

had noticed that among those who were to be his comrades on the field were many who appeared to draw sustenance and strength from an invisible source. Now and then he saw an exchange of confidences and a mutual exhibition of valuable possessions—not intrinsically valuable, but treasures nevertheless. The time of final departure draws near, and as he passes from his home to his regiment's quarters, his farewells all spoken, he sees to his right the portals of a quiet convent—a cross over the door. Several lads are at play on a neighboring pavement. He summons one of them, and this colloquy ensues:

"My boy, take this quarter and ask one of the ladies in the house opposite to sell you one of those little men in a metal case."

An expression of doubt appears on the lad's face, and the man hastily adds:

"Like those they give to the Catholic soldiers; they'll know."

"Oh," ejaculates the boy, "I understand," and as he mounts the convent steps the man waits on the sidewalk.

To the gentle nun who answers the summons the youthful messenger explains his mission—explains it, with a smile, in the exact words of his employer. He wishes to purchase "a little man in a metal case, just like those they give to Catholic soldiers," and besides, a number of blessed medals. These he surrenders to the man on the sidewalk.

"And Sister told me to return the money," explained the lad, handing back the quarter. Big tears appeared in the man's eyes and coursed down his bronzed cheeks. He was deeply moved.

"Do you know any of the ladies in the house?" he inquired, in tones that betrayed his emotion.

"I know one," replied the lad, mentioning the Sister superior. "Thank you very much," said the man, and he continued his journey to the armory. F.P.G.

Ruskin on the Worship of the MADONNA.

"Mariolatry," p. 69.

Ruskin, who, as far as Catholicity is concerned, has little in common with the above authors—on the contrary, like Carlyle, often displays an almost frenetic hatred of the Church,—is compelled, all the same, to confess: "I am persuaded that the worship of the Madonna has been one of the noblest and most vital graces of Catholicism, and has never been otherwise than productive of true holiness of life and purity of character. . . There has probably not been an innocent cottage house throughout the length and breadth of Europe in which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of the lives of women." And, continuing, he ascribes to this Israelite Maiden "every highest and loftiest achievement of the art of manhood." (Fors Clavigera, 41st Letter.) It not only idealized but sanctified womanhood, as the same writer elsewhere maintains: "From the moment when the spirit of Christianity had been entirely interpreted to the Western races, the sanctity of womanhood worshipped in the Madonna, and the sanctity of childhood in unity with that of Christ, be-

came the light of every honest heart and the joy of every pure and chastened soul." ("The Art of England," Lect. iv, p. 94.)

CULLED FROM THE PROVIDENCE VISITOR.

COSMOPOLITAN IRISHMEN—\$300,000, GIVEN TO ARCHBISHOP CORRIGAN TO PAY OFF HIS SEMINARY DEBT—SIR FRANCIS DRAKE.

The cosmopolitan character of the Irishman is shown by the fact that Mr. Theodore Roosevelt is a member of the American-Irish Historical Society, while Miss Lavinia Dempsey is queen of the Holland Dames. The Bishop of Murcia in Spain is named Bryan.

Twenty-one Catholics of New York contributed \$5000 apiece to the jubilee fund for clearing off the debt on St. Joseph's Seminary, Dunwoodie; one gave \$6000; four gave \$2500; two gave \$2000; and twenty-two gave \$1000. The balance of the \$300,000 debt was raised without difficulty. If figures are taken as an index, New York is surely a great archdiocese, as is "the million dollar" seminary a great institution.

Perhaps the temper of the nation at this time demands it, but certainly historic truth will not sanction the praise of such a man as Sir Francis Drake, who in principle and practice was neither more nor less than a sixteenth century Jesse James—a highwayman of the ocean, for whom murder and rape and robbery were every day and welcome occurrences. That he preyed on the Spaniards put a halo around his head in the eyes of his contemporaries, but if he got his deserts we are sure that halo is no longer his.

A PRIEST FROM AUSTRALIA.

Rev. Father James Giblin, a secular priest of the diocese of Birmingham, stopped over at Rev. Father Cherrier's last Saturday and preached an excellent sermon on Sunday at High Mass in the Church of the Immaculate Conception. He spoke of the inestimable privileges Catholics enjoy as compared with the adherents of all other religions. In the afternoon he visited the Catholic institutions of St. Boniface. On Monday he continued his eastward journey home to England. This is his third consecutive summer without any intervening season: he spent last summer in Texas, took steamer for New Zealand and Australia in time to catch the early summer of the Southern hemisphere and left Australia to steam northward before the last roses of the summer had ceased to bloom there. He came by way of the Figi Islands, Hawaii and Vancouver on the Canada-Australia line.

What We Owe to the Catholic Craft Guilds.

In the course of the learned article on "Craft Guilds in the Fifteenth Century" which he has contributed to the current issue of the "Dublin Reveiw," the Right Rev. Abbot Snow brings out a point which has perhaps been never yet sufficiently emphasised. It is this: Investigation of the influence of the craft guilds makes it tolerably certain that many of the characteristics that distinguish an Englishman, his sturdy independence, his commercial enterprise, his dogged determination, his capacity for government, his self-dependence and love of freedom took their rise in guild life in mediæval times. The guilds were not merely instruments of national progress, but were specially valuable as a means of training the workers and implanting in them habits that make for greatness.—L'POOL CATH. TIMES.

A New Boarding-House For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want. Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

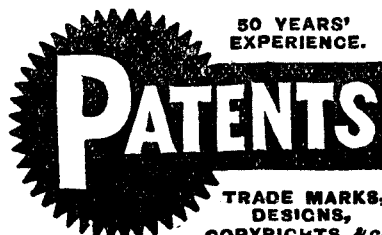
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White Plains	White Plains	White Plains	White Plains
Headingley	Headingley	Headingley	Headingley
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St. Charles	St. Charles	St. Charles	St. Charles
White Plains	White Plains	White Plains	White Plains
Headingley	Headingley	Headingley	Headingley
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White Plains	White Plains	White Plains	White Plains
Headingley	Headingley	Headingley	Headingley
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