



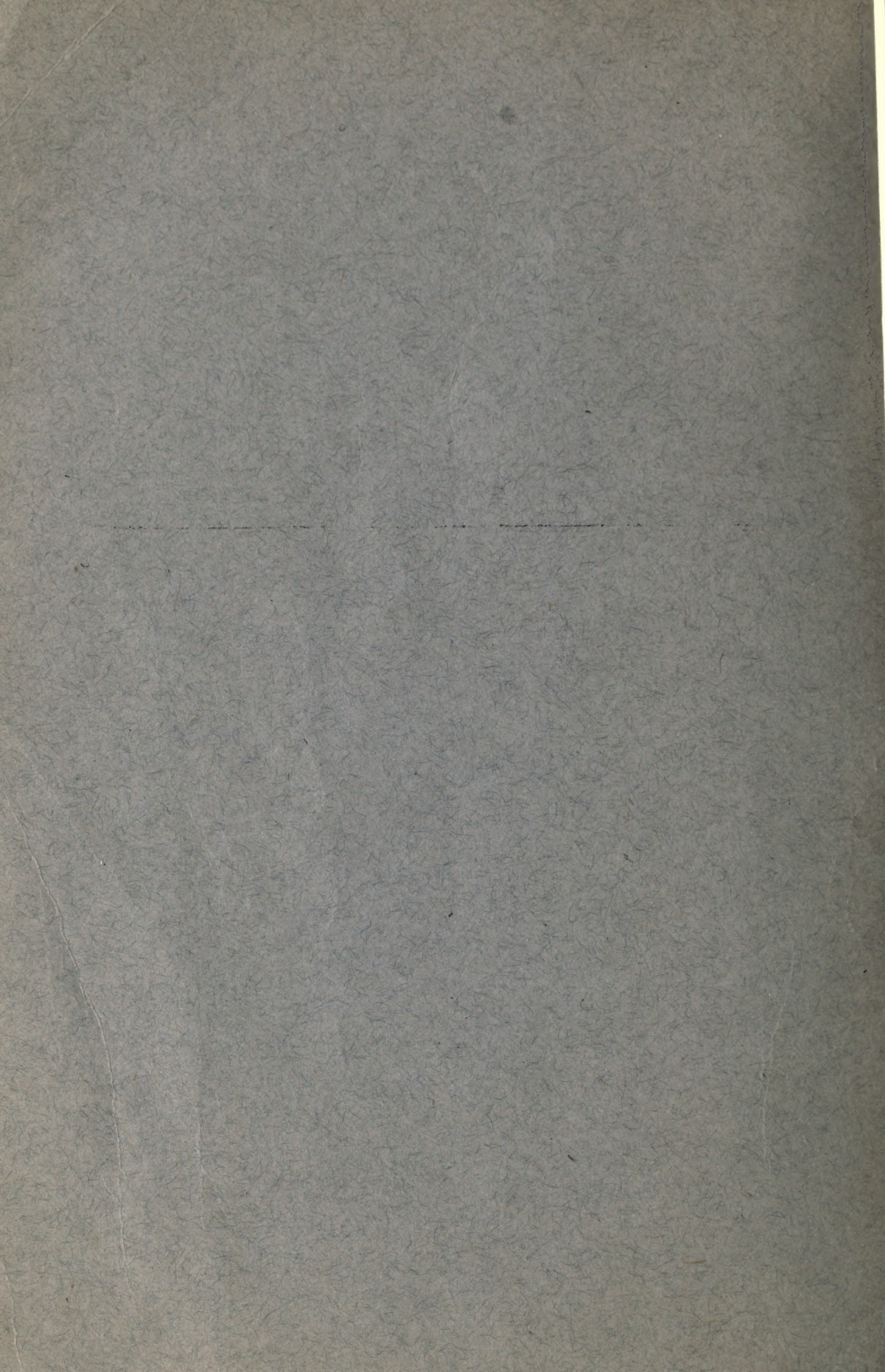
The Classical Colleges of Quebec.

by *Samuel Chertier*

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THE CLASSICAL COLLEGES OF QUEBEC*

*A paper read at the Canadian Universities Conference, June, 1923.

IN the French universities, the old Faculty of Arts, which formed part of superior education, has disappeared. It has been superseded, in Montreal as in France, by the three Faculties of Philosophy, of Letters and of Pure Science.

The Faculty of Arts of the English, Anglo-Canadian and American universities, leading to a B.A. degree, has however its equivalent in our university, where it comes within the province of secondary education. It consists of the several affiliated colleges.¹

Institutions of this nature have always been considered so necessary by Canadians of French origin that they have multiplied them throughout their history. Quebec College, founded in 1635 by the Jesuits, was continued by the Quebec Seminary in 1668. From 1760 to 1840, eight others appeared: Montreal (1767)², Nicolet (1803), Saint Hyacinth (1811), Saint Boniface (1818), Sainte-Thérèse and Chambly (1825), Sainte-Anne de la Pocatière (1827), l'Assomption (1862). From 1840 to 1867, ten more colleges were launched: Joliette (1846), Saint-Laurent (1847), Bytown or Ottawa (1848), Bourget (in Rigaud) and Saint Mary's in Montreal (1850), Levis and Sainte-Marie de Monnoir (1853), Mem-

¹There is however a double difference. The English universities only count as forming part of their Faculty of Arts, the last four years of the Arts or College Course; we include in our Faculty of Arts the first four years of the course (about equal to their High School). In their Faculty of Arts, the English only confer the B.A. degree; in theirs, the French grant the three Bachelors' degrees, B.L., B.Sc., and B.A., and to obtain any of these three, eight complete years of classical studies are always required.

²Since the Quebec Seminary dates back to 1668 and that of Montreal to 1767, one is astonished to read in the Canada Year-Book (1921, Chap. 6) this assertion: "The oldest university in Canada, viz., King's College, Windsor, Nova Scotia, dates from 1789 and claims to be also the oldest university in His Majesty's Overseas Dominions."

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ramcook (1854), Three Rivers (1860), and Rimouski (1862). Ten others were opened between 1867 and 1914: Chicoutimi (1873), Sherbrooke (1875), Pointe-de-l'Eglise (1890), Valleyfield (1893), Caraque (1899), Notre-Dame Ladies' College in Montreal (1908), Saint John's and Saint Alexander's-by-the-Gatineau or Ironside (1911), Nominigues-Mont Laurier and North Cobalt (1912), Sudbury and Edmonton (1913). Even the war, from 1914 to 1918, did not prevent the foundation of two more colleges: Saskatoon and Gravelbourg. Barring two of these institutions which have since disappeared (Chambly and Sainte-Marie de Monnoir), there remain thirty-one colleges established and supported by the French element.

Of these thirty-one, the Province of Quebec counts within its own boundaries twenty-one. Nine are affiliated to Laval University: Quebec (1863), Nicolet (1863), Sainte Anne (1863), Levis (1879), Three Rivers (1863), Chicoutimi (1877), Rimouski (1872), Mont Laurier (1915), Saint Alexander-by-the-Gatineau (1915). Twelve, affiliated to Laval until 1922, have been attached since that date to the new Montreal University: Montreal (1887), Saint Hyacinth (1880), Sainte-Thérèse (1863), L'Assomption (1880), Joliette (1880), Saint Laurent (1880), Saint Mary's in Montreal (1889), Bourget in Rigaud (1884), Sherbrooke (1878), Valleyfield (1896), Notre-Dame Ladies' College (1909), Saint John's (1912).

