

graciously with you. He grants you your life, on condition that henceforth you bear yourself as a true and faithful subject of the French crown. Cry, "France forever!" and you are pardoned.

With a bitter smile of mingled scorn and indignation, the aged patriot replied: "Yes! I were I such as you, I should do your bidding like a coward, and sully my white hairs by that last act of baseness. But God, I know, will give me grace to defy your threat and resist you to the death. You, vile traitor that you are, are not ashamed, like the reptile that tears its mother's entrails, to deliver over to the stranger land that gave you birth and nourished you. But tremble for yourself; I have sons that will avenge me. You shall not die peacefully in your bed! And you know that the words of an expiring man fall not to the ground."

Van Gistel turned pale at this solemn denunciation. A terrible foreboding passed over his heart, and he repented already of his gratified revenge; for the dread of death is ever the strongest feeling in a traitor's soul. De Chastillon, meanwhile, had sufficiently read the old Clavard's determination in his countenance.

"Well, what says the rebel?" he asked. "Messire," answered Van Gistel, "he scoffs at me, and despises the mercy you offer him."

"Hang him, then!" was the stern reply. The soldier who did the office of executioner now took the old man by the arm, and led him unresisting to the gallows.

The priest had given his final blessing, the victim had set his foot upon the first round of the ladder, and the rope was already about his neck, when suddenly a violent commotion showed itself in the crowd, which all the efforts of the soldiers were unable to subdue.

Some strong impulse from behind seemed to be communicating itself to the multitude, driving some forward, others sideways against the walls of the houses, and a young man, with naked arms, and a countenance intensely agitated with rage and terror, forced his way through into the open space in front. Once clear of the obstruction of the throng, he cast a wild look round the square, and sprang forward with the speed of an arrow, exclaiming: "My father! my father; you shall not die!"

Even as he spoke the words he had reached the foot of the gallows; his cross-knife flashed aloft, and the next instant was buried in the heart of the executioner. With a single cry he rolled upon the ground, while the young Fleming seized his father in his arms, threw him upon his shoulder, and hastened with his sacred burden towards the crowd. For a moment the soldiers stood motionless with astonishment, like so many passive spectators of the scene; but De Chastillon's voice speedily aroused them, and before the young man had time to take a dozen steps under his father's arm, more than twenty of them were upon him. In an instant he placed his father behind him, and confronted his assailants with his knife still reeking in his hand. Some fifty other Flemings stood about him; for he had already reached the foremost ranks of the multitude when overtaken by his pursuers, so that they had been compelled to push in among the throng in order to follow him. With what rage were the hearts of the Frenchmen now filled, as, one by one, they beheld their twenty comrades bite the dust; for suddenly the bystanders rushed upon the soldiers, and with their knives stabbed them down without mercy, while many a gallant Fleming, too, perished in the fray.

Upon this the whole body of the men-at-arms made a furious onset upon the citizens, the large two-handed swords mowing down the helpless multitude, and the steel-clad chargers trampling them under their hoofs as they attempted to escape. They fell not, however, unavenged; for many a Frenchman gave his heart's blood to swell the crimson stream that flowed upon the pavement. The father and the son lay one upon the other, both pierced by the self-same thrust; their souls had not parted company upon that last journey. The streets were thronged with fugitives, and resounded everywhere with cries of terror; each one hastened to gain the shelter of his habitation, doors and windows were closed and fastened, and Bruges soon presented the aspect of a city of the dead.

But the stillness did not last long. Soon the infuriated soldiery, fierce as untamed beasts, and thirsting for revenge, spread themselves through the deserted streets, the Lillards acting as their guides, and pointing out the houses of the Clavards. Doors or windows were instantly forced in; money and goods seized and carried off, and whatever was not worth the trouble of removal broken and destroyed. Every here and there upon the streets, before the doors of the plundered houses, lay a mangled corpse amid fragments of shattered furniture. No sound was to be heard but the furious cries of the soldiers and the screams of the unhappy women. The plunderers came laughing out of the houses they had laid desolate, their hands filled with Flemish gold, and red with Flemish gore; and as each party, sated with blood and booty, drew off from the spot, another worse than it followed in its place; and so the horrid work proceeded, till the full cup of misery was drained to the dregs by the despairing citizens.

