

JUNE 12, 1920

thing pointed to a green old age. One day, however, he was imprudent, and an attack of pleurisy brought him to death's door. He rallied, but the doctor said his heart had remained weak and he suffered at times from agonizing attacks. He was obliged to give up business, which was a great grief to him—and it must be owned that his temper grew worse from day to day. His trim, erect figure was missed on the Produce Exchange, where for years he had appeared, every morning, punctual to the moment. His brother and other relatives, hearing of his illness, which they knew might terminate fatally at any moment, made efforts from time to time to see him and speak seriously of those eternal truths which once had regulated his whole conduct. But without the slightest result.

Once, hearing that John had had a particularly bad attack, they sent a priest to see him. It fortunately happened that Mrs. Holden, writing absent and when the priest, writing in the drawing room, sent up his card, he was at once invited to go up to the invalid's room. There he found Mr. Holden, who was a perfect stranger to him, worn and wasted to a degree. To the experienced eyes that scanned the sick man's countenance it was all too evident that death had marked him for his own. A curious conversation ensued between the two, at first on various topics. Then the Jesuit, kindly but somewhat bluntly, exposed the real object of his visit. John Holden, who had so far been courteous and even genial in manner, smiled sardonically.

"Do you know, Reverend Sir," he said, "that I am a rebel; that for the past twenty-five years I have been a rebel?"

"Most of us have, in one way or another," returned the priest composedly. "But there comes a time to all when rebels must lay down their arms. And without unduly alarming you, I would say that that time for you is near at hand."

John Holden winced. It takes a brave man to hear that statement in cold blood from the lips of one who is experienced.

"Why?" he asked. "Have you heard anything?"

"Only some of your symptoms. Your illness is a dangerous one."

"Not at all," John Holden answered snappily. "The doctor assures me that I may live a long time."

"Can he assure any of us that?" the priest asked. "He is a wise man who puts his house in order."

At that point John Holden broke into a fierce denunciation of the former pastor who had driven him out of the Church. The Jesuit listened tranquilly.

"I should like to see the person, priest or layman," he responded, "who could make me lose my immortal soul!"

"What do you mean?" thundered John Holden.

"Just what I say," the priest made answer composedly, adding: "Now, remember that I don't know the circumstances, so I am not offering any opinion. But suppose that priest to have been altogether in the wrong, or even a wicked man, who had given you scandal—"

"He was what you Catholics call a holy man," snapped Holden, with the sense of justice that was one of his characteristics.

"So much the worse for you," observed the Jesuit coolly. "But I was going to say that let him be as bad as you like, is that any reason you are going to damn your soul on his account?"

John Holden's face blanched to an ashy gray as he sat staring at the Scot of St. Ignace who had fearlessly told truths which he had not heard in many years. For some moments he did not speak or make any attempt to justify himself. He hoped, even now, to hear the judgment reversed and his own side of the contention maintained by the man beside him with the calm, strong face and the attitude of one who knew mankind to its very core, who detested shams and viewed matters with a light that came from the soul no less than the intellect. John Holden, facing the issue, asked him squarely for his judgment.

"You are altogether in the wrong," decided the visitor deliberately, "and that priest of God in the right. He could not have ruled otherwise."

"Oh, you all hang together," cried the disappointed invalid. "You wouldn't pronounce judgment against him?"

"Man, man!" exclaimed the priest, "can't you leave us and our shortcomings out of the reckoning? It is not for them you will have to answer at the judgment seat of God."

Again John Holden was silent and it was the other who spoke:

"If you find anything harsh or abrupt in my words or manner," he exclaimed, "remember that it proceeds from my anxiety for you. I am here today as a priest of God, as your father in Christ, and I beg you not to spurn the graces I have come to offer you. For bear in mind that you were baptized a Catholic, and as a Catholic you will be judged."

