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## REVIEW

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### THE FIRST LEO.



THE name of Leo undoubtedly carries with it more weight of majesty, and high authority, and is more immediately suggestive of a beneficent and far-reaching influence than that of any other leader, religious or political, known to the civilized world to-day. So much has been wrought for it not alone by the reflected glory of the vast spiritual sovereignty vested in him who bears it ; nor yet by the lustre it inherits from bygone ages when other Leos lived to do it honour ; but also, in great part, be it said, by the blameless life, the uncommon capacity, and the unequivocal political pre-eminence of the present illustrious Roman Pontiff. Not Catholics alone, but all classes of Christians, and even infidels have obeyed an irresistible impulse, during the course of recent events, by publicly manifesting their respectful admiration for this great central figure of our times.

The numeral after the present Leo's name, informs us that he shares it with a goodly number of predecessors, and naturally excites a certain degree of laudable curiosity concerning the first prelate who introduced into the chair of Peter, a title destined to be so much favoured, and always honourably borne by later successors to the dignity of the Pontificate. We must travel back

over many buried ages before we reach the one across which the name of Leo I. stands written in the bold broad type of his immortal deeds. The world and the church were younger by thirteen centuries when St. Leo I. afterwards surnamed the Great, was chosen to fill the high office of Christ's vicar on earth. That the choice of the Christians should have fallen on such a man, at such a time, to guide the helm of the struggling church, is indubitably a striking evidence of Christ's watchful care of her, and a partial fulfilment of His promise that the gates of hell should never prevail against her. In order to form a correct conception of the critical emergencies which Leo I. was called to meet in his new character of Roman Pontiff, and adequately to estimate the splendour of his political genius, and his heroic devotion to the church, it will be necessary to take a brief survey of the world as it unrolled itself before the eyes of the new prelate when he first took his seat in the chair of Peter.

The Roman Empire was on the verge of dissolution. By the foul aid of the assassin's dagger, cruel and incapable men succeeded one another in the imperial throne. The people groaned under the tyranny, the insolence and insatiable greed of the demoralized upper classes. Added to this, the successful irruption of the northern barbarians under Alaric and the fearful devastation committed by them wherever they appeared, had filled the entire south with the utmost consternation. The world was, as it were, only waiting for the crash of falling empires to reconstruct new races and kingdoms out of the mighty ruins of the old. The church, having passed through the crucial trials of bloody persecutions, had, to the discomfiture of her enemies, only drawn fresh vitality from the life-stream of her martyrs. Her triumphs over Paganism had been nothing short of a stupendous miracle. But now other equally threatening dangers surrounded her. Heresies were springing up on every side, creating divisions and dissensions, which the imperfect organization of the hierarchies, and the difficulties in the way of speedy communication rendered it exceedingly hard to settle, before much mischief had been worked among the faithful.

Such was the general aspect of things in the year 439 A.D., when death closed the Pontificate of Sixtus III. When this event took place, Leo, then an archdeacon was absent in Gaul, whither he had been sent by the Emperor Valentinian III. on a mission to the renowned general Altius. A deputation was sent to him to inform him of his unanimous election to the Pontificate and the holy man returned to Rome where he was received with the greatest joy and reverence. He lost no time in entering upon his arduous duties, the most important of which was the suppression of heresies that were ravaging the churches in various parts of the world. He was successful in combating the Arians in Africa and Sicily, the Manicheans who were threatening to infect Rome, the Priscillianites in Spain and the Nestorians in the east. In the work of preserving the integrity of the faith St. Leo found powerful auxiliaries in St. Hilary of Arles, who made Gaul the field of his unwearied labours, and SS. Germanus and Severus whose preaching and miracles succeeded in uprooting the heresy of Pelagianism in Great Britain.

The most noted heresiarch of Leo's time was Eutyches, the Superior of a monastery at Constantinople, who fell into the error of denying two natures in Christ, admitting only His divinity. Persisting in his heresy, he was excommunicated by the Patriarch of Constantinople, but by some influence or craft, he induced the weak Theodosius to convoke an Ecumenical Council for the purpose of deciding on his case.

The Pope was consulted on the subject by the Court of Constantinople and he sent legates bearing written instructions, establishing the Catholic dogma concerning the two natures in Christ. The Assembly consisting of one hundred and thirty Eastern bishops resolved itself into a mere cabal. Dioscorus appointed to be the presiding officer was a tool of Eutyches. He overlooked the papal legates, refused to read the letters they carried, and absolved Eutyches from sentence of excommunication after merely requiring of him to sign the Nicene Creed.

Not content with this arrogant assumption of authority. Dioscorus proceeded to denounce St. Flavian who had been the accuser of Eutyches. But here at least, the bishops refused to follow him. Angered by their resistance, he caused the Church

to be surrounded by armed troops and a scene of violence and disorder ensued. Finally having wrested from the unfortunate bishops, the signatures of one hundred and thirty, Dioscorus proceeded to pass sentence of excommunication against St. Leo himself. Thus closed this disgraceful council known in history as the Latrocinale of Ephesus. St. Flavian died of the wounds received at it, and Dioscorus profiting by the sad event, named Anatolius, one of his deacons from Alexandria to fill the vacant see. The weak Theodosius lent the confirmation of his authority to all these scandalous proceedings, and further, deposed several holy bishops distinguished for their attachment to the Catholic faith.

As soon however, as Leo I. was informed of these unparalleled acts of violence, he took immediate steps to punish the offenders. He wrote a stirring appeal to Theodosius to disengage himself from complicity with Dioscorus and Eutyches.

Providence interposed in an unlooked-for manner. Theodosius was killed by a fall from his horse and was succeeded by Marcian, an officer distinguished for his talents and virtues.

The first act of the new Emperor was to convoke a council for the condemnation of Dioscorus and Eutyches. The banished bishops were recalled and the remains of St. Flavian brought back to Constantinople. Leo I. approved all these acts but in addition, desired to convoke a general council, which vested with his authority could finally settle the question at issue and restore peace to the world.

This, the Fourth Ecumenical council, took place at Chalcedon in the year 451. Five hundred bishops attended it. Dioscorus was banished, the error of Eutyches condemned and the dogma of the two natures of Christ clearly defined.

While thus engaged in protecting the interests of the Church in the East, St. Leo had need of all his courage and energy to save the West from falling into the hands of the barbarous Huns, who under their formidable leader Attila, self-styled the Scourge of God, had overrun the Eastern Empire and were now extending their ravages to the very gates of Rome.

There are few pages in history so suggestive of sublime reflections as the one which describes the encounter between St.

Leo and Attila. Consider the characters and rôles of these two men; the one, the champion of religion and civilization, the counsellor of kings, the arbiter of nations, the father of Christendom, the Vicar of Christ; the other, a fierce ruler of barbarian hordes, knowing no law but the law of might, a pitiless mower of men, and yet moved by a spirit of divine origin, as he dimly felt in that wild strong soul of his, proclaiming himself the avenger of a God. They were not wholly enemies, this priest and this pagan; he who came to destroy, and he who tried to save. Call them rather co-workers in a sense. Leo, divinely ordained to save all that was good and fair in the civilization of a corrupted world; Attila divinely led to destroy the abuses of a power that had turned to tyranny and a luxury to lust. And so face to face they stood one day, the warrior Hun in full armour of battle, the Roman prelate in robes of peace. Might not heaven itself be conceived as growing silent to hear what these two might have to say?

History tells us that Attila was at the gates of Rome. The last hour of the empire was at hand. The panic-stricken people were seeking refuge in the marshes of Venice from the anticipated violence of their dread invaders. Resistance were worse than useless as the stoutest-hearted knew. Hope was dead in every breast. But no! There was one among the trembling nation who had not lost a hair's breadth of his manhood under the shadow of impending annihilation. St. Leo, with sublimest courage, goes forth in the name of God, and fearlessly confronting the formidable barbarian, boldly offers him propositions of peace.

The sequel is common matter of history, but who, looking through other medium than the light of faith shall attempt to furnish an explanation thereof? A mighty duel was fought without shedding of blood. Was it with the "cross-lightnings" of their eyes, or the magic power of words, or the still more mysterious clashing of soul on soul which comes when two mighty natures meet, striving for mastery, and the greater, in a breath's time shows forth its power over the less without making any sign. Who shall say? We only know that the lion in Attila crouched as before his keeper in the calm majesty of Leo's presence. Italy was saved. Attila withdrew his troops across the Danube and there, shortly afterwards met his death.

Returning from his successful embassy, Leo, in triumph re-entered Rome, and was saluted by the enthusiastic people with the title of the Great.

Along with all these important public cares and anxieties, St. Leo found time as well, to attend to some of the interior regulations of the Church. He set about directing the time of the Paschal celebration. By his orders, Victorius of Aquitaine undertook to draw up a Paschal Canon, more exact, extensive and scientific than any yet adopted. The cycle of Victorius published in 457, became the standard of the Latin Church and served as a basis for all future undertakings of a like nature.

The office of papal nuncio is said to have been originated by St. Leo. Julian of Cos was sent by him, to reside at the Court of Constantinople in that capacity. The credentials of Julian are the first trace we find in Church history of the existence of such an office.

A custom had begun to prevail in some churches, about this time, of reading aloud the sins of those who were subjected to canonical penance. St. Leo thought proper to abolish it and declared private confession to an approved priest sufficient to the worthy reception of the sacrament of Penance.

The office of deaconesses, instituted by the early disciples was also abolished during the pontificate of St. Leo, probably on account of abuses.

The condition of Rome, already precarious enough, was at this time rendered still more so, by the ingratitude of the Emperor Valentinian III, who with his own hand, slew the brave general Altius on a charge of pretended conspiracy. No one now was left worthy to command the army.

Valentinian himself perished miserably a few days later at the hands of assassins hired by senator Maximus, who immediately assumed the purple, and forced the wretched Empress Eudoxia, to receive his hand. The unfortunate woman thinking to avenge her husband's death by sacrificing the interests of her country, invited Genseric, king of the Vandals to take possession of Rome. The barbarian readily acceded to her request, and immediately set out on the journey. The whole of Italy was convulsed with

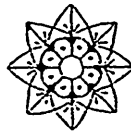


terror at the tidings of his approach. Max'mus prepared to fly from Rome, but before he could accomplish his purpose, was murdered by his attendants and his body thrown into the Tiber. St. Leo the Great was again the only man whose courage did not forsake him in this dreadful emergency. He confronted Genseric as he had formerly confronted Attila and though this time, the barbarians could not be induced to relinquish their determination of taking the city, he obtained of them a promise to save the lives and honour of the Romans and to protect the public monuments.

To follow up the whole career of this great Pontiff, and to enumerate all his splendid achievements, would take a wider space than the limits of this paper allow. It will suffice, for our present purpose to have shown that he was undoubtedly a worthy and glorious representative of Christ on earth; that by his wise and peaceful policy, he was successful alike in combating the invader of his country and the heretic in his fold; and that his labours as a holy priest, an eloquent apostle, and the spiritual and temporal sovereign of the Christian world, had in them all a germ of immortality.

M.

Ottawa, Oct. 1900.



## THE HAPPY COMING YEARS.



HOPES, dazzling hopes, ye now before me rise  
 Radiant as sunlit clustering golden-rod,  
 Kindling my heart and lighting up mine eyes,  
 When tracing where the foot of June hath trod  
 And idly musing, for my spirit hears  
 The story of the happy coming years.