In Peter Deoninck's house there was not an article of furniture that was broken into fragments; nor would the very walls have been left standing, but that the plunderers nudged the time which they had destined for more ruthless deeds. Another party hastened straight to the dwelling of Jan Breydel. In a few moments the door was shivered to pieces; and breathing threats of vengeance, some twenty of the blood-thirsty crew rushed into the shop, where, however, they could discover no one, though each possible and impossible lurking-place was rigidly examined. Chests and closets were forced open,

and rifled of their contents; and then everything the houses contained was wantonly broken up and demolished. Before leaving the house however, they found Breydel's mother and sister concealed in the garret, and put them to death. Crowds of wailing mothers, weeping children, and men feeble with age, were beseeching on their knees for permission to leave the city; while the soldiers, whose orders were to keep the gates closed, disregarded their entreaties, and only made a mock of their tears and lamentations. Thus they waited and supplicated for some time in vain, till one of the women conceived the happy thought of offering her ornaments as a bribe to the guard; and many others following her example, there speedily lay no inconsiderable pile of costly jewellery before the gate.

Greedy like the vernal mercenary caught at the glittering ransom, and promised to open the gates if all the articles of price which they had about them were forthwith delivered up. The bargain was soon concluded. Each one hastened to throw down whatever of value she had upon her, and the gates were opened amid a shout of gladness from the liberated multitude. Mothers took their children in their arms, sons supported their aged parents; and thus they streamed forth from the town, the men who carried the corpses of Breydel's family following through the gate, which was immediately after closed upon the fugitives.

TO BE CONTINUED.

BLESSED MADELEINE SOPHIE.

In the very infancy of the nineteenth century appeared one of the noblest and most eminent souls of the period in which she lived, in the person of Madeleine Louise Sophie Barat, Foundress of the Society of the Sacred Heart.

Madeleine Sophie was born on December 12th, 1779, at Joligny, a little town in Burgundy about ninety miles south-east of Paris, where her early years were spent with her good Catholic, God-fearing, hard-working parents.

Her education was received from her brother Louis, eleven years her senior, during his visits to Joligny from Paris where he studied for the priesthood. It soon became apparent that his little sister was endowed with great talents and a feeling conviction that God had special designs upon this child, Louis endeavored to raise her, first by the love of God, then by study and mortification to the height of any vocation to which she might be called by Divine Providence.

The long hours of study insisted upon by Louis and the limited time allowed her for recreation and intercourse with her family, were at first great trials to Sophie; but she soon became the friend of study and her progress was remarkable.

In the year 1793 Louis was thrown into prison for refusing to swear fidelity to the civil constitution of the clergy, a schismatic act which was the Church in France from the authority of the Holy See to subject it to the "Sovereign People." Being released in 1793 he returned home to find Sophie continuing her studies, but perhaps more for their own sake than for higher motives. Fearful lest the great love and attention showered upon her in her home, where she was idolized by all, might not tend to draw her nearer to God, Louis devised a scheme of taking her to Paris, where he could obtain employment sufficient to maintain them both. This proposal at the outset met with opposition from Madame Barat and her daughter, but the latter held out only for a short time, then recognized the advisability of the change.

In Paris Louis secured a home for his sister and himself with an elderly maiden lady named Mlle. Duval. A room in her house was converted into a chapel where Louis said Holy Mass every morning; and at which a few friends of Mlle. Duval also enjoyed the privilege of assisting.

Sophie's life in Paris was one of prayer, study, work and great mortification. Dry bread was often their portion and the severe penances, fasting, watching and discipline which she added to this, soon wore her to a shadow.