John Holden was profoundly moved. Old influences were at work within him; old prayers that he had said, or that had been said for him by devout progenitors, arose within him. What would now be called some staveatic longing for the Faith he had forsaken seized upon him. He knew then that there was nothing else in all the world, save that which the priest had to offer, that could bring a soul into communica-

tion with its Maker. The Jesuit noted the struggle that was going on in the man's soul and silently and prayerfully observed him.

At that instant there was the froufrou of silken garments, and a faint and subtle perfume, as if a breeze had swept over a garden full of roses, and Mrs. Holden stood in the doorway. The good looks of her youth had faded considerably and in her face was something hard and grim. Yet in her rich silk and fur the lady was of imposing presence.

"My dear, dear John, how imprudent," she said, with the faintest possible recognition of the clergyman's presence. "You know how strict were the doctor's orders that you should receive no visitors."

"The doctor would very likely make an exception in my favor," replied the priest with smiling composure.

He had arisen as she approached and stood facing her.

"The Reverend Mr. Gleason, my dear," introduced Mr. Holden.

"From St. Thomas' Church?" the lady inquired, an angry light in her eyes. As the priest laughingly shook his head Mrs. Holden added: "That is the church we attend."

"I entered the place only about once in the year," growled the invalid, "and then just to please her."

Mrs. Holden made an indignant retort, but the priest put an end to the scene by declaring:

"I am from the Jesuit Church of St. Ignace and," addressing the sick man, "very much at your service, any hour of the day or night."

"I hope you will come again," said Mr. Holden with something implo- ing in his expression.

"I shall think over what you have said and in any case I shall always be glad to see you."

They shook hands and the priest followed Mrs. Holden down stairs.

"It was so imprudent of you to come," the latter said, "and dear me, I suppose it was some of those meddling relatives who sent you here! Why according to what the doctor has said, you may have imperiled his life."

"As you would imperil his soul," the Jesuit remarked sternly. "And I warn you that on you and you alone will fall the responsibility for the loss of his soul if you offer any obstacles to the exercises of my ministry."

For a moment the woman quailed. But there was real bitterness underlying her wordiness and frivolity against that discarded religion of her husband, which with a woman's intuition, she knew had remained as a shadow between them. And severely was the visitor gone when she gave orders that neither that gentleman nor any other was to be permitted without her knowledge under pain to the servant of instant dismissal.

Father Gleason came to the house two or three times, but was always refused admittance. There was nothing more to be done, save to pray. The sick man querulously expressed his wonder that the priest had not returned, and his wife with lightened lips, kept her own counsel.

Less than a month later came the final scene in that busy life. John Holden was seized with a particularly violent attack, and the word spread through that palatial mansion and down to the servants' quarters that his master was dying. The only Catholic servant in the house, an upper housemaid, rushed to the nearest presbytery and brought, not the Jesuit, but the identified pastor with whom John Holden had had his memorable dispute.

Though now bent with age, he came in all haste and hurried up the stairs. He arrived at the door of that luxurious bedroom at the very instant when John Holden breathed his last. The rebel had laid down his arms.

The widow, in the midst of her very decorous and by no means immoderate grief, remarked to a friend, with a deep sigh of relief: "I was really afraid sometimes that he would insist upon seeing the priest. You know what sick people are, and then we could not have had the funeral at St. Thomas."

It was a very grand funeral indeed, after which John Holden, according to his widow's desire, was cremated.

—Anna T. Sadler in Extension Magazine.

THE VEN. MARGUERITE BOURGEOYS

A CANADIAN EDUCATIONIST OF THE SEVENTEENTH CENTURY

By William Henry Atherton, Ph.D., LL.D., LL.M.

On April 17th, 1820, there was born in Troyes, in the Province of Champagne, in Old France, the first school-mistress of Montreal, Marguerite Bourgeoys, the foundress of the Institute of the Congregation of Notre Dame de Montreal. Her tercentenary will be celebrated this year in many parts of the Dominion of Canada, and in the United States, for from her first schoolhouse on St. Paul street opened at the end of 1657, many homes of education have branched out over this continent for primary, secondary and normal school teaching, of which more than 135 exist today, with a clientele of about 41,000. Montreal should be proud of such a citizen.

