rdey, March 2, 1901

is absolutely beyond your power and that something over which neither you nor the State can ever exercise any power is the tie of conscience,

their vows. Over these vows you are absolutely powerless. (Cries of 'Very

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we dwelt upon strongly have importance of regard to mar-nake no further a direct viola-od, and no hu-ever legitimate-aws.

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ILLS. BELLS

COMPANY and VORH CITY. Church Belis

Cards.

mes Hill. B. A., B.C.L.

In view of the predjudiced reports. Did you not know of those great which have appeared in our local daily newspapers concerning the recent debate in the French Chamber of Deputies on the question of religious communities, we give our readers the following summary of the powerful speech delivered by Abbe Gayrand. He said:

"You imagine, perhaps, that by obliging unauthorized congregations to seek for authorization, and at the same time taking all necessary precautions to ensure its refusal, you still being about the disappearance of the control of the con

powerful speech delivered by Abbe Gayrand. He said:

"You imagine, perhaps, that by obliging unauthorized congregations at oseek for authorization, and at the same time taking all necessary precautions to ensure its refusal, you will bring about the disappearance of these congregations. You are mistaken—absolutely mistaken! The unauthorized congregations will exist whether you will it or not and in spite of you, as I am about to prove to you. What constitutes a religious congregation is not merely living in common. You goal if you wish interdict religious from living together that is within the power of your perhaps were constituted by that alone I should then fall in with your views. From the time when you forbid the citizens of France to live together there would no longer be any unauthorized religious congregation. The soldier on the priests of St. Sulpice, for example, are not a congregation. The priests of St. Sulpice, for example, are not a congregation. The priests of St. Sulpice, for example, are not a congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation.'

The Abbe Gayraud: 'Tt is not a religious congregation it is an authorized congregation.'

The Abbe Gayraud: 'Tt is not a religious congregation it is absolutely beyond your power and that something over which neither the constitutes its very essence—is something which is absolutely beyond your power and that something over which neither.

The Abbe Gayraud: 'Tt is not a religious congregation it is absolutely beyond your power and that something over which neither.'

That which constitutes the religious c

"In fine, you say 'by the third vow "In fine, you say 'by the third yow, the vow of obedience, one makes an offering of oneself to God in the person of a man.' No, Mr. President of the Council; one does not make an offering of oneself to God in the person of a man, but to God alone; man holds no place in the vow of a religious—no place, permit me to say—one submits oneself to the rule of an order, not to any man. Understand this well, Mr. President of the Council.

their vows. Over these vows you are absolutely powerless. (Cries of 'Very good!' on the right.) If you entertained the hope of preventing men from binding themselves by religious vows I could understand your tyrannical pretensions. You would say, 'We are going to prevent these men from taking vows and we will prevent the founding of all religious congregations.' But explain to me, Mr. Reporter; tell me, Mr. President of the Council, how you are going to set about preventing French citizens from associating themselves together by the vows of religion? I defy you to touch them. Wait! I make bold to say it; to-day there are in our Parisian streets men and women whom nothing distinguishes from their fellow-citizens and who are congregationalists bound by vows. These I defy you to dissolve. ('Very good! Very good!' on the right. Interruption on the extreme left.) Thus, gentlemen, your project of law labors under this defect—that it is not only illogical, but it is absolutely inapplicable. You can zever strike the congregation—you never will strike it! cil. "And you add, 'When one with-draws from the human personality what one possesses, what one commands, what survives, what remains to him?" There remains to him?" to him?' There remains the entire man, Mr. President; there remains the man enobled by the consecration of himself to the noblest and most disinterested work, the work of the there are in our Parisian streets men and women whom nothing distinguishes from their fellow-citizens and who are congregationalists bound by yows. These I defy you to dissolve. ('Very good! Very good!' on the right. Interruption on the extreme left.) Thus, gentlemen, your project of law labors under this defectability is absolutely inapplicable. You can never strike the congregation—you never will strike it!

"You say, Mr. President of the Council, 'the vice of the congregation is that it is not an association formed for the development of the individual; it suppresses him, he does not profit by it; he is absorbed in it.' But have you never read the history of the religious congregations.

