DECEMBER 14 1912

THE LAST LETTER

"It's a shame for you to go out such a day as this! Why, it's away below zero, pa!" grumbled Mrs. Bascom, shaking her head so vigorously that every stilly starched ruffle on her gingham sunbon-net, which she wore summers to keep off the heat and winters to keep off the cold, fluttered gally. "There won't be a half dozen letters ; just a lot of silly post cards and notes to gratify the van-ity of some giggling girls. I'd stay right at home, Jeremiah!" The old man who was reluctantly pull-ing on his heavy felts which had been warming by the fire, stamped one foot vigorously and with a jerk brought the refractory boot to place. "I wonder how many times it is neces-sary to explain to a woman that businees

sary to explain to a woman that bus s," he queried with mock severis business," he queried with mock sever-ity, as the same time giving his old wife a fond glance which set every nerve to tingling. "Tain't a question of what we want to do or think. The United States mail has got to go; rain or shine, if there ain't but one measly circular in the whole pile. Even passengers and special trains must make way for it."

special trains must make way for it." " If you were a regular man or was getting big pay it wouldn't be so bad !" interrupted the wife emphatically; "but this business of you going out in the cold to take another man's place when you only get a few cents' pay — mebbe he'll never give you the money — is too much. You'll traipse all over the country road and get the rheumatism. Then who'll take care of you, and who'll pay

the doctor's bill?" Jeremish Bascom, who had buttoned the shabby old coat about his throat, took the little woman to his heart. "There, there, mother, you don't un-derstand," he soothed, patting her shoulder awkwardly. "If I didn't get a cent of pay I'd go just the same. I promised Jim Harris's wife that I'd take Jim's place, I gave my word, and I'll stick to it. When I qualified for a sub-stitute I promised to attend to my duty. stitute I promised to attend to my duty. So there's another reason. But the principal one is this ; Jed's been raving delirium for several days and all the in defirium for several days and all the time he's been talking about the mail route and the letters. He was so afraid he would lose his job, for you know this rural délivery is all that stands between the time and his family. It all't no starvation and his family. It ain't n small thing to lose your job in the winter time. His wife said he was crazy as a hare when he told him I would take his place, but he quieted right down and has been getting better ever since the worry was off his hand. You see he believes in me. Mother, do you want me

to shirk my duty now ?" The little old man's head towered proudly above the shining one of his roly-poly wife. His whole shabby figure seemed to irradiate good cheer. The light within, the call of duty, had made Jeremiah Bascom forget that he and rhne and rhuematic and poor. In the light of sacrifice this commonplace service had

"The money'll come in hardy, too, "The money'll come in hardy, too, mother," he added hesitatingly. "At my age I don't get many chances to make \$2 a day. Why, that'll buy our mother." make \$2 a day. Why, that'll buy our groceries for slmost two weeks. Be a good girl, now, and let me go !"

The old lady dashed her tears away to return his kiss, and in another moment he was gone. Through a mist of tears she watched bim trudge across the barnyard and climb into the mail which was waiting, and drive hurriedly away. Once out of his wife's sight, Jeremiah

Bascom lost the cheery smile and the song. Other troubles than the cold made his heart ache this winter morning. And as the wind whistled and he dree the lighted lautern closer to his cold feet, it seemed to the old man that his very life blood was turning to rivers of

Mary did not know, and he had no the courage to tell her yet. He had been discharged the week before from the little hardware store, where he had worked ever since the bank failed taking all their savings with it. Last week had celebrated his sixty-eighth birthday with only a few dollars to keep them from starvation, with a debt hanging over their little home and with no work

When noon came and he should have been through, they drove into Jim Han-nigan's barnyard. It was the last stop

The Hannigan boys saw the cld man The Hannigan boys saw the cla man and his horse coming and ran to meet them. They hurried the horse into the stable, where she was rubbed down and fed with hot bran. Her master was warmed and fed in the comfortable din-ing room. With cheerful company, in the fire's cheerful glow, the old man for-got his worries. It was 1 o'clock when he rose to go.

got his worries. It was 1 o clock when he rose to go. "I've only one more stop to make, and I'm not sorry I' he isughed as he pulled on his gloves. "I'm ever so much ob-liged to you folks for bolstering me up a bit. I don't see how me or Bess could have gone an inch further. I've a letter for Miss Hornblow. I reckon she's ex-pecting it. The postmark's from away off somewhere in Califory." the Home Office, any old Board of Guardians, the County Councils, and