THE CALL TO CANADA

In 1658 Marguerite Bourgeoys was invited to New France by Paul de Chomedey, Sieur de Maisonneuve, governor of Montreal and its founder in 1642. He was then on a visit to France to obtain fresh recruits, else he would have to abandon Ville Marie, which his settlement was called, as a forlorn hope. This practical young lay woman came with the object of teaching when there should be children to direct; but truth to tell, there were none yet, for during the first twelve years of existence, the Fortifications of New France was no place for homemaking and child bearing, the few men and fewer women (one of whom was Jeanne Mance, the foundress of the Hotel Dieu hospital) living within the fort enclosure almost entirely, in deadly fear of the incessant Iroquois attacks.

PIONEER SOCIAL WORK

For four years Marguerite found herself sadly needed as a social worker among the bachelor artisan-soldiers of the fort and the newcomers (about a hundred) who began to take up land and build their homes on what was to be St. Paul street. Then too she had to organize the girls, who had come over with her, and to help them manage their households. In the spring of 1657 she had added, to lay the stone foundations of the first Bonsecours church, which she wished to be a place of pious pilgrimage and also, according to Montclair, a meeting place for the young women whom she especially desired to organize. Although the work was suspended that autumn, she had the satisfaction of seeing the little shrine erected in Montreal—and opened as a place of pilgrimage and a chapel of ease for the Sulpicians who still have charge today.

THE SULPICIAN "SEIGNEURS"

In July, 1657, the long expected Sulpicians arrived to be the permanent resident clergy and to relieve the Jesuits, who by agreement had the care of the Mission until the congregation of priests founded in 1642 especially for the Montreal venture, by Jean Jacques Olier, at St. Sulpice in Paris, had been trained. The Abbe Olier would have come himself but he died on April 2, 1657, shortly before their departure. It must be remembered that Olier was, with De la Dauversiere, the co-founder of the Company of Montreal, whose members had maintained the upkeep of the settlement out of their private pockets, not for gain but to rear up a young church at Ville Marie which was "to rival the fervor of the primitive church." The numbers of the original associates had been gradually dwindling in such a way that the onus of seigniorship of the island was becoming vested in the faithful Olier and his Sulpicians, who still found the funds, so that a few years later the charter of the original company passed over by special act of transfer March 9, 1663, to them in their own name. Hence it is that the "Gentlemen of the Seminary of St. Sulpice" became the Seigneurs of the Island of Montreal. They were men of vision, and steadfastness of purpose. Their advent in 1657 was practically as "The Seigneurs." Already great projects were on foot; they would build the first parish church and erect the first canonical parish, but first of all they must make provision for a parish school. This is the beginning of the well known benefactions of the Seminary for education in this city.

THE FIRST SCHOOL IN "BASE VILLE"

This was Marguerite Bourgeoys' opportunity. A disused stable was found, one of the few stone buildings of the period, and she opened it as a school on St. Catharine street. It is commonly thought to be that of St. Catherine of Alexandria, November 25, 1657, though it may be that of St. Catherine of Siena, April 30, 1658. Certain it is that the act of formal donation was made by Maisonneuve, acting for the Seigneurs, is dated January 28, 1658. Her own memoirs, written in her old age, tells us that "Four years after my arrival, M. de Maisonneuve was good enough to give me a stone stable to make a school of it and to lodge therein persons to conduct it." This stable had served as a dovecot and a home for cattle. It had a granary and a lot to sleep in, to which it was necessary to ascend by an outside staircase. I had it cleared and a chimney put in, and all that was needful for school-keeping. I entered on St. Catherine's day, May 30, after Margaret Paquet (who was afterwards Madame La Montaigne) then lived with me, and there I tried to enrol the few boys

and girls who were capable of learning lessons."