"House of the work of the well-leing of the human race. (Iron-lead shouts on the extreme left; approval on the right; the well-leing of the human race. (Iron-lead shouts on the extreme left; approval shouts on the extreme left; approval on the right; the well-leing of the human race. (Iron-lead shouts on the extreme left; approval on the remains the man dispersion? There remains the tree the vows of religions of the following of the following of the following of the following of the remains after the vows of religions that it is not an association formed for the development of the individual; it suppresses him; he does not profit by it; he is absorbed in it.' But have you never read the history of the religious congregations. well-being of the human race. (Iron

THE CORONATION OATH.

of the candles and left. The two beggars sat quietly for some time, but just before the time for service arrived they got frightened, called the beadle and told him to ask for a priest. When he arrived they said that a voice within them had called twice asking them to extinguish the light of the candles. The priest was at a loss what to do, but in order to satisfy them he took the candles and broke them. Judge of his surprise when he found that they were hollow and contained in the lower portion c. powder which, when examined, was found to be dynamite! A terrible catastrophe had only just been avoided.

AN INSANE MAN.—According to the Catholic "Times," a foreign student rushed into Matlock Bath Catholic Church recently, got over the altar rails, and tried to pull down the statue of the Blessed Virgin. Father Le Roy came forward to prevent this, and a violent scene occurred for an hour, resulting in the removal of the disturber to the police station. The student has been identified as Hilderbrand de Brito Lyrc, and has been medically certified to be of unsound mind. Two magistrates sitting at the Town Hall have permitted his removal to a private asylum.

LITTLE THINGS THAT TELL.

It is not always the longest speech that is the most effective, nor the loudest sound that is the most lasting. There is many a simple old melody that will go floating down the years, from generation to generation, long after some masterpiece of musical composition has passed into oblivionl A kind word, spoken in season, frequently remains in the in season, frequently remains in the memory for a life time, while an elaborate and flattering address is soon consigned to some secret draw-

does not mean that it deserves the criticism, nor that it is unworthy of the approval. On the contrary, hundreds, even thousands of its readers silently approve of its efforts, but they do not see the necessity of stating so, while each one who has an imaginary grievance, or who believes himself qualified, in some mysterious manner to conduct a Catholic journal, takes full advantage of every opportunity to find fault.

This is one of the clouds that hangs over the life of a Catholic journalist. Yet through the ever changing forms of that cloud flash rays of encouragement. Dropping the

rays of encouragement. Dropping the figurative, we will take the liberty of reproducing a short letter that came to us the other day — and it came as a ray of exceeding bright-ness. In a certain parish we had the priest as a subscriber; for a number of years the good man had taken the of years the good man had taken the paper, and there was never any question of changing the address—the paper continued to be sent in the usual way. The letter we desire to quote comes from the new parish priest of that locality, and reads thus:—

"Father the former parish priest to whom your paper came, is dead. Please continue to send it to the same address, only changing the name."

The orbitaling and bilings are submitted from the program of the p The archbishops and bishops are authority or person whatsoever, or or ordered" by the King to make our without or person whatsoever, or ordered what have been provided in the spirit that these few lines or ordered what have been provided in the spirit that these few lines when the provided in the spirit that these few lines are provided in the spirit that these few lines are provided in the spirit that these few lines are provided in the spirit that these few lines are provided in the spirit that these few lines are provided in the spirit that these few lines are provided in the spirit that these few lines are provided in the spirit that these few lines are provided in the spirit that these few lines are provided in the spirit that these few lines are provided in the spirit that these few lines are provided in the spirit that these few lines are provided in the spirit that these few lines are provided in the spirit that the spir

writes:—
Notwithstanding the internal and external dangers which menace the country, France still holds the primacy among Catholic nations, over Italy, Spain, Austria, Belgium, Portugal, etc. Including its colonies of Algiers and the Antilles it counts:

Archbishops Bishoprics 72
Parishes with immovable rectors 3,452
Parishes with transferable Curates recognized by the

There are 72,000 priests in France. This gives a total of 41,465 secular clergy. But there are besides the directors and professors of seminaries, curates not remunerated by the State, priests not belonging to any State, priests not belonging to cny particular diocese, and priests belonging to the different religious orders, making a total of 72,000 priests in the country. The number of religious not in sacred orders about 40,000, and there are between 120,000 and 130,000 nuns. The nu

CATHOLIC STATISTICS

soon consigned to some secret drawer where it is forgotten. And this is true in every sphere of life. It is the little things that tell; the act of courtesy, the timely expression of thanks or appreciation, the word of sympathy, the unostentatious deed of charity. And in every race, in all lands, and at all times, may we say that this has been the case. Journalism is no exception to the rule, much less in Catholic journalism.