Guardians, the County Councils, and what not else besides, claim unlimited right of search. Thus there are sev-eral Catholic schools in London where as many as twenty or more "Boards" make "surprise visits" at least twice a year. Hence the British people can be quite sure that these desperate and dangerous nuns are carefully watched, and the lady doctor can be advised that she is needlessly slarmed. But what chiefly distresses the soul of this sentimental physician is that in those conventual dungeons there are multitudes of charming creatures who, in the exuberance of youthful emotion, pecting it. The postmark's from away off somewhere in Califory." "Them Hornblows are queer people," volunteered Jim Hannigan ; "they're poor as poverty, everybody says, though they made such a splurge when they first come into the neighborhood, buy-ing that fine farm and vanloads of el-gant furniture. Blackburn was telling me yesteday that they hadn't paid a cent since that first payment. The roads are turrible down that way. You'd better since that first payment. The roads are turrible down that way. You'd better turrible down that way. You'd better leave the letter until to-morrow. By that time mabbe they'll clear a little. It's probably nothing but a circular." Bascom shook his head and langhed mirthlessly. "You're as bad as Mary Jane," he said. "Don't you know the United States mail has got to go? I'd better be trottin' along, I guess. It'll be night now before I get home." It was a mile and a half from Hanni-gan's to the Hornblow farm, and over the worst mud roads. The snow was still falling and was drifted high in the fence corners when Bess reached the cross roads. It was with great difficulty that she reached the school house, and in the exuberance of youthful emotion, had perhaps, years ago, bound themselves by irrevocable vows, and are now pining away in sorrow and sadness, wearily looking through the bars for

the moment when some benevolent Protestant inspector will come to let them out. The nuns would be very much amused at such a diagnosis of the con-

dition of their hearts, and might sug-gest to this feminine St. George who is anxious to save the maiden from the dragon to exert her powers in favour of the matrons of England. She would find in a tenth of a mile of London more that she reached the school house, and the little bridge just on the other side. victims of the exuberance of youthful emotions desirous of being freed from At the edge of the bridge Bess stopped, and no amount of urging would drive her on. When her master investigated their yows than in all the convents o Christendom. However, one need not take this anxious lady too seriously, her on. When her mere in the year her found that they were on the very brink of the precipice. The bridge had gone. The beautiful home of the Horn-blows was still a mile away. From the elevation at the top of the hill Bascom but on the other hand, no decent per-son can fail to be horribly shocked to and that a review so pretentious as the Nineteenth century should admit to its pages a sentence like the following: looked longingly at the column of smoke How could be reach it? He could not cross the river with the horse and There can be no doubt that the exist ence of private burial grounds belong ing to such institutions presents facil wagon. There was only one thing to do —hitch Bess and leave her here while he went on foot with the bit of paper. ties for the concealment of crime which should not be allowed by the State. The Nineteenth Century owes an Drifts were almost waist deep, but he pology to the public .- America.

ower or beauty of the church, from the

' could be cited almost entire

EARLY PREJUDICES

a book

must brave them. must brave them. Tying Bess securely to an oak, with mail and lantern the old man started. His fingers became numb with the cold, he stumbled and fell, getting eyes and ears full of snow. Undaunted, he went-on until he ascended the tail steps at the bird horee ond heard the clock RUSKIN AND THE CHURCH GREAT WRITER ON ART LED MANY TO THE GATE OF the big house and heard the clock striking two. Almost frozen, he fell PEACE

upon the threshold. Hatty Hornblow heard the noise and ran to the door. She picked up the old man and hurried him into the kitchen, from Ruskin's works all the passages in which that gifted critic pays reluctant or enthusiastic homsge to the wisdom, where they plunged his feet into water and poured hot drinks down his throat. results could be made a striking and attractive volume of Catholic apologies. When he produced the letter for which he had risked so much they knew who he was. Made confortable, nodding dreamily, he listened while the modding dreamily and the source of the sourc Here and there, to be sure, says America, these excerpts would have to be torn from a violently Protestant congirl read the letter to her mother and brother.