Bright as the promise of a cloudless day  
 Borne on the breath of rosy-fingered dawn ;  
 Glad as fruition and the roundelay  
 And frolic dance, when night invades the lawn,  
 So glad, so bright in prospect now appears  
 The glory of the happy coming years !

Ah ! sweet and joyful as the earliest note  
 Of the brown, merry harbinger of spring,  
 Or as fair summer and her songs that float  
 O'er all the land in joyous gladsome ring,  
 Methinks I hear the music of the spheres,  
 And life one song thro' all the coming years.

Full as the bosom of the ocean-tide,  
 Lighted by love in home's hallowed rest,  
 Faithful for aye—O, hopes, ye will abide,  
 And be fulfilled as now ye are confest  
 But as sweet and holy joys —perchance in tears—  
 We may recall the happier *vanished* years.

M. L. M.

## THE CRUSADES.



GOOD history is a treasure. It seems so difficult to find a man uniting in his person those qualities of head and heart—science and impartiality—so essential to the truthful statement of historical facts. The two extremes, distorting facts on the one hand, and on the other, keeping them in the background, seem to be the Scylla and Charybdis of modern historians. Be they Protestants, they seem to take special delight in blackening the Catholic Church, its men and measures; be they Catholics, they try to overset the misstatements of the former and dreading lest the knowledge of certain facts would prove pernicious to the cause of their religion, they minimize or conceal altogether many historical facts. Inexcusable, however, as are both of these parties, suffice it for the present purpose to refer to the second alone. It is to these would-be apologists, that our Holy Father Leo XIII. addresses the following words of fatherly advice, found in that passage of his recent letter to the clergy of France, where speaking of the study of Church History, he says: "Because the Church which is the continuation among men of the life of the Incarnate Word, is composed of a divine and a human element, this latter must be expounded by the professors and studied by the pupils with great probity. As it is said in the Book of Job, 'God does not need our lies.' The more loyal the historian of the Church will have been in dissimulating none of the trials, that the evil deeds of her children, and sometimes even of her ministers, have caused this spouse of Christ in the course of ages, the more clearly will he be able to show her divine origin, superior to every consideration of a purely earthly and material order. Studied in this manner the bare history of the Church constitutes a magnificent and conclusive demonstration of the divinity and truth of the Christian Religion."

And of this, the Crusades is a question at point. Catholic historians in fact have no reason to avoid discussing this question, for the stability and divinity of the Catholic Church in nowise depend on the issue. For, indeed, the failure of the Crusades—supposing for the moment that such failure can be proved—is not,

and cannot, serve as an argument against the infallibility and divinity of Christ's earthly spouse. The Pope did not sanction and inaugurate the Crusades in his quality of spiritual father of all the faithful, but his being spiritual father, gave him a temporal power and influence, which in his wisdom he thought proper and just to wield in the cause of threatened and oppressed humanity. Not even as statesmen can any reproach be levelled against the popes of that time. They acted prudently, as their acts testify; they had a just cause, as the history of the times tells us: so that any possible failure must be attributed, not to them, but to the neglect, on the part of the kings and princes allied together, to enter into the enlightened views, to adopt the policy and carry out the wishes of the Roman Pontiffs. Moreover far from throwing discredit on the wisdom and statesmanship of the Roman Pontiffs, the crusades rather redound to their honor and glory, as will be shown by this short discussion of them in their causes and in their effects. Surely to explain the marvellous phenomenon of an entire continent sending forth its marshalled armies to a strange, far-away land, there to meet a cruel and spiteful enemy, to risk starvation, or death upon the battlefield, or slavery in the dungeons of some fiendish caliph some cause is needed. The Crusaders set out for Asia with the prospect of never returning to their native land, to the endeared scenes of their childhood, to the fond embraces of loved ones at home. To explain this phenomenon no trivial causes can be assigned. Thus, to say that the crusades were the issue of foolish ambition, sordid avarice or vain curiosity is to forget the proportionate correlation of cause and effect.

True, many of the princes who went on the Crusades, may have been animated by such motives, and history says not the contrary, but that proves nothing against the necessity and advisableness of the undertaking. They could be fit instruments for good in God's design as well as others and, if anything, their ambition would induce them to expose themselves to greater hardships and privations. And of this Richard the 'Lion-hearted' is a striking example. Though full of ambition, yet none was so dreaded by the Moslems. After a great battle in which he had taken part and in which his personal valor had greatly contributed

to rout the Saracen troops, *Saladin* reproached his officers for having fled before a single man: "Nobody," answered one of them, "can withstand him; his approach is frightful, his shock is irresistible, his feats of arms are superhuman." And, it is said, that a century after, his name was used to check the impetuosity of the Saracen horse, and quiet the restlessness of the Saracen child. But were they ever so ambitious, those kings and princes and knights and soldiers, were they ever so covetous and curious, is it likely they would start on so great, so momentous an expedition without some greater provocation than the desire to seek an uncertain satisfaction for their own natural propensities? No, the true and proper cause of the war cannot be found on the side of the Christians, it must then be sought on the side of the Saracens. Nor is it a very difficult task to prove, that the Saracens, by their outrageous moral maxims and their unrelenting oppression of the people of the East, as well as by their aggressive attitude towards Christendom, forced the nations of Europe to buckle on their armor and to go forth to battle. Their religion was a monstrous compound of Judaism, Christianity, heresies and fancies. Mahomet used to say: "The sword is the key of heaven; one night spent under arms is worth two months of prayer. He who falls in battle is absolved! The heavens are open to him! His wounds are as bright as vermilion and sweet-smelling as amber." Moreover he taught his followers to believe in fatalism or absolute predestination. Of what efforts then were not men capable whose minds had been thus impressed with the dogma of absolute predestination, whose souls had been inflamed with all the ardor of religious fanaticism, and who, in fine, had been taught to look upon themselves as bound to conquer or die on the field of battle for the propagation of their sect? And, without knowing a word of history, does it seem probable that such men as they would be content with the possession of Asia and Africa, when there yet remained the rich domains, the opulent states and the wealthy castles of Europe to goad on their ambition, to excite their sensual appetites and to enkindle the flame of their religious fanaticism? No, the love of plunder and murder had sunk too deeply into the heart of the Saracen to permit

him for a moment to hesitate within sight of the riches of Europe. Nor did he ever spare man or money to accomplish the subjugation of that country.

Witness the numberless armies that overran and subdued Spain, the enormous forces that penetrated to the very heart of France throwing the whole country into a panic, the repeated descents upon the coasts of Italy and the Adriatic. In presence of such facts as these, who will dare to deny that Europe had reason to fear invasion and the horrors that accompany it? When Saracen aggression was growing every day more intolerable, did not the European nations do well to rise as one man, and shake off the blood-besmeared monster of the East, did they not act wisely to beat off from their territory those frantic, immoral hordes, who had a holy detestation of work, and for whom gross and filthy sensuality was the ultimate end of human aspirations? Would life be possible, would civilization be a reality, if polygamy had been introduced into Europe? Their principles had already ruined everything in the East would they not have produced similar results in Europe? And was it not the sacred right and duty of the nations of Europe to take up arms the only resort possible to avert such a calamity?

Self-defence, then, is the real motive of the Christians taking arms. "The object of the Crusades," says Father Fredet, "was to protect Europe from threatened invasion." The same idea is thus expressed by Father Jenkins: "The object of the crusades was to repel the onward strides of Islamism." And the Abbé Darras, whose authority in historical matters is incontestable, claims that the Crusades were a struggle between the East and the West to preserve Europe from the shame of the Mahometan system, to avert the degradation of her women, to prevent the abolition of family ties and to shut out organized inertia, stagnation, and effeminacy." "The Crusades," he affirms, "were the reaction of the Catholicity of the West against the repeated incessant and simultaneous attacks of Islamism."

Quotations to the same effect might be made from the Count de Maistre, from Wouters, from Rivaux, from Chantrel and from Chateaubriand. Suffice it here to produce the testimony of the last mentioned. "To perceive in the Crusades," says he, "but

armed pilgrims who run to deliver a tomb in Palestine, indicates a very restricted insight into history. It was not merely a matter of delivering the Holy Sepulchre, but also of deciding which was to be master of the world, whether a worship hostile to civilization, systematically favorable to despotism, ignorance and slavery; or a worship which has revived among moderns the genius of learned antiquity and has abolished slavery."

But if the preservation of their national existence was of itself a sufficient motive to determine their undertaking the Crusades, it was not the only one which influenced the people of Europe. Public indignation was aroused throughout Christendom by the accounts received of the sufferings inflicted on the Christians who lived in Asia Minor, or who were there as pilgrims to the places sanctified by the presence of our Divine Lord. It is to the accounts given on their return by these pilgrims, and especially by Peter the Hermit, of all they and their fellow-Christians had to suffer in the East, that is due the great enthusiasm that took possession of men's minds and hearts, and which found vent in the Crusades. Such, then, are the causes of the Crusades. It now remains to consider what were the effects, and whether Europe today has cause to regret or cause to rejoice for having undertaken this long war. The total gains and total losses must be submitted to examination, and then, and only then, can we hope to arrive at a fair conclusion.

To say many lives were lost, and that several nations had to moan over the death of their able-bodied men, that little children were robbed of their fathers, sisters left to mourn the sudden taking off of their brothers, wives parted forever from their husbands, and that the national debt weighed heavily upon the masses, is but the statement of what naturally follows every war. The history of the Crusades, however, reveals for our consideration more distressing disadvantages. The seat of war is over a thousand miles away, the roads leading to it are difficult of access, and pass through the possessions of the deadly enemies of the soldiers; slight and slender are the means of communication and no steam-boats nor steam engines exist, to lighten the fatigue or hasten the advance of the multitudes; sultry and unhealthy climates beset

them and long before the Holy Land is reached many a soldier of the cross has fallen a victim to the cause he espoused. The number killed during the Crusades is undoubtedly something calculated to stagger humanity. As stated by Fredet it would attain the enormous total of two million men. To refer to this frightful cutting off of the flower of Europe's manhood, however, as an argument to prove the evil effects of the Crusades certain considerations must not be forgotten. Had there been only one state or nation, which in fifteen or twenty years lost two million subjects, as happened when Napoleon Bonaparte ruled the destinies of France, then certainly could we proclaim the war disastrous. But writing four nations instead of one, and one hundred and seventy-five years in the place of fifteen, is not the face of the problem changed? That which, if absolutely taken, looked startling, dwindles into mere insignificance when viewed in the light of accompanying circumstances. An arithmetical illustration may help to make this plain. In 175 years 2,000,000 lives were lost, what was the loss for one year? for one month? for one day? Eleven thousand, four hundred and twenty-nine would have fallen in one year, nine hundred and fifty-one in a month, and thirty-two in one day. Thus all Europe lost by this war thirty-two men in a day, or reckoning on an average of four nations each lost about 8 men a day. Quite an argument surely to prove that the Crusades were disastrous to Europe.