After the foundation of the Sacred Heart Society Louis sent to some of the first Religions, a guide which his sister had worn at this time and with it a couplet of his own:

My soul is free though chains my limbs enfold
Earth's iron fetters are in Heaven pure gold.

The love of God grew rapidly in her soul and the love of sufferings and humiliations were her special stamp of sanctity. "You will never be a great saint, Sophie," her brother used to say to her and in heart she answered, "at least not I will take my revenge by being very humble."

From her earliest recollections, Sophie had always entertained the desire of consecrating her life to God in Religion. Her great love for a hidden life, humble labor and prayer would have induced her to choose the Carmelite order, had she not at the same time yearned for an apostolic vocation, a desire enkindled by reading the lives of St. Francis Xavier and other great servants of God. She could not foresee, however, that God had combined both the active and contemplative life in the vocation to which He was gently calling her.

The year 1800 proved to be the turning point in Sophie's life. A slight digression from our subject will be necessary to arrive at the origin of the foundation of the Society of the Sacred Heart.

The saintly Leonore de Tournely driven from France by the Revolution sought refuge in Germany, where he founded a Society of Priests (composed of some of his former companions at St. Sulpio) called the "Fathers of the Sacred Heart," who followed as nearly as possible the rule of St. Ignatius and who cherished the hope of one day re-establishing the Society of Jesus. De Tournely wished to repair as far as possible the disasters of the Revolution by providing means of Christian education for the rising generation in France. He knew that the Fathers of his So-

cety could undertake the education of the boys; but later on, when matters were supplied de Tournely felt that his work was hardly begun. God showed him in prayer that his Society was to be the means of organizing a "Society of the Sacred Heart," a Society of Religious women to whose hands God meant to entrust, not the mere duty of Christian education, although that would be much, but the very center with the sacred fire of His love for men to cast it upon the earth. A society with a two-fold spirit of prayer and sacrifice, to bear that name, to dwell in that Sanctuary, to go forth conquering and to conquer—humble and hidden and lowly, sharing the hatred that the world heaps on the Society of Jesus, and so strong in the charity of the Sacred Heart that the gates of hell will not prevail against it. A little nothing, a mustard seed, but with a mission that should be a regeneration for thousands of souls.

De Tournely could not foresee how this might be accomplished but his confidence was unshaken and at his early death in 1797 a successor was prepared to carry out his project—Father Varin, who during his life-time was ever the faithful friend and confessor of the Society of the Sacred Heart.

When Father Varin came to Paris from Germany in June, 1800, he met Louis Barat and was told that Sophie was a very delicate looking, very retiring, very shy girl. What a foundation stone! I said to myself, answering as it were the thought that passed through me when her brother first mentioned her name; and yet it was upon her that God would raise the edifice of the Society of the Sacred Heart. Here was the grain of mustard seed, that was to grow into the tree whose branches are so widespread.

Father Varin was unaccountably convinced that Sophie was the one chosen by God for this work. "Her existence" seemed to explain the past and open the future. When he had seen her he understood; as he himself in days to come used to delight in saying, and her education, her youth, her religious training, her character, all were so many indications to him of God's will. Long and fervently Father Varin prayed for light and when he had learned to know Sophie well broached the subject of her vocation; and she told him of her wish to become a Carmelite. "No," said he, "that is not the vocation the gifts God has bestowed upon you point in another direction." He spoke to her of Father de Tournely's plan and added, "this is the kind of a life to which you are called." Assuredly God had spoken, this was His will and she prepared with all her heart to follow the path laid before her.

Among those associated with Sophie during her stay in Paris were three who joined in the proposed scheme, Octavie Billiet, Mlle. Loquet and Marguerite Maillard. Daily instruction was given the little band by their director, Father Varin.