The site of the first school, 36 x 18 feet, with 48 perches of land adjoining it, today located on the south side of St. Paul street, between St. Dizier lane and St. Lawrence boulevard extension, on the ground where Middleton and Gilmour have their stores, the block immediately east of St. Dizier lane being built upon by St. Dizier, her neighbor. The St. Lawrence boulevard, extended in 1912, cut right through the later extensions on the south side of St. Paul street, but it has left the site of the school at the corner. Surely a tablet should be there placed soon to mark the site of what was probably the first stone schoolhouse in North America!

Till about 1661, when the Sulpician Soutar, who delighted to style himself "Superior of the Seminary, first Cure of the town, and first school-master of the district," formed a boys' school, she had mixed classes. In addition, in her home she had the care of two orphans, Jean Derchers and Jeanne Loisel, the first girl born in Montreal, to live to any age, as well as several Indian girls, whom she also mothered. Later on, after the Mountain Mission fort reserve for domiciled Christian Iroquois, Hurons and Algonquians was commenced in 1676, she undertook with her companions in 1680 to teach the Indian girls and instructed the women in knitting, lacemaking and the like arts. Two two Martello towers on Sherbrooke street west, recall their school (W) and their home (E).

"LA CONGREGATION"

Hardly had she set up classes when she began to gather the girls too old to go to school, but to whom she gave supplementary and continuation lessons, but especially forming them into a pious sodality, so that her home began soon to be familiarly known as "La Congregation," forecasting her subsequent famous institute of today. In 1658 she went to France, returning next year with two teaching helpers, who lived with her, as lay women, but following, by mutual consent and voluntarily without canonical vows, a methodical form of life—the basis of her future religious community, which was not, however, formally and canonically recognized by the Church till 1698, forty-five years after her arrival in New France. During the long interval she gained gradually a number of other self-sacrificing associates, who taught gratuitously during the day and supported themselves early and late by external work of a humble nature, for the habitants, such as sewing, tailoring, etc., for, requiring no dowry from her followers, she enjoined on them the love of hard work, and manual arts, and by rigid economy, poor food, simple clothing, and the barest of lodging and household furnishing, they managed to acquire property which they were able to retain.

A contemporary, Dollard de Casson, the ex-soldier, Curé of the parish and first historian of Montreal, wrote of them in 1672 thus:

"What I admire about these young women is that, being without means, and willing to teach gratuitously, they have nevertheless acquired, by the grace of God, and without being a charge to any one, houses and lands in the Island of Montreal."

He does not mention these, but here is a summary up to 1672:

PIONEER SOCIAL SETTLEMENT HOUSE

In July, 1662, from Charly dit St. Ange, a lot three-quarters of an arpent (c. an acre), on which there was a house. This stood at the northwest corner of St. Jean Baptiste and St. Paul streets, not far from the schoolhouse. "This house, known as 'La Providence,'" she turned into a "hostel to receive the Filles du Roi, who arrived regularly by the ships on the King's bounty, often of good but impoverished families, living in the orphanages of Paris, and sent as willing and prospective brides to a more or less womanless colony. These Marguerite received, mothered, instructed in domestic science, prepared them for the day of their marriage and followed them in their after careers. Later on, her companions founded a 'Providence' at Quebec, and continued that at Montreal till 1692, when there were others beginning to interfere with her more formal scholastic vocation.

In the same year (1662), on August 22, she acquired the prairie St. Gabriel, and on October 31, twenty perches of land to the river edge (probably near the school grounds).

In 1667, the stable-school and dwelling becoming too small, she built another on the same spot, "large enough to lodge twelve persons." The great intendant Talon visiting in the year, mentions in his census that there were at the Congregation "four girls ready for marriage."

