

THE UNIVERSITY OF OTTAWA.

The remains of the Ottawa University are now entombed in a sepulchre of dismal ruins. Of a group of imposing buildings, which it had taken years of persevering energies and sacrifices to build up, practically nothing is left standing; they have fallen a prey within a couple of hours to a raging fire, and one might feel inclined to wet their ashes with tears of sorrow, repeating the words of old: "how doth the city"—that real city of learning—"sit solitary that was full of people?" No one could undertake to describe that dreadful disaster. We give in another part of the Review, details, mostly borrowed from the United Canada, on that sad catastrophe. What we wish to do here is to extend to the authorities of the Ottawa University, our most sincere sympathy. That abode of learning was under the able management of members of the Oblates of Mary Immaculate; Manitoba and the Northwest Territories are indebted to the same religious order for the greatest part of evangelical success achieved here and there, how then could not our hearts go forth in true sympathy to the afflicted ones. We are informed that the work of rebuilding will begin immediately, and that in the meantime temporary quarters will be provided for the 450 pupils in attendance at the time of the dire disaster. May the walls of that loved city of learning rise from their ashes with increased solidity and glory! The University of Ottawa is certainly not doomed to oblivion, many precious treasures of learning are no doubt buried for ever in its ruins, but we have every hope that those missing links in the history of that noble institution will soon be replaced by other no less enviable achievements in the field of science and knowledge. May the day soon dawn upon Ottawa when the dome of a new building surmounted by the cross, symbol of all true hopes, shall spread its beneficent light and influence, not only over the capital, but throughout the whole of Canada and our neighboring Republic.

A. A. CHERRIER.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

On Sunday the 29th, at the Church of the Immaculate Conception, the Rev. Father Cherrier made a strong and warm appeal to his parishioners with a view to increase the membership in his parish of the grand Society, whose aim is the spreading of the saving Faith in the gospel of Jesus Christ. The result was a gratifying one, although it must be admitted that greater still might the number be of those who so cheerfully joined the association.

The following will be read, we are sure, with a lively interest by all the subscribers of the Review.

We reprint from the Catholic News: "The Society for the Propagation of the Faith (Baltimore, Md.), acting in accordance with one of its laws to make all its affairs public, has published in the November issue of the Annals a report of the monies apportioned to the various missions throughout the world during 1903, together with some interesting details as to how the apportionment is made.

We are informed that the Society does not deal in investments and has no permanent fund. At the beginning of each year all the alms contributed by the faithful during the year previous are distributed. The apportionment of the funds is committed to two councils—one at Lyons, where the Society was founded in 1822, the other at Paris. Those councils are composed of ecclesiastics and laymen known for their position, talents and experience in administrations. They receive the applications, which must be sent yearly, of Bishops and heads of missions, consider carefully the claims of each, and divide the money at their disposal according to the needs of the missions which have applied for help. The total sum applied for by the various chiefs of missions amounted this year to four millions of dollars, whereas the Society had for distribution \$1,245,537.78 only; all petitions had therefore to be reduced

proportionately, and after long and careful study the apportionment was made as follows: Missions in Europe, \$138,520.70; missions in Asia, \$635,842.43; missions in Africa \$276,255.94; missions in America, \$66,642.13; missions in Oceania, \$128,275.78. The number of dioceses, vicariates and prefectures apostolic assisted amounted to over 300—fifty of which are in Europe, 135 in Asia, 64 in Africa, 32 in America, and 21 in Oceania.

As the aim of the Society is merely to help missionaries to implant the faith, as soon as the missions are able to exist by themselves it withdraws its aid, because the demands made upon its resources are many and the money at its command is altogether insufficient to meet them. This explains why the number of American dioceses which receive assistance is not larger. Years ago nearly all our dioceses could be found in that list of allocations, whereas only fourteen dioceses or vicariates of the American Church received aid in 1903—among them some the existence of which is hardly known to American Catholics, though the American flag floats over them. Thus it is that the Catholic missionaries in the Sandwich Islands, Samoa, etc., all now American possessions, are supported by the Society for the Propagation of the Faith.

We are told that the Society aims to be Catholic in name and in fact; that in the same manner as it applies to all for support, it is, and always has been, to the full extent of its power, ready to assist all Catholic missions, properly speaking, in whatever part of the world they may be situated. It is asserted, also, that the nationality of missionaries has absolutely no influence in the apportionment of the alms received by the Society. A perusal of the list of missions assisted in 1903 is a clear evidence of that fact, for all nations sending Catholic laborers and religious orders and societies in charge of missions are represented in the list.

