

## New Mother House of Sisters of Congregation de Notre Dame.

Within its Walls Young Women will have the Advantage of  
Higher Education.

Simplicity of Architecture Mark Its Beauty.

The new Mother House of the Sisters of the Congregation de Notre Dame is beautifully situated at the foot of the mountain on Sherbrooke street west. It is an enormous building of white stone. Surmounting the dome is a statue of the Madonna and Child. Its chief beauty is the simplicity of its architecture. There is every modern convenience and the class rooms and the study hall to be placed at the disposal of young ladies in pursuit of higher education are models of their kind.

At one end of the 500 foot building is the novitiate; opposite this the community room. On either side of this corridor are numerous tastefully furnished rooms, such as the chaplain's studies, Mother Superior's office, the procurator's apartment, etc. One finds also a little nun ready and willing to extract a tooth—or make one. If your shoes wear out while promenading through the long corridors you may have them mended at once.

The procurator boasts "a safe," which is really a small fortified room where "thieves cannot break through and steal."

The chapel is large and bright. The chandeliers, six in number, are golden brown, and hold about 360 bulbs. The windows are stained a pale gold. The altars and pews are brown; everything else is a stainless white. The choir is roomy and contains an excellent organ. The sacristy is well fitted with every necessity for the different religious ceremonies.

Congregation de Notre Dame de Montreal, Montreal, Canada, founded by Marguerite Bourgeoys (born in Troyes, France, April 17, 1620, died in Montreal, Canada, January 12, 1700.)

In 1653 Marguerite Bourgeoys came out to Canada to teach the children of Ville Marie (now Montreal) a settlement founded by Paul de Chomedey de Maisonneuve in 1642. Her character was a rare combination of strength and gentleness, and her writings give proof of mental gifts of a high order. She opened her first school in 1657, the location being a stone stable given to her by the governor of Montreal. The following year she went to France to seek helpers in her work, and succeeded in securing the services of four of her former acquaintances. A wooden house soon replaced the stable, and a large convent built of stone was erected in 1669. To ensure greater freedom of action in the new country, and to have wider scope in the exercise of zeal and charity, the Congregation was to be uncloistered, an almost unheard of condition for religious orders in the seventeenth and eighteenth centuries. Its members were to be bound only by simple vows. One of their special aims was to aid in the spiritual up-building and enlightenment of the various parishes where the convents of the order might be established in the colony. Their chief aim was to instruct youth and to spread devotion to our Blessed Lady by modeling their lives on her life after the Ascension of Our Lord. For this reason, the mystery of the Visitation, commemorated on July 2nd, was chosen by Marguerite Bourgeoys as the patronal feast of the Congregation.

In 1672 Marguerite Bourgeoys made a second journey to France, obtained letters patent from Louis XIV and returned to Canada with six young women who volunteered to help her in her work. The Congregation was now established on a solid basis, and it developed despite its struggles against extreme poverty and the effects of a disastrous fire which destroyed the Mother House in 1683.

The Sulpician Fathers, who arrived in Canada in 1657 and became owners of the Island of Montreal in 1685 were the friends and protectors of the new foundation as well as the zealous patrons of the work done by the Sisters for the mental and moral education of the inhabitants of Ville Marie.

The history of the Congregation and the history of the Church in Canada, in the 17th and 18th centuries, are so closely allied that it is difficult to speak of the one without touching upon matters of vital concern to the other. In fact, the Congregation de Notre Dame was the only teaching order in Montreal previous to the year 1842.

The work energetically begun by Marguerite Bourgeoys was varied in its scope. Besides teaching gratuitously all the children of Montreal, she founded an industrial school for working-girls and a boarding-school for children of the wealthy class. To reach the older girls of the colony, she formed a sodality and organized occasional retreats—institutions which her daughters have carefully maintained up to our own day.

She took care of the young colonists known as the "King's Daughters," who were sent out from France to become the wives of settlers and prepared them for their mission as Christian mothers.