ST. GABRIEL FARM

In the following year (1668), on August 29, she bought the next house and grounds to the east from the widow of Claude Fazeret, while on September 21 she acquired from Francois Lebar, at Point St. Charles, a lot of 300 arpents in superfluous lands which there was "a stone house." This is the famous St. Gabriel farm-house, which, though added to, stands in perfect condition today, keeping most of its original features—the delight of archeologists—so that the privileged may study the furniture, the carpentering, the oaken staircases, with never an iron nail, but oaken pins to secure them, and many other side issues which help the mind to reconstruct the social life of

the seventeenth century in Canada. Opposite there is the Ile St. Paul, or Nuns' Island, lying in the St. Lawrence. The farm is in communication with that on the island; a flag being waved, a boatman rows to the mainland for visitors, messages, mail and provisions. Both of these properties are owned by the Congregation today; but St. Paul Island was not so early an acquisition.

Somewhere about the above period Marguerite Bourgeoys received from the Seigneur of the seignory a concession of 60 arpents situated near Lake St. Joseph to which other arpents were added by M. de Bretonvilliers, Superior of the Seminary in Paris, who was the chief Seigneur, the Montreal Seigneurs being his representatives. Thirty-five of these arpents she put under cultivation, constructing a granary and putting a farmer in charge. She also received a land called "Le Bon Pasteur" on Ile Jeune, near the Richelieu River to the north, and, furthermore the Ile Marois, at the foot of the Lachine Rapids, in the St. Lawrence. But these two lands were never acquired through the Seigneur of Montreal, being outside their possessions.

But the nascent congregation could not employ much outside help. Sister Croix was chief farmer. Novices like Marie Barbier led the cows to the pastures, milked them, carried corn to the mill on their backs and brought it back in their form of flour and, says Marie in her memoirs, "she was 'the laughing stock of those who have known her in the world,'" for she was the daughter of a notable in the city, none other than Gilbert Barbier, the carpenter-architect of the fort, its chapel and also one of the first three church wardens appointed to its successor, the first quasi-parochial chapel, on St. Paul street, known as the Hotel Dieu Chapel, where Dollard and his band met before their famous exploit at the Long Sault, in 1690. Finally in 1672, on the south side of St. Paul street, she entirely re-built an enlarged "Congregation" on the former sites and beyond, for she was, as she shall relate, beginning to receive a modicum of civic and ecclesiastical stability and the future looked indeed rosy. Alas, this stone building, and imposing monument of Montreal's progress at the time, only stood for about a decade later, for on the night of December 6-7, 1683, a terrible fire consumed the block, two of her companions perishing in the flames, one being her niece, Marguerite Soumillard.

SECOND SITE—"HAUTE VILLE"

After the fire, nothing daunted, these brave women determined to leave Basse Ville, or lower town, and build in Haute Ville, or upper town, as the portion between St. Paul street and Notre Dame street, on the rising slope, now being used for homes, was called. There they would erect a more solid, more commodious and more regular community block, with a school and a pensionnat, for the best families were beginning to come next year, rich in hope alone, for she had not a soul, says the Governor-General de Denonville, and later with only forty, according to Madame Juchereau, of Quebec. But she had some land, as follows: There was the land bought from St. Ange in 1662 (three-fourths arpent) plus another one quarter arpent, already acquired from his family when his two daughters joined the associates, and two thirds of an arpent (adjoining the Hotel Dieu on the northwest) which they received from the seminary in exchange for some marshy, uncultured land near Verdun, originally acquired from the same major, Zacharie Dupuis, Sieur de Verdun. They then remained till the fire of April 1, 1708. In 1698 there was added the Congregation Church, the predecessor of the famous shrine of Notre Dame de Pitie, known to so many of us. This was founded by Jeanne Lebar, who stipulated that she should be allowed to enclose herself as a recluse in a portion reserved behind the sanctuary, and there she lived from 1694 to her death in 1714, but before this extension of the pensionnat. The first chapel of Notre Dame de Victoire was erected close by in 1718 as result of a vow to commemorate the saving of New France in 1711, by the destruction by the elements of the fleet of Sir Hovenden Walker in the Lower St. Lawrence.

