whom 16,669 were French Canadians and 4,514 English speaking. There were already 12,155 French Canadian families more than English. Therefore in the last ten years, the number of French Canadian families has increased by 3,772, while the number of English speaking families has increased only 109.

The Archbishop of Ottawa is therefore in conscience bound to refuse to recognize the University of Ottawa as an English University, because he has the strict duty to insure the instruction of the French Canadians, while offering the same advantages to his English speaking diocesans. He does not fail to do this although the teaching is given in English in the classes since it is given in the ordinary language. Nevertheless, it must be said since the number of French Canadians is becoming more and more considerable, it is urgent that the courses should be doubled, that is to say, to give the instruction in French to the French Canadians, and in English to the Irish. That is what must be done without delay, a commencement has already been made to carry out this plan, the proportion of French to English being given at 224 to 146.

Another important point to be noticed is this, the total Catholic population of Ontario, according to the official census made by the Federal Government, was in 1891, 258,300 and in 1901, 290,355, the increase of Catholics during these ten years was only 32,055, but according to the same census, the population of English speaking Catholics was in 1891, 101,223 and in 1901 it was 161,368. It has therefore increased 60,245.

Now as the total Catholic population has increased only 32,055 the English speaking Catholic population in consequence decreased by 38,190. The Archbishop of Ottawa regrets to show this diminution of Irish population, because he recognizes their noble qualities, their great faith, their generosity for Catholic works, at least when it concerns works of which the Irish benefit.

It is, therefore quite evident that the Archbishop of Ottawa cannot put in the background, much less expect from the University, either the French Canadian or the French Professors and Directors. The Irish should be well satisfied with the large share that is given them in the University.

There is absolutely no expression in the constitution or statutes given by the Holy See to the University of Ottawa, which could give the idea that His Holiness wished to make it an English University. It is always called only a Catholic University. He has never said, either in the Brief or in the Constitutions, that teaching should be given in one language more than another.

The Holy See has indeed wished to give suitable Constitutions for the faculty of philosophy, theology, and canon law for the higher course, but he left it to the University authorities to regulate the details of the programme to be followed, etc., in the classical and in the commercial courses.

I repeat, there has never been question at Rome, of establishing an English University, since the civil charter had been granted principally in view of the advantages that the University of Ottawa would offer to the French Canadians, the Holy See, if it had wished this University to be English, and to thus change its ob-

ject, it would certainly have said so either in the Brief erecting it, or in the Constitutions, or in some other document. It has not done so.

However as the Holy See is always generous in the privileges which it grants, it wished to extend those of the University of Ottawa as it had those of Laval. Thus, just as the University of Quebec has the right to affiliate with the Colleges and Seminaries in the ecclesiastical Provinces of Quebec and Montreal, that of Ottawa can also affiliate the Colleges and Seminaries, not only in the ecclesiastical Province of Ottawa in Ontario, as well as, in that part of Quebec which belongs to it, but also in the ecclesiastical Provinces of Toronto and Kingston. Moreover as the Bishops of the Province of Quebec and Montreal form the council of high supervision for Laval University, the Bishops of the Provinces of Toronto and Kingston may be admitted to the council of high supervision of the University of Ottawa, but on the express condition *sine quo non* of affiliating their Colleges to this institution. If they do this, the students of their establishments would have the same privileges as those who take courses at Ottawa, and would receive diplomas, degrees, etc. These Archbishops and Bishops have not seen fit to avail themselves of this privilege. I have not inquired into the reasons, I merely state the fact. Is not this a very strong proof that these venerated Prelates have never understood that this University was canonically erected for the exclusive benefit of the English speaking population? Also, I cannot protest too strongly against the action of some Irishmen in Ottawa, whose exorbitant claims have no foundation. Is it necessary to add that the English speaking Catholics of Ontario have never voiced these claims, not even for the Bishops themselves. These twenty-four Ottawa Irishmen, therefore, make unjust accusations in saying that the orders and instructions of the Holy See have not been followed.

In citing the conclusion of the Brief, which is the formula demonstrating and giving all the authority which is regulated by the document, they have shown either, great malice or great ignorance, because they have said in the newspapers that this passage proved that the University authorities had disobeyed an order expressed with particular solemnity.

In the address delivered on the occasion of the inauguration of the University of Ottawa, Father McGuckin, O.M.I., then Rector, praised the English Catholics and pointed out to them that which they had to do in the future. He tried to make them understand the necessity of Catholic higher education, and he told them that the University of Ottawa was open to all English speaking Catholics, not only from the Province of Ontario but also from the whole Dominion of Canada, and he invited them to avail themselves of the advantages which were offered them.

