### FEBRUARY 20, 1904.

did others, doubtless. But folks have did others, doubtless. But folks have different ways of proving their sym-pathy with another's sorrow, and I honored that old man's way; it counted. Their fases did not even try to smile, but looked solemn. Their eyes seemed to nudge my heart and before I could control myself, I had said: "Gentlemen, will you uphold me?" "In whatever you do," sounded on all sides.

all si Then let us hear what Nathan Peel has to say," I commented, beginning to write an order on a page of my note-

book. One of my friends took it, and in a little while, Nathan stood among us. His sister, quivering, had met him at the mouth of the shaft, her face looking the mouth of the shaft, her face looking like a dozen deep emotions blended into one. She remained at his side, silent. I stated the case in the plain-est of terms, pointing out the old man to Nathan. The young fellow was naturally amazed, and gave the old man a critical survey, but as he turned back to me, I thought I caught the shine of water in his eyes. "If you will allow me to go home, I will come back when you say," was all

will come back when you say," was all he said, and he looked me tull in the only female ber of idle bserving the

that of the old man.

d holding a er left hand, ten, and her een washed and the in-, bony face y plain. I glance, and o hers-the er saw out-y dog push-

" I asked,

ng. ther go home "The sight from dying, ng without

and where is had guessed was a crimi-

not and hat id, pointing about killed "She would and get well t home for a n't do what . He didn't

e seemed to ne spoke, and ith color. well, but to is out of my

me feel like the shoulder without a mowever, I asked nilar position ask. I found miles away ; istance alone

ended visit; and that the ever since the ghter and sis-

but I cannot her go home. he matter beng, but I will p I will have o you, if you

ly as I spoke, inished every at of her face. thing I ever from me list-er said you

s of wood, and d was lowered by, Nathaniel me. He an ly alike. He pale and dis-orking like a

with intent d me, ht sentence. rtain facts on whelming cirvas answered. ould has done it. as it was sudproached the arely twenty-pick a minute

# THE CATHOLIC RECORD.

WHO ARE THE REALLY SUPER-STITIOUS ? We may be excused for again refer-We may be excused for again refer-We may be excused for again refer-ring to the writings of William Howitt and the like, and this folly presently made the town swarm with a wicked because the question he raises is in-stantly brought home to us in all its generation of pretenders to magic, to the black art, as they called it, and I erroLeous attribution when we look at the columns of our own daily news-

the black art, as they called it, and I know not what; nay, to a thousand worse dealings with the devil than they were really guilty of, and this trade grew so open and so generally prac-ticed that it became common to have signs and inscriptions set up at doors, 'Here lives a fortune teller;' 'Here lives an astrologer;' 'Here you may have your nativity calculated,' and the like; and Friar Bacon's brazen-head, which was the usual sign of these p-ople's dwellings, was to be seen almost in every street, or else the sign of Mother Shipten, or of Merlin's head and the like.

and the like. "With what blind, absurd and ridi-"With what blind, absurd and ridi-culous stuff these oracles of the devil pleased and satisfied the people, I really know not, but certain it is that in-numerable attendants crowded about their doors every day; and if but a grave fellow in a velvet jacket, a band and a black cloak, which was the habit these quark consummers generally went those quack conjurors generally went in, was but seen in the streets, the people would follow them in crowds and ask them questions as they went along.'

It was not merely the common people

It was not merely the common people who were slaves to superstition, as we find from the following passage: "The very court, which was then gay and luxurious, put on a face of just concern for the public danger. All the plays and interludes, which, after the manner of the French court, had here the the superscript of the superscript been set up and began to increase among us, were forbid to act; the and music houses, which multiplied and began to debauch the manners of and began to debauch the manners of the people, were shut up and sup-pressed; and the jack-puddings, merry-andrews, puppet-shows, rope dancers aud such like doings, which had be-witched the common people, shut their shops, finding indeed no trade, for the minds of the people were agitated with other things, and a kind of sadness and horror at these things sat upon the of the drivers, "Bring out your dead !" are blood-curdling beyond all other records. Then was the time when superstition ran riot indeed, and de-mented people in their agony of fear had resort to every form of invocation of invisible powers in the hope of warding off an intangible and stealthy foe. It must be remembered that when

were plastered over with doctors' bills

pestilential pills. Incomparable drink against the plague, never found out before. An universal remedy for the plague. The only true plague water. The royal antidote against all kinds of infection; and such a number more that I cannot reckon up, and if I could would fill a book of themselves to set them down. \* \* \* But there was still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves any of these, for these petty thieves only deluded them to pick their pockets and get their money; in which their