Specially noteworthy among the schools founded by Marguerite Bourgeoys was that on the slope of Mount Royal, where her daughters devoted themselves to the civilization and instruction of the little Indian children. On the Montreal College grounds may be seen to-day two historic towers—one having been used

as a chapel for the Indian mission established there, the other as a school in which the Sisters taught. Marguerite Bourgeoys' influence permeated every class of society with the spirit of Christ, and are we not justified in saying that the apostolate begun by the gifted Foundress was so far-reaching in its moral ascendancy that although two hundred and fifty years have passed, yet her name and her works still live in all their pristine vigor.

On June 24, 1698, the rules and constitutions of the Community, based upon those gathered from various sources by Marguerite Bourgeoys in her third journey to France, revised by Monsieur l'Abbe Tronson, Superior of the Sulpicians, Paris, modified and finally approved by Monsieur de Saint Vallier, Bishop of Quebec, were formally accepted by the Sisters of the Congregation.

At this period schools had been opened on the Mountain, at Pointe-aux-Trembles (Montreal), Lachine, Champlain, on the Isle d'Orleans, in Quebec and at Chateau Richer. The first Canadian notice received by the foundress was from Monsieur de Saint Vallier, Bishop of Quebec, who assumed a name in religion seems to date from the first profession in 1698. The costume worn at the present day resembles in form that of the women of France in Sister Bourgeoys' time.

In 1701 there were twenty missionary Sisters (Histoire de la Congregation de Notre Dame, Faillon, published 1853), six teaching in Quebec and two in each of the seven other missions then existing. The nuns lived by the labor of their hands. In all, the community then numbered fifty-four members—forty-six professed.

In 1711 English ships menaced the colony with a siege. But this calamity was averted, according to pious belief, through the prayers of the holy recluse, Mademoiselle Jeanne Leber. The Congregation de Notre Dame was, at that time, the only Canadian Community allowed by French governments to recruit an unlimited number of subjects—which privilege was due to the fact of its being self-supporting.

In 1720 the mission of Saint-Aurelie was transferred to Lake of Two Mountains (Oka), an Indian village where a convent still exists for the benefit of the Indian children.

In 1732 a mission was founded at Louisbourg, Cape Breton, but when that town was taken by the English in 1745, the nuns and their pupils were transported to France where they found a refuge in St. Stephen's Hospital at La Rochelle. Of the six exiled Sisters, three returned to Canada four years later when the Louisbourg mission was re-opened, only to undergo soon again the horrors of another siege. A second time the unfortunate Sisters were carried into exile. During the desperate struggle between France and England which resulted in the conquest of Canada by the latter, the missionary Sisters of the Isle d'Orleans, Quebec, and Chateau Richer, retired to Montreal.

Two of the convents were burned to the ground and their house at Pointe-aux-Trembles, near Quebec, was taken and sacked. The inmates having been brought to the English commander's vessel, where they were treated with great respect, were soon afterwards set on shore by General Wolfe's orders. After the conquest the Sisters resumed their work undisturbed. They went from parish to parish where there was no resident priest preparing the children for their First Communion, and they succeeded in enlisting three hundred of their former pupils in this spiritual work of mercy in which they themselves were engaged. The convent at Pointe-aux-Trembles was restored to them by General Murray's orders.

In 1768 a terrible fire broke out in Montreal, which completely destroyed the Mother House, consuming many valuable papers. After five months of cruel hardship the Sisters rebuilt a part of their house. Bonsecours Church, erected the first time by Sister Bourgeoys, was destroyed by fire in 1754; rebuilt in 1771 and dedicated in 1773.

During the administration of Sir Guy Carleton, the Community was hampered by an arbitrary measure—postulants might not be received under the age of thirty or without the Governor's authorization—which, however, was revoked in 1772.

In 1775 Pointe-aux-Trembles, near Montreal, was threatened with hostility by the American troops which then invaded Canada. Nuns and pupils fled to the woods and their convent suffered some injury, but it was soon afterwards re-opened.

During the latter half of the 19th century the Congregation developed rapidly. Missions have been opened throughout the provinces of Quebec, Ontario, Nova Scotia, New Brunswick, Prince Edward Island, and in the United States.

The Normal School for young ladies founded in 1899, though yet in its infancy, has been successful to a marked degree. One hundred and eighty-four of its three hundred and eighty-eight teachers are actually engaged in the education of youth.