It is beyond doubt to all fairminded men, that he did not say as the authors of the memorial insinuate, that the University was English. However, he let drop a word which these gentlemen strongly abuse. This is it, "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." It is on this passage of the address that they rest their pretension that he had officially announced that the University was English. All the same there is nothing in this part of his discourse but a very warm invitation addressed to the English speaking Catholics to give more fully than in the past, all possible encouragement to the University.

Notwithstanding this invitation, the English speaking Catholics of the Province of Ontario, have not at present at the University of Ottawa, more than 27 students.

Some time after the inauguration of the University one of the Assistants-General of the Superior of the entire Congregation of Oblates came to Ottawa, and in the official act of his visit, he wrote as follows:- "It is quite clear that the College should

not be called either English or French, since it is the one and the other at the same time, that is neither the one or the other exclusively. More than ever it is Catholic since it has been erected by His Holiness Leo XIII. into a University for Catholic youth. It must therefore be avoided in all official acts, to designate it under the name of an English or French institution."

This Rev visitor spoke in the name of the Superior General, and gave out an order. If any Oblate has spoken in a different sense, he has lacked in religious obedience, without however, making the University of Ottawa an English University.

That which the signers of the memorial bring forth from the address of Mgr. Paquet, cannot be in any way interpreted in the sense which they attach to it, Mgr. Paquet said that the statement that had been made, namely, that Laval was the Mother of Ottawa, must be denied, that Laval was not the Mother, but rather the sister of the New University.

By what logical process do these gentlemen draw the conclusion that Mgr. Paquet wished to say that Laval University was French and the University of Ottawa English? Since when could two sisters, having the same Father and the same Mother, belong to two races? Mgr. Paquet, however, took care to say that the two Universities have the same Father—the Pope—and the same Mother—the Church. Evidently these gentlemen are hard up for arguments, if it is possible they are in good faith.

Judge Curran was mistaken as to what was the intention of the founders of the College of Ottawa, as is shown above, but the circumstances compel him to strongly declare that French should have an important place in this institution.

The learned Judge knows the two languages very well himself, having made his studies at the College of Ottawa at the same time as I did. Our old friendship has never diminished. I don't believe that he would ever have been willing to sign the memorial in question, any more than other Irishmen who refused to sign it.

Since in order to follow the Memorial, it must be repeated. I say that the University of Ottawa was never founded particularly for English speaking Catholics, but very particularly for the benefit of French Canadians.

The proof which they pretend to find in the pamphlet published on the occasion of the inauguration of the magnificent building called the Science Hall, is so small that it is really nothing. In the first place, it is not possible that the Rector of the University intended to openly disobey the order given by the Visitor of the Oblates to never call this institution either English or French. All that he said was that English was the language spoken in the classes to students of the courses in which teaching was given in an ordinary language, and that the institution enjoyed the privileges of other Universities. Then he adds: "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."

There was question of Catholics, no matter what their language, who wished to have their children learn English, and so that there should be no possible mistake or misunderstanding, the Rector laid stress on the fact that former students had attained high and envious positions. This is true of the French Canadians as well as of the Irish, and it is another proof that the University has not lacked in its duty towards its students, either of one race or the other. Do these gentlemen by any chance, wish that only Catholics in central Canada who have abandoned their language to speak English, should reach high positions?

What follows in the memorial, is to prove that there are in the University of Ottawa only some professors whose maternal language is English. There is truth in this. But I must say that the Irish in abandoning their own language have not acquired the exclusive privilege of speaking English and of being the only persons to speak the language.



They have not the monopoly of this language, and the French Canadians who do not wish, at any cost, to lose their language, can learn, and in fact do learn to speak and write English just as well as the Irish. This is a fact well known and well established. We find them throughout the country and in the United States, in all positions, in all classes of society, and even in the Federal Parliament. Let it not be said that they have a foreign accent, that they can be recognized as French, which is far from being always true, because it could be stated just as well of the Irish, who themselves have a particular accent called brogue, more or less pronounced among individuals which makes them easily recognized as Irish. It is the same with the Scotch, the Americans and the English themselves, because even in England there is a slight difference of pronunciation in different parts of the country.

Very often I have heard the Irish laugh at the pronunciation of the Englishmen coming here from England, and saying that it is the Irish who pronounce English best.

The French Professors of the University speak English properly, and they can stand a comparison with any Irish Professor on the point of knowledge or ability to teach.

Among the professors there are Oblates who have come from France, many of whom have studied at Rome. It is these who are called strangers, and who are said not to be in sympathy with the national spirit of Canada.