Personal to Subscribers! GAINED TEN POUNDS IN WEIGHT. Suffered for Five Years from General Debisity; Two Years from Indi-

gestion and Salt Rheum. CLINTON ONT. I wish to tell what Vire Ore has done for me, in the hope that I may help others to be curred as I have been. I had been suffering for five years with General Debility and Neuralgia in my head as I two y-are ago I began to be transid with Indigestion and Sait Rheum, the latter typesaing on my hands, a d could bardly sat or sl-ep. Al-though I dectored with some good doctors I received no benefit until I ommenced using Vi w Ore and b fore i used all of two Duck-sges I had g-ined ten pounds. Three packages of Vi w O.e have m de me a new woman. Mass Mary Knoor. gestion and Salt Rheum.

IN PAIN NIGHT AND DAY. Cured like Magic with one Package

Cured like Magic with one Package. LANCASTER ONT For two years past I was in pain night and day through an attack of Rheumatism that seemed to be chronic, and could hardly move my arms or put on my coat without help I am very glad to say that I am now entirely cured and have had no pain whatsoever for the last two months, which cure was brought about entirely by the Vize Ore treatment I used only one package of Vize-Ore. but if worked like magic in my case I thank God for what it has done for me, a thing which I bell-ve it will accomplish for any one suffer-ing with this trouble. W. H. WEBBER

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you are entitled to this liberal offer. This offer will challenge the attention and consideration, and afterward the grati-tude of every living person who desir a better health or who suiters prime. Ills and diseases which have defied the m dical world and grown worse with age. We care not for your the picteism, but ask only your investigation, and at our expense, regard-less of what ills you have, by sending to us for a package.

on a superficial appreciation of the

on a superficial appreciation of the situation. Kolde says: "Few people, and only those who study modern facts in the light of Church history, have any appreciation of the phenomenal advance made by the Catholic Church during the last de-code capecially as a power in the code capecially as a power in the cades, especially as a power in the political world and in the conquests of political world and in the conducts of new spheres of thought and lite. It is by no means a pleasant thing for Pro-testants to contemplate; but it is an unden able fact that not since the days of innocent III. has the Papal system unfolded such splendor and power as in the present time. Not the Catholic princes, but rather the Protestant where we the ones who are trying to princes, but rather the Protestant rulers are the ones who are trying to surpass each other in honoring the shrewd sage now occupying the throne in the Vatican, although it is this same sage who has repeatedly called the Re-formation a pest. "In other respects the Church has

were plastered over with doctors' bills and papers of ignorant fellows quack-ing people to come to them for reme-dies, which was generally set off with such flourishes as these, viz.: "Infallible preventive pills against the plague. Never falling preservatives against the infection. Sovereign cor-dials against the corruption of air. Exact regulations for the conduct of the body in case of infection. Anti-pestilential pills. Incomparable drink against the plague, uever found out

states men of Europe are largely in-fluenced by the views that may prevail in the Vatican (he evidently forgets French statesmen when he says this, and he instances, as an example of this growth in influence by the Church, the assigning to the Pope of the position of judge in international difficulties.

judge in international dimentities. "This," he says, "has been first voluntarily yielded to the Vatican by the leading Protestant powers of Europe, Prussia and Germany, the former of these also having been the first to recognize the Curia as a polit-ical power on equal footing with other powers by sending an ambassader to powers, by sending an ambassador to the Vatican." cents a box by writing The Dr. Wil-iams Medicine Co., Brockville. Ont.

lock. He a non-Catholic, says: "If we would obtain a true view of the general character of Catholicism, me met back by meltings clean sweep

TRUE VIEW OF CATHOLICISM.

we must begin by making a clean sweep of all the views that as outsiders we have been taught to entertain about it. We must in the first place learn to conceive of the Church as a living spirit ceive of the Church as a living spirio nal body, as infallible now as she ever was, with her eyes undimmed and strength unabated, continuing to grow still as she has continued to grow hitherto; and the growth of the new dogmas that she from time to time enunciated we must learn to see are from her own standpoint, signs of life and not signs of corruption . . . . It is the only religion that can keep its

identity without losing its life, and keep its life without losing its identity ; that can enlarge its teachings without changing them: that can be always the same and yet be always developing."