Of similar force and cogency, is the argument based on the vast sums of money required to meet the war expenses. Absolutely considered, the burden of taxation must have been very heavy, but taking into account the long intervals between the successive Crusades, and the number of nations among which the debt was parceled out, we should not hesitate to set aside this item as altogether insufficient and undemonstrative. But even allowing the supposition, who will undertake to show, that poverty, under Catholic rulers, with the inestimable blessing of freedom of conscience, is not a boon—a priceless boon—and much to be preferred to the insupportable lot of those who were mercilessly ground under the iron heel of Mahometan despotism? For, be it remembered, the sons of Islam, had they entered and overrun Europe, would have pillaged and ransacked it from pillar



to post, divided the spoils among their coreligionists and left the christians to bewail the loss of their possessions and their freedom, the desecration of their shrines and the profanation of their churches. Surely the people of Europe might prefer utter vagrancy and dire impoverishment, rather than suffer the domineering and degrading rule of ignorance, immorality, cruelty and laziness, so perfectly personified in the Mussulmans

Thus, the very fact of having been the means of keeping the Mohamedans from occupying the fair provinces of Europe, must strike the unbiassed reader as a benefit which far outbalances the sacrifices and losses suffered in the undertaking. Nor does it affect this conclusion, to say that the Arabs were never able to take Europe, and that it had been a sparing of Christian blood, to let them into the country and then overwhelm them as was done before at Soissons. A charming plan, indeed! Besides, the dispute is not about the means most proper to keep the Saracens from despoiling Europe but to know if the means taken did or did not accomplish that end. A gift bestowed, is none the less a gift, if bestowed by a foe.

Another equally specious objection sometimes alleged, is that the Saracens in spite of the Crusades, did finally get a foothold on the soil of Europe, which they hold even at the present day. Yes, undoubtedly, they got into Europe at last, but when? In 1453, just one hundred and eighty years after the last Crusade. One would think that the Saracens could in that space of time have recovered from the disasters of the Crusades, and recruited anew their armies.

Another happy effect due to the Crusades was the abolition of the Feudal System. This mode of land tenure, really excellent in itself, had become by abuse of power on the part of the seigniors, wretched and oppressive. During the war, a strong feeling of sympathy grew up between the serfs and their lords, who learned on the field of battle and in adversity to forget their old animosities, and the inequality of their social rank. Besides, many feudal lords, before setting out to Jerusalem, allowed their serfs to buy back their liberty.

By means of these wars, Europe rid herself of many petty lords and princes, whose presence at home served mainly to foment

quarrels and anarchy. By going to the East, they did but accomplish the behest of Urban the Second who, addressing the knights of Europe at the Council of Clermont, said: "Turn against the enemy of the Christian name the weapons which you unjustly turn against one another; redeem by this war, which is as holy as it is just, the pillages, the burnings, the murders of which you make one another suffer." Thus the uncontrollable energy of the fiery and restless warriors, was by a happy diversion directed against the common enemy of the civilized world. Nor should it be objected that this good effect would have been brought about by the civilizing influence of the Catholic Church, which had already done so much to soften down the rude nature of the Europeans. Certainly the Church would finally have succeeded in reducing the warring elements to peace and order, and would have done it better than the Crusades did it, but the point at issue is not to know what means were best adapted to the end, but simply to find out what was the result of the means used.

Moreover, the Crusades stimulated commerce and elicited a spirit of industry, enterprise and invention. Swift sailing ships were built to hasten communications. Numerous maritime cities—Pisa, Barcelona, Venice, Genoa and Marseilles, sprang up and flourished. New products were brought into Europe which have since developed into special branches of industry—the sugar-cane and the silkworm. In fine the Crusades were a powerful means of reviving literature, the arts and sciences. Before this epoch the people were in a kind of intellectual lethargy. 'T is as the general pulse of life stood still and nature made a pause.' They were too much engrossed in their petty wars to allow time for study. The expeditions to the East, with their exciting scenes, thrilling deeds and knightly feats of arms, enkindled in the hearts of the European population a spirit of adventure and aroused them to desire the scenic reproduction of the prodigies performed in the East. The applause awarded to the most successful minstrel created a spirit of rivalry which inspired the competitors to greater efforts and consequently to greater success. It is to this time, also, that is traced the foundation of some of the great Universities of modern Europe. Mention may be made of Padua (1218), Naples (1224), Vienna (1365), Rome (1245) and Cambridge.

Even then, in this necessarily brief sketch, enough has been said to evidence that the Crusades have proved a blessing to Europe. Of the still incredulous reader, if there be any such, I beg that, having first reconsidered the arguments adduced in this essay, he meditate seriously on the words of Father Browne. "They who died during the crusades," said he, "are not honored as martyrs, but the memory of their noble life and death is yet a solace and an inspiration to those who reflect thereon. . . We who are of the same faith as they, who admire their heroism, ought we not to honor their lives and their martyrlike devotion?" Or on those of Palmes: "The Crusades, far from being considered as an act of barbarity or foolishness, are justly regarded as a masterpiece of policy, which, after having assured the independence of Europe, won for the Christians a marked preponderance over the Mussulmans. The military spirit grew and got stronger by means of them among the European nations; these nations all conceived a feeling of brotherhood which transformed them into one people. The human mind developed under several aspects; the state of the feudal vassals was bettered and feudality was pushed almost to complete ruin; a navy was built; and commerce and industry thrived. Thus society made rapid strides in the way of civilization. In a word there does not exist in the whole range of history an event so colossal as is that of the Crusades."

W. F. McCULLOUGH, O.M.I.



## TO CANADA.

*(Written for The University Review.)*

N scenes so fair that few flaws mar  
 I often gazed in climes afar,  
 But from the view, or lawn or foam,  
 I turned away to think of home.  
     No land's proud worth  
     Can equal thine,  
 Queen of the North,  
     Sweet home of mine.

Thy fruitful sward and blue above,  
 Like rival eyes, divide my love,  
 Dear Canada! Straight to my heart  
 These music sounds in rapture dart.  
     Loved Canada!  
     These winning words  
 Melt on my ear  
     Like song of birds.

Good men and true in hut and hall  
 Thee brightest, best and happiest call,  
 Since smiling round thy seat they see  
 Peace, wealth and joy, boons of the free.  
     Dear Canada!  
     Long as I live  
 To thee shall I  
     Heart homage give.

MAURICE CASEY.

Ottawa, Ont.

## A FORGOTTEN INDUSTRY.



THE majority of the youth of our country know very little about the customs and life of our pioneer forefathers, who carved their homesteads out of the unbroken forests which at one time covered Ontario and Quebec. Fortunate are the few who have heard from the lips of a grandfather or great-grandfather a description of that life! They will certainly cherish the memory of those unselfish men and appreciate, more than others can, their early struggles. A few authors have given us in their stories a pretty good idea of life in those early times, but much more could be written, which would make very profitable reading, and serve to inspire the rising generation with a greater reverence for their ancestors. In those early times there were no luxuries. Men had to work very hard to raise enough on their small "clearances" to sustain their families, to say nothing of making improvements on their properties. Money circulated very slowly, as the requirements of life were so few that they could all be supplied from the characteristic village store, and purchases there were mostly made by barter. However, there was one industry, a natural one, which gave the farmer the opportunity of acquiring a little ready money, and that was the manufacture of potash, pearl-ash and saleratus from crude ashes.

There was no loss to the farmer in this industry; it was all clear profit. He was under the necessity of clearing his land for cultivation, and the operation placed more wood at his disposal than he needed for his own use, while for the overplus there was no market as the lumber trade had not developed sufficiently. The farmer burned his overplus of timber and in the ashes thereof he found a means of gain. Later on, when a demand for timber arose, only the branches and such wood as could not be sold were burned to produce the money-making ashes.

The market for this product was usually the nearest village. Here some wealthy man had located, in what he considered a promising business locality, and had erected what was called an "ashery." The ashery proprietor was an all-round business man, in Lower Canada he was generally the seigneur; he owned a

large farm, and kept a store out of which he paid his workmen. In the winter, the season when travelling was most convenient, he sent out men through the neighborhood to buy the ashes. Each man had a team and a sleigh on which was a large box. The price paid for the ashes was about ten cents a bushel, and considering the little trouble in making the ashes, and the worthlessness of the wood to the farmer, these sales were the most profitable, from a pecuniary point of view, of any on the farm. Very often, in summer, a settler requiring a little ready money, hauled a load of ashes into town with his team of oxen over the corduroy roads and made a speedy sale. The importance of this industry can be understood from the fact that the export of the manufactured articles—potash, pearlash and saleratus—amounted to about two and a half million dollars annually, at a time when the population of the country was very small. The principal buyer was England. Much of the manufactured products were put to use in this country. There were three stages in the process of manufacturing the three articles made: potash was obtained from the crude ashes, pearlash from the potash, and saleratus from the pearlash. Potash had to be made before either of the others could be produced.

For the manufacture of potash the ashes were put into large wooden cisterns, with a quantity of quicklime and covered with water. The whole was well stirred up and then allowed to settle; the next day the lye was drawn off and evaporated to dryness in iron pots, whence the name, "potash." The solid substance left was called black salts. This was preserved in a tank until a sufficiency of it was obtained to fill a five hundredweight cask. Then it was put into an oven and fused at a red heat. After cooling it had a greyish color and it was then ready for shipment as potash.

Its uses were many. As a fertilizer it was in great demand by the landowners of England. When the manufacture of potash had almost ceased on account of the great demand for wood, a substitute was found for it in phosphate, and later in the guano of South America. Potash is indispensable to the soap-boiler and glass-maker. It also enters largely into the manufacture of gunpowder. In obtaining the pearlash from the potash, the latter was again treated with cold water in a wooden cistern, having a

perforated bottom covered with straw, through which the liquid filtered. The carbonate was dissolved and the clear liquor was then evaporated to dryness in iron pans. As it approached dryness it was stirred with iron rods, which broke it up into round lumpy masses of a pearly white color. This was the pearl-ash of commerce. It was used in pharmacy and for various purposes where the potash was too impure.

The saleratus required a more careful and tedious preparation. The manufacture of it was carried on in a separate building from the "ashery." One apartment of this building was made air-tight, and was fitted up with shelves. The pearlash was crushed with iron beetles until very fine, and then put into little boxes, which were placed on the shelves. Carbonic acid was heated in the oven of a furnace, usually outside of the main building, and the only exit for the carbonic acid gas from the oven was through pipes which led into the air-tight chamber. This gas acted upon the pearlash. After about a week's exposure to the action of the gas, the substance in the boxes was again exposed to the effects of the gas. This operation was repeated several times, and then the material, now termed saleratus, was packed in small airtight boxes for local use, or for shipment. Its principal use was for making bread, where it took the place of baking soda, which was not then known.

The "ashery" of early days was a profitable and interesting establishment, both to the settler in the country and to the village inhabitant. To the former it afforded a market for an otherwise useless product, and to many villagers it gave employment; to all it was a place of special interest, being in those primitive times the only manufacturing establishment outside of the city. Thus we see that an industry, which is now almost forgotten, was at one time a means of giving our ancestors great aid, at a time, too, when they most needed aid, that is, in the days of the opening up this country.

THOS. E. DAY. '03.

## REGINA SACRATISSIMI ROSARII, ORA PRO NOBIS.

By JEAN B. U. NEALIS in the *Rosary Magazine*.



prayer above all prayers excelling,  
Priceless, precious treasury ;  
Blessings guard each heart and dwelling  
Faithful to the Rosary.

Through Pope Leo's aged fingers  
See the Beads slip lovingly ;  
As his great heart, yearning fingers  
O'er each Holy Mystery.