One must keep his eyes on his crucifix to control his indignation on reading such an insult, such an accusation. The missionaries from France have never been considered strangers in Canada, either by the Church or by the State. It is these missionaries, and the Oblates of Mary Immaculate who must be placed in the front rank, who have ably assisted the Bishops and secular clergy in the work of instruction, of colonization and civilization. Not only the French speaking Bishops have invited them to establish in their dioceses, missions and colleges, but the English speaking Bishops have had and still have recourse to their zeal and devotedness to attend the poorer missions and to maintain their Colleges.

It is the Basilian Fathers who are at the head of two large Catholic Colleges at Toronto and Sandwich. These Fathers belong to a Congregation of which the motherhouse is in France. It is the Fathers of the Resurrection who manage the College of St. Jerome at Berlin in the Diocese of Hamilton, and their motherhouse is in Europe. For the evangelization of the Indians the English speaking Bishops are obliged to have recourse to the ministrations of the French or French Canadians and the signers of the memorial call these missionaries who leave everything, country and family, to live and die in Canada, strangers.

The state expends enormous sums to attract Europeans. Irish from Ireland, as well as from other countries, to make them citizens, and it treats them as such. And behold, some Irishmen who look upon as strangers these venerable missionaries, these distinguished professors of the College of Ottawa, who have obtained the highest degrees at the Gregorian University, who have come to live in this country, to work for its moral, intellectual and religious progress, with a zeal, a self denial and a devotedness which could not be surpassed.

It is equally unjust to say that these professors are not in sympathy with the national spirit of Canada. If these gentlemen mean by the national spirit of Canada, the spirit they have shown in their document, it is true that the French and French Canadians will always oppose it, because it is a detestable spirit. Happily for the peace of the country, the mass of the Irish do not possess this spirit. I repeat here, the Irish left to themselves, have a spirit more Catholic than those who have placed their twenty-four signatures to the memorial. I am assured that they tried to obtain a larger number of signatures without being able to accomplish it.



These gentlemen cite the names of several Irish Oblates who have been transferred to other houses of the Congregation. I do not know the reasons which have compelled the Superiors to make the changes complained of, but I can say that, those which I know, were certainly sufficient, and that no Priest has been changed simply because he was Irish, any more than the French or French Canadiana were because they were French. On the occasion of the departure of one of these, a French Priest, some French Canadians were on the point of making a public demonstration, but fortunately they followed my advice not to interfere in the decision of the religious superiors, who could not make known to the public the reasons, always sufficient and perhaps very grave, which compelled them to make changes.

It is false and therefore unjust to say that the University authorities have not given English speaking Catholics all the advantages of a University. If I have any reproach to make them, it would be that they have aimed to give satisfaction to the Irish in preference to the French Canadians, and of having allowed themselves to be dominated by too Irish a spirit. More than once I had to restrain the susceptibilities of a certain number of individuals among the secular Priests, and to beg of them not to make complaints.

It must not be forgotten that the great majority of the students are French speaking, and that the French Canadians are the only ones who increase in number among the Catholics of Ontario. The English speaking Catholics have decreased from 1891 to 1901 by 28,190, and the French Canadians have increased by 60,245.

The signers of the memorial are themselves obliged, after all, to acknowledge that it is the removal of Father M.F. Fallon that caused them to take this step. They admit it in the third paragraph of page seven of the memorial. Nothing would have been done if this Priest had remained Pastor of St. Joseph's. All that they say in the form of complaint, of criticism, and of accusation, is a crying injustice. I am not afraid to declare that the University of Ottawa has known so well how to prepare its Irish students, that among them there have been and there are Cabinet Ministers, Judges, etc., and the most learned and most brilliant among them have had French Professors in the highest classes of their courses. Therefore if there are Irish Catholics, and there are, who send their children to Protestant Colleges the fault is not on the part of the University authorities nor the professors and directors of other Catholic Colleges of Ontario.

These gentlemen often speak as if the University of Ottawa was the only Catholic College in Ontario. This is also a falsehood. If it was true, and it is not, that the College of Ottawa does not give complete satisfaction to the Irish Catholics of Ottawa, they would only have to send their children to St. Michael's at Toronto, or to that of Sandwich in the Diocese of London, or to that of Berlin in the Diocese of Hamilton, or again to that of Regopolis in the Diocese of Kingston.