An industrial school at St. Pater, Quebec, founded in 1900, is of a kind to awaken among the pupils a strong feeling of competition in all practical

and womanly attainments. "Oeuvre des Tabernacles," one of the social works of the Order, was founded at the Congregation de Notre Dame in 1695 by the pious recluse, Mademoiselle Jeanne Leber. The society was organized during the episcopate of Mgr. Ignace Bourget. It has developed under the kind encouragement of the Archbishops and Bishops of Canada and the United States. It is canonically affiliated to the association in aid of poor churches, Rome. There are 1600 active members in the work, 3147 articles (church vestments, altar linen, sacred vessels, etc.) were distributed during the course of the year 1906.

The Sodality of the Children of Mary, founded in 1857 and affiliated to the "Prima Primordia" in Rome, is formed of young ladies who have finished their education in our respective institutions. The weekly reunions at the Mother House tend to promote a practical devotion to the Mother of God. An afternoon of each week is spent in making garments for poor children preparing for First Communion in order to facilitate their attendance at Catechism instructions during the winter season.

There are in the Institute 126 convents in 21 dioceses, 1479 professed Sisters imparting instruction to upwards of 32,000 pupils, 134 novices, 36 postulants.

After the fire of 1768 a Mother House was erected which did ample service until 1844, when the Sisters increased so rapidly in number that there was absolutely need of more space. In 1845 the Community took possession of the new convent, but in 1880 this likewise proved too small for the needs of the ever-growing Sisterhood. A building of much larger dimensions was consequently erected on the mountain slope adjoining the Villa Maria grounds. The fire of June 8, 1893, laid this magnificent stone structure in ruins.

The Sisters then returned to the narrow quarters occupied between the years 1845-80, which had in the meantime served as a boarding-school. On the 13th of July, 1905, the corner-stone of another Mother House was laid. This imposing and well equipped edifice is situated on Sherbrooke street west, at the foot of Mount Royal. It is built on the most modern lines (fire proof material used throughout).

A study department with larger and commodious rooms has been prepared with a view towards a movement of intellectual broad and high enough to meet the aspirations of our progressive age. The scope of the work will embrace such lecture-courses as coincide with the syllabus of university-extension study and will facilitate opportunity for such work among the Alumnae who desire to cultivate higher learning.

Our Holy Father Leo XIII solemnly approved the rules and constitutions of the order and declared its foundress "Venerable" in 1878. The process of canonization is being actively pursued in Rome (1907). The present Mother Superior General and her Secretary were received in private audience by His Holiness Pius X. in December, 1905. Our Holy Father, on that occasion, granted many spiritual privileges to the Congregation de Notre Dame, and its members, among others the priceless indulgence of the Portiuncula to be gained by the inmates of the various houses on the 2nd of August in all the chapels of the order.

Marguerite Bourgeoys, Foundress of the Congregation de Notre Dame de Montreal, and first school teacher in Montreal, was born at Troyes, in the Province of Champagne, France, on April 17th, 1620; Her father, Abraham Bourgeoys, was an honest, upright merchant. Guillemette Garnier, his wife, was a truly Christian mother to her five children, of whom Marguerite was the third.

As a mere child, Marguerite Bourgeoys showed the rare gifts of mind and heart which mark those destined to a providential mission, though no extraordinary supernatural favors marked her childhood. At the age of twenty a signal grace led her to the more perfect practice of charity, detachment and prayer.

In 1653, some ten years after the death of Abraham Bourgeoys, Paul Chomedey de Maisonneuve, the heroic founder of Ville Marie (Montreal), came to Troyes to visit his sister, a religious of the Congregation de Notre Dame. This was a teaching order, founded by Blessed Peter Fourier, with which Marguerite Bourgeoys was intimately connected. This circumstance and some mysterious indications of Providence led to de Maisonneuve's recognition of this young woman's singular wisdom, zeal and energy, and to his inviting her to go to Canada to teach.

After three days of prayer and deliberation, she decided that God called her to this distant colony. She set sail on June 20th, 1653, with de Maisonneuve and 118 colonists. During the three months and more of the painful journey, she taught the sailors, prayed with them, nursed the sick when the plague broke out, and gave up in their behalf all the delicacies provided for her.