For the whole world interceding,  
Grieving o'er its misery ;  
For his faithful children pleading  
Through the Holy Rosary.

To no other prayers are given  
Such a power and majesty ;  
Chain that bindeth earth to heaven  
Is the Blessed Rosary.

Orphan children cease their weeping,  
Lisp'ing it at Mary's knee ;  
Mourners, lonely night-watch keeping,  
Find strength in their Rosary.

No request is disregarded,  
Humbly proffered through the Beads ;  
But our trust is swift rewarded,  
In the answer to our needs.

For the sick, too weak for praying,  
Just to clasp that blessed chain ;  
One dear Decade, softly saying,  
Bringeth sweet relief from pain.



---

On our hearts what comfort lingers  
As we lay our dead to rest,  
With the Beads wrapped round their fingers  
And the cross upon their breast.

While the Rosary ascending  
Day and night unceasing rolls  
Purgatory's penance ending  
For its patient Holy Souls.

Holy Mother, thou hast never  
Failed one heart that called on thee ;  
Endless praise be thine forever  
Through thy priceless Rosary.



## THE TRIBUNE RIENZI.



COLA di Rienzi, the famous Roman tribune, was born at Rome in 1313. His parentage was humble, his father being a tavern-keeper and his mother a laundress. He lived among the peasants of Anagni until his twentieth year and during this time he was made familiar with the olden heroes of Rome. When he had grown to manhood he returned to his native city. There he studied grammar and rhetoric and read and re-read the writers of the day.

All this reading, all this studying, impelled him to an attempt which would make Rome again the head of universal empire. By constantly poring over his books he had gained the idea that the government should again be under the rule of a concordant Pope and emperor. As he was one of that class of men who push every idea to its extremity, he was bound to be a revolutionist. Then, too, he possessed those qualities so useful to men of his fashion. His figure was beautiful and majestic, his voice sweet, and his conversation passionate and entrancing. It is thought that the assassination of his brother by a Roman noble, whom he found it impossible to bring to punishment, finally determined him to wage war on the barons as a body.

It was in 1343 that Rienzi, then only thirty years old, made his first appearance in public. He was appointed spokesman of a deputation sent to ask the Pope to protect the citizens from the tyranny of their oppressors, the barons. At the papal court at Avignon he met Petrarch, the noted Roman poet, and through his assistance obtained a favorable hearing with his Holiness. Clement VI. was so well pleased with Rienzi that he offered him the office of notary of the Apostolic Chambers. In April, 1344, he returned to Rome and tried to win the magistrates over to his ideas of reform. He exhibited pictures before the Capitol, showing the woes of Rome and the imminent justice of God. At a banquet in which he appeared he declared his intention of yet becoming emperor, and of sending all barons to the scaffold. Such tricks excited the multitude, but the reason why the barons took no steps to crush him was because they thought him mad.

In truth, his enthusiasm for a nobler and juster government, was showy and vain.

At last, when Rienzi thought he could depend on the support of the citizens, he summoned them together on the 20th of May, 1347. There being a scarcity of food in the city, most of the barons had left in quest of corn, and thus was afforded an excellent chance for the "liberator" to put his scheme into execution. Accepting this chance he surrounded himself with one hundred horsemen as a body-guard and marched to the steps of the Capitol. Here he delivered a magnificent discourse, proposing a series of laws for the better government of the community. The people gladly welcomed this change of government, and acclaimed the provisions proposed. The two senators holding office under the barons were then driven out, and Rienzi, joining himself with the papal legate, at once assumed a sort of dictatorship, taking as title "tribune of liberty, peace and justice." The barons were immediately notified to retire to their castles in the country, a command which they very obediently accepted after they were compelled to swear faithfulness to the "good estate." Rienzi then notified the pontiff, the emperor, the king of France, and the Italian powers of his accession to the tribunate. The Pope, although confirming the new constitution, condemned its irregular and revolutionary origin. "All Italy rejoiced in the success of the tribune, and foreign lands, even warlike France, began to dread the reviving majesty of the Eternal City."

Rome was now in a comparatively contented state, and justice reigned supreme, for crime was punished without respect of persons. A "chamber of justice and peace" was created and its judges were among the irreproachable of the class known as plebeians. The ancient law of retaliation was enforced. Once more the fields were cultivated in security and the pilgrim's journey to the tomb of the apostles was continued unmolested. Rienzi, however, would not content himself with the tribunate of the city. He continually dreamed of the unity of Italy with Rome as the chief city and the seat of government. He therefore notified every independent city in Italy that he had conferred Roman citizenship on its inhabitants. The messengers whom he sent were everywhere received with the greatest enthusiasm.

They called the people to exercise their right of suffrage, and to elect an emperor. This was an ignoring of the pontifical authority which Rienzi had started out by recognizing. On the feast of the Assumption, 1347, two hundred delegates assembled in the Lateran Church, where Rienzi, in an impressive speech, again declared that the choice of an emperor of the Holy Roman Empire belonged to the Roman people alone, and he urged them to make use of their power. He next issued a pompous summons to Ludwig of Bavaria and Karl of Bohemia, rivals claimants of the imperial dignity, and bade them appear before him at Rome. Rienzi had been raised by Fortune to a position for which he was unfitted, and now the fickle dame that elevated him was about to hurl him down. It became evident even to the populace that Rienzi was ambitious and—unlike Brutus—not an honorable man.

The Pope was indignant at this transference of authority from himself to his subjects. The good impression which the tribune had made on the pontifical court was dispelled. In a vain effort to recover the former amiable relationship, Rienzi made all sorts of reformatory pretences and swore fidelity to the new Pope-King, whoever he might be. But even a Pope sometimes loses patience and Clement II, at last, ordered the "liberator" to be more respectful in his dealings with the papal vicar, and to protect the barons as well as the people. To this Rienzi replied in an insolent manner; whereupon the Pope, from his residence at Avignon, issued an excommunication against the tribune, and exhorted the people to throw off his yoke, branding him at the same time an adventurer and a rebel.

The barons now had an opportunity to recover the reins of government and they were not slow in grasping it. They knew, from the diminished popular regard for Rienzi, that they could depend on the support of the people. On the night of December 16, 1347, they renewed their old-time devastations. Crowds of men, armed and unarmed, paraded through the streets crying "Long live Colonna! Death to the tribune." Then Rienzi knew the end had come and he lost all heart. Still he retained his impressive appearance and attempted to go through the farce of resigning his office. With tears in his eyes he addressed the faithful few, telling them he had governed justly and that it was

envy that forced him to his present position. After a few endeavors to regain the popular favor he fled to Monte Majella where he found refuge among a community of Franciscans.

Rienzi, regarding his deposition as a just chastisement of God for his love of worldly vanities, spent two years in piety and penance. Still his ambition to play a distinguished part never left him, and he continually dreamed that he would one day regain his lost honors and dignities. This mania for posing as a ruler caused him to drink in every word pertaining to Rome's future state and government. One, Friar Angelo, a brother monk, finding the extirpator so easily beguiled, declared that, according to certain prophecies, Rienzi was destined to revolutionize the world. In this great work, the prophet declared, he was to be assisted by the Emperor Karl IV. This information so impressed Rienzi's vivid imagination that in a short time we find him at the emperor's palace, where he announced a new hierarchy in the Church, and a new Pope under whose favor Karl would reign in the West and Rienzi in the East. Of course all this was news to the emperor, and, not knowing just how to reply, he thought the most satisfactory manner would be to put the "prophet" in jail. In the meantime the Pope had determined to open proceedings against the prisoner in reference to his unlawful exercise of tribunitian power. In July, 1351, he was tried, found guilty, and condemned to die. He owed his life to the clemency of the Pope.

Meanwhile at Rome everything was fast resuming its former state of anarchy. The leading families were more factious and riotous than ever before. The papal legate had instituted a sort of government but this had soon vanished and the city was, again a prey to brigandage. Innocent VI the new Pope tried hard to remedy this state of affairs. Investing Cardinal Albornoz with extraordinary powers, he despatched him to Rome. The Cardinal was "to repress heresy, restore the honor of the priesthood, elevate the dignity of worship, banish political and social disorder, succor the poor, force a restitution of all territory stolen from the Holy See, and restore its sovereign and suzerain authority." Though it was a tremendous undertaking he finally succeeded after a struggle of fifteen years. Rienzi, was released from prison and accompanied the cardinal. He was not allowed

however to visit Rome but was given a residence at Perugia and allowed a comfortable revenue upon which he lived. But the old flame was not yet dead. He made the acquaintance of a wealthy religious whose favor he so far won as to secure a loan of some seven thousand florins. With this sum of money in his possession he determined to regain, if possible, his lost laurels. Furnishing himself with rich robes and gathering a few hundred soldiers as a body-guard, he made a sort of triumphal entry into Rome. Here he was received with universal acclamations. The citizens seemed to remember only the favorable side of his character and he was immediately made senator. Nearly all the inhabitants turned out to meet him on his march to the Capitol and the entire route was decorated, while the way along which he rode was strewn with flowers. No ruler ever had a brighter prospect open before him than that which now confronted Rienzi. But in a few days he showed that he was nothing more than what the venerable Clement VI. had declared—an adventurer and a rebel. What good character he ever had was impaired and debauched; he abandoned himself to good living, soon becoming a glutton and a drunkard. Ere long he became a hard, mistrustful, and cruel despot, and, for safety, was compelled to surround himself with armed guards. By profuse expenditures he exhausted the treasury, and to remedy this levied exorbitant taxes and duties. No one dared to expostulate through fear of the block. Every day some victim lost his head or his fortune.

Such a state of affairs continued for two months; at last, the exasperated people rose in their might to administer punishment. A great crowd of citizens gathered around the Capitol on the morning of October 8th, 1354, while the tribune was yet in bed. Hearing the demonstration outside and the cries of "Death to the traitor Rienzi," he realized his great danger. Rising immediately he donned a suit of armor and determined to make a speech to the crowd. Whether it was true courage or love of effect that inspired him to attempt such a thing it would be difficult to say. But the multitude did not take kindly to his remarks, for he had hardly commenced when a shower of missiles fell around him. Returning to his room, he threw off the coat of armor, cut off his

beard, and so disguised himself that even his body servant did not recognize him. In the meantime his palace had been set on fire, and was being overrun by a crowd of pillagers; the ex tribune threw a mattress over his shoulders and mixed with the crowd. He had reached the street and was in a fair way to escape when he was recognized by means of a pair of gold bracelets which he wore. He was dragged to the steps of the Lion, where for an hour he was exposed to the scoffs of the crowd. Finally, one of the mob plunged his sword to the hilt into the abdomen of the prisoner, and another with a single stroke cut off his head. Then the crowd fell upon the body and cutting it into pieces, cast them into the flames. Thus died Rienzi in his forty-first year. He was one of those characters whom a season of disturbance brings to the surface of affairs. He possessed none of the qualities which go to make a good ruler. He always seemed to be acting a part; he sought popular favor, and when he could not retain it he became unreasonable and revengeful. His pretensions were unsupported by real worth, and he owed his downfall to his arrogance.

CHARLES DOWLING,  
*Second Form.*



## HIGHER COMMERCIAL EDUCATION.



FOR the benefit of our students who are following the Commercial Course, we publish the following article, with a few abridgments, from *The Book-keeper*. We direct attention also to our editorial "Commercial Education."