At the following notes relative of that time: "In that humble house (meaning Mlle. Duval's) and under His protection, whose labors it was to imitate, were laid the foundations of the Society of the Sacred Heart. Then our Lord gave it its watchword and impressed upon it; the seal of His will—our own special form, a spirit at once firm, generous and large-hearted and yet loving and gentle."

A fervent retreat was the preparation made by those four favored souls for the solemn act of consecration which they pronounced at Holy Mass, immediately after the Elevation, on the morning of Nov. 21st, 1800—the birth-day of the Society of the Sacred Heart—and this feast is kept each year in a spirit of thanksgiving. The picture of the Madonna and Child, before which the consecration was made was in St. Madeleine's chapel at the Mother House which has recently been unjustly confiscated by the French Government.

While Mother Barat was waiting to acknowledge that she was the first one of the Society, she never allowed more than this: "I smile with pity," she said, "when called the foundress. I turn quietly to our Lord and say, it is His alone Lord who has done all. We were the rubble, the rough stones that are thrown into the foundations and lie hidden away forever, the fine polished stones come after and make the building beautiful."

The year 1801 was a time of renewal for religion in France where Napoleon's strong hand was restoring order.

Father Varin took advantage of the favorable opportunity and before the close of 1801 established the convent of the Sacred Heart at Lyons. This first house of the Society consisted of two class rooms on the ground floor, the dormitories occupied the second, and the garret was fitted up for a chapel. One solitary hazel-tree was the only shade afforded the playground of their twenty pupils.

The community was increased by Henriette Grosier and Genevieve Deshayes; and Mlle. Loquet was named Superior while Sister Sophie taught the higher classes and instructed the little ones in Christian Doctrine.

So poor were those first Religions of the Sacred Heart that in order to maintain their house they took in needlework, at which they labored after the children had retired to rest for the night.

Early in 1802 a poor school was opened and attended by one hundred and sixty pupils.

Such then was the humble beginning of a grand and powerful educational

institution, which despite innumerable trials and sufferings, now spreads far and wide over the Old and the New World.

Not long after the foundation Sister Sophie was named to replace Mlle. Loquet as Superior. This appointment was a severe blow to one so humble, but a heavier cross awaited her—when years later she was elected Superior General of the Society—a cross borne with patience and resignation, after the example of her Divine Spouse, along a path beset with thorns, until the journey ended and the Almighty called her to receive the crown.

In the year 1818 Mother Duchesne and a few other holy souls set sail for America and the first house of the Society on this continent was opened at St. Charles Missouri.

Taking a retrospective glance at the years that have rolled by since those early missionaries commenced their first school in this country with three pupils, and recalling the crosses and hardships endured by them, we can join in the hymn of thanksgiving to the Sacred Heart for blessing the mustard seed; so that now there are numerous convents of the Sacred Heart all over our Continent, in South America, Mexico, the West Indies, the United States and Canada.

The rules of the Society of the Sacred Heart are based nearly as possible on those of the Society of Jesus.

The object proposed is to glorify the Sacred Heart of Jesus by laboring for the salvation and perfection of its members through the imitation of the virtues of which this Divine Heart is the centre and model; and by consecrating its members, as far as it is possible for persons of their sex, to the sanctification of others, as the work dearest to the Heart of Jesus. The Society also proposes to honor with particular devotion the Most Holy Heart of Mary.

The Society combines the contemplative and the active life. Ecclesiae is observed thus far that the Religions do not go outside the convent, but there are no gratings. There are lay-sisters as well as choir that none may be deprived, for lack of education, of the benefit of embracing an institute devoted to the Sacred Heart. The lay-sisters are employed in household work; the choir in the administration of the house, study and teaching, in addition to which the Religions give five hours of the day to prayer.

All the members are bound by three vows of Chastity, Poverty and Obedience, but the choir nuns at Profession make a fourth vow consecrating themselves to the education of youth.