The idea which inspired the establishment of these institutions has been expressed by none better than by His Lordship the Bishop of Saint Hyacinth. In writing to the faithful of his diocese on May 7th, 1911, upon the occasion of the hundredth anniversary of the foundation of their college, Bishop Bernard embodied the essential characteristics of all similar establishments.

All are the issue of religious inspiration, all depend on ecclesiastical authority, all are under the direction of the diocesan clergy or of a religious community, all have the boarding-school régime and a double object: primarily to fit recruits for the clergy and, subsidiarily, to train members for the liberal and professional careers.

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Most of our colleges are the development of a Latin School, organized in his presbytery by some country parish priest. The priest seems to have guessed that his parish would some day become an episcopal see, and his provisions have often come true. These rectors had thus sown the seed of the seminary which the Council of Trent imposes upon all bishoprics. By force of events, as the rectories were the sole institutions of secondary education, parents sent to them their sons without distinction as to which career the latter were destined. Thus, the rectories became college-seminaries, where the future laity received its education in common with the future clergymen. This community of college life explains the intimate union which has existed at all times, in Quebec, between the lay and ecclesiastical elements. It is this community of college life which has maintained the influence on the multitude of all the cultured men and which has produced the pacific disposition, the broad-mindedness and the industrious spirit which are credited to the Province of Quebec even by observers most estranged from its creed and its language. Thus, to train both a religious and civil élite was the main intention of the founders.

With such an ambition, it is easy to conceive to what educational system their pupils would be submitted. The object of secondary education is the general culture of the intellect and of the will. Between the so-called utilitarian spirit and idealism, their choice was soon decided. They bound themselves to the latter and applied here the system followed in France in the seventeenth century, especially by the Jesuits. Quebec Seminary had first traced the way.² Under the pressure of circumstances, it is true they later grafted upon this primitive trunk boughs which were more or less vigorous. Here a school for the deaf and dumb was opened, here a school of agriculture or of commerce. There, were given lessons in stenography and the teaching of law was even contemplated. But it was soon understood that to mingle and confuse classical teaching and professional train-

²Mgr Amédée Gosselin has furnished a complete sketch of the system in *l'Instruction publique au Canada*, under the French régime, (1635-1760), p. ii, chap. 2, 6, 7 and 8.

ing under the pretext of better attaining the two objects of education was unwise. This is how, in 1911, we summed up this lesson taught by experience: "Because they are not mistaken who demand a practical education, capable of fulfilling the new requirements of a constantly varying economic situation, it does not ensue that the colleges must forego their classical tradition. Institutions preparing for finance and industry are essential to the welfare of the community; but others which rear an unselfish taste for Truth and the Beautiful are also necessary. In a curriculum for classical training, all excessive concessions to the so-called practical studies turn to the detriment of the former and the greater harm of the others."⁴

The character of most of our colleges at present is distinctly idealistic. A few, such as Sherbrooke, have annexed a course in industry. Others, Saint Ann's for instance, include an agricultural school. Nearly half of them begin with a three or four years' commercial course. In all of them, however, midway and at the summit of the studies is the old programme based on Greek, Latin, French, English and scholastic philosophy. In this, none has changed anything whatsoever in the ideal of the initiators.

To render the organization of our classical course more easy to understand, we will compare it to the organization of English and American universities.⁵ We do not wish to pronounce here on the relative value of the training received in our colleges and that received elsewhere. We will simply note the distinguishing characteristic which we mean our secondary teaching to maintain. To the training obtained by science and mathematics, which specialize in the early years,

⁴The accuracy of this statement is well outlined by Brunetière (*Questions actuelles*, last article), Father Burnichon (*Etudes*, March 20th, 1909), Abbé Lahargou (*Enseignement chrétien*, April, 1909), Mgr Pâquet (*l'Eglise et l'éducation*, chap. xi).

⁵The Equivalence concerns the French classical institutions (8 years) and the English High Schools (4 years) with the English College or Arts Course (4 years) of Quebec. The New York count, unit or credit, has been taken as a common basis; it covers one hour's teaching per day during 40 weeks of five days.

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we prefer the more disinterested and more general culture by means of history, literature and scholastic philosophy.

The studies preparatory to the B.A. degree comprise a course of eight school years, following seven years of primary schooling. The academic year lasts approximately from the 1st of September to the 20th of June. The distribution of the subjects and the time allotted to each is indicated on the following schedules:*

First four years (English High School)*								
Subjects	1st Year		2nd Year		3rd Year		4th Year	
	Eng.	Fren.	Eng.	Fren.	Eng.	Fren.	Eng.	Fren.
Mother tongue	5¼	5	4¾	5	1½	3¾	1¾	2½
Second language	2½	3	3	3	3	3	2¾	3
Literature							2½	3¾
Latin	3	7½	4¼	8¾	4	5	5¼	5
Greek					3¾	5	4	2½
History	2½	3¾	2¼	2½	1½	2½	½	2½
Geography	1½	3¾	1	3¾		3¾		
Chemistry					1		2	
Penmanship	1							
Elocution	1¼		1				½	
Drawing	2		2					
Gymnastics	½		½		½			
Totals	23¾	25½	23¾	25½	23¾	25½	23¾	21¼

First four years (English Arts or College Course)								
Subjects	5th Year		6th Year		7th Year		8th Year	
	Eng.	Fren.	Eng.	Fren.	Eng.	Fren.	Eng.	Fren.
Mother tongue	1	2½	1	2½	2		2	
Second language	4	3	4	3				
Literature	2	5	3	5	4		4	
Latin	4	3¾	4	3¾				
Greek	4	2½		2½				
History	1	2½		2½		½	4	½
Mathematics	4	2		2½		7		
Philosophy					4	9½	4	9½
Physics			4					5
Chemistry & Science					7	3		5
Totals	20	21¼	16	21¼	17	20	14	20

Summary (divided into 4 and 4 years)						
Literary Training	Years 1-4		Years 5-8		Years 1-8	
	Eng.	Fren.	Eng.	Fren.	Eng.	Fren.
Mother tongue	13¾	16¼	6	5	19¼	21¼
Second language	11¼	12	8	6	19¼	18
Literature	4½	3¾	13	10	17½	13¾
Latin	16½	26¼	8	7½	24½	33¾
Greek	7¾	7½	4	5	11¾	12½
History	6¾	11¼	5	5	11¾	17¼
Geography	2½	11¼			2½	11¼
Totals	62½	88¼	44	39½	106½	127¾

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Scientific Training						
Chemistry	3		7	4	19	4
Mathematics	20 $\frac{1}{4}$	9 $\frac{1}{2}$	4	11 $\frac{1}{2}$	24 $\frac{1}{4}$	21
Physics			4	5	4	5
Science (natural				4		4
Philosophy			8	19	8	19
Totals						
	23 $\frac{1}{4}$	9 $\frac{1}{2}$	23	43 $\frac{1}{2}$	46 $\frac{1}{4}$	53
General Summary						
Literary	62 $\frac{1}{2}$	88 $\frac{1}{4}$	44	39 $\frac{1}{2}$	106 $\frac{1}{2}$	127 $\frac{3}{4}$
Scientific	23 $\frac{1}{4}$	9 $\frac{1}{2}$	23	43 $\frac{1}{2}$	46 $\frac{1}{4}$	53
Special Subjects	9 $\frac{1}{4}$				9 $\frac{1}{4}$	
Total sum						
	95	97 $\frac{3}{4}$	67	83	162	180 $\frac{3}{4}$