"Commerce to-day is playing a larger part in the life and movement of the world than ever before. Trade is being opened up with foreign countries, communications by land and sea have swelled the volume of trade far in excess of the growth of the population. Wealth, luxury, power, depend more upon trade than on any other one cause. Competition is keener than ever before.

Business men are aware of this, and hence the clamor for technical instruction, Commercial education is a branch of technical instruction in general. Only a few years ago, people looked upon commercial education as something "cheap and useless," as an education beneath the notice of a gentleman. This is no longer true to any great extent. We say a commercial education is just as essential as are special schools for physicians, ministers, lawyers, engineers. Germany, France and Belgium give such an education to their young people. We English-speaking people are slow to admit that the Germans are making rapid progress by this means, as we have always considered ourselves the first commercial people of the world.

The first question I wish to consider, is whether a special commercial education is really of any practical value at all. Frequently, business men say that they would not employ any person from any of the schools, believing that business is a thing which can only be learned in an office, where all previous training will be worse than useless. This objection can be answered by reference to Germany, France or Belgium, where special commercial training is valued so highly that great trouble and expense are endured to provide it. This objection deserves to be dealt with.

First of all it is not true that the advocates of commercial education expect to turn every boy into a competent business man. No education can, nor ever will do this. Special training



only makes those better who are capable. Some men will never succeed, no matter what their opportunities are, others will, even if their advantages be of a meagre sort. The difference which special training may make is sufficient to cause us to give it.

Another misunderstanding some have, is, that when a young man completes his special training, he ought to be as useful as if he had entered the office earlier. But this is not what is claimed. Suppose John and James at the age of seventeen decide to enter business, and suppose they have equal advantages. John decides to take special training and James enters an office. At the end of one or two years John completes his course and then comes to the office and begins work with James. John will not be as useful as James, as he does not know the routine work of the office, and so far John will not be worth as much to his employer. Two years later we will look in at the boys. We now see that John has learned the routine work and is able to use his specially trained mind and is becoming more and more useful to his employer. John will succeed, but James's skill will always remain inferior. Special training does not bear fruit till after some time, but it so surely brings ultimate success that time and money spent in special preparation are a paying investment.

There is quite a difference between the special training of a business man and that of the doctor, clergyman or lawyer. Business covers all sorts of avocations. There is the wholesale, retail trading, shipping, banking, finance, railroading, etc. How then can any scheme of commercial education be devised with so many kinds of work, and how is it possible for a boy in his school years to know what he wants, or into which business branch, circumstances will lead him. There are several answers to this question, but I will give only one in this paper. It is true that a certain kind of knowledge is needed for a certain business, a different kind of knowledge for another business, yet it is true that there are branches of study that will be of value in each and every form of trade, viz: rapid calculations, calculating without the use of paper, bookkeeping, ordinary operations of trade, bills of exchange, notes, invoices, etc.

Of what should a commercial course consist? In large cities

like New York or Chicago, special courses of railroading, stock broking, banking, etc., would be advantageous, where there would be sufficient demand. I wish to write, however, of a general commercial education. Granting that students have a good English education, I would suggest English composition, such as practice documents, reports, etc., short-hand, bookkeeping, commercial geography, commercial law, business practice, rapid calculation, good buyers; good sellers, organizing, etc. After all it is only the man of science, trained in the technical schools of the highest grade, that finds his opportunity and is imperatively needed, and the same is true of the commercial man.

A great step forward has been made when the N. A. A. B. has taken the subject of higher commercial education in hands and is demanding attention by its home study course. How many of our young men are standing on the street corners idle all day! Some will tell you that they have a good commercial education. Some of them have held positions. Why is this? There are many reasons, but we will dwell on one, that is, insufficient training. Some of our business schools are no good. They are giving our young men, who are soon to shoulder the responsibility of the nation, an education that is worse than useless. They have not been taught the principles of trade. Ambition, energy, pluck have been discouraged. How can we expect these young men to hold responsible positions? They have never been prepared. They have tried and made a successful failure and their hopes are blighted on account of it. We have some of the finest schools in the world, but we must have more of them. Take care of the boys and the nation will take care of itself. Our most successful men are those who have had the most and best training.

How shall we have a more thorough course of commercial training? Never! Never! until the business public demand it. The demand is beginning to be made and it is driving into retirement some of our so-called commercial educators. It is a mistaken idea that all positions are filled, on the contrary, merchants are looking for young men to fill positions of trust, and can't find them. One merchant told me he could scarcely find a young man whose training was sufficient. The world is calling more than ever before for well-qualified young men."

# University of Ottawa Review.

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PUBLISHED BY THE STUDENTS.

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THE OTTAWA UNIVERSITY REVIEW is the organ of the students. Its object is to aid the students in their literary development, to chronicle their doings in and out of class, and to unite more closely to their Alma Mater the students of the past and the present.

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#### TO SUBSCRIBERS.

The mailing of our September number was considerably delayed owing principally to the loss during vacation of our mailing list. It needed the united intelligence of the entire editorial board to invent a new one; we will not guarantee that the joint production of our memory is faultless, although we have ventured to stereotype it in print. We invite our subscribers to examine the date printed with their address on the wrapper of the *Review*. That date signifies the time when your subscription expired, or when it will expire. Those in arrears are cordially invited to send their over-due contributions to our depleted treasury. It will not suffice to resolve to pay up some other time; these resolutions are not acceptable in the realm of coin. It is not resolves that will discharge this obligation, but deeds, sterling silver, or golden deeds.

## COMMERCIAL EDUCATION.

The article on Higher Commercial Education on another page well deserves a careful perusal both on the part of those whose way lies amid the flowery meadows of the classics as well as on the part of those who are training for a manly strife in the commercial arena. Too many indeed are those, even among men of learning, who look upon a commercial education as an accomplishment unworthy of a gentleman, as a thing fit only for the common herd. Yet, happily enough for the growing generation, those foggy notions are fast vanishing before the rising sun of the twentieth century. A solid commercial training must be, and is now, the basis upon which rests the edifice of social prosperity. Nations go to war; senates and council halls echo forth the loud clamors of political strifes, and that fever of excitement is brought on by the sole ambition to gain commercial supremacy. Trade! Trade! is the cry of leading nations. Hence the necessity of having our young men well prepared for a commercial career. But how is it that so many honest young men wreck their brave little bark on the shoals of failure? How is it that so many diploma-clad graduates are adorning the corners of our metropolitan thoroughfares? It is not because there are too many business colleges, but rather because there are too few good and honest ones. Let the world do away with those "Business Colleges" where a diploma can be obtained—not for a smile, but for a specified sum. Let our legislators make laws, just and wise, to render powerless those hawkers of diplomas, those self-styled specialists who have the audacity to guarantee that after six months, a boy, whether a blockhead or a genius, will graduate from their schools fully equipped for the highest commercial pursuits. No wonder that thinking business men will not consider, will even spurn a diploma. No wonder that intelligent people will look upon a commercial education as something for the poor and needy classes. In the awful presence of such a state of affairs, something must be done if a commercial course of education is not to become a byword. The reputation of genuine commercial graduates is at stake; upon them devolves the duty to show that commercial graduates are not an inferior class of beings. On the part of those who con-

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duct Business Colleges, let examinations severe, just and honest be the order of the day. Let a diploma be awarded to merit and not to the "Mighty Dollar," and then will business men have more faith in commercial graduates and in diplomas.

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### ABOUT FOOTBALL.

We regret very much to note that our football team has already meet with some reverses. Hard luck seems to have settled on the garnet and grey thus far this season, and two defeats mark the opening of the Quebec series. Nothing daunted, however, the boys are still chasing the pigskin with all the vigor of the old days and it will not be surprising if Ottawa College has something to say before the championship of 1900-01 is decided. All that is now required is good and faithful practise on the part of those who compose the team. Championships have found their way to Ottawa College in former years but they did not come unsought, and those who won them underwent long and faithful training. The same conditions exist to-day and good earnest practising will go a long way towards helping the team to the front of the procession. Before this is published we trust that the boys will have got down to hard work, and if so good results will certainly follow.

While on the football question we should perhaps say a word or two about the manner in which some of our graduates have acted towards this year's team. We do not wish to become personal in the matter—indeed there is no necessity that we should—but we cannot help referring to what seems to us, to say the least, very shabby conduct on the part of some of the graduates and former students of Ottawa College. If the present students of Ottawa College have no right to expect allegiance in the matter of Athletics, from those who have worn the garnet and grey in former days, they may at least be pardoned if they do not look for obstacles to be placed in their way by men who at one time were proud to be numbered among the wearers of our College colors. Time, however, in some cases, has brought its changes and for various reasons, which would not look well in print, some of our gentlemen graduates are now quartered in snug positions in the enemy's

camp. Such conduct really affords matter for much regret, not of course for ourselves—because we shall move along just the same—but it is sad, very sad, to think how easily some poor fellows are led astray. As stated above, the gentlemen referred to are not by any means numerous and we are glad to note that several graduates are rendering us valuable assistance on the football field. Prominent among these are Mr. William Lee, '96 and Mr. Thomas F. Clancy, '98, both of whom have, on more than one occasion, shown their loyalty to Alma Mater. The time will yet come when the gentlemen, who are to-day forgetful of their duty to Alma Mater, will regret deeply the part they are now playing.

#### VARIOUS.

There is no accounting for the vagaries into which the English language *will* run, even in the hands of a master. In his book *The Map of Life*, published last year, Mr. W. E. H. Lecky produces this tid-bit for the delectation of his readers: "Habit will make a Frenchman like his melon with salt and an Englishman with sugar." We should like to see statistics of the number of Englishmen our Gallic friend has eaten in this way.

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The French government recently conferred on Archbishop Ireland the decoration of Commander of the Legion of Honor. The Roman correspondent of the *Liverpool Catholic Times* reports that His Grace's elevation to the cardinalate is talked of in Rome. We have heard this rumor before, and it is a safe thing to say that no promotion would be received with greater satisfaction throughout the English-speaking world.

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France holds first rank for the high average speed and the great number of its long-distance express trains. It has, in fact, thirteen expresses which are scheduled to run at average speeds of 51.3 to 57.7 miles per hour, stops included, over distances of 123 to 486½ miles. The two Philadelphia and Reading trains, in

the United States, travel between Camden and Atlantic City, a distance of  $55\frac{1}{2}$  miles, at the rate of 66.6 miles an hour. This is the fastest train in the world.

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England's total naval estimates for the year 1900-1901 amount to \$137,000,000. As it is well known, England acts on the principle that her navy must be more than equal to any two navies combined. France, if we add together the cost of the old programme of 1896 and that of the present year, will spend, for the navy, \$142,440,000. Italy, for the year 1900-1901, will spend \$26,435,000. The activity of Japan in the same line is extraordinary. The naval programme of 1895 called for 117 warships. These are either all completed, or under construction. For the present year, the budget is \$46,946,000. Russia, the ally of France, increased her budget from \$29,000,000 in 1897 to \$45,000,000 in 1900. Moreover it is understood that she is about to formulate a new programme for the increase of her fleet.



## Notices of Books.

*Doctrine and Doctrinal Disruption.* By W. H. Mallock. London: Adam & Chas. Black.