### A MOTHER'S PRAISE.

"From the time my baby was born" says Mrs. Robt. Price, of Combermere, Ont., "he was always sickly and costive

Ont., "he was always sickly and costive until I began giving him Baby's Own Tablets. He is now, well, strong and and growing nicely, and I can hardly say how thankful I am for my baby's cure." In every home where there are young children this medicine should always be kept on hand. The troubles of little ones come when least expected, and a does of the Tablets promutly

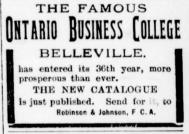
and a dose of the Tablets promptly given may save a precious little life. Baby's Own Tablets cure all the minor ills of the ones, and an occasional dose will prevent sickness. They are guaranteed to contain no opiate or harmful drug. The Tablets are sold by all medi-cine dealers or sent post paid at 25

proved to have been held or to have exsted before the sixth century. Life is isted before the sixth century. Life is short, and I, for one, can not spend the waning years in tedious and tiresome endeavors to find out what was prac-tised or not practised so many hundred years ago. Before one did find out, it might be time to send for the nearest priort and ask for the administration might be time to send for the nearest priest and ask for the administration of the last sacraments, the Viaticum, and the anointing with the sacramental "oil of joy and gladness." The Church of the present is good enough for me; and when the things of earth and sacraments and time are maxim for me; and when the things of earth and sense and time are passing away forever, it would be a waste of energy and but poor preparation for the life of the world to come, to vex one's self with what Christians did or did not do in the sixth cortury on any other do in the sixth century or any other century. A story used to be told of Plus IX A story used to be told of Phas IX just before the Vatican council. Some one had respectfully suggested that something was not in accordance with Catholic tradition. "Catholic tradi-tion!" said Pio Nono. "I—I—am Catholic tradition." Exactly. I pre-fer the Living Voice of the Living Church to the uncertain testimony of wave on covariant and explorations



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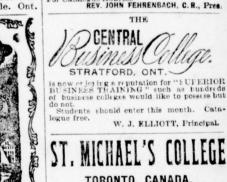


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the columns of our own daily news-papers. Superstition is far more rife in the United States than in any part of Europe. The vast majority of the people here are outside the Catholic fold, and have been brought up in that great antidote to superstition, the public school; yet the trade of the astrologer, the fortune teller, the dream-interpreter, the faith curist, the divine healer and all the rest of the divine healer and all the rest of the tribe of base imposture is flourishing. This means that superstition is ram-pant. The advertisements of these daring humbugs in the daily papers are

daring humbugs in the daily papers are astounding memorials to the credulity of an age which is nover weary of pro-claiming itself to be the crown and fruition of modern enlightenment.

fruition of modern enlightenment. But if we want proof of the really superstitious character of non Catholic populations, we have it to hand in the works of a famous English writer, a Protestant: we mean Daniel Defoe, author of the world-renowned "Robin-son Crusce." Defoe wrote another book, much more valuable, but not so pleasant to read by any means. It eyes. I would have taken his word without witness or hostage, but I held to the terms. I wrote out the agreement, which he and the old man signed. Then wrote his leave of absence for two lays. He received the latter with a pleasant to read, by any means. It was called "The Plague in London." days. He received the later hand in quick hand that was shaking, and in quick succession he grasped my hand and It is a great work, and an invaluable one to the historian, since what other writers gave upon that gruesome sub-ject conveyed no idea of the actual condition of the people under the awul visitation, only the merest statisthat of the old man. "Day after to morrow, at 12 o'clock, I will be here," he said, looking an unutterable something into the eye of his

friend. "I ain't a-doubting that, son," was the hearty response. "Then we all stood bareheaded near the shaft and watched the old gray-haired hero go down to his noble task, his permit in hand. I dream about that sight to this very day. Nathan and his sister went home on the trais, and he had enough money to buy his return ticket. His pictures of the terrors of the un-stricken people and their endeavors to avoid contact with the stricken are inavoid contact with the stricken are in-tensely interesting; but his tales of the charnel house and the death ditch, with the rumble of the dead-carts during the awful nights and the cries of the drivers, "Bring out your dead!" buy his return ticket. A little after the train time the next