This comparison leads to certain rather unexpected conclusions:

(a) In the English as in the French educational institutions, the programme of work for the first six years includes on the literary side, the teaching of Greek, Latin, French, English, General History and History of Literature, Literary Composition and Geography; on the science side it includes the study of Mathematics in both and, in addition, that of Chemistry in the English course. Neither of the two programmes includes Philosophy or Natural Science (such as Botany), before the seventh year;

(b) In the English institutions, the science teaching during the first six years is almost the double of what it is during the last two years. Inversely, in the French colleges it is three times greater during the last two years than during the first six years;

(c) On the other hand, the teaching of literary subjects in the French colleges is five times greater during the first six years than during the last two years; while in the English institutions literary subjects during the last two years take up three times what they do during the first six years;

(d) In short, during the first six years, the French colleges attach more importance to their literary studies, the English to their science; during the two last years, the English institutions pay more attention to their literary studies, the French to their science.

Or, to put it in other words: it is easily noticeable that the French and English systems differ radically in this, viz., that the latter have a fairly even mixture of their scientific

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and literary subjects throughout, with perhaps more science than literature at first and then vice-versa, while the French system consists in taking chiefly literary subjects first, and then practically all the science in the final years. Which system is superior is not for us to say, but the fact is that each results in a general mental training of very high value, and in the total the sum of credits to each of the subjects is remarkably similar.

Our system has received a threefold sanction which quite suffices. Its efficiency as to moral training is evidenced by a recent fact. The Roman authorities who constituted the Canon Law in 1918 did nothing else, in the chapter which concerns the ecclesiastical seminaries (Canons 1352-1383, cf. Montreal University Year Book, 1922-23, pp. 8-17), but condense into prescriptions the constant practice followed in our seminaries and colleges since the origin of the colony.

As to the pedagogical value of the system, it has been established no less explicitly by the highest school authority in Great Britain. At the recent Congress of the British Empire, the Honorable Mr. Fisher, Minister of Education in England, delivered a lecture on the new system of instruction which he has fathered. Coming to the question of secondary teaching, he pointed out what he considered to be the two outstanding defects of the system heretofore adhered to in England. The pupils, on leaving High School, pass to the university, into strange hands, at the age when they most need school discipline and their lessons are replaced by lectures which are beyond them. Then, whereas the High School principally teaches grammar and science, the University College course is based on history and literature. So that children are taught the subjects which require the most reasoning at the age when their faculties are least fitted for it and labour on subjects which imply sensitiveness and imagination at the very hour when their judgment is in full expansion. The cart has been put before the horse.

"For the past four years," continued the Minister, "we have been striving to change this absurd system. We are encouraging the educators to return to the old classical instruction. Already, eighteen colleges have been opened, where

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the same masters teach the same pupils the same subjects during eight years. Grammar, history and literature form the first four years' subjects; the last four are employed, as in former times, by the study of rhetoric and science. To spread this mode of instruction, which we had undeservedly forsaken, the Government has voted three million pounds. Before long, Great Britain will be completely covered with Classical Colleges copied from the old model."

It is with a certain pride that the two delegates of Montreal University, when they afterwards approached the Honorable Minister in private, made the following declaration: "The Province of Quebec discovered from the first the system to which you have returned after several centuries of lamentable experience. In this, she had no merit; she only applied at home the old programme which the Jesuit Fathers had enforced in their college of la Flèche, in Anjou. Results have always been satisfactory and our Province has no intention of making any changes. Only, to complete this programme, we have developed its scientific section and extended to women the benefits of the system. Notre-Dame Ladies' College in Montreal is a school for secondary teaching absolutely similar to the twenty colleges for boys which cover the surface of our provincial territory."

Finally, on March 8th, 1922, the Provincial Government of Quebec recognized the social and national value of the system by enacting a law authorizing the Provincial Secretary to remit to each of our colleges \$10,000 a year, both as a token of gratitude for services rendered and in view of contemplated improvements. The preambles and a few clauses of this Act (12, George V, Ch. 5) are really worth being quoted.

"Whereas for over two centuries the classical colleges have rendered undeniable services to the population of Canada; Whereas, heretofore, they have borne almost alone the costs of secondary instruction, which has benefited thousands of citizens of this Province and of the entire continent; Whereas, since their foundation, they have annually given free tuition to numerous young persons; Whereas, it is in the interest of the Province that secondary instruction should continue to progress;

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"3. The Lieutenant-Governor in council may allot annually for the purposes of this act a sum, not exceeding two hundred and thirty thousand dollars, payable out of the consolidated revenue fund. 4. At the end of each school year, a subsidy of ten thousand dollars may be granted out of the sum mentioned in section 3 of this act to each of the duly recognized classical colleges, as defined in section 2 of the said act. 6. The annual subsidy mentioned in section 4 of this act shall be devoted to the equipment or creation of *cabinets* and laboratories of science, to the purchase of books, and, in general, to the perfecting of secondary instruction. 7. Every subsidized classical college shall, in so far as possible, send every years to the superior normal schools of Quebec, Montreal or elsewhere, pupils or professors destined for the teaching of secondary instruction, in order that they may qualify for the diplomas therein awarded. 8. A classical college may apply a part of the subsidy received to the payment of the free tuition which it has given poor pupils during the scholastic year."

Quite as invariable as the system of instruction itself has been the masters' devotedness to their pupils and the parents' confidence in the masters. As time rolls on, the throngs of students become more numerous. The cost of board is slightly higher. But this increase is so little in accordance with a decrease in sacrifice that the parents see at a glance it is a necessity imposed by circumstances.

Statistics give quite an exact idea of the actual situation:¹

Laval University (Quebec) Region ¹					
		Ecclesiastical Staff	Number of Pupils	Tuition	
				Boarders	Non-residents
*1.	Quebec	53	730	\$121	\$ 30
2.	Nicolet	48	360	220	40
3.	Saint Ann's	60	600	225	
4.	Levis	58	750	225	40
5.	Three Rivers	38	468	200	50
*6.	Chicoutimi	36	319	125	
7.	Rimouski	35	300	225	40
8.	Mont Laurier	18	150	200	60
9.	St. Alexander's-by-the-Gatineau (Ironsides) . .	16	165	121	

*The asterisk indicates the colleges from whom we have no recent figures. Those given date back to 1913. We have ignored them in figuring the average tuition.

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Here then are over 800 professors and supervisors who are devoted during ten entire months of the year to the education of nearly ten thousand pupils. The average tuition of \$30 paid by the boarders includes both board and instruction! This would seem a dream did we not long since know to what heights of self-denial can attain souls consecrated to God.