Marguerite Bourgeoys' life in Ville Marie was one of apostolic zeal. She visited the sick, prepared the dead for burial, consoled the afflicted, instructed the ignorant, washed and mended clothes for the poor and for the soldiers of the settlement, despoiled herself of everything in favor of the needy.

In 1657, de Maisonneuve gave her the only building then available—a stone stable. There she opened her first school, on April 30th of the same year. When no longer able to continue the work unaided, she returned to France for recruits. Four companions joined her in the hardships of life in that early settlement on the outskirts of a dense forest infested by the Iroquois.

The school, growing with the growth of the colony, was moved from the stable to a wooden house,

then to one of stone. A boarding school was opened, then an industrial school; sodalities were founded; young girls sent out to settle were received, protected and prepared to become fit mothers of the country.

In 1667 the citizens of Ville Marie drew up a petition to obtain letters patent from the King for Sister Bourgeoys' community, and three years later the foundress went back to France to obtain them. She left without money, provisions or passport. She was away two years and returned with letters from Louis XIV. Six new companions offered to help in teaching.

In 1675 she realized her long cherished wish of building a chapel in honor of the Blessed Virgin. This, the first stone church built to Mary's honor in Canada, was dedicated to Notre Dame de Bon Secours.

Providence watched over the little community, and historians worthy of belief give wonderful instances of its solicitude.

Having received royal and ecclesiastical approbation, Marguerite Bourgeoys undertook a third journey to France to obtain permanent rules for her community.

During the latter part of her life she had to contend with frequent attempts to merge her order into that of the Ursulines, but she remained gently but persistently firm in her resolve to found a community whose members could go out freely to meet the educational requirements of a new country.

In 1659 she opened an industrial school in Quebec, then a free school and a boarding school. Later, Monsieur de Saint Vallier again called her to Quebec, to open another house. At once the aged foundress, then sixty-nine years old, set out on foot, in spite of all the inconveniences of an April thaw.

In 1693 she drew up plans for the first chapel of the Congregation, an oratory, being all the sisters had previously.

During four years she bore a terrible burden of anxieties and spiritual trials. At last, in 1698, her rules being approved, she was, at her urgent request, relieved of the responsibility of governing the community. She then drew up a collection of spiritual maxims for the guidance of her Sisterhood. These maxims, written at the age of 78, are full of practical sense, wisdom and piety. Set forth in language admirable for its clearness, simplicity and energy. The spirit of the Gospel breathes in every line. Zeal, charity, humility, union with God through Mary, the virtues she had practised during her long life, are those upon which she chiefly insists.

On January 12, 1700, she passed gently away to eternal rest. All Montreal was stirred at the news of her death, and crowds came to see her, to touch her and to pray beside her.

Many favors have been obtained by Mother Bourgeoys' intercession, and her memory is venerated throughout her adopted country. Great was the joy of her spiritual children and of her clients when, on December 7, 1878, the Sacred Congregation of Rites declared her Venerable. The process of canonization is being actively pursued in Rome (1907).

Marguerite Bourgeoys' Congregation has conferred the inestimable benefit of true Catholic education upon thousands of girls in every class of Society.

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This is the caption of a folder issued by the Grand Trunk Railway System and sent free on application to any agent of the company. It is descriptive of the beauties and attractions of the mountain districts of the New England States and the Atlantic Sea Coast. The sea coast resorts are among the finest on the American Atlantic and those who have never enjoyed a few days by the sea have yet an experience worth having to look forward to. The Grand Trunk Railway System runs through Pullman Sleeping Cars from Chicago, Toronto, etc., and solid trains with Parlor-Cafe-Library Cars on night trains between Montreal, Portland, Old Orchard and Kennebunkport.

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Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

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

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

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

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

W. W. CORY,  
Deputy Minister of the Interior.  
N.B.—Unauthorized publication of this advertisement will not be paid for.

## TRULY A STRUGGLING MISSION

In the Diocese of Northampton.  
FAKENHAM, NORFOLK, ENGLAND.

This Mission of St. Anthony of Padua was started by me nearly three years ago by command of the late Bishop of Northampton.

I had then, and I have now, NO OBSTACLE, NO PRESBYTERY, NO DIOCESEAN GRANT, NO ENDOWMENT (except BIBLES).