A little alter the train time the next day, but one, my purty and I stood near the shaft of the mine, and close by were gathered a crowd of men, women, boys, girls and babies never before so far from their cradles. Every-one watched the road that led from the railway station, and few were the words spoken by anyone. By and by, I kept my watch open, and it seemed that the minute hand was caught so that it could not move. Then suddenly a top the rise of ground in front of us, the form of a young man appeared, It must be remembered that when the plague broke out in London Catho-licism had been swept, root and branch, a top the rise of ground in front of us, the form of a young man appeared, walking briskly. It was Nathan Peel. The rough coated crowd looking on sent up a yell, and women joined in it, the young man coming steadily on. Then the air was split with three cheers for him, closely followed with three so to speak, out of England ; only a few families remained loyal; in the obscure

tamilies remained loyal; in the obscure streets some fugitive members of the Church led a darkling life, hiding from the world and afraid to let their identity be known. Puritanism had had its full swing, and though it had given place to the easier code of the given place to the easier code of the Established Charch, the atmosphere of for him, closely followed with three for the old man down in the mine and the whole country was distinctly anti-Catholic. Defoe tells how their super-Catholic. Detoe tens now their super-stitions were evoked and played upon by a horde of quacks. Two comets were seen—one before the plague broke out, another before the fire. He says:

"I saw both these stars, and I must confess, I had had so much of the common notion of such things in my head, that I was apt to look upon them as the forerunners and warnings of God's judgments, and especially when the plague had followed the first, I yet saw another

three for the governor. They screamed themselves hoarse, and so did my party and so did I. Some say I lost my head and cheered the governor as lustily as I cheered the others. We had a good time, anyway. I ordered the old man up, and he and Nathan gripped hands and looked deep "How is your ma?" he asked. "A great deal better—left her sitting at the window," the your of the

answered. "And the sister—how is she?" "Just as brave as ever, and well." "That's good, that's very good," the old man said thrusting his hands in his pockets. "It's pretty tough work way have to do down workdown were to be able to be a strangent in the people were likewise strangent in the people were

Between Him and the Lord.

 "That's good, that's very good.
"That's good, that's very good.
"In apprehensions of the people with good and the with a state of the decemposition of the times, in which, I think, the people, from what principle lear, in this, part I am going to mention, in this part I am going to mention, and the good mention of the times, part I am going to mention the deceiver is marked to achiever with mention the people who got money by it, that is to appresent them tervity; such as Lify's Almanack, Galbury's Astropont and the fust time, it or Ming I predictions and the metion and the fust time, it or more specific protections against the follows against the oblig is protein good and all. Jacob Conner and the fust I and the life is all or most part of which, fore thins s hould are di than's shoulder and his voice was the heartiest I ever heard. Afterward I had a talk with the old man, and we separated very gcod friends. In less than five weeks he had the "innercent" business sifted to the last handful of dust. With his vigorous help Justice put her fair hands on the real wrong-daer, and Jacob Conner went back to streets with their oral predictions, pre-tending they were sent to preach to the city; and one in particular, who like Jonah to Ninevah, cried in the streets, 'Yet forty days and London shall be destroyed.' I will not be daer, and Jacob Conner went back to the mines with Nathan Peel's release shall be destroyed. I will not be positive whether he said yet forty days, or yet a few days. Another ran about naked, except a pair of drawers about his waist, crying day and night, like aman that Josephus mentions, who in his keeping. I would have paid a good price to have seen Nathan and the old man meet each other, but I could not leave home at that time. I have never seen The a man that Josephils includes, includes the cried, 'Wee to Jerusaliem !' a little before the destruction of that city : so this poor naked creature cried, 'O ! the great and the dreadful God!' and said no more, but repeated those words both of them since, however, and I believe the whole family would attempt to go to the crater of an active volcano in order to serve Jacob Conner.-Concordia.

