



A Fearful Case.

THORNHILL, Ont., Nov. 29, 1899.
For five years I have been suffering from falling sickness and my case was a fearful one. Doctors did not do me a particle of good, but Pastor Koenig's Nerve Tonic cured me at once of that dreadful disease. The first bottle convinced me that it would do any claim for it. I used to have as many as seven fits a day, would fall just where I stood and sometimes cut my face so severely that my own folks would hardly know me. I had such a headache and pains in my body that I often wished I were dead. I could not get work from anyone on account of my sickness, but now I am able to do a full day's work. My comrades that used to laugh at me are friends again, and I am as well as I ever was, and have only Pastor Koenig's Nerve Tonic to thank for my health. I am willing to answer all enquiries or letters concerning this great remedy, and urge those similarly afflicted to try it and receive its benefits.
BERT HOFF.

FREE

A Valuable Book on Nervous Diseases and a sample bottle to any address. For patients also, get the medicine free. Prepared by the REV. FATHER KOENIG, of Port Wayne, Ind., since 1876, and now by the

KOENIG MED. CO., CHICAGO, ILL.
Sold by Druggists at \$1.00 per bottle, 6 for \$5.00. Agents in Canada: THE LYMAN BROS. & CO., LTD., TORONTO; THE WINGATE CHEMICAL CO., LTD., MONTREAL.

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SYNOPSIS OF CANADIAN

NORTH-WEST.

HOMESTEAD REGULATIONS, 1906

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. COBY,

Deputy of the Minister of the Interior.
R. E.—Unauthorized publication of this advertisement will not be paid for.

J. J. MURPHY,

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Tailor.

No. 9 Mill Street,

ST. JOHN, N. B.

CLIFTON HOUSE,

74 Princess St. and 141 and

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St. John, N. B.

Recently renovated throughout.

Special attention given to Summer Tourists.

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OF SAINT JOHN.

Equitable Rates,

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46 Princess Street, St. John, N. B.

Bargain in Kindling Wood.

The North End Fuel Company.
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PARK HOTEL,

45, 47 and 49 KING SQUARE.

The most pleasantly situated Hotel in the City, directly facing King Square, recently Remodelled and Refurnished throughout, and now has, among other up-to-date improvements an ELECTRIC PASSENGER ELEVATOR to all floors. For luxury, comfort and views second to no other ouse in the city.

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For Religious Societies, Fraternal Organisations, Social Entertainments, etc.

Sacred Heart Pins, Charms and Badges, Religious Photo Buttons, Souvenirs for First Holy Communion.

Designs and Estimates given upon application. Write for Catalogue.

T. P. TANSEY,

Manufacturer Association Supplies,
14 Drummond St. Montreal.

Our New Term
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Wednesday, Jan. 2nd.

We thank the public for the liberal patronage enjoyed throughout the year now closing, and are determined to be still more deserving of confidence.

Catalogues free to any address.



S. KERR
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Odd

Fellows' Hall.

FRANCE ONLY NOMINALLY CATHOLIC.

The Majority of Her People Anti-Clerical.

The Abbe Hermeline, in a new and illuminating way, discusses in the current American Catholic Quarterly "The Religion Situation in France." He is a priest, a resident of Paris, and evidently a fair and dispassionate commentator on current events. If he is right—and he surely has better chances of being informed than any Catholic on this side of the water—we must once for all dismiss from our minds the idea that France is a really Catholic country.

We quote his description of existing conditions:

If to be baptized in the Catholic Church is to be a Catholic, then France is a Catholic nation. The Protestants and Jews, although a power in the land, are few. Among the others the numbers of the unbaptized, in spite of a steady increase in the large towns is still very small. Those who are married or buried without the rites of the Church are more numerous, but form on the whole an insignificant minority. The great bulk of the French nation receive the Sacraments of Baptism, the Eucharist at least once (on the day of First Communion), are married before the priest and have the prayers of the Church at their burial, and probably a considerable majority of them receive the Sacraments before dying.

How is it, then, that these men send to the Chambers of Deputies members who are bent upon destroying the Church and her Sacraments? If we are to judge of a people by its elected representatives, France is far from being a Catholic nation. Not only is the majority bitterly anti-clerical, which is, in fact, synonymous with anti-religious, but in the Opposition itself there are many members whom the Catholics have voted for, though they are not Catholics, but only Liberals, ready to concede liberty to a creed in which they do not believe and to a Church whose beneficial influence they appreciate, while not deeming it of Divine origin.