It is a regrettable fact that the money at the disposal of the Society is woefully inadequate to meet the demands of the missions. Many missions are not and cannot be for a long time to come self-supporting, and the missionaries in spite of personal self-sacrifice and zeal, cannot maintain them without financial assistance. For this they depend upon the alms of Catholics throughout the world. Hence it is that the Society for the Propagation of the Faith makes earnest appeals to the charity of all, that the divine command to "preach the gospel to every creature" may be fulfilled."

AN EXAMPLE OF ENGLISH SUPERSTITION.

Superstition dies hard, and some quaint beliefs are still held to in rural districts in all parts of the world. Of course an old country as England is, is not exempt from this human failing and in some parts of that land the credulity of some of the peasantry is almost pathetic. The eastern counties of England are particularly distinguished for the persistency with which the inhabitants adhere to the lore of their fathers, but the report that the London 'Daily Express' gives as to happenings in Cambridge recently, almost passes credence. Cambridge, the seat of one of the most renowned universities of the world, is undergoing an epidemic of smallpox. The diagnosis of the disease has presented some difficulties, and many well-known physicians have given their opinion on the matter, and the most modern methods have been put into force in order to stamp out the disease. There are, however, within Cambridge itself, despite its colleges and learned men, a goodly number of citizens who have no faith in "new-fangled views on medicine," and who follow with admirable doggedness the old-time methods of treatment handed down to them by their forefathers. Thus the Cambridge correspondent of the 'Daily Express' writes, "It is practically a set-down rule in the Newmarket Road district of Cambridge, known as Barnwell, that where a goat goes smallpox will not follow, and almost every householder is in sympathy with the idea. A good Sam-

aritan of the locality keeps a goat. After daily work is completed in the evening, one of the men takes the goat out on a chain, and followed by a large congregation of children, goes from house to house, until both the goat and man are tired. When in a house the goat is treated with great kindness—in fact it is regarded almost as a doctor. It is led into every room, and after circling it several times, passes on to the next, and the house is henceforth regarded as clean, and its occupants continue their duties in the fixed belief that they will never have smallpox."

We take the above from the 'Medical Record.' If such superstition prevailed in a Catholic country, it would be set down to the discredit of the Catholic Church. We notice that the 'Record' does not blame the Anglican Establishment for not stamping out the goat superstition.—Sacred Heart Review.

A JESUIT COUP DE MAIN.

Years ago there was in the English Parliament a member whose name of Whalley at last became synonymous with folly because of the ridiculous position he always managed to place himself in over the Catholic Church and the Jesuits. He saw Jesuits in the running brooks, black gowns in the milliner's shops, of Regent street, the Catholic Church in the Tower of London. So ubiquitous was his haunting Jesuit, and so constantly expressed his dread of the terrible spectre, that Disraeli one day convulsed the House by suggesting that the honorable member suggested the idea that he himself was a Jesuit in disguise. Mr. Frank Hugh O'Donnell is now somewhat in the same absurd position. He spies Jesuits in everything that transpires in Irish public life, and he writes to the papers in dismal jeremiads over their pernicious and baleful influence on education. His craze, or humor is not so easily understood as Whalley's, inasmuch as he has always posed as an earnest Catholic. Whatever its object or origin, it landed him a few days ago in a gloriously comical position—and the contriver of the mischief, to make it all the more side-splitting, was a real Jesuit. It was at a meeting of "Convocation" of the Royal University that the fun occurred. Mr O'Donnell got up to offer a resolution protesting against the Jesuit body getting control of the new educational system about to be offered the Irish Catholics, and delivered a thunder and lightning speech on the crippling influence of that crafty organization. To his amazement, a Jesuit priest, Father Darlington, who is also a member of Convocation, arose calmly and declared it gave him pleasure to second the motion. Then he proceeded to show that the men now in control of the Queen's colleges were strangling University education—and these were not Jesuits. Mr. O'Donnell interrupted and declared that the Reverend gentleman, while seconding his motion, was really speaking against it. Then Father Darlington said Mr. O'Donnell had boasted in the House of Commons that his Jesuit education was to be credited with his talents, and not the Queen's colleges, and that when he (Father Darlington) first came to Ireland the name highest in esteem was that of Frank Hugh O'Donnell!—Tableau; curtain.—Catholic Standard and Times.

Mr. Cobden used to tell the following anecdote: When in America," said he, "I asked an enthusiastic American lady why her country could not rest satisfied with the immense unoccupied territories it already possessed, but must ever be hankering after the lands of its neighbors, where her somewhat remarkable reply was: 'Oh, the propensity is a very bad one, I admit; but we came honestly by it, for we inherited it from England.'"

"Well, Tommy, how are you getting on at school?"

"First rate. I ain't doing so well as some of the boys, though I can stand on my head; but I have to put my feet against the wall. I want to do it without the wall at all!"

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