This book purports to be an inquiry into the intellectual position of the Church of England; and is calculated to make, not only the adherents of that church, but those of all the dissenting bodies as well, pause and think. The inquiry is thoroughly exhaustive, logical without a flaw, and never tiresome. Recognizing the differences of belief on points of doctrine, that exist within the Church of England, the author points out that the origin of these differences is the fact that the Anglican Church has outgrown its traditional reliance on the doctrines and formularies of the Reformation, and now appeals to ultimate proofs and authorities. No one of the four parties within the Church of England agrees with any other as to what the final authority is on which the body of Christian doctrine rests. They all indeed agree that "one

of the authorities for Christian truth, and one of the proofs of it, is the Bible"; but they all differ on the question of the interpretation of the Bible. The Ritualist would interpret it by the unanimous consent of the Church through all periods of its existence; the moderate High Churchman, by the doctrines and practices of the Church during the earliest periods of its existence; the Low Churchman and the Broad Churchman would constitute each individual Christian the interpreter of the Bible. These theories of interpretation are taken up one by one, discussed at length, and found wanting. The claims of the Catholic Church to be the infallible interpreter of the Bible are next brought forward and examined. Here we cannot withhold a lengthy quotation: "When we examine this claim of Rome to be that one Catholic Church to which Christ promised the infallible and unending guidance of the Spirit, and when we analyse the assumptions and principles of which this claim is composed, we shall find that these assumptions and principles are precisely those which are logically required in order to enable a church to sustain this unique character; and that all the other churches, which have either lost or rejected them, are logically unable to make the least pretence to it. Rome, in fact, in its capacity of the one infallible teacher, resembles a sailor in a shipwreck, who, alone of all his companions, has retained the swimming apparatus with which all were originally provided, and who, when derided by his companions for boasting that he alone can swim, answers them by continuing on the surface, whilst they, one and all, go under it. The very fact, therefore, that Rome is able, with the most rigid logic, to offer itself to the world as an infallible teaching body, whilst none of the churches that have seceded from it can even pretend to do so, is in itself evidence of a very striking kind, that if any church had ever any teaching power at all, the claim of Rome to represent that church is sound. And this evidence, drawn from the vitality of the Roman principle, from the manner in which we may actually see it working, is all the more remarkable, because at the critical time when the great secession from the Roman Church took place, it was impossible that anybody could have foreseen the full importance of the part which this principle of infallibility would be one day



called upon to play. The Protestants rejected it, with no suspicion of what they were losing; the Roman Church retained it, imperfectly comprehending what it retained. It is only now, when the rains and floods of criticism descend and beat on the whole doctrinal edifice, washing away the sands on which Protestant thought rested it, that the true functions of an articulate and infallible church, of a church always the same and yet always developing, become apparent. It is only now, when men find themselves planted by modern knowledge in a new world unknown to the theologians and the apologists of the past, that desiring still to retain the heritage of their ancient faith, they realise the full necessity for the guidance of a living teacher, whose authority is not indeed opposed to that of science, but is independent of it, and though not contradicting anything which science demonstrates, is able to assure us of the truth of events and things which scientific evidence alone could not even render probable."

We do not agree with Mr. Mallock that the Roman church "imperfectly comprehended what it retained" when it held fast to its principle of infallibility. The reader of this wonderful book is not surprised to read its summing up, which is, that if the claims of the Catholic Church are illusory, then, "all doctrinal christianity—the miracle of Christ's birth and death, the miracle of the Resurrection and of the Atonement, regarded as objective truths, are equally illusory." The reader does not need to be reminded that Mr. Mallock is not a Catholic. May the prayers of many souls soon win for him that priceless grace.

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*Studies in Poetry.* By Thomas O'Hagan. Marlier, Callanan, and Co.

This is a small volume of short essays which purports to be a critical and analytical examination of nine of the masterpieces in English poetry. The judicious selection of poems reflects great credit on the judgment and literary acumen of the author, but the incompleteness of these studies render them mere introductions to the works recorded on the table of contents. If "the chief purpose in the study of poetry is exalta-

tion and inspiration," certainly this short treatment of such masterpieces does not attain the object in view. Doubtless, we may expect in the near future from this gifted author a work which will aim at giving a more extended study of these favourites in English poetry than the present brief but ably edited volume.

In his study of "In Memoriam," Dr. O'Hagan is of the opinion that the beauty and charm of the poem are of prior importance to the study of the thought. Here he is at variance with a host of critics who rightly, it seems to us, claim that the literary study of the poem should claim first consideration rather than its aspects as a work of art. The charm of "In Memoriam" is the thought itself, for in fact the charm grows out of the thought. It is claimed for this poem that it is "the record of a soul growing through doubt into faith." This is not the portrayal of a true soul, and inasmuch as the presentation lacks truth it is wanting in beauty. With "In Memoriam" compare Aubrey de Vere's study of the soul of St. Patrick and it becomes evident Tennyson at least in this respect is infinitely surpassed by De Vere. Shelley's "Prometheus Unbound," receives excellent treatment and the poet and his work receive their proper estimate from this judicious critic. The undercurrent in the literature of the century is undoubtedly atheistical. Shelley, Elliot, Swinburne, and a galaxy of other lights pour out their thoughts in this atheistical strain, and their baneful influence is found in the corrupted literature of our day. Against this force Catholic truth must be an instrument in the hands of Catholic writers, hurled with relentless vigor. Such is the work being accomplished for the Catholic cause in literature by Dr. O'Hagan. The present work is an excellent presentation of his method of studying these masterpieces, and will serve to give us a clearer appreciation and interpretation of them. Our appreciation of Dr. O'Hagan's work is tinged with an extravagance of pleasure, for the gifted author is an alumnus of the University. The *Review* has long recognized his merits as a literary artist, and appreciated his untiring zeal and fidelity in his noble efforts to have current literature raised and guided by high Catholic ideals.

## Among the Magazines.

In the *Canadian Magazine* for October the place of honor is allotted to Principal Grant, who, in an article entitled "The Jason of Algoma," gives us a description of the character of Mr. F. H. Clergue who is capturing the Golden Fleece of prosperity in the once despised region of Algoma. Until 1894 many thought with Henry Clay, the great American statesman, that the district of Algoma or New Ontario was "beyond the furthest bounds of civilization—if not in the moon." Mr. Clergue, however, is forcibly demonstrating that far from being outside the limits of civilization, it is becoming a permanent centre of industry and prosperity. The lesson Dr. Grant wishes to inculcate to his readers may be summed up in this—that Canadians must awaken to the fact that capital is not the only requisite for the development of the vast resources of their country but that there is also need of "properly educated brains," as is evidenced in the success of Mr. Clergue. *Parent and Teacher* in the same issue has a refreshing odor of good healthy conservatism. This article, we are sure, will cause many a parent and educator to stop for a moment in order to find out where they are at and whither the turmoil and eagerness that characterize our age are leading them. The writer makes a just plea for the co-operation of the home in training the young. She also takes occasion to deplore the fads and theories that are fast supplanting the true and tried methods in the educational world. In an article entitled *Manual Training*, Sir Joshua Fitch offers a clear and calm exposition of the advantages of manual labor study. He adduces two forcible arguments in favor of handwork in our schools: 1° It gives a better chance to different boys in cultivating their varied aptitudes; 2° It tends to destroy the revulsion that is at present felt towards physical labor.

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"England's Conversion and the Hierarchical Jubilee," forms the theme of a strong and timely essay by Father Cuthbert, O.S.F.

C. in the current issue of the *Catholic World*. In this paper, the writer discusses the three-fold problem, viz. the hierarchical, social, and intellectual, that is presented by the reconversion of England to Catholicity. In the same number, Pres. Elliot's address before the American Unitarian Association receives a very caustic criticism from the pen of Rev. Geo. McDermot, C.S.P. Dr. Richard E. Day contributes an article on "Authority in Religion." Although presenting nothing new or striking, the author is to be commended for making this old subject very readable. In "The Catholic Missionaries from France and Germany," Dr. Shahan of the Catholic University pays a glowing tribute to the apostles from Catholic France. Among other things, he remarks: "The missions of Catholicism have been always our pride, but we too often forget that they are almost entirely the creation of the Church of France. Her sons and daughters founded them, bedewed them with their sweat and blood, spent themselves on them." A striking characteristic of this number is the quantity and quality of its fiction. There are three delightful stories; "The American Mail" by Katharine Roche, "The Honor of Shaun Malia" by John A. Foote and "Near Bladensburg: A War Tale" by J. O. Austin.

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In the *Cosmopolitan* for October there is an article that will certainly arrest the attention of many of the thinking readers of that magazine. It comes from the pen of a West Point graduate and is entitled "How Honor and Justice may be Taught in the Schools." This may be affected, the author maintains, by applying in our schools the methods which have obtained in West Point and Annapolis since the inception of these institutions. It is indubitably true that the system of education and discipline in the American Military and Naval Schools is endowed with no small amount of perfection, still it appears to us that the motives which are placed before the young men in these two institutions are not sufficiently elevated and hence these schools do not offer the perfect ideal. It is to be regretted that the author is unacquainted with our Catholic Colleges, for in them he would surely find the true training in ethics, the training that gives the Catholic schools pre-eminence in the pedagogical world.

The October number of the *Messenger of the Sacred Heart* opens with the first installment of a sketch of the life and labors of Fr. Eymard, whom the author, Miss E. Lummis, styles "A Nineteenth Century Apostle." Three serials are concluded in this number, viz. "The Life of Mary Baptist Russel," "A Pilgrimage in the Olden Time" and "Vancouver Island and its Missions." In the Reader's column a very adverse criticism is passed on "Quo Vadis," and in this the editor of that column is certainly to be praised, for no thoughtful person will hesitate to pronounce this book to be extremely pernicious especially for the young, who form the vast majority of its readers.

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*Brensiger's* for October contains a liberal supply of fiction. Katharine Tynan Hinkson's serial, "Her Father's Daughter," is brought to a close. Anna T. Sadlier contributes a delightful short story, "The Red Sorceress." There is also a short story by Magdalen Rock. The history of the Passion Play at Oberammergau, that most impressive ceremony of modern times, is narrated in this number.

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A very welcome visitor has come to our sanctum this month in the September quarter of *Canadian History*. Too much praise cannot be bestowed on this little work. As a means of elucidating obscure points in Canadian History and as a work of historical reference it will prove to be almost invaluable to Canadians. In the issue at hand, Rev. Mr. Harvey, L.L.D., contributes an article, "The Newfoundland of to-day" contrasting the present condition of that colony to its condition at the opening of the 19th century. In "The Geological History of the Bay of Fundy" much will be found to interest the students of the natural history of Canada. But particularly noticeable among the contents of this month's number are the sketch, "The First Martyr of the Canadian Mission," by Rev. W. O. Raymond, M.A., and a short poem, "The Death of De None" by W. O. Raymond, jr.

## Exchanges

It is with much pleasure the ex-man renews his acquaintance with the old friends of last term. Familiar faces are recognized with recollections of many enjoyable hours spent in their company. Not all have reached us yet, however. We have received a few September issues, but most of our exchanges seem to delay publishing their initial number until October. Such as have arrived display an uniformly good table of contents.