text, a circumstance, however, that would but heighten the value of the witness' testimony, while on the other hand, a book like "The Bible of "Dear Ones-I am afraid things are serious with you by this time. I back from the Klondike and in Amious dear old States once more, and have been for almost a week. I wrote sevas the tribute of Ruskin's maturer year. to the loveliness of Catholicism. It is plain, moreover, that the [writer aral letters, but as I have received no reply, concluded that you had not re-ceived them. My partner and I left Dawson City with about \$500,000 each of "St Mark's fest mas an ophilon of the Church quite different from that he expressed in "The Stones of Venice." In the latter work Ruskin's narrow Protestantism teaches him to discern, for example, in the Republic's occaarriving in San Francisco O. K., but we had scarcely found a lodging place when Ned was taken with rheumatic fever.

and was perfectly helpless. "He is an A number one good fellow sional quarrels with the Pope one of the sources of her greatness but the other book, written thirty years later, has been a friend to me, so of course I could not leave him sick and alone. He had been in the country longer than I as a sort of corrective, its author de-scribes as "a new Catholic History of Venice," in which he is "chiseling all and was able to tell me many things which contributed to my success.

Venice," in which he is "chiefing and the Protestantism off the old 'Stones' as they do here the grass off steps." Such interesting changes as these in Ruskin's mental attitude toward the which contributed to my success. "During his illness I learned several things which I did not know, although I have been with him constantly for more than a year. He left home when but a boy because of a quarrel with his father. His name is Bascom." The old map by the fire consed to nod Church are clearly indicated bo The old man by the fire ceased to nod The old man by the fire ceased to hod and sat up stiff and straight. What was this girl with the musical voice readings o calmip? Could Ned be Ed-ward, who he had always believed had slept beneath the Southern soil for boy had committed to memory late the tire 118th Paala. From Genesis to Revelation, without omitting a single word, Ruskin read so often the fine English of the King James version that like Newman, he had the Scriptures alyears ? "Strange to say," the girl continued reading, "he was raised only a few miles from our new home. If you see his father tell him that we shall be in Midway in two or three days. With us we shall bring enough to quiet forever your financial worries. By by until we nost by heart.

THE CATHOLIC RECORD

made them distinctively Catholic in

CHANGE OF VIEW CHANGE OF VIEW This change in Ruskin's habit of mind showed itself in many ways. Re-vised editions of his earlier works appeared with many of their ultra-Protestant passages revised or modified: books like "St. Mark's Rest" and "Morn-ings in Florence" came from his pen, and a series of volumes was planned which were to treat in a Sympathetic spirit of the great churches and monas-teries of Europe. But unfortunately, "The Bible of Amlens" with its beauti-ful sketches of the saints of medieval France, was the only volume of the In the October issue of the Nineteentl In the October issue of the Armeteenan Century an Englishwoman who appends an M. D. to her pstroaymic is very much wrought up about the necessity of State inspection of "convents, con-vent schools, orphanages, etc." This is a very schools, orphanages, etc." quite natural; for your Anglo-Saxon has talked so much about the Spanish Inquisition for centuries that he is always constitutionally tormented by the desire to start little inquisitions of his own. As a matter of fact, "convents,

CONVENT PRISONS

convent schools, orphanages and the like" are over-inspected in England. In London, for instance, the Local Gov-ernment Board, the Board of Education, It sketches of the same of medieval France, was the only volume of the projected work that was ever published, advancing years and failing health pre-venting the author from finishing the Meanwhile Mr. Ruskin's Catholic

friends naturally watched with keen and prayerful interest his growing regard

prayerful interest his growing regard and reverence for the "ancient mother." Aubrey de Vere begged Coventry Pat-imore, who was connected with Ruskin by marriage, to write seriously to their common friend "respecting the claims of the Church on men who see as much as he does, when not in perverse moods, of its character and its work," while Car-dinal Manning took care to send Ruskin Catholic books praised his essays and often entertained him at Archbishop's House. A lecture, moreover, on "Pro-testantism," that filled with glee the Catholic students of Oxford who heard Ruskin deliver it, his gift of a fine window to a Catholic chapel, and his window to a Catholic chapel, and his remarking once to Cardinal Manning that "No educated man could be a Christian without being a Catholic,' caused the great critic's Anglican friends considerable anxiety, conversions were so frequent just then, and provoked many letters of inquiry. But a real Catholic Ruskin never be But a real Catholic Russin hever be-came. "I was, am, and can be only a Christian Catholic in the wide and eternal sense," he said, in a letter to the Cardinal, "I fear," he wrote, "you the Cardinal, "I fear," he wrote, "you are a long way yet from being able to rejoice over your 'piece which was lost." It would seem that Catholicism, notwithstanding its appeal to Ruskin's love of the beautiful, was found to be too dogmatic a religion for one so fond of dogmatizing on every conceivable subject, as was the author of "Fors