The injustice of these gentlemen will be made still plainer by the citation which I am going to make of some passages from an address delivered at the St. Patrick's Banquet by one of the students of the University, Mr. J. J. McDonnell, who is not French. He finishes his course this year. "Please hear with me a little time while I humbly attempt to bestow a few words of praise upon an institution that needs none, as its merits are well known, I refer to the University of Ottawa,—what an honor and distinction to every student, both of the past and present, to claim as his alma mater an institution foremost amongst the great Catholic Universities of America." He then passes in review all the advantages which the University of Ottawa offers, and adds, "among the numerous advantages already mentioned there is yet another which is of great importance, and that is the happy association and intermingling of students from every clime, some there are who claim Erin's Isle as their home, others, the sunny fields of France, and still others, the various Provinces of this fair Dominion, the different States of the neighboring Republic, or even the bonnie braes of Scotland; yet beneath this roof all are united in the

sacred bonds of brotherly love and affection as becomes children of the same alma mater. The question naturally arises, how can we repay our alma mater? I would answer, gentlemen, partly, as fully we can never do so, by ever remaining true and loyal to her instructions and admonitions, and faithful to our duties, both religious, and social. To those who guide the destinies of the University, may signal prosperity be theirs in the future as it has been in the past." (University of Ottawa Review, March 1902.) Behold the noble words which should bring a blush to the brows of seven or eight students of the University who have attached their names to the memorial.

After all that I have just written, it is easy to see that the accusations made against the authorities of the University of Ottawa have no solid foundation, and that the signers of the memorial are blinded by their vexation at not being able to retain Father M. F. Fallon as Pastor of St. Joseph's.

I forbear to characterize their audacity in accusing the Oblates of not having obeyed the Holy See, and of having violated their promise to make the College of Ottawa an English University.

But their audacity passes all bounds when they ask that the Charter of the University should be handed over to another Catholic body, meaning to the laity, although His Holiness has committed its control to the very militant Congregation of Oblates of Mary Immaculate for the reasons set forth in the Brief establishing this University.

Let them not say that they have no desire to diminish the exceptional advantages that the French Canadians have at the University of Ottawa. Their desire is known, but what did they mean to say when they allege that Laval University suffices for the needs of the French population?

I cannot accept their conclusion any more than I can admit the truth of their allegations, namely, that the University of Ottawa never has been or should be an English University. I have proved that:— 1st—The College of Ottawa obtained its charter as a State University for the particular benefit of the French Catholic population of Ottawa, and the adjoining Counties, that is to say of central Canada. 2nd—His Holiness in granting to the said College canonical recognition, did not wish to take away from the French Canadians the rights already acquired. 3rd—It never was therefore, his intention to establish an English University at Ottawa. 4th—Neither the Brief establishing it nor the constitutions or statutes contain one solitary word or expression in support of the memorial. 5th—The number of French Canadian students being always on the increase, it would be unjust towards the French Catholic population to declare now that the College of Ottawa is an English University. 6th—The Congregation of Oblates has given all its attention to the needs of its students, at least as much to the English as to the French speaking ones. 7th—This Congregation made enormous sacrifices to erect the immense buildings of the University, and to prepare professors fully capable and fit for their positions. Everybody knows that it has at Rome a College from which these learned professors have come.

I know that the great desire of the Oblates has been to train Irish subjects for the University of Ottawa, so as to prevent the clamours of a certain number who have no other way to maintain their own importance or to reach political ends, or to establish themselves in certain positions, except to complain and to imagine injustice.

It is not the fault of the Superiors that they have not succeeded in preparing a greater number, or in keeping in the University, all those whom, at the cost of so much money and sollicitude, they believe fit to remain professors.

When they have not had, amongst the members of their Congregation enough subjects able to teach English, they have made new sacrifices to secure the services of secular Priests and Irish laymen well qualified to teach.

The reputation already established by the University of Ottawa, the successes of its students, the good which it has done in the past under the management of the Oblates of Mary Immaculate, is to me a certain guarantee that the University of Ottawa will realize more and more the hopes entertained of it by Christ's Holy Church, by the Holy See, by the Archbishop of Ottawa, by the clergy and Catholics of the ecclesiastical Province of Ottawa, and even of the Provinces of Toronto and Kingston, that it would continue always to be not an English University, but rather in the highest sense of the word, a Catholic University, which it has been made by our glorious Pontiff and Father, His Holiness, Leo XIII, to whom I ardently wish together with all my diocesan priests, religious and laity, that his days may be further greatly prolonged.

All of which is humbly submitted. I kiss the Roman purple and the hand of your Eminence and remain most Eminent Lord, your very humble and obedient servant.

(Signed) J. Thomas, Archbishop of Ottawa.