In some of our colleges, the statutes guarantee the professors, besides bed and board, an annual salary which gradually grows to the amount of \$300 after twenty-five or thirty years' probation. But most of our masters are still at the emolument of \$80 or \$100. One of our institutions (St. Hyacinth) has even kept to the old method: it cancels all remuneration, grants clothing and food *alimenta et quibus tegamur* with an allowance of \$20 for the holidays. Moreover, a special vote must each year authorize this allowance! Better still, some colleges know neither stipend nor allowance, as they are kept by religious communities. That some waive all salary and others benevolently accept ridiculous emoluments partly explains the financial prosperity of nearly all these establishments. A further explanation is the clever and economical appropriation of the meagre tuition revenue. To these two causes we must add the sacrifices of a few laymen and those of the clergy who, during life or at death, bequeath to the colleges, to be apportioned among the students, the surplus of their personal property.

As to the subsidies granted each year by the Council of Public Instruction, they represent a mere reimbursement, a

Montreal University Region					
1.	Montreal	35	540	200	75
2.	Saint Hyacinth	35	446	200	60
3.	Sanite-Therese	28	390	215	75
4.	L'Assomption	34	375	220	70
5.	Joliette	41	400	225	75
6.	Saint-Laurent	44	457	230	50
7.	St. Mary's (Jesuits)	40	675	300	80
8.	Bourget (Rigaud)	39	330	230	80
9.	Sherbrooke	43	478	205	60
10.	Valleyfield	33	280	225	50
11.	Notre-Dame Ladies' Coll.	36	550	500	100
12.	Saint Johns	34	280	235	60
		806	9043	\$231.63	\$62.65
					(average fees from recent figures)

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real restitution. The so-called Fund of Superior Education, from which they are drawn, was derived from the property of the religious congregations which disappeared with, or shortly after, the English conquest.⁹ The Jesuits have withdrawn but a trifling part of what, by right, belonged to them; the interest on the balance is annually distributed by the Council amongst the institutions *both Protestant and Catholic*. Until 1922, each of our colleges received an average of \$786.68 per annum.

With such slight resources, with such prodigal abnegation, what intellectual work have they accomplished? Some of them have related their history. Those whom these questions interest have perused, as they appeared, Mgr. Amédée Gosselin's and Abbé Roy's publications on the Quebec Seminary, Mgr. Richard's on that of Three Rivers, Mgr. Douville's on that of Nicolet, Mgr. Choquette's on that of St. Hyacinth, Abbé Dugas' on that of Joliette, Dr. Dionne's on that of Ste-Anne, Mr. Olivier Maurault's on that of Montreal. They will have understood how much reason we had to write in 1911: "Our masters had foreseen that the coeducation of the two groups of our national élite assured their alliance when would come the hours of struggle for the preservation of the ancestral legacy. The historian and the psychologist note with interest that love of the Church which then fired nearly all our political men and the fever of patriotism which animated nearly the whole ecclesiastical body. It is not the least explanation of our past success." Our institutions have trained most of the outstanding characters which have figured in the scenes of our national stage. Is this not glory sufficient?

Such far-reaching results suppose a solid preparation. Of this we have already judged by the very nature of the instruction imparted. It pleases us to submit to further judgment on the merits of the rigorous discipline and at-

⁹The Honorable P. J. O. Chauveau relates the origin of this fund in *l'Instruction publique au Canada*. The colleges of Quebec and Montreal have always waived their portion.

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mosphere of labour which shrouds each of these colleges. Both these characteristics are prominent in the following college boys' time-table:

Ordinary school days	Holidays (Two h'f-holidays a wk.)	Sundays and Feasts
5.15—Rise	5.15 to	5.15—Rise
5.40—Morning prayers and meditation		6.00—Morning prayers and meditations
6.00—Study, 45 min.		6.15—Study or Sodality meeting
6.45—Mass and daily communion		communion
7.30—Breakfast and recreation.		7.00—Low Mass and
8.00—Class, 2 hrs.		7.30—Breakfast and re- creation
10.00—Recreation	10.00—As on ordinary days	8.30—High Mass and sermon
10.30—Study, 1¼ hrs.		9.45—Recreation
11.45—Self-examination	11.45—Self-examination	10.30—Study and relig- ious instruction
12.00—Dinner	12.00—Dinner	11.45—Self-examination
12.30—Recreation	12.30—Recreation (with free study between 2 and 3)	12.00—Dinner
1.30—Study		12.30—Recreation
1.30—Study, ½ hr.		1.30—Study and relig- ious instruction
2.00—Class, 2 hrs.		2.45—Vespers
4.00—Recreation		3.30—Recreation
4.30—Study (weekly confession on Saturdays) 1½ hr.	5.00—Study	5.00—Study
6.00—Chaplet and spir- itual reading	6.00 to	6.00—Chaplet and Bened- iction of the Blessed Sacrament
6.30—Supper		6.30—Supper
7.00—Short visit to the Blessed Sacrament and recreation		7.00—Recreation
8.00—Evening prayers		8.00—Evening prayers.
8.15—Study or confess'n	8.15—As on ordinary days	8.15—Bedtime
9.00—Bedtime	8.15—Bedtime	

To measure even more the value of this preparation, we appeal to an argument which, though negative, is none the less expressive. It consists in the results of the annual examinations for the B.A. degree to which may be admitted only those who have completed to the last day the eight years' classical studies, after their seven years of preliminary schooling. We draw these results from the only existing official document, which is the table published since 1905 by the central organ of the colleges, the Faculty of Arts of the universities. However, a few preliminary explanations are necessary to give a clear idea of our organization leading to the B.A. degree. These details will prevent from being

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accredited the idle talk which has so often been uttered on our account in misinformed circles.

With us, the six years of literary studies (from the 6th Form to Rhetoric inclusive) end with an examination on Letters and the two years of science-philosophy close with an examination on Science. Together, these two constitute the Bachelor's examination.

Amongst the subjects of these two tests, on Letters and on Science respectively, some are termed Collegiate or Local and the others University subjects.

The Collegiate or Local subjects, for the literary portion, are General History, History of Canada, Geography, Principles of Composition, Literary History and Religion; for the scientific portion, Natural History, Astronomy, Chemistry and Religion. The examination on these subjects is passed in each affiliated college, according to the University programme and regulations, but under the supervision and on the responsibility of the local superiors. The results of these examinations do not count for the diploma, but are the entrance requirements to the university tests.

The University subjects are, for Letters: Essay, Latin Version, Latin Theme, Greek Version, French or English Theme; for Science: Mathematics, Physics, Philosophy (Logic, Ethics and Metaphysics).

The University selects, among the questions submitted by the affiliated Colleges, those which form the University examination. This test, supervised by the professors of the Faculty of Arts, takes place in all the colleges, on the same questions, at the same date (determined by the Rector in consultation with the superiors). It lasts twenty-nine hours. The candidates bring with them neither books, nor notes, nor even paper; they are furnished with everything they need on the spot. Their names must not appear on the papers; they use figures instead and their names are only revealed after the corrections are finished.

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Immediately after the examination, the tests are sent to the University. They are corrected by a committee composed of professors of the Faculty of Arts. The results, with the corrected papers, remain with the University to be filed for reference.

The result of the University examinations alone entitles to the degrees of B.A., B.Sc. or B.L., as the case may be. The candidate becomes Bachelor of Arts if he be credited with 60% of the points on the total of the University tests for both Letters and Science. The candidate becomes Bachelor of Science if he be credited with (a) 60% on the total in Science, (b) 50% on the total in Letters. The candidate becomes Bachelor in Letters if he be credited with (a) 60% on the total in Letters, (b) 50% on the total in Science.