Clavigera. Though Ruskin himself did not find the gate of peace, he doubtless helped to guide thither many another wanderer by describing and interpreting in match-less prose some of the Church's noblest shrines and temples and by never ceasing to protest with passionate elo-quence against the age's worship of wealth and materialism.

> A MARRIED PERSON'S PROBLEM

If a judicious compiler were to select When the Sadducees of old tried to ouzzle and entrap our Lord by prounding to Him the case of the woman pounding to Him the case of the sub-who had seven husbands, they sub-mitted a purely fancy and imaginary in-instance, no doubt, but one which-in spite of its extravagance-had under-lying it, at least for the natural man Typing it, at least for the internation in or woman, something of a real problem and difficulty. "There were with us seven brethren," said these subtle dis-putants, "and the first having married a wife, died; and not having issue, left his wife to his brother. In like manner the second, and the third, and so on to the seventh. And last of all the woman died also. At the resurrection, therefore, whose wife of the seven shall she be?" Seven husbands for one "St Mark's rest" has an opinion of wife is not a common allowance, even in these progressive days; but second and third marriages are a frequent occur rence, and are celebrated, of course, without the faintest stigma being cast upon them. The problem which occurs to the modern mind in such cases takes a somewhat different form from that suggested by the question of the Sadducees, and may be thus set forth: A couple marry, and live very happily for

love of a first wife and of a second wife will not spoil each other." That is clear and conclusive and is comforting to all parties.—New Zealand Tablet.

CATHOLIC CHURCH AND SCIENCE

To scientists who do not accept Revel-ation the Universe is a riddle. This they acknowledge. They do not know what to make of it and most of them what to make of it and most of them frankly call themselves agnostics—folk who are in a state of ignorance. Bear-ing this confession of theirs in mind, Catholics cannot but wonder why they are so eager to drag Christians from light into darkness. The humb-lest Christian has a key to what they consider a riddle, and they are con-tantly making efforts—sometimes stantly making efforts-sometimes almost frantic efforts-to deprive him of it and to involve him in the gloom in which they themselves group. Strange. But stranger still is it that while they avow that they are in this state of obscurity, they accuse him of obscurantism. It is as if the moon were to accuse the sun of a want of brilli

ancy. The Catholic has Divine/Revelation for his guide. He follows it under the unerring lead of the Catholic Church, and that Church, so far from discourag-ing him in endeavoring to promote minimite programs comprised by the scientific progress, countenances every step the object of which is to ensure further illumination for the human race and to justify the ways of God to man. Cardinal Baronious has remarked that "The intention of Holy Scripture is to "The intention of Holy Scripture is to teach us how one goes to heaven and not how heaven goes." A most import-ant truth, but in the conscious-ness of its importance, we Catholics should not forget what science owes to the Catholic Church. It has long seemed to me that we do not sufficiently supercluster the work done by our sysseemed to me that we do not sufficiently appreciate the work done by our sa-vants, and that we need a book such as Chateaubriand's "Genius of Christian-ity" recast and brought up to date. There is generally such a lack of ac-quaintance with what the learned world the Gathelia Charges and the

wes to the Catholic Church, and the views of people who profess to be highly educated are so partial and so super ficial when they consider her claims They have not studied early literatur

They have not studied early interactive deeply enough to recognize that it was she who saved learning, and as Hallam says, made bridge uniting the two periods of ancient and modern civiliza-tion. How many attempt to realize the terrible difficulty with which she had to contend in doing this 2 few indeed. contend in doing this? Few indeed. "The details of the changes which the German peasant underwent from 1250 to 1500," says Gustay Freytag in his "Pictures of German Life," "can no longer be accurately discerned by us. The wild deeds of violence and oppres-sion of the robher-nobles drove the helpless into the cities and the enterprising into foreign countries." What a mighty task it was for the Church to Whata

subdue this spirit of savage lawlessness, and yet while accomplishing it she was all the time diffusing knowledge. To the greater number of the monasteries were attached schools for the training of youth and libraries in which preciou tressures in the shape of books and manuscripts were preserved. At St. Gall, Fulda, Reichenau, Tours, Rheims, luny and other places in Germany and France culture was thus spread.