Few Practical Catholics Among Deputies.

Of course, electoral corruption accounts for some elections; but it cannot account for all. In some parts there has been no corruption; in many the large majorities could not be obtained by corruption. It cannot account for the fact that the true practical Catholics are few in number among the Deputies. To find out a more complete explanation, we must study the present attitude of the French mind toward religion.

In many cases the religious practices that subsist are mere formalism, rites that have to be performed because they are traditional; that are gone through sometimes reluctantly, as a concession to social conventions, sometimes with a fond attachment to them, because of the halo time and habit have surrounded them with, and because they are family rites. But these people, who are married and buried with the ceremonies of the Church, do they or did they believe? This is the crucial question. Certainly there are some of them who do not believe. Atheists are married in church to please their bride; some of the most violent antagonists of Catholicism have been carried before the altar after their death. Even the Last Sacraments are often received because "it looks so much better for the family." Rites, not faith.

But God only knows who has faith and who has not. There are no statistics of believers and unbelievers. If we are to gauge the depth of French Catholicism we must find some outward sign of the inmost dispositions of the soul. It seems to me that the best sign is the usual attendance at church on Sundays.

I know very well that practice is not always coterminous with faith: that some people go to church with nothing but a vague and indeterminate faith in a God; that more people, keeping their faith alive in the recesses of their hearts, do not go to church out of fear or negligence. Yet, on the whole, and failing a better sign, I think attendance at Mass—and Easter Communion, too—a fairly good barometer of Catholic life in France.

Judging from that standpoint, there are vast differences between one part of France and another. In nearly all the industrial towns there are great masses of population that seem impermeable to religion. They never go to church, unless it be for a wedding or a funeral. Nobody has obtained for Paris the same religious statistics as Mr. Charles Booth compiled for London; but, from what I hear I should say that not one-tenth of the population goes to church; and if we consider only the quarters inhabited by work-people, the proportion would

be still smaller. For instance, in the parish of Cignancourt there are 121,000 souls and to minister to their spiritual needs one church and two chapels, neither of which is very large. It is evident that if any considerable proportion of the population came to church, these buildings would soon be found inadequate.

There are rural districts in which the case is quite as bad, and the non-religious area is much larger than is supposed even by many Frenchmen and is spreading. In all the country around Paris—in Touraine, Champagne, Burgundy and several regions of the south—the practical Catholics are the exception and the others are the rule. And those others are not only indifferent; they are often hostile, and of late years they have become more and more so. Among the workmen of the towns and the peasants of those regions there is a general distrust and hatred of the priest, though not always of the particular priest they happen to know. The favorite amusement of more than one Mayor and petty village tyrant consists in worrying his priest from the beginning of January to the end of December.

Irreligious Men

That such centres and regions should send anti-clerical Deputies to Parliament is quite natural and logical. When in a village the Sunday congregation is composed of eight or ten women without a single male worshipper, and in election time two-thirds of the votes cast go to the government candidate, we cannot say that this is the result of electoral pressure or corruption. The minority does not even represent Catholics, but moderates who are for peace and order.

It is more difficult to understand the vote of some other provinces. Nor mandy, for instance, votes for the most part against the government, yet although things are better there than in the last mentioned countries, the male worshippers cannot be said to be in a majority; but there is a strong conservative current in that province.

Inconsistency of Believers.

But what is much more difficult to explain is that some regions where nearly all people of either sex go to Mass and to Communion at Easter elect only anti-religious members. Local interests which have a liking for the stronger side, together with a distrust of the political action of the priest, offer the most plausible explanation.

To sum up, there are large regions and populous centres where religion cannot be said to exist (except in the form of some dead ceremonies) outside small groups of population, and where a spirit of bitter anti-clericalism is prevalent. There are also large regions where the priest is still respected and influential, where religion is practiced by a not inconsiderable body, but where the abstainers are at least as numerous. And there are some parts of Brittany, Flanders, the central mountains and the Alps where nearly the whole of the population is practically Catholic. I say "some parts," for even the best provinces have black spots, and Brittany itself has its good number of Freethinkers.

On the whole, the practical Catholics are certainly a minority amongst the men, and perhaps amongst the women, too. It is impossible to give figures, even approximate figures; but we may say that this minority, very weak in some parts, is still pretty strong and has given those parts of its vitality which I mentioned before and whose splendor created the delusion of a Catholic France. Therefore it should be able to make itself respected.