FINAL SUCCESS AS FOUNDESS

All the above efforts to obtain property were to prove the ability of the Congregation to be self-sustaining, for there was a desire to be recognized as an ecclesiastical corporation. Already in 1669 an informal permission had been granted by Bishop Laval, which was formally ratified in 1676, when he recognized them in quality as "filles seigneuriales"—not as a religious organization, canonically erected, but as a teaching body of approved learning and morals, competent to extend their establishments in his diocese. In 1671 Marguerite had also received the civic charter of stability by letters patent from the King, through the intervention of Talon and the Minister Colbert, on the occasion of a special visit to France for the purpose. Thus fortified the sisters thenceforward adopted the black formal dress, that is closely followed today, and which was then worn at that period by women of the middle class in France, but in a variety of hues.

In 1698 Marguerite Bourgeoys, now advanced in age, resigned her superiority to Marie Barbier, the first Canadian member of her organiz-

ation, but she still fought for the final official status from the Church, and in particular to have off the purpose both of Laval and his successor to make the congregation an enclosed nunnery and a branch of the teaching Ursulines of Quebec, at this period ecclesiastical approbation being seldom fully given to bodies of women living among the people. In fact the Congregation was one of the first pioneer institutions to receive it, which came at last when Bishop St. Vallier accepted their rules and formally and fully recognized it in 1698. Having accomplished her life's vocation, the foundress died at Montreal on January 12th, 1700, her funeral orations being pronounced by two historians, Dollard de Casson, the aged octogenarian and his successor at the seminary, Francois Vachon de Belmont, author of the most important History of Canada. The "Venerable" Marguerite Bourgeoys left a reputation for heroic virtue. This has been confirmed by Rome in its decree of June 10, 1910. The process for that of "Sanctity" is now before the Ecclesiastical Curia.

THE VERDICT OF HISTORY

Her success as an educationist may be gauged by relying on the safe judgment of Francois Xavier Charlevoix, the historian, facile princeps, of New France. By order of the King he visited the French colonies of the Western hemisphere for several years. On returning he made his report, but his book, the "Histoire de Description Generale de la Nouvelle France," did not appear until 1744. These Livres VIII, Vol. 1, 1, 843, he says:

"A city (Montreal) began to grow, the foundation of which constitutes one of the fairest ornaments of New France. Montreal owes it to Marguerite Bourgeoys. With no other resource, but her courage and her trust in God, she undertook to afford all the young persons of her sex, no matter how poor or destitute, an education which many girls, even of good families, do not receive in the best ordered kingdoms. She succeeded to that degree, that you constantly behold with renewed astonishment, women in the very depth of ignorance and want, perfectly instructed in their religion, ignorant of nothing they should know how to employ themselves usefully in their families, and who by their manner of expressing themselves and their politeness, are not inferior to the most carefully educated amongst us. This is the just need of praise rendered to the sisters of the Congregation by all who have made any stay in Canada."

This tribute from a French scholar from France, together with his well known testimony to the excellence and purity of the French tongue as used in this colony under the French regime, is a severe indictment against those thoughtlessly presuming to stigmatize it, and its descendants as lacking in education and refinement.

Of the success of the teaching ability of the daughters of the Congregation of today, let the tens of thousands of their pupils on this continent testify.

As the Congregation of Marguerite Bourgeoys was efficient in her day, so are those of the present institution which is but the lengthened shadow of a great name.