To establish still more precisely the relative merits of the degree, we inscribe on the diplomas the following mentions: *avec distinction*, *avec grande distinction*, equivalent to the English University Honours and First Class Honours.

These explanations concerning our Bachelors' degrees being given, here is the argument of which we were speaking. In 1887, we believe, the Provincial Parliament passed a bill known as the Hall Act. In virtue of this law, the diploma awarded by the University to its Bachelors is equivalent to the Entrance Examinations (brevet) passed before the Boards of Examiners constituted by the different professions. The equivalence was at first admitted for the study of law and medicine. Later, it was extended to the professions of dental surgery, civil engineering, surveying and architecture. The concession of this privilege is an honour to the Members of Parliament at that time. How many of our pupils have benefited by this advantage the following table, which covers a period of eight years, will show us. It was prepared when all the colleges of the province depended on Laval University of Quebec.

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Baccalaureate, 1905-13

Order of Affiliation	1st Examination (Letters)				2nd Examination (Science)					
	Candidates	Admissible in both Sections	Registered	Null	Admissible in the University Section	Candidates	Admissible and Bachelors in the two sections	Registered	Null	Admissible and Bachelors in the University Section
1. Quebec	249	130	105	12	99	211	100	101	10	80
2. Nicolet	210	89	94	25	57	166	103	60	3	85
3. St. Ann's	155	65	83	7	45	112	77	36	0	63
4. St. Thérèse	174	72	94	8	40	137	100	33	5	96
5. Three Rivers	142	77	64	2	30	107	70	37	1	52
6. Rimouski	94	38	38	19	17	66	34	29	4	23
7. Chicoutimi	82	35	41	5	25	63	36	24	4	31
8. Sherbrooke	119	38	64	17	14	74	47	25	3	34
9. Levis	134	47	68	19	26	90	53	37	1	44
10. St. Hyacinth	181	100	75	6	58	133	59	68	6	50
11. Monnoir	58	42	14	2	24	29	23	6	0	19
12. L'Assomption	171	62	94	15	44	129	82	45	2	65
13. Joliette	149	51	79	19	32	135	78	43	5	69
14. St. Laurent	95	24	54	17	9	48	25	22	2	23
15. Bourget	89	28	44	18	15	52	33	19	0	31
16. Montreal	174	128	46	0	108	124	81	36	7	63
17. Valleyfield	62	26	32	4	15	48	25	19	5	17
18. St. John's	4	2	2	0	0	2	2	2	0	1
19. Meminingue	2	1	1	0	1	1	1	0	0	1
Totals	2344	1055	1092	197	659	1727	1028	641	58	857

Since then, twelve of these institutions have been affiliated to the new Montreal University. The following table indicates the number of their Bachelors since the affiliation to Laval (Quebec) and until September, 1922, inclusively:

	Letters	Science	Arts
Montreal (1887)	56	16	301
St. Hyacinth (1880)	221	100	287
St. Thérèse (1863)	296	126	227
L'Assomption (1880)	90	133	254
Joliette (1880)	84	182	255
St. Laurent (1880)	61	40	106
St. Mary's (1889)	170	199	173
Bourget (Rigaud) (1884)	28	58	91
Sherbrooke (1880)	78	53	125
Valleyfield (1896)	29	12	70
Notre-Dame Ladies' College (1909)	3		74
Totals	1120	921	(1999=4040)

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We will not insist upon these facts.⁷ Those who understand our system will draw their own conclusions. This proportion, for eight years (1905-1913), of 1,055 admissible out of 2,344 competitors in Letters and 1,028 admissible out of 1,727 competitors in Science; that is, of 1,028 Bachelors out of 3,455 candidates to the two examinations,⁸ this proportion, which remains almost identical throughout the list of the colleges affiliated to Montreal University, is as significant as can be. It demonstrates how strictly our Colleges treat their pupils and with what vigilance they dismiss those who are not generally competent.

A polemic has recently arisen concerning the "Brevet" or entrance examination to the liberal studies. A Montreal newspaper declared the B.A. could be obtained in the classical colleges between the ages of 16 and 18. It concluded there was an injustice on the part of the professional bodies towards the English minority. Statistics establish that pupils enter Humanities (Belles-lettres), which is the form corresponding to the first year (Freshmen) of the College or Arts course in the English Universities, at the age of 17½ years. The pupils in Senior Philosophy average, at the beginning of the Fall term, 20 years and 10 months. At the end of the year, the average age of the candidates to the B.A. is then 21½ years. This equals, if it does not surpass, the average age of the candidates in the English Universities. This is another proof that pupils in our colleges take the time wanted to acquire general culture.

⁷The tables only indicate those who have taken the complete course; whosoever leaves college before the end of the course loses the right to the diploma and must pass the Entrance examinations before the Profession's Boards. Incomplete records have prevented us from taking into account the September Supplemental examinations. Finally, we have eliminated all partial results, all pupils of colleges which are only aggregated, all competitors classed under the headings of *University* and *Private Studies*.

⁸From the total number of candidates, 4,071, must be subtracted the competitors in Rhetoric for 1911-12 and 1912-13, viz., 295 and 321, a sum of 616. These only had a right to the diploma after the Philosophy examination of 1913-14 and 1914-15. There remained then 3,455 candidates to the two examinations.

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And it is really a question of general competence and culture which is at stake. This is too often forgotten when speaking of the colleges. They are neither machines for the turning out of paragons or of walking encyclopedias, nor are they schools preparatory to finance, or commerce, or arts and trades. Their object is to form a civil and religious élite, therefore intellectual, moral and social. The success they have achieved is highly attested by the history of our country, by their own private annals and by the official records.

Are we to infer that our professors have no other ambition? Do they bar their doors to the fair requirements of modern times?

Nowadays, the call is for pedagogical training. Our Colleges did not wait for the pressure now prevalent; it would suffice, to prove it, to produce the imposing catalogue of the professors who have already sought in well-known overseas universities to perfect their natural gifts.⁹ Let us leave aside for a moment the learned men of France whom the religious persecution in their own country sent over to ours. The Abbé Hermas Langevin⁹ has drawn up a list of our masters who specialized in Canon Law, Theology or Philosophy. In 1913 we ourselves were able to enumerate in our institutions two Masters of Economic and Social Science (Louvain); two Masters of Arts (Science) in the Sorbonne; one Master of Arts of Johns Hopkins University, Baltimore; four former students in Science at the College de France, the Sorbonne and the Institut Catholique of Paris; one Doctor of History, University of Louvain; nine Masters of Arts (Literature), six from the Sorbonne, one from the Institut Catholique of Paris, one from Lille, one from Lyons. At that date, had already graduated one M.A. (Science) and two M.A.'s (Literature), all three from the Sorbonne. We could add to this those who, without seeking the degree, had almost completed in Europe a superior course in literature; they numbered twenty-one at that time.

Since then, others have unceasingly followed them abroad, in England, Ireland, Belgium, France, Germany and Italy.

⁹*Le Collège Canadien à Rome. Les premiers 25 ans (1888-1913)*, chap. iv, p. 35-1.

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Two Superior Normal Schools, prepared slowly but surely, have been opened in Quebec and in Montreal, for the teaching staffs of secondary education. Triennial Congresses give our professors an opportunity to exchange their ideas and to refresh their methods. The Annual Reports of the Boards of Examiners for the B.A. degree, inaugurated in 1912, gave rise to the publication of a Bulletin in which, since 1913, the masters express their views, apply their methods and propose their conceptions of reform.