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Some exchange editors begin the year with bits of advice for the benefit of others, and good resolutions for their own, in the matter of conducting this department. The *St. John's University Record* asks other editors "to bring to our notice what they find blameworthy in us, so that we may make amends. A brotherly correction will be accepted by everyone whose heart and head are not bloated with pride." True enough, brother *Record*. But have you ever noticed how many accept that "brotherly correction" and "make amends"? Have you never been pained to witness an attempt to "get back at the other fellow?" We ex-men must be a very proud class. Seriously, however, the desire for retaliation is, as a rule, too much in evidence among our fraternity. There would be no need for it at all if everyone would confine his efforts to honest criticism. But in avoiding the course of the carping fault-finder, we should be careful to not incline to the other extreme of "mutual admiration."

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A writer in the *St. Vincent's Journal* takes to task one Poultney Bigelow for a recent magazine article entitled "Missions and Missionaries in China," wherein he indulges in the usual sneer at "Jesuit methods," but extolls the work of the Bible Societies. In view of the late outcry against Catholic missionaries, who were charged with being the main cause of the "Boxer" trouble, this contribution furnishes interesting reading. Mr. Bigelow's statements with regard to Catholic missions are of such ridiculous and

very doubtful character that they need little comment. As for his description of the evangelical work of Dr. Corbett & Co., the writer sensibly concludes that "the Chinese must be convinced that protestantism has fairly succeeded in investing the Apostolic vocation with the attributes of comedy."

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An article worth reading in the *Fordham Monthly* is that which compares the theories of Matthew Arnold and Aubrey de Vere on "The Function of Poetry." The modern, infidel idea of Poetry usurping the place of Religion is artistically contrasted with the great Catholic poet's consoling picture of Literature as the "handmaid of Faith."

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There are some very readable "Letters from Afar" in *The Young Eagle*, descriptive of striking scenes in such historic old-world cities as Edinburgh, Naples and Rome. "A trip to Alaska," also gives a brief description of places of interest in the gold-country which will be enjoyed very much.

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The *Xavier* is one of the largest of our exchanges, and also one of the best in point of numerous well-written essays. But herein, it is our opinion, lies its one fault: it is a trifle too dry. One of the most important rules for any publication is to make its contents interesting. This purpose is well served by inserting bright short stories to relieve the monotony of the more elaborate articles. Six of the latter to one story is scarcely a proper proportion, however, especially when there are two on philosophical subjects and two more on the Greek Theatre. So many deep, heavy essays crowded together will not appeal to many readers. Why cannot lighter and more interesting topics serve as well, at least occasionally, for the essayists of the *Xavier*?

## Athletics.

The prospects of foot-ball at Ottawa University at the beginning of the season was anything but promising. To begin with, only three of last year's Executive returned to their Alma Mater. This obstacle was easily surmounted as there were many in our midst capable of fulfilling positions on the Executive Committee. But to be confronted with the fact that only six of last year's Quebec Champions were available, — this it was that darkened the hopes of Ottawa Varsity's foot-ball team. However, we had been taught by past experience, never to doubt of our final success on the gridiron because humiliated by defeats at the beginning, and all that was left for us to do was to imitate the examples of our predecessors.

Accordingly, a meeting of the Association was held to fill vacancies on the Committee. It is now constituted as follows:—

<i>President</i>	- - Jas. E. McGlade
<i>1st Vice-Pres.</i>	T. G. Morin
<i>2nd " "</i>	J. J. Cox
<i>Treasurer</i>	- - A. P. Donnelly
<i>Cor.-Sec.</i>	- - W. A. Martin
<i>Rec.-Sec.</i>	- - J. F. Hanley
<i>Councillors</i>	{ J. W. Lynch
	{ H. H. Fay

The Executive at once realized its position, and aided by the spirit of union so characteristic of our association, soon placed on the field a team that promised to uphold the past glories of the garnet and grey.

Mr. T. G. Morin, who managed the team last year, was called upon to fulfill the same duties this year. Mr. Thomas F. Clancy '98, better known to the foot-ball world as "King" Clancy, was the unanimous choice for coach. Under his experienced eye the team, formed mostly of new material, soon played a championship style of foot-ball. Nevertheless, no matter how well they played in practices, no idea of the team's strength could be obtained before it had played at least one Championship match. This took place on October 6th when the team lined up against our old rivals the Montreals. The following account taken from the "Ottawa Free Press" will show the result.

MONTREAL WON THE GAME.

The height of the ambition of the Montreal foot-ball club for many years was to defeat Ottawa College on Ottawa grounds, and



Saturday afternoon they succeeded in accomplishing the feat by winning a hard fought match by a score of 8 points to 7. Victory was their just reward as they proved themselves a better team at nearly all stages of the play. The ease with which the M. A. A. wings broke through caused them to be offside repeatedly, and they were usually penalized when within easy scoring distance of Varsity line. The play was for the greater part of the time within Varsity territory.

College was painfully weak in the forward line at the outset of the match, and this combined with the stage fright of the backs enabled Montreal to secure a lead of seven points in the first fifteen minutes, a lead which was never overcome, and enabled the men of the winged wheel to score a victory.

Afterwards the play was more evenly divided, and the advent of "Tom" Clancy in a uniform after Halligan's injury imbued new life into the Collegians, and they made a noble effort to recover their laurels.

After a series of plays in the second half that culminated in O'Doherty's flash across the Montreal line for a try which Callaghan afterwards converted, the score was even up, and on the

form then displayed Ottawa Varsity looked to be certain winners. Once victory was within their grasp when a free kick was allowed Callaghan just outside the Montreal quarter mark. A kick for a touch in goal meant victory, but Callaghan's effort was into playing territory and Henderson put the ball into touch near the goal line ten yards out. This was Varsity's last chance.

#### A HEART-BREAKING CONTEST.

The match in spite of the general raggedness of the play was heart-breaking in the intensity of the excitement. The match was won and lost twenty times during the play and there was scarcely a brilliant run or play accomplished, the effect of which was not almost immediately destroyed by some horrible blunders. Both sides erred often, but the visitors had more steadiness than the locals and their mistakes when made were not at critical times.

From the first fifteen minutes, when Montreal scored seven of their eight points, College can ascribe their defeat to the fact that for twenty-five minutes of the second half and the ten minutes that were required to decide the tie, they were playing

with one man less than their opponents.

#### MCCREDIE RULED OFF.

McCredie was ruled off shortly after the half started for some foul which no one but the referee saw, but which must have been serious, or Mr. Mason would not have been so severe. Up to that time the Montreal wings were more than holding their own, but the removal of McCredie gave them almost open opportunity to charge the College backs and down them in their tracks for big losses. College struggled manfully under the heavy handicap, and succeeded in keeping the Montreal stalwarts at bay until but two minutes more remained of the saw-off time.

Then Montreal scored their winning point on a play of the fluke order. From a scrimmage at centre the ball was passed out to Suckling, who was downed, but the ball went to Henderson, who in turn gave it to Craig. The latter ran straight across the field and when near the touch line made a low punt that was out of reach of the college backs. The ball bobbed along the ground and into touch in goal, while the College backs made a futile effort to capture the leather.

It was all over then but the cheering.

The match was not a particularly rough one, but the forwards showed a tendency to claw each other, and as a consequence a large number of players decorated the side lines. At one time there were five men on the side.

#### THE PARTICULAR STARS.

There were two stars of almost equal magnitude in the play. These were Callaghan, of the College, and Craig, of Montreal, both half backs. The latter distinguished himself by making several of the prettiest runs ever seen on a football field, and these he accomplished without any apparent effort. Callaghan worked like a Trojan and performed splendid work for Varsity. His punting, catching, and breaks through the line were features that called forth bursts of applause. O'Doherty shared his honors by making the only touch down of the home men after a pretty dash.

In fact, the Ottawa College men put up a fair article of ball after the new men became accustomed to the play, and the hopes of Ottawa College to again land the Quebec Championship are not altogether dispelled. The

scrimmage outclassed the Montreal trio and with two or three changes in the wings and a new quarter back the team will probably show to the front. Richards and Gleeson showed up in good form in their first match.

#### JUST A LITTLE TRIP

A trip by one of the Ottawa College men robbed Montreal of victory just after play of the saw-off commenced. A muff by the college wings lost the ball when play was on Montreal's ten yard line. Henderson pulled in the leather and passed to Suckling, who ran nearly the entire length of the field by breaking the College tackling. Just as he passed the last College man and was heading for the goal line, he was tripped up and lost the chance. The referee allowed a penalty kick, but the ball was returned without a score. Montreal kicked loud for a further infliction, but the referee could do no more.

There were about twelve hundred persons in the grand stand when play started.

#### THE PLAY—MONTREAL WON THE TOSS.

Montreal won the toss and chose to kick with a fairly strong wind at their backs. The visi-

tors pressed the play from the start and after five minutes of play they worked a dribble to College quarter mark. Henderson punted high and the College half backs did a dummy act and let the ball drop untouched. Halligan made a poor attempt to relieve and kicked into touch in goal. Montreal 1.

Callaghan kicked out to W. Murphy, who punted to Gleeson. The latter fumbled badly and Moore secured. He passed to Burton who went over for a try. Suckling failed to convert a difficult kick.

#### Montreal 5.

A couple of minutes of desultory play followed until Craig made a splendid run of 40 yards. Henderson placed the rubber to Callaghan, who fumbled and on the next play Eves was forced to rouge.

#### Montreal 6.

A moment later Halligan kicked into touch in goal.

#### Montreal 7.

Halligan was hurt and Clancy came on. McCredie and Meigs were ruled off for five minutes each. Harrington was injured and O'Brien came on for College. Craig made another dash of 40 yards and in tackling O'Doherty, Parr was hurt. Fred Reid replaced him.

## SECOND HALF.

Varsity showed better formation and held their own at the start. Gleeson punted to Montreal 25 and Craig ran the ball to College 30 yards where he kicked. The College backs did not touch the ball and the Montreal wings made a touch, but were called back for off side play. College gradually forced Montreal and a fumble by Russell allowed College to kick over the line. Henderson tried to run out but was downed by Cox behind the line.

Montreal, 7. College, 1.

At the kick off College made a misplay and the ball was held within their 25. McCredie fouled his cover and was sent off for the match. Callaghan got a series of kicks that brought the ball to Montreal 25. Craig made a brilliant run to College 25, but an offside pass spoiled the play. Liffiton was ruled off for five minutes and while he was off College took a race. Meigs and Fay, Reid and Filiatreault, were ruled off for five minutes each for scrapping. Callaghan punted to Russell, who fumbled and carried the ball into touch at Montreal 20 yards. Billy Murphy made a long throw in but the ball was nailed by O'Doherty, who went

over for a try. Callaghan converted amid the joyous cheers of College supporters.

Montreal, 7. College, 7.

Craig, whose running at all times was splendid, made a burst for 60 yards and a free kick given to Suckling would have netted a score, but for the Montreal man's indecision. He dropped the ball as he tried the kick. Time was up with the score a tie.

College understood that McCredie would be on for the concluding play and elected to have the draw played off.

Referee Mason refused to allow him. The story of the next ten minutes' play has already been told.

The officials were very impartial and penalized both sides when occasion demanded.

The teams were :

M. A. A. A.		College
Russell	Full Back	Halligan
Suckling	Half Backs	Richards
Henderson		Gleeson
Craig		Callaghan
Liffiton	Quarter	Eves
Ayers	Scrimmage	Cox
Manning		Boucher
Davidson		Harrington
Parr	Wings	Devlin
Meigs		McCredie
Lewis		Fay
Moore		Lee
Murphy		O'Doherty
O'Brien		Filiatreault
Burton		Fahey

Referee—G. Mason, Montreal,  
 Umpire—Dick Kenny, McGill.