EXTENSION AFTER FIRE OF 1708

Note.—After the fire of 1708 the "Congregation" was rebuilt, and entered the September of the same year. The chapel of Notre Dame de Victoire being rebuilt in 1709, stood until the beginning of the twentieth century; the church reconstructed at the same time was rebuilt in 1856 to receive the famous statue of "Notre Dame de Pitie," and this shrine, quaintly picturesque, was a delight to the citizens till 1912, when the vandals destroyed another old link between the French and English regime. This was when the St. Lawrence Boulevard was extended through the "Congregation grounds" to the river. It could well have been left standing, as an island shrine, breathing the monotony of the boulevard. The history of the mother house and pensionnat down town (formerly upper town) is as follows: They stood, being occasionally remodelled or enlarged, notably in 1845, till recent times. In 1654 a second pensionnat was added on the mountain slope at Villa Maria, formerly "Monklands," the residence of the Governor-General, Lord Elgin, the down town pensionnat being removed in 1880 to Mont Ste. Marie on Guy street, after it had been used previously as St. Patrick's Hospital, a branch of the Hotel Dieu, and before that as a Baptist College, being now a boarding and day school conducted by the Congregation Sisters. In 1880 the old mother house was transferred near to Villa Marie, but their magnificent structure was burned down in 1893, when they returned to the old home down town. There school for girls, in 1893 the Normal School was housed at that year by the Sisters and conducted by them for the Government of the province.

PRESENT MOTHER HOUSE AND COLLEGE

In July, 1908, the magnificent Romanesque group of buildings on Sherbrooke street, at the west corner of Atwater avenue, were opened for the mother house and temporary home of their Notre Dame College, for the higher education of young women, receiving their degrees from the University of Laval and now from that of Montreal. On January 14, 1914, the Normal School down town was transferred to a similar

SUFFERED DAY AND NIGHT

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imposing, though smaller, edifice, on the opposite side of Atwater avenue. The work of demolition on the ancient site was then quickly completed. But not a tablet is to be seen in the vicinity recording the sites of two historic shrines, of the settlement house, "La Providence," or of the original first stone stable-school house or its successors, extending over a period of 250 years of pioneering educational work by Marguerite Bourgeoys and the institute she founded for Montreal!

TITIAN'S MASTERPIECE RESTORED TO VENICE

(By N. C. W. C. News Service)
Rome, May 2.—Titian's celebrated "Assumption of the Virgin" which the renowned artist painted for the Church of the Friars at Venice, in 1616, hangs once more in its original home. Its return to the magnificent frame of carved marble which was originally built for it, and which is shown in almost every photograph of the renowned painting, was depicted upon when the restoration was brought in, with hundreds of other Italian masterpieces from the underground cellars and distant galleries where art treasures were stored during the War to prevent destruction by shell fire. The "Assumption of the Virgin" is counted one of the seven great masterpieces of the world and marked Titian's first successful attempt to unite in the same composition two or three scenes superimposed on different levels, earth and heaven, thus contrasting the temporal and the infinite. The Venetians are more than delighted to have their masterpiece which for many years previous to the War was hung in the Venetian Gallery, securely back in the place where its donors and the great genius who composed it intended it to remain, more especially because of the fact that another of Titian's greatest works, "The Death of St. Peter of Verona," was destroyed by an Austrian shell in 1867.

The Grey Nuns in the Far North

By Father P. Duchaussois, O. M. I. ILLUSTRATED
Here is a record of heroic, self-denial, and sacrifice in the lone Northland. At Fort Providence on the Mackenzie River, the Grey Nuns in 1867 established their convent, the Sacred Heart Hospital, and entered upon their chosen task of bringing religious instruction and education to the Indians of this wild region. The opening chapters of this volume give the story of the founding of the Order of the Grey Nuns at Montreal by Madame d'Youville, and the extension of their work later to Manitoba. The remainder of the book is an inspiring account of the achievements of the Grey Nuns in spreading their work of healing the souls and the bodies of these hitherto neglected Indian tribes. "The Story of the Grey Nuns in the Far North" is full of incidents of extraordinary human interest and appeal.
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