For nowadays, the call is also for reform. Our Colleges have appointed two Special Committees, one in Quebec, the other in Montreal, whose business it is to reason out and foster the reforms which they consider becoming. Four times a year, these committees meet to discuss matters. They lay before the superiors each year, and before the general meeting of the colleges every three years, a whole series of proposals. Everyone can see for himself, from the reports of these gatherings, how little we step back when facing true progress.

Some have complained that the teaching of mathematics was not sufficiently adapted to actual needs. According to a scheme which has received the approbation of the authorities, the curriculum now concurs with that of the professional schools. Some of the colleges have introduced into their classes practical bookkeeping and lessons in banking. There have been complaints also concerning the teaching of English. Almost everywhere, efforts have been made to better this part of the course, although there has been hesitation as to the means of attaining the end desired. English Classics may eventually be substituted for the business language which is taught at present. It seems to us that the problem will then have been almost solved. This is the opinion adopted by the institutions which have sent some of their masters to universities of England, Ireland and the United States.

Finally, the call nowadays is for the teaching of things Canadian, for the study of foreign matters from a Canadian standpoint. Especially in this domain, our colleges, far from remaining in the background, have bravely marched forward. In 1913, an inquest threw some light on this subject. We will

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soon possess a complete series of our own manuals. The teaching staff of the Quebec Seminary are to be highly praised for the number of Canadian books which they have introduced into our classes.¹⁰ One of our professors, who is familiar with the archives in Ottawa, will soon issue the most desired part of a Course in History of Canada, that which treats of the English Régime. It has even been suggested to form into a special section the teaching of the Institutions, History, Geography and Literature of Canada.

To effect these wise reforms as well as to continue the work of tradition, our professors request only two things: that they be sufficiently left to judge, if not what they should do, at least what they can do; and that their present activities be not appreciated according to the methods of days gone by.

If these tokens of mere courtesy be extended to them, they will remain mute as in the past when their "seminary" or "nonpractical" education is scorned. In silence, they will contribute to the training of more Statesmen and more Churchmen like those who are envied the Province of Quebec by several of her sister provinces.

CANON EMILE CHARTIER,

Vice-Rector of Montreal University.

June, 1923.

¹⁰We wrote (*Revue canadienne*, new series, vol. x, No. 1, July, 1912, p. 43): "The theory of nationalization seems to become more and more understood and applied. Our manuals of instruction are the fruit of the mind and labour of our compatriots. When has intellectual production on this ground been more abundant? After the *Eléments de Minéralogie, de Géologie et de Botanique* by Mgr. Leflamme, the *Summa Theologica* by Mgr. Pâquet, the *Traité de physique* by Abbé Simard, the *Manuel de la parole* by Mgr. Rivard, has not the same Quebec Seminary which had brought forth these publications given us also the *Philosophia peripatetico-scholastica* by Abbé Lortie, *Art d'écrire et les Genres littéraires* by Abbé Dion, the *Grammaire française* by Abbé Aubert, Abbé Garneau's Geography, the *Manuel d'histoire de la philosophie* by Abbé Robert?" Since that date, the number of home manuals has decreased. At least, those which were too old have been laid aside and replaced by the most recent of school-books.

APPENDIX

BRIEF HISTORICAL SKETCH OF OUR COLLEGES UNIVERSITY REGION OF QUEBEC

Quebec Seminary

Quebec Seminary was founded in 1663 by the Very Rev. Bishop Laval. The little Seminary was opened on Oct. 9th, 1668.

Until 1680, the Seminary had no income but a few minor pensions, the pupils' very low tuition (100 Fcs.), and above all, the generosity of the founders.

The beginnings were very modest. From 1668 to 1677, the pupils were lodged in a little house which Bishop de Laval had purchased in 1666 with the ground upon which it stood. Later, His Lordship managed to build a more spacious residence for the children. This structure with its outbuildings was destroyed by fire in 1701. Economy and privation were the conditions which finally lead to the rebuilding. But the work of reconstruction was hardly over when, in October, 1705, the Seminary was again completely gutted by fire.

The campaigns of the Seven Years' War, particularly that of 1759-60, was the cause of considerable loss to the college. Thanks to the generosity of Mgr. Briand, and to his encouragements; thanks also to the sacrifices and to the almost superhuman work of its priests, it gradually regained its own. The new burdens which the Seminary took upon itself later on, especially in 1852 when the University was founded, have been and are still a financial impediment to its desire of doing more and doing better.

Nicolet Seminary

Nicolet Seminary owes its origin to a free parochial school, founded in 1801 by the will of Father Brassard, Parish Priest of Nicolet. Bishop Denaut, upon the entreaties of his Coadjutor, added Latin classes to the school in 1803. But its true founder and organizer was the Right Reverend Bishop J. O. Plessis. The college was considerably enlarged in 1807 and 1813 by this illustrious prelate, whose generosity for this insti-

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tution knew no bounds. He solicited from London letters patent for this establishment and obtained them Dec. 10th, 1821. By this royal patent, the administration of the Seminary was entrusted to a corporation of secular priests, under the presidency of the diocesan bishop.

In 1827, the actual buildings of the Seminary were begun under the patronage and at the expense, at least in part, of Bishops Panet and Signay, successors to the Right Reverend Bishop Plessis. The new seminary, opened in 1831, is like the old one situated on the banks of the Nicolet River, two miles from the shores of Lake St. Peter; it is surrounded by gardens and groves which make it a healthy and agreeable spot. A new building, containing a hall and a chapel, was erected in the middle of the principal block as a memorial of the institution's centennial, celebrated June 10th, 1903.

Nicolet Seminary is affiliated to Laval University since 1863. On the 22nd February, 1908, the Theological Seminary was canonically established.

Ste. Anne de la Pocatière College

Ste. Anne de la Pocatière College was founded in 1827 by the Abbé Charles-Francois Painchaud, Curate of said parish. What were the means of the founders? The revenues of the parish-priest, the co-operation of his parishioners and of a few citizens of the neighboring villages, the subscriptions of his friends. The classes were opened on Oct. 1st, 1829. The need for larger quarters was felt in 1841, 1855, 1900 and 1913. Each time extensions were added. Located on the boundaries of the old counties of Devon and Cornwallis, the college was incorporated in 1834 by an Act of the Legislature of Lower Canada, amended in 1862 (4 William IV., Chap. 45; 25 Victo. Chap. 78).

In 1842, the curriculum was divided into two entirely distinct sections, the classical course and the bilingual commercial department. The latter was outlined by Abbé Thos. Benjamin Pelletier, after the system followed by the Jesuit College in Georgetown (D.C., U.S. On May 12th, 1863, St. Anne's College was affiliated to Laval University.

In 1859, the administrators of the college founded an Agricultural School, whose native building was replaced in 1911,

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and with the assistance of the Provincial Government, by a spacious and appropriate edifice. However, further enlargement is already imperative to accommodate the increasing number of pupils who wish to study in this school, affiliated to Laval University. The extensions now undergoing reconstruction, after last year's fire, will be ready for the 1923 Fall term.