PERIENCE CONVICT. iting in the and I heard

e gave me took a little e a special was near nade known them. Of wn of even my friend's

1904.

along the as I drove my friend's stay I went asant party at to enter ouch on my irl about 15

say you are untly. bed his brow, then he graspwork, merely

which he said er's tragically her said you ne home." I that a cruel their hearts, a party to the something to what could I

light of day light of day on the block of e same group ely away from ly-haired man onfronted me. eves, and was beking man. orking man. I, "we have ang gal, and, e papers, I'll e and do his to see the st be Nathan ck, an' ef he e Nathan Peel ked out." ed closer, and

Peel? Is he asked the old breaking to

of faces, white,

my life," he f his case till

sorry for him ve in 'em.'' or them, and so

continually, with a voice and counten-ance full of horror, a swift pace, and nobody could ever find him to stop, or rest, or take any sustenance, at least that ever I could hear of."

You've read about Dr. Briggs. He's Defoe goes on to relate how the reported to have said that he regarded his ordination as an Episcopalian min-ister in the light of a humiliation for he people began to tell each people began to tell each others dref ms, and the various direful inter-pretations placed by old women on them. He also relates how the min-isters, instead of cheering the people ister in the light of a humiliation for he had previously been a Presbyterian clergyman, besides being a professor in Union Theological Seminary. Apropos of this assertion the theologues are telling a story about a young convert in the Salvation Army, who, carnest and zealous, was imbued with the idea that he must speak to every one on the subject of religion. Tomehing a somewhat austere individby their pulpit utterances, endeavored to terrify them into a state of repent-ance, but usually produced only a feel-ing of helpless horror at what they now looked upon as a visitation of Divine

wrath for national crime—and, con-sidering the course of the Cromwellians in Ireland, it is by no means clear that Touching a somewhat austere individual on the shoulder, he put the usual question: "My brother, are you a Christian?" "Sir," was the reply —

and with some show of impatience — "I'm a professor in a theological sem-inary." But this only seemed to call for renewed effort, and the young man was equal to it. "My dear brother," he continued, "as you value your soul, don't let a thing like that stand be-tween you and the Lord."—Catholic Transcript.

such; all, or most part of which, fore-told directly or covertly, the ruin of the city; nay, some were so enthusi-astically bold as to run about the streets with their oral predictions, pre-tending they were sent to preach to prepare to prepare to the city; and one in particular, who afterwards carried away in the dead carts, and thrown into the common graves of every parish with these hellsh charms and trumpery hanging about their necks, remains to be spoken of as

we go along." Here is abundant evidence to sustain Here is abundant evidence to sustain the contention that the most supersti-tions people in the world then and now are those who had been so loud in hoasting that they had shaken off a system of superstition, and whose suc-cessors to this day never fail to hurl the epithet of people of the Catholic faith.—Philadelphia Catholic Standard -Philadelphia Catholic Standard

THE CHURCH IN EUROPE.

The question whether the Catholic Church has entered upon the twentieth Church has entered upon the twentieth century with increased internal strength had better prospects of ex-tension, has become in Europe, said the Literary Digest, recently, practically a problem of interdenominationa discussion in which both Roman Catho lic and Protestant scholars are partici

According to our esteemed contemporary, Protestant European scholars are by no means a unit in their esti-mate of the strength of modern Catholthe belief was erroncous or strained. mate of the strength of modern Cathol-What they did in their extremity is worth hearing from Defoe. He goes teur, H. S. Chamberlain, predicts that,

Church to the uncertain testmony of wearisome excavations and explorations among the departed, who surely may rest in peace. Catholicism is not an antiquarian stagnation, but a living, breathing, energizing visible, tangible society; ever old—dating from Pente-cost—but ever new; bring out of her treasures, like the householder in the General titblege now and old i' adapt treasures, like the householder in the Gospel, "things new and old;" adapt ing herself in a thousand ways to the ds and necessities of her children in their pilgrimage from earth to heaven, through this vale of tears."-Father

Night is only a tunnel to him who 1.1.1.5



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strength. BCOTT & BOWNE, Chemiste, Teronto, Ontaries SDo. and \$1.001 all drugstates

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