Nothing was more pleasing to the Roman Pontiffs then to favor men who make their mark by intellectual ability and to found universities. You find the name of a Pope, or a Bishop or some other ecclesiastical dignitary associated with the establishment and early development of so many of these institutions of higher learning-Paris, Montpellier, Toulouse, Lyons, Avignono, Bordeaux, Nates, Bourges, Bologna, Rome, Padua, Naples, Placenza, Ferrara, Pisa, Palermo, Tarin, Cologne, Erfurt, Salamanca, Valladolid, Valencia, Saragossa, Avila, and so on. Not only can the same tale be told of England and Scotland, but even the founding of the University of Dublin was undertaken in virtue Brief from a Pope-Clement V. Such has been the attitude of the Catholic a number of years, both frequently de-claring that they could not by any pos-sibility have loved anybody else but their present partner. After a time one of them dies-let us say, for illustration's sake, the husband, though

ized for quite a different purpose, the G. O. L.'s might well he styled the ad-vance guard of Catholic missionary effort in many communities. — True persons when they referred to its relations with science and affect to look down on the scientist who is a Chris-tian. Let the Catholic make himself tian. Let the Catholic make himself soundly acquainted with the details set forth in this book and he can easily con-vince them that they are gravely in error when they think he ought to speak in their presence with bated breath and whispering humbleness.--Catholic Times. Voice.

Catholic Times.

EMPTY CRADLES AND EMPTY CHURCHES

England's most famous Catholic preacher, Father Bernard Vaughan, speaking before a great audience at the Eucharistic Congress in Montreal, termed the empty cradle and the empty church the great problems of modern life.

Religious suicide and race suicide go together. Wherever the church loses its hold upon the people, childless homes multiply; and the childless home

nomes multiply; and the children homes in the is seldom happy. Statesmen realize the vital influence upon the nation of the home without children. But seldom do they connect childrens with religion. Father Vaughan correctly estimates the childless home as the natural consequence of the empty church, and in the connected evils finds the most serious problem of

evils ands the most serious problem of present-day society. The typically American craze for "a good time" destroys many a home. Normal amusements are neglected. Women are not content with comfort.

They are not satisfied to live a home life, with normal variations by way of outside amusements. They crave the hightly efter-theatre supper, the glare of the lights, the music, the excitement of the crowd.

Men likewise fall victims to the perverted idea of "a good time." Faith-ful wives mope at home, while gay husband's flutter in the midnight glare.

The era of extravagance, with its false conception of "a good time," is the progenitor of the empty church, empty cradle and the home in which love is a mockery. The greatest service the clergy of America can perform for the nation is to unite for the restoration of normal ideals, and the normal life which means national strength and the absence of which means national decay.-Chicago Journal.

" DRIVING THEM IN "

Notwithstanding the bitterness evidenced by the anti-Catholic publications which have sprung up recently and by the activities of Tom Watson and the the activities of so-called " Gaardians of Liberty," we do not anticipate that the Catholic Church will suffer from the attempt to arouse hatred against her. Not one of those movements of bigotry but has led sincere and honest inquirers into the Catholic Church. Not one of them but has served to show the Church in her true light to many who never thought before to inquire into her claims.

A case in point is that of the late Judge Henry Clay Dillon of California, who became a Catholic during the height of the A. P. A. sgitation. He was fond of describing how he was "forced into the Church by friends and foes." "Long

before I had thought of becoming a Catholic," he wrote, "the A. P. A.'s declared I was one, and had been seen communing at the altar rail. The more At length it occurred to me that a Church which excited the hostility of Church which excited the hosting of such men must be a very good Church, and that her doctrine must be true if no weapons better than forgery and per-jury could be brought against them. I am indebted to both my friends and my enemies. Both have helped to bring me into the Church. The friends led, the enemies drove, and so I got in sooner than I otherwise would." Judge Dillon's " Road to Rome " was

that of more than one convert whom we know. Although they have been organ-



Our deeds may be im ortal though ur names may perish.