St. Joseph's Seminary, Three Rivers

The Seminary of Three Rivers was founded in 1860 by His Lordship Bishop Thomas Cooke and the Honorable J. E. Turcotte. It was authorized by an Act of the Legislature, sanctioned on the 19th of May, 1860, and its civil charter was granted on 28th January, 1873. On the 19th of March of the same year, the Very Reverend Bishop Lafleche canonically set up the Seminary of Three Rivers as the Diocesan Seminary. The College is affiliated to Laval University since 1863, the Theological Seminary since 1909. St. Joseph is the patron of the institution.

Situated at a short distance from the St. Lawrence and from the St. Maurice, on a vast and healthy estate of high altitude, surrounded by gardens and recreation grounds, with gymnasium and tennis courts, the college offers a most agreeable abode to the pupils.

The Seminary also owns the magnificently shadowed grounds commonly called "The Pines."

The course of studies is divided into two sections—classical and commercial. In both the teaching is based on religion.

Chicoutimi Seminary

Chicoutimi Seminary was founded in 1873 by Mgr. Dominique Racine, then Vicar-General of the Diocese of Quebec and Parish-Priest of Chicoutimi. On the 15th of August of the same year, the Most Rev. Bishop of Quebec, who became in 1886 His Eminence Cardinal Taschereau, canonically erected the new institution and placed it under the protection of the Holy Family.

In 1879 it was incorporated by an Act of the Provincial Parliament of Quebec.

In 1877, the Seminary was affiliated to Laval University

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and its curriculum has always been according to the regulations of this institution. The education imparted in this college is, over and above all else, essentially religious.

The studies last ten or eleven years and are divided into two parts—the Commercial Course, which includes five years, and the Classical Course, comprising six forms, the two years of Philosophy-Science inclusive.

The Business Class completes the Commercial Course. Here, instruction is given chiefly in English. All commercial subjects are taught with great care, from a practical point of view, so that pupils who follow this course are equipped to fulfil advantageously any situation which may be offering in banks, business offices, etc.

The affiliation of the Theological Seminary to Laval University dates back to 1890.

Rimouski Seminary

The question of the origin of Rimouski Seminary has not been definitely settled; some date back the foundation to 1855, others to 1852. Dr. Meilleur feels that the Abbé George Potvin, Vicar to Father Cyprien Tanguay of Rimouski, was the man who made this institution what it is today. (*Memorial de l'Education*, 2nd edition, p. 265).

1863-64 mark the opening of the Boarding School and the beginning of the Classical Course.

In 1868, the Very Reverend Jean Langevin, first Bishop of St. Germain of Rimouski, established in the diocese the Fifteen Cent Offering to help in the construction of the Seminary. Inaugurated in 1878, this college was destroyed by fire in 1881. Since the Seminary occupies the convent built by the Sisters of the Congregation of Notre Dame and which was enlarged in 1905.

In 1870, Bishop Langevin canonically erected Rimouski College into a diocesan seminary.

The number of pupils has doubled since the first years of the foundation—from 140 it now reached 300. A new extension is called for. Handicapped financially, Mr. Tanguay has not been able to organize and establish the Industrial, Agricultural and Commercial College which he had planned. Despite the wretched poverty of the beginnings, the classical college.

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has lived and developed, slowly but surely, with the protection of the clergy, of several lay benefactors and of the Very Reverend Bishop Blais.

Levis College

Levis College was founded in 1853 by Mgr. Deziel, Curate of Notre Dame of Levis. There was at first only a commercial course, under the direction of the Brothers of the Christian Doctrine. In 1856, Mgr. Deziel introduced into the schedule of studies the rudiments of Latin. The Seminary of Quebec took the college under its guidance. Messrs. Gauthier, Roussel and Langis succeeded one another as directors and the pupils who displayed signs of a religious vocation were directed towards the Quebec Seminary to complete their studies. In 1872, the addition of a Business Class to the Commercial Course already established placed the college in an important position amongst the schools which trained subjects for commerce. In 1874, Quebec Seminary abandoned the direction of the college, which therefore depended upon itself alone. In 1875, the Lieutenant-Governor sanctioned the College's incorporation. In 1876, the classical course was definitely established, and completed in 1880, with the co-operation of Mr. R. M. G. Sauvageau, 2nd Superior, who was principally assisted by Messrs. Lionel Lindsay and C. E. Carrier, and the same year, the college was affiliated to Laval University.

Mont Laurier College

Since 1879 the Colonization Society had resolved to found a college which would assure education to the children of the Northern Townships. To accelerate the work of colonization, one thousand acres of land were allotted to the Jesuit Fathers who came to establish in Nominigue in 1883. The college was incorporated at that time.

In 1891, the Jesuits were replaced by the Fathers (Chanoines reguliers) of the Immaculate Conception, who accepted to continue the missionary work at Nominigue. This vital undertaking, of which Bishop Labelle had had the intuition, although still in its first period, is nevertheless an accomplished fact.

This college has divided its instruction into a preparatory

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course, a three years' commercial course and a five years' classical course. It is affiliated to Laval University and is now on the same footing as the older colleges.

The institution was transferred to Mont Laurier when the diocese bearing this name was created.

St. Alexander's College, Ironside, Quebec

The object of St. Alexander's Apostolic College is to train for Holy Orders young men who feel God is calling them. It is only exceptionally and for serious reasons that it receives young men whose ideas on the choice of a career are not yet determined. To attain its end, St. Alexander's has an ideal location. Near enough to Ottawa to enjoy the advantages of the city and far enough not to be disturbed by its hustle and bustle, the establishment is one hour from the Capital, less than a mile and a half from the Ironside Station, on the left bank of the Gatineau.

The college, situated in the Province of Quebec, is affiliated to Laval University, prepares pupils to the university degree, but its very object precludes a commercial course.

The two languages of Canada, French and English, are taught with special care so that our future priests may, conforming themselves to the precept of the Apostle, to be "all to all."

MONTREAL UNIVERSITY REGION

Montreal Seminary, 841 Sherbrooke St. West

Montreal College or Seminary was opened in 1767, during the hardest days of the colony. Its founders were Father J. B. Curatteau, Priest of St. Sulpice and Curate of Longue Pointe, a deeply learned man of eminent virtues. Transferred to the Manor Vaudreuil in 1773, thence to College St. in 1806, it was fixed at the foot of Mount Royal in 1862; the definite establishment of the college as it is to-day only dates back to 1870.

This institution, directed by the Priests of St. Sulpice, has for its principal end the preparation of young men to the ecclesiastical state.

The course is exclusively classical and lasts six years.

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The pupils on leaving Rhetoric enter the Seminary of Philosophy to follow there, during two years, a course in Philosophy and in Science.

St. Hyacinth Seminary

St. Hyacinth Seminary was founded in 1811 by Abbé Antoine Girouard, Archpriest, Curate of the parish of St. Hyacinth. Its incorporation dates back to 1835.

The actual building, constructed in 1853, forms a square 200 ft. long and contains an inner court.

In 1910, a fire-proof annex was built, measuring 172x60 ft., and four stories high. This is occupied by dormitories, laboratories, class-rooms, a convocation hall, etc.

St. Hyacinth Seminary is directed by a community of secular priests. Its curriculum is that of the university.

Ste. Thérèse Seminary

The beginning of this institution dates back to 1825. In that year, Father Charles Ducharme, Pastor of Ste. Thérèse, chose five or six young men of his parish who seemed well disposed to study and begin to give them their first lessons in Latin, during the evenings when his ministry left him a few moments of leisure. Later, in 1840, the Very Reverend Ignace Bourget erected the establishment into a Seminary, according to the rules of the Council of Trent.