I am still obliged to say Mass and give Benediction in a mean upper room. Yet, such as it is, this is the sole outpost of Catholicism in a division of the County of Norfolk measuring 35 x 20 miles.

The weekly offerings of the congregation are necessarily small. We must have help for the present, or haul down the flag.

The generosity of the Catholic Public has enabled us to secure a valuable site for Church and Presbytery. We have money in hand towards the cost of building, but the Bishop will not allow us to go into debt.

I am most grateful to those who have helped us, and trust they will continue their charity.

To those who have not helped I would say—"For the sake of the Cause give something, if only a little." It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent home for the Blessed Sacrament.

FATHER H. W. GRAY,  
Catholic Mission, Fakenham, Norfolk, Eng'd.

P. S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgments a beautiful picture of the Sacred Heart and St. Anthony.

(EPISCOPAL AUTHORIZATION)  
Dear Father Gray,  
You have duly accounted for the thealms which you have received, and you have placed them securely in the names of the Diocesan Trustees. Your efforts have gone far towards providing what is necessary for the establishment of a permanent Mission at Fakenham. I authorize you to continue to solicit alms for this object until, in my judgment, it has been fully attained.

Yours faithfully in Christ,  
F. W. KBATING,  
Bishop of Northampton.

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## THE SONG OF

The poppies that  
wheat at morning  
With pearls of  
ing still,  
The shadows that  
ing corn  
And the shy little  
the hill,  
The hoary old orchard  
are bent,  
And the clover  
honey bees swarming  
Cry "Come to the  
content:  
Come see Mother  
home on a far  
content."

"Here are billows  
waves are so  
They perfume the  
mountains of  
Here are little  
oceans of white  
And butterfly  
shylock spray  
Here is peace in  
the sky,  
And never a fear  
harm.  
From the cares  
city life fly  
To old Mother Nature  
on a farm!"

And so the old song  
tree tops  
And arbors where  
gather a treat  
From old-fashioned  
live in a cove  
And not in the di  
ring street.  
From the bees and  
sentinel cry  
Of the cock  
bodes no alarm  
Rings out to the ci  
aye:  
"Come back to de  
lives on a farm  
—Selected.

Don't do things  
among strangers that  
ashamed for your  
at home to see you  
er you in your own  
then it is very impu  
world is not so lav  
we never know who  
people again or in  
will be found out.

HE COULD  
John Doyle O'Reilly  
on Rev. O'Reilly's  
early life, first in  
towards in Austral  
Roche's biography of  
that he long after  
himself as still relat  
affectionate regard  
on the iron barred do  
a white card inscrib  
O'Reilly, 20 years.

anecdote gives the  
the ex-convict's stat  
was occasionally se  
there was an overse  
watchman of some  
to be an exception  
by concealing, at si  
like to young O'Re  
very first meeting h  
the newcomer, and  
"Young man, you  
are here for," addi  
"I will help you to  
From that time h  
vict's share, hope  
in some infraction  
gulations governing  
treatment. At last  
O'Reilly one day va  
late in making his  
the overseer waiting  
in hand.  
"You are late—so  
he said. "You are  
Among the penalti  
ported one was th  
should not be allow  
ceive a letter for si  
A few days after t  
overseer called O'Re  
fice. He held in h  
heavily bordered in  
had just finished p  
O'Reilly knew that  
home in Ireland, had  
lily till for some time.  
bably bore the new  
But it might contain  
bitter loss. No one  
saw him, here's a  
"O'Reilly, here's a  
The prisoner said  
and held out his ha  
overseer looked at h  
and then said, "Y  
into the drawer: "Y  
in six months!"  
When at the end  
O'Reilly received the  
that it confirmed  
The mother whom he  
idolized was dead.  
Lasting to this st  
wards from the lips  
I asked him why he  
lised the name of t  
wretch for the execra  
ty.

He smiled and said  
bear the fellow any  
man who would do  
must be insane and  
being towards whom  
charities animosity.  
"Besides," he added  
know his name now;  
gotten it."

TWO BUGBES  
"Fraid-I-Can't and D  
How they haunt us  
Dog the steps of you  
Tantalize us on the  
"Fraid-I-Can't invade  
At each undertaking  
Don't Try plays we  
Lacks the nerve to  
—Los Angeles Expr