Belleville Business College Belleville, Ont. Limited F. E. O'FLYNN, BA., T. W. WAUCHOPE

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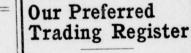
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3

in sight by which he could earn a livelihood. Yesterday he had received a notice that the money must be paid or the property surrendered. Only to day did he realize the horror

of being old and poor and childless. The chance to act as substitute on the The chance to act as substitute on the rural route had come almost providenti-ally, it seemed to him. But Mary did not know. Wey worry her until it was necessary. She had believed that he stayed at home because he was not feel-ing well. Only today, as he drove through the desolate, snow - covered country, did the awfulness of old age with country, did the awfalness of old age with-out a support dawn upon him. He did not feel old. His eyes were bright, body strong. He was as anxious and as able to work as ever, but he was to be laid upon the shelf because he was old in years. If he could only prove his worth in some

way ! He stopped now and then at the comfortable farm houses to leave the mes-sages from the outside world. His heart writhed and burned with the injustice writhed and burned with the injustice of it all as he saw their prosperous, happy lives and compared them with his own need. For he and Mary were on the outskirts of the City of Starvation. When the bank failed, taking their money with it, he had cheerfully set to work and grumbled little. Then he could work and save for the future. The blow had fallen without a moment's notice, and found them unprepared. A tear trickled over the old man's cheek. and He wiped it hurriedly away as if he were ashamed. He had not shed a tear since Edward, their only son, had gone away. At the same moment a snowlake fluttered down and lay melting on the cheek beside the tear as if to show him that all the forces of nature knew and

sympathized. For the first time, the old man, looking up, saw that the sky was darkened heavy clouds. An ominous roar a howl the snow and storm were upon them. The light wagon was almost swept off the road. Jeremish Bascom obliged to use the whip on his fat horse when the wind had quieted enabling him to go on. The snowflakes were falling so fast that he could not see

After the manner of all British trav eet again." After the manner of all british tray-elers in these days, Ruskin's parents, during their occasional journeys on the continent, were fond of descanting on the un English character "Romanism" The joyous wife and the children were silenced by the sudden activity of their visitor.

"Will you read that again, Miss ?" gives its adherents, and took pains, for instance, to call their son's attention to he cried, rushing over to the chair where the girl was sitting, "that about instance, to call their son's attention to a fancied superiority of the Protestant cantons of Switzerland over those in-habited by Catholics. Many years had to pass before the effects of these early prejudices disappeared from Ruskin's writings. Little that was Catholic influenced favourably the youth of the future en-thusiast for Catholic art. The year 1858 marked Ruskin's aban-Ned Bascom. Can it be my boy who I thought was, dead, coming back to his father? Read it, Miss !"

Slowly and carefully the girl read once more the news which meant so much to Jeremiah Bascom.

The stars were shining in a clear sky when the old man drove into the lot at when the old man drove into the lot at home. In a maze of joy, all the long way he had been singing and turning this question over in his mind: What if he had not done his duty ?

The old wife who had been frightened because of his long absence, met him at the door, tears raining over her cheeks, but the complaining words were never spoken. Silenced by the joy written on her husband's face, Mary Bascom listened for the words: "Glory to God, Mary! Our son who was lost is found 1"

A few days later a bearded man, who y clouds. An ominous roar had gone away a dimpled boy, arrived in Midway with money enough to keep his parents in comfort until the end of the light waron was almost their days. The tangled business affairs were made straight. Jim, the analrs were made straight. The mail carrier, was cheered by a substan-tial present which made him forget the worries of convalescence, but only Jeremiah knew of the sudden transition ten feet in front. But Bess knew the road. Continued urging was necessary at every drift.