In 1845, the Seminary was incorporated by an Act of the Canadian Legislature. Burnt into ashes on the 5th of Oct., 1881, the institution soon arose from its ruins, thanks to generous friends, former pupils and the Provincial Government.

The new college was solemnly inaugurated on the 26th of June, 1883. From that time, the institution recovered its regular course of life and developed. Recently it has been again extended by the construction of a building 70 ft. square.

The classical course covers eight years. A commercial course of four years or more is opened to pupils whose parents wish it is to apply them exclusively to the study of French, English, Bookkeeping, etc.

Lessons in vocal music and plain chant form part of the regular instruction.

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L'Assomption College

This College is conducted by priests of the secular clergy.

Founded in 1832 by Father Francois Labelle, at the time Parish Priest of L'Assomption, together with Dr. J. B. Meilleur and Dr. L. J. C. Cazeneuve, it was incorporated on Sept. 18th, 1841, by an Act of the Provincial Legislature.

A complete classical course is given and preceded by a preparatory or elementary course.

The classical course forms the principal part of the instruction given.

The duration of the preparatory course varies according to the qualifications of the pupils. It comprises French and English, penmanship, arithmetic, history and geography.

Vocal music and Gregorian chant form part of the regular course.

There are two literary societies: The French Academy, called St. Francis Xavier Academy, and affiliated to the A. C. J. C. (French-Canadian Young Men's Association), in 1905, and the English Academy, called St. Patrick's Academy. The object of these societies is to develop the study of the French and English languages, of public speaking and the culture of science and of letters.

Joliette Seminary

Joliette Seminary, founded in 1846 by the Honorable Barthélemy Joliette, with the approbation of the Very Reverend Ignace Bourget, Bishop of Montreal, is under the direction of the Clerics of St. Viator.

The studies are divided into three courses: Preparatory, Commercial and Classical.

The Preparatory Course serves as a preparation to both the Commercial and Classical Courses. It is especially devoted to the study of French, English, Arithmetic and Penmanship.

The Commercial Course is completed and covers all requirements. Upon its termination, pupils are submitted to a severe examination on the commercial subjects and diplomas are awarded to those who pass it successfully.

The Classical Course, sanctioned by the double test of the

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B.A., admits the young man into either the ecclesiastical and religious state or into the liberal careers.

St. Laurent College

This College was founded in 1847 by Abbé Saint Germain, Pastor of St. Laurent, who obtained from the Very Reverend Bishop Bourget the permission to build at his expense an industrial academy. Called here from France, the Fathers of the Holy Cross took possession of the academy and established in Canada. Two years later, they were incorporated by the Legislature. In 1862, their charter was modified to allow the name of Industrial Academy being changed to that of St. Laurent College and to authorize the establishment to give a Classical Course.

In 1852, 1864, 1882 and 1896 were built different blocks which form part of the college which now measure 360 feet long and is further lengthened at the back by three wings averaging 140 feet.

The curriculum is divided into two sections. The Commercial Course, for the pupils who have been promoted from the 4th year in the public schools, comprises five years. The Classical Course, of eight years, is affiliated to the University.

'St. Mary's College, 232 Bleury St., Montreal

In response to the desire of the citizens of Montreal and to the request of the Venerable Bishop Bourget, the Fathers of the Society of Jesus, inaugurated St. Mary's College on the 20th of September, 1848. The Jesuits could from thence return to the work of the old society and revive in Montreal the traditions of the old Quebec College.

The "little college" which then opened its doors to thirteen children, has long since grown into a vast block which receives over 600 pupils. The object of this institution, to-day as of old, is the mediate preparation of youth to the priesthood and to the liberal careers.

In virtue of a privilege granted by Pope Leo XIII., on Feb. 2nd, 1889, the graduates of St. Mary's College have a right to the B.A. degree, which gives them immediate access to the study of any profession in our universities.

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Bourget College, Rigaud, Quebec

Bourget College, founded by Mgr. Joseph Desautels in 1850, is under the direction of the Clerics of St. Viator.

The immediate aim pursued by the College is the preparation of young men for the priesthood, for the liberal as well for the various commercial and industrial careers.

The Classical Course extends over seven years and comprises all the subjects of secondary education, including scholastic philosophy.

The Commercial Course is given in English. After three years, the pupils appear before a Board of Examiners who award a diploma for the complete course to candidates obtaining 75 per cent. of the total marks.

There are, moreover, preparatory classes, the programme of which covers complete primary instruction for the children who cannot entertain more lofty aspirations.

St. Charles Borromeo Seminary, Sherbrooke

St. Charles Seminary was founded in 1875 by the Right Reverend Antoine Racine, first Bishop of Sherbrooke. The venerable founder decreed that the curriculum would comprise a Classical Course and a Commercial Course, and that teaching would be given in both French and English.

From 1878 to 1917, 344 young men have gone out bearing a Commercial diploma. Many of them afterwards undertook the Classical Course.

On the 30th December, 1897, a fire destroyed part of the Seminary. The Very Reverend Bishop Larocque had the beautiful new building made fire-proof. It is five storeys high and measures 200 feet long by an average of 55 feet. After eleven years, the number of pupils was so large that a new extension was necessary and the Seminary Council built a new annex of 120 by 52 feet, five storeys high and fire-proof.

In 1903, was founded the Art School, designed to prepare pupils for entrance into the Montreal Polytechnic School and the School of Surveying in Quebec. Unfortunately, the limited resource of the Seminary has not allowed this course to develop as it should have for the benefit of the young men of the Eastern Townships.

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Valleyfield College

Valleyfield College was founded in 1893 by the Right Reverend J. M. Emard, first Bishop of Valleyfield.

It is under the direction of a society of secular priests and the immediate supervision of the Bishop of the diocese.

It is composed of two distinct sections. The Commercial Department comprises all subjects adapted to a good commercial education; the course lasts five years. The Classical Course bears the special name of Seminary and is organized according to the University curriculum. It extends over eight years.

To the College is attached a Diocesan Theological Seminary where students enter upon pursuits of this nature. This Seminary is also affiliated with Laval University (Quebec) since 1907.

Notre Dame Ladies' College

1010 Sherbrooke Street West, Montreal

Notre Dame Ladies' College is nearly fifteen years old, its inauguration dating back to October 8th, 1908.

The regular course covers four years. It is divided into several sections: Letters, Science, Arts and Commerce, Household Science. All examinations are submitted to the University.

On the other hand, pupils who only wish to follow special courses are free to do so as well as to pass the examinations or not. Successful examinations give right to diplomas absolutely similar to those conferred by the University to its students in Literature.

The Curriculum for the last four years is the same as that followed by the seminaries and colleges.

St. John's College

St. John's College was founded in 1911 by the Most Reverend Paul Bruchesi, Archbishop of Montreal, and placed under the direction of secular priests.

The first building, 155 feet long and 40 feet wide, four storeys high, having become insufficient, an annex 100 feet

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long and 47 feet wide, also four storeys high, was built during the summer of 1912.

Incorporation was granted on the 14th of March, 1912.

The instruction is divided into two sections of six years—a Commercial Course and a Classical Course. The first years of the Commercial Department prepare the pupils to the Classical Course.

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