But, says the devout American Catholic, so much the worse. It is a shocking scandal that the majority of the nation still claim the Catholic name and want at least to die with the rites of the Church, while they live as virtual apostates and open abettors of persecution.

Why, however, does not the minority, a large and respectable body of Catholics who have done the wonderful works for religion enumerated in the opening of the Abbe's article, make themselves felt in the political affairs of the nation? Why has the decline of faith among the larger portion of their countrymen paralyzed their activities? The Abbe cites the frequently expressed opinion of English and American priests that it comes from the special formation of the French clergy, and he grants that, in consequence of their education, they have kept too much aloof from the people of their time.

An Anti-Christian Democracy.

But that explains only a little of the difficulty. The whole intellectual life of the French nation suffers from the evil heritage of the eighteenth century philosophers, and thus a formidable obstacle is created to the influence of religion on the intellectual class. Then Democracy in France has been anti-Christian, and wants to sweep away all that belonged to the old order. "The Church, of course," says the Abbe, "in itself is not more

of the old than of the new order; but, in fact, the Church in France occupied a prominent place in the old order; it must be swept away with it. This is how even the peasants who go to Mass vote against the priest's candidate. . . . Democracy, flushed with the pride of her triumph, is one of the chief causes of anti-clericalism in France. A different formation of the clergy might have averted some of the evils it has inflicted; but our past being what it is—and we cannot change it now—it was impossible to prevent them completely."

France also suffers religiously from a trouble common at this time to all countries—excessive industrialism degenerating into materialism.

Special to France, perhaps is the excess to which the direct propaganda of irreligion is carried by the press and the schoolmaster.

We cannot find, however, in the Abbe's article one word of explanation of the practical Catholics who received so coldly the urgent counsel of Pope Leo XIII to stop dreaming of monarchical restoration and to make the best of the Republic.

He discusses the Separation law, the different opinions existing among Catholics as to how far its provisions might be accepted and its dangers minimized, and finally the strong and bold action of Pope Pius X, in refusing to palliate robbery and smile on dissimulation. "In a decisive crisis," comments the Abbe, "a strong and bold action is often the most prudent course. It spreads dismay among our allies, the Moderates; but it spreads dismay among our adversaries too." He says further:

"Even if the government came to some compromise and altered the law so as to make it acceptable to the Pope, the ground would be shifted, the conflict would not be so fierce, but the struggle would go on, because it is not against a few men sitting in debate. Catholicism has to fight, but against a state of mind created and fostered by many powerful influences."

He gives a larger membership to Freemasonry in France than we have yet seen allowed, says The Pilot, of Boston, though the figures are still inconsiderable beside the total population; but he says the Freemasons are surrounded by dense multitudes. In other words, the majority of the population is against the Church. Continues the Abbe: "We have to teach that majority that we have equal rights with them. This is where we stand; the position will appear more and more clearly as the withdrawal of State aid separates the faithful from the rest."

NOTHING BUT THE TRUTH.

Buncum—My physician tells me I am working too hard.

Marks—The M. D. evidently knows his business.

Buncum—Why do you think so?

Marks—I have been comparing notes with a few of our mutual friends and I find you have worked us pretty hard.—Detroit Tribune.

THE GREAT WEST.

Announcement is made today of the appointment of Mr. G. Wetmore Merritt as manager of St. John for New Brunswick and P. E. Island of the Great West Life Assurance Company. Mr. Merritt has made for himself a reputation as one of the keenest and most energetic men in the insurance business in St. John and it is a safe prediction that he will push the Great West with a vigor that will make it increased business. The Company has had a record year and the results achieved will enable Mr. Merritt to present many interesting facts to prospective patrons.—Globe.

ANTI-CATHOLIC LECTURE.

There appeared recently in the Evening Star of Franklin, Ind., the following advertisement:

Lecture—Friday evening, November 9, at 8 o'clock, in Maccabee Hall, by Mrs. C. Leander. Subject, "Conversion from Roman Catholic Church and How Saved from Nunnery." Silver collection.

Every day for a week this advertisement appeared, and the Mrs. Leander appeared also. The following lines from the Evening Star of November 10 tell what happened:

An audience of two assembled last night to hear the lecture. The lecture was not given. The lecturer said this was the first time she had ever met with a failure of this kind.

THE DIFFERENCE.

Mike—Kin yez tell me phwat's th' difference betweene hunor an' wit, Pat?

Pat—Well, it's loike th' difference betweene wain yure wofle tickles ye under th' chin wid astraw from th' broom an' wain she hits ye over th' head wid th' handle av it.—Judge.