own volumnous writings and in Mr. E. T. Cook's recent biography of the author of "Modern Painters." all remarks we may make apply ϵ qually to both parties. For a while the widow The only child of strict evangelical is inconsolable; but time is a great The only child of strict evangencan parents, who hoped he would be a Bishop, John was brought up on the Bible. When only three years old the boy had committed to memory the enhealer, and she is very lonely, and the children would be the better of some

one to control them, and so, for one reason or another, she takes a second husband, and if he should die, perhaps also a third. If all four parties should have the happiness to get to Heaven, will the wife's affection for her last husband subtract from or interfere with her love for her first? Or, to express the matter in the mildest possible way, will there be any feeling of awkwardness or embarrassment between any or all of the parties? The idea is not often expressed or talked about; but some such thought must, we believe, at least occasionally have passed through the minds of people in the circumstances named. The Rev. Father Hull, S. J., of the Bombay Examiner Hull, S. J., of the Bombay Examiner, who has a genius for unravelling tangled questions of the sort, cuts the knot in the following simple and lucid fashion, in an answer given by him to a Hindu inquirer on the subject. "As regards the life after the

grave, Christ our Lord once had a case grave, Unrist our Lord once had a case proposed to Him. A man marries seven wives in succession. Which of them will count as his wile after the resurrec-

thusiast for Catholic art. The year 1858 marked Ruskin's aban-donment of Calvanistic doctrine, but unhappily, his intimacy with Froud and Carlyle then began to m ke him a latitu-dinarian in theology, and his belief in will count as his whe after the resurrec-tion? The case is a fancy one, of course, but the answer was clear. 'After the resurrection there is neither marriage nor giving in marriage, for dinarisi in cheorogy, and in Soriet in Biblical inspiration was shaken by Colenso's writings. Close study of the re-ligious painters of Italy, however, and "reverence for the Catholic art of the great ages" helped to save from shipwreck the faith of this renowned author and kept making him until his death more and more Catholic minded.

absorbing love of the solit will be the love of God the infinite good; and all creatures will be loved in Him, and only in Him, and in the same ratio in which God Himself loves each one. It Under the influence of masters like Lippi, Ciambu, Giotto, Bottoelli, and Angelico, Ruskin's skepticism quite evaporated. He discovers, too, during these years, as he himself confesses, "the fallacy that religious artists were weaker than irreligious." "Religion in Weaker than irreligious. Rengion in Giotto." Ruskin bears witness, "had solempized and developed every faculty of his heart and hand." At Assisi, in-deed, our author entered into a commun-ion of spirit with St. Francis that deeply colored his later writings and often

sir Bertram Windle, president of the University College, Cork, of which effect-ive reply to Professor Shafer your readers have a vivid recollection, opens his preface, to 'Tweive Catholic Men of Science," a volume which he has edited and which has just been published by the Catholic Truth Society, which the words: "The object of these biogra-phies is to demonstrate the fact, un-

her generous aid to generation

known apparently to many critics of the Church, that there are numerous stars of science (and many more than this series includes) who were also devout Catholics, and found no difficulty in maintaining both positions simultane-ously." I am afraid it must be ac-knowledged that even many of their ously." co-religionists are unaware that all the dozen were Catholics. There can be no excuse for them if this can be said in future, for here in a reasonable compass

and at a moderate price are faithful records, at once readable and instruction. tive, of the careers of these eminent are so simple and easy that they are recommended to any person or little child who can read English. Photo-I means that marriage is essentially a provision for the earthly life; and its bject is achieved and ceases at death. In a future life the principal and all love of God the infinite good; and all creatures will be loved in the state of the men of science, compiled by highly comgraphs and drawings make everything plain. Under the Institute's free tuition offer you will be asked to pay only a very small amount (averaging 14 cents sarv sheet music. No one should overlook this wonderful offer. Tell your friends about it-show this article to them. lingwood of University College, Dublin; Johannes Muller, by Dr. Boulenger; Sir only in Him, and in the same ratio in which God Himself loves each one. It will be a purely spiritual state without sex or passion. The love of creatures will, as far as we can imagine, lose its idiosyneracies of sentiment and emo-tion. That there will be some special relation of love between those who have been specially related in this life we can easily assume; but all such love will be freed from its exclusiveness and other earthly limitations, so that the The International Institute has solve cessfully taught others and can success-fully teach you, even if you know abso-lutely nothing whatever about music, The lessons make everything clear.

others familiar with it and with the light shed by Catholics on the paths of **Taught Free** investigators, for there are to-day a great number who, through hostility to religion, would fain rob the Church of Home Instruction the glory to which she is entitled for Special Offer to Readers of generation in the acquisition of true

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