Our second scheduled game was played on Oct. 13th, on Brockville's famous "cabbage garden," where we met more than our match when we lined up against the "Island City" team. Their forward line was much heavier than ours, and this, together with the novelty of playing up and down hill, conspired to defeat us by the generous score of 45 to 0. There were few brilliant plays, as most of the game consisted of a series of mass plays, in which the weight of the home team proved the more adv. t'ageous. In this

game "King" Clancy, Westwick and O'Brien were obliged to leave the field from injuries received. Callaghan showed much pluck in playing the whole game with a sprained ankle. The game was anything but gentle.

The College team was as follows: Full-back, O'Brien; half-backs, Richards, Gleeson, Callaghan; quarter, Westwick; scrimmage, Cox, Clancy, Codd; wings, McCredie, Filiatreal, Fay, Slattery, Fahey, Lee and O'Doherty. Referee, Dr. C. Jack, of Montreal.



## Priorum Temporum Flores

Rev. I. A. French '93, for the past three years secretary to his Lordship Bishop Lorrain of Pembroke, has charge of Douglas parish in the absence of the pastor, Rev. H. S. Marion.

\* \*

Mr. Geo. J. Hall ex-'02 spent a few days in the city this month renewing old acquaintances.

\* \*

The many friends of 'Sandy' Ross ex-'01 will regret to hear that he is a patient in the Ludbury Hospital. 'Sandy' is still suffering from the effects of his trip to the gold field

Mr. T. J. Costello ("King") ex-'03 has begun the study of Medicine at Queen's University. His numerous O. U. friends wish Tom unbounded success in his chosen profession.

\* \*

Rev. D. A. Campbell '93 of Dickenson's Landing has been transferred to the parish of St. Raphael.

\* \*

As usual a large number of ex-students are figuring on various foot-ball teams throughout the country. S. M. Nagle-ex '03, and J. E. McCosham ex-'04 are with

McGill; Alf. Tobin ex-'00 and W. A. Kingsley ex-'01 are following the ball for the Granites; D'Arcy McGee '97 is with the Rough Riders; and W. Lee '96 is ren-

dering out own team valuable service. T. F. Clancy '98 has also donned a garnet and gray uniform and is playing his usual good game in the scrimmage.



## Of Local Interest.

We are pleased to note that the movement set on foot last year to obtain new books for the Student's Library has not been entirely unsuccessful. About one hundred and fifty volumes have been added to the French portion of the library and it is reported that a good collection of English books is to arrive in the course of a few days.

The "Grasshopper and Cricket" Comedy Company will present "The Little Green Waggon" in the Academic Hall on Monday evening next. Being a *horse-play* they will likely have a *rough house*; the audience will certainly be *ruckless*. One of the specialties will be a cake-walk by the famous Runt Bros., "Ric" and "Dic."

Our Dramatic Society is again under the able management of Rev. Father Lajeunesse. The Rev. Director intends presenting

the play "Memoirs of the Devil" in the near future. We wish the society every success.

The foreign representatives who have already arrived amongst us are Hong Lee of Pekin, China; the young Duke de Kakyak, who comes from Austria-Hungary; Mr. J. O'Malley Mulcahey, straight from Ireland; and Aristotle Kari, of Athens, Greece. Others are expected from Borneo and Egypt.

Prof. (as D-n-ly and G-l-g-h-r arrive five minutes late for class)

"Say, what's the matter this morning, Mr. D-n-ly?"

D-n-ly—"We're very bad with *room-mate-zsm*, Father."

So substantial was the applause that D-n-ly had to be carried off for repairs. His recovery is doubtful.

The annual three-days retreat of the students commenced on

the 8th inst. This year Rev. Father Emery conducted the Retreat for the English students while Rev. Father Déguire preached to the French-Canadians.

\* \*

Rev. Father Lambert has once more accepted the directorship of the choir and it is to be congratulated for having secured such an able leader. At present some fine selections are being prepared and thus far the choir bids fair to equal if not eclipse any of its predecessors.

\* \*

On the 11th inst. the students attended a meeting of the St. Patrick's Literary Society and an excellent programme was presented. The chief number was a lecture delivered by Professor Horrigan, M.A., on "An Evening With Favorite Authors." The able manner in which the Professor dealt with his subject proves that his ability as a lecturer is something quite above the ordinary. The selections from the poets were especially well rendered.

\* \*

An excursion cannot be called delightful when one who is without both hat and overcoat is compelled to ride most of the way on top of a box-car at least so say "Bobby" and L-nch.

Cops have respect for nobody, no not even Presidents.

\* \*

The fashion—plate of No. 1 objects to coffee-colored linen.

\* \*

The Galveston Cyclone was nothing to the *whirlwind* that has struck the Big Yard

\* \*

Grasshopper,— "I can't get that Dan out of my head."

Aristotle,— "What Dan?"

Grasshopper,— "Why, Dan-druff."

\* \*

The Raglan, the Raglan, Rah! Rah!! Rah!!!

\* \*

Angus,— "That quarter back can't play foot-ball a little bit."

G-l-g-n,— "Why?"

Angus,— "Because he's always taking the ball away from the scrimmage."

\* \*

Said Rich and G. to "Slippery"

While in his *auto* sat he:

"Come here me bye

And of that pie

Give one wee (?) bite to "Gibby."

\* \*

A forced ride,—That of G-bl n and Sappho in the college automobile.

A striking feature,—McSwigen's punt.

On the stump,—M. E. C.

A bread-destroyer,—Jerusalem.

Force a rouge,—Killaloe's whiskers.

## Junior Department,

*Introductory Remarks.*—The response to our call, made last month, for signed and sealed tenders for the office of Junior Editor, has exceeded our most sanguine expectations. Every visit of ours to the Sanctum after the issue of the September number found the letter-box filled with applications, made out in every due form of irregularity, and accompanied with the requisite photograph. Day after day our collection of letters and photographs kept on increasing; early in the second week, we were almost driven to pray that there might be a falling off in the inflow of correspondence, but the mere fact that we contemplated such a course of action had its effect; the tide slackened and soon abated altogether. Now began our weary work of selecting the right man. We did it thus wise. All letters we disregarded, as time would not permit of their perusal, and, besides, many of them were written in Assyrian hieroglyphics—a learned style of writing no doubt, but one requiring a tedious process of deciphering. We determined to violate the old rule and to judge by appear-

ances; in other words to decide the issue by the photographs. A special meeting of the Editorial board was summoned, the photographs numbering 191, were produced and after a great deal of psychological discussion a choice was made. The columns of the Junior Department for the future, must decide the wisdom of our choice. In accordance with our promise to publish from time to time the photographs of the disappointed candidates, we sent down half a dozen pictures to the Federal Press Co. to be engraved. The engraving of the first photograph proved disastrous to our plan; the F. P. engraving plant collapsed, whether from fright or fear, it is not known—the difference, of course, is more than that 'twixt tweedle-dum and tweedle-dee. We can only publish the one engraving that was completed when the accident occurred, and this one (whose is it?) will be found, with a double pair of pants on, in a portion of McCracken Bros.' advertising space.

Having made these necessary remarks we leave the rest to the new Junior Editor.



Oct. 2nd, the Sodality of the Holy Angels, under the direction of Rev. Father Benoit, held its first meeting in the University chapel. On the occasion of this assembly Rev. Father Rector addressed the young members a few words on the noble end of the society, and at the same urged those who were not as yet enrolled among its ranks to join as soon as possible.

Oct. 16th, Rev. Father Emery who preached the retreat to the students, delivered a short instruction to the Sodality. After speaking of the duties and nature of the Angels he compared the life of young boys to the state of these ministering spirits.

We thank the Rev. Father Emery for his kindness, and we hope that we shall again hear him speak from the pulpit of Ottawa University chapel. A large increase of membership is expected at the next meeting.

\* \* \*

The ex-editor of this department must have been in a state of great mental confusion—if, indeed, that was not his ordinary state—when he failed to chronicle an important item last month. We hasten to fulfil the omission. On September 18th the election of officers for the

Junior Athletic Association took place in the small boys' study hall. The following Juniors were chosen to fill these respective places:

<i>President</i>	- -	G. Leonard
<i>Vice-President</i>		A. Groulx
<i>Secretary</i>	- -	N. Bawlf
<i>Treasurers</i>	{	P. Brosseau
		A. St. Pierre
<i>Councillors</i>	{	R. Byrnes
		Z. Charbonneau

In the same day the above mentioned officers assembled to elect a captain for the football team. N. Bawlf was appointed to fill the onerous charge. If the seniors read this department of the *Review*, and we know they do, though they might scorn to acknowledge it, we wish to direct their attention to the fact that the Junior A.A. employs two treasurers. No impecunious set are we.

October 5th was a red letter day for the first team of the small yard. They met and defeated the fourth football contingent of the senior department by a score of 7 to 4. Brilliant combination work, hard tackling, and the staying qualities of the players brought victory to the juniors.

The game was very evenly contested. The only feature in which the seniors excelled their

opponents was their rough-playing. We cannot, however, lay this charge against the whole senior team. Sheridan and Smith are responsible for all the unsportsmanlike play. The former graced the touch line for the greater part of the game, whilst the latter used his unmanly tactics in a secret way, and therefore remained longer in the field.

The concensus of opinion was that Smith is responsible for the score. He was tackled hard whenever he received the ball; he fumbled it when it was passed to him; he kicked poorly (except with his tongue;) he fought his opponents and even the spectators; he insulted the players and the officials; he tore up the sod in his mad efforts to kick the ball or his man; he lost his hat, his patience and the ball - he does not know the first thing about football.

Nick Bawlf was the star of the game. He outplayed every man on the field.

Sloan is a good natured fellow and plays well his part in the scrimmage. He was a tower of strength to the team.

Rheume and Philips played the whole game for the seniors.

The two teams lined up as follows:

Juniors.		Seniors.
Charbonneau	Back	Smith
McGee	Halves	Fortin
Bawlf		Donovan
Freeland		Aubry
Slattery	Quarter	Rheume

Girouard	Scrimmage	O'Keefe
Sloan		Philips
Thibault		Sullivan
Hugg	Wings	Donahue
Groulx		Donahoe
Carrier		Foley
Clouthier		Harvey
Lapointe		Sheridan
Leonard		Gonzalez
Dion		Meagher

The Juniors are in search of more laurels and would like to meet St. Joseph's Tigers.

\*  
\*

The Junior scribe regrets that on his first appearance in the *role* of editor he must apply the rod of blame to the shoulders of some members of the small boy fraternity. We observe that certain small boys are vulgarly inclined to pick a quarrel with their fellow students for trifling reasons. No later than Oct. 14th, several of these wingless, but not stingless, mosquitoes, assembled and proceeded to buzz, buzz, furiously. Further warlike developments were prevented by the arrival of a prefect. Now such conduct has rarely disgraced the Junior department and we seriously warn all who feel inclined to indulge therein, that the respectable portion of the small boy community will not tolerate these disgraceful exhibitions. We have heard a rumor that this quarrel sprang from the disputed identity of the Junior Editor. Now a more vain motive for a quarrel could not be imagined. Our identity is a problem which no small boy can solve; indeed it is a puzzle to oneself.