The Catholic directory for 1901 gives the following statistics of that church in the United States: One Cardinal, 13 archbishops, 80 bishops, 8,977 secular priests, 3,010 opps, 8,977 secular priests, 6,518 missions with churches, 1,774 chap-els, 8 universities, 76 seminaries, with 3,395 students; 188 colleges for boys, 677 academies for girls; 3,812 parishes with schools, 903,980 childred in the catholic population.

The Catholic directory for 1901 gives the following statistics of the tablure have hard that church in the United States: One Cardinal, 13 archbishops, 80 bishops, 8,977 secular priests, 6,518 missions with churches, 1,774 chap-els, 8 universities, 76 seminaries, with 3,395 students; 188 colleges for boys, 677 academies for girls; 3,812 parishes with schools, 903,980 childred in the catholic institutions, 1,055,832 childred in Catholic population.

An interesting feature about the directory is the statement of the criticism, nor that it is unworthy of the approval on the contrary hun-The Catholic directory for 1901

and the remainder belong to the fol-lowing orders: The Augustinian, the Recollete, the Franciscan, the Capu-chin and the Jesuit.

ARCHBISHOP KAIN ON COMPUL-SORY EDUCATION.

Archbishop Kain, of St. Louis, in a letter forwarded to the Department of Education of the State of Missouri, has entered his most earnest protest against the principle compulsory education. His Gr

says:—
"The State has, in my opinion, done its full duty in the matter of

makes friendships and enhances the happiness of existence. It is easier to pardon a grave insult than a mean slight; it is more gratifying to feel that you are thought of by the fireside than in throng.

It was the kindly sentiment and the spirit of self-effacement manifest in the few words of the letter just quoted that suggested the idea of those remarks.

RELIGIOUS ORDERS IN FRANCE

The Roman correspondent of the New York "Freeman's Journal" writes:

Notwithstanding the internal and external dangers which menace the country, France still holds the primacy among Catholic nations, over Italy, Spaia, Austria, Belgium, Portugal, etc. Including its colonies of Algiers and the Antilles it counts:

GERMAN ARMY.

Germany can put 585,496 officers and men into the field within a few hours after the outbreak of a war. The war strength ultimately would be upward of 3,000,000 soldiers.

DYSPEPSIA

Many articles have been written under various titles, such as the modern treatment of dyspepsia, including specific and organic medication and many like titles. It must, of course, be premised that disorders of the dental organs is a most important factor, though not generally thought of, though it well merits a foremost position as a preventive measure in digestive and other disorders. disorders. That there is a marked association

That there is a marked association between dyspepsia and tuberculosis in a great number of cases may be admitted. The disorder most commonly present is simple gastritis. As a digestive disorder usually occurs first and paves the way for pulmonary disease, it is important that the cause of the disorders of digestion be removed or receive prompt attention. I believe that the proper time to commence the treatment of any of the types of indigestion or tuberculosis is before it begins or begin at its cause.

cause.

Amongst the many substances apart from tartar on the teeth of which less notice is taken is artificial teeth (plates) and the layers of filth that may cover them or the broken stumps beneath them. bacteria from those may be swal lowed which might cause irritation of the mucus membrane of the stom ach or gastritis. The liability t loss of the teeth from tartar or re loss of the teeth from tartar or recession of the gums is a danger
which always specially threatens
those who pay too little attention
to the hygiene of the mouth and
might in a majority of instances be
prevented by intelligent care; recession of the gums or absorption of
the sockets rarely occurring in
mouths that are habitually kept
pure. SELECTED.

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