The exterior qualifications required in one desiring to embrace this order are not exorbitant. "Her family must be respectable, her own reputation unblemished, her appearance unobjectionable and her health good. She must have an upright and pure intention to glorify the Sacred Heart by working for her own perfection and that of others."

The postulancy or first degree entered upon after joining the Society lasts three months for the choir nuns and six months for the lay-sisters; during which time the secular dress is still worn. The novitiate begins on the day of clothing and continues for two years when, if judged advisable, the novice is allowed to pronounce her first vows and receive the black veil entering then upon the third degree known as the Aspirantship. At the end of five years the aspirant prepares by six months probation, one month of which is spent in retreat, to make her final vows; when she receives a ring as a sign of eternal alliance contracted with our Lord; and a cross bearing the words "Cor unum et anima una in corde Jesu" (one heart and one soul in the heart of Jesus) as a pledge of the Love of Jesus Christ. The professed Religious binds herself forever to the Society and the Society adopts her and engages to keep her for life, and until death. This solemn contract can be dissolved by no earthly power other than that of the Holy Father.

The first characteristic of the spirit of the education given by the Religions of the Sacred Heart is that it is supernatural. Their great aim is to ground their pupils firmly in faith, to lead and to bring them to God and to inspire them with the love of the Sacred Heart, the centre to which all truly Catholic education must converge.

Hence religion is the foundation of the education and its crowning point. The youth committed to their care are well instructed in the exercise of genuine piety, which Bishop Headley says, has three characteristics: "It is self-donating, charitable and courageous."

As "true virtue consists in fulfilling the duties of one's state" the children are fitted by due cultivation of their minds to occupy whatever place God has destined for them in this world. Little acts of mortification frequently suggested by the Missresses are often asked to make in after life.

"The Religions are to reflect" the constitutions say "that the girls educated in their houses are destined in the ordinary course of Providence to become wives and mothers of families. To fit them for their after-life they are to study and learn everything that will be useful for one who is to serve God in the world" and these words open a wide field. "A wife should be her husband's companion intellectually and should therefore be able to enter into his interests and pursuits. A mother should be able to train her children in the cultivation of their education and to prepare the child for his future life by her conversation and her character formed, and the cultivation and formation which go to make up what is conveyed by the best sense of the words a true Christian woman."

The aim of the education of the Sacred Heart is at imparting; and we may say with pleasure that the untiring efforts of the Religions are in the majority of cases crowned with success.

The studies taught are solid and serious and of a nature to foster a desire for self-improvement and a taste

for the best literature which, to use Mother Barat's own words "raises the soul into a purer and higher atmosphere, loosens its hold on material things, makes it aspire after God." Further the constitutions say "special attention shall be given to manual work, love and taste for which shall be instilled into all the pupils as the most excellent means of guarding themselves from the dangers of a frivolous life in the world; and of fulfilling their duties later on by preferring the happiness of retirement and the home circle to exciting pleasures and a worldly life."

"Even superficial people," writes Mother Barat, "will always prefer a quiet, hard-working, duty-loving wife to a prodigy who cares only for vanity and pleasure." The Religions are enjoined by their rule to be mothers, not mere governesses to their children, "as a child," writes one, "needs for its education a mother's love and that intuition of its wants, which only deep love can give, more than mistresses to tender to its mind."

In order to keep the pupils united during their school days and afterwards when moving in social life, Mother Barat organized the Society of the Children of Mary, in March 1832. The meetings are held at the convents of the Sacred Heart; and the object proposed is the spiritual welfare of the members, works of charity, especially that of providing for poor churches.

While Mother Barat loved all the children she had a particular affection for the little ones and the following incident shows how generously she excused their imperfections. "A young Mistress having complained to her of the behavior in Church of two young pupils, about four years old, Mother Barat only laughed and begged that the next Sunday they might be put on low stools in front of her stall. The children were delighted at this distinction and showed their joy by a thousand little pranks until the Mistress was on the point of taking them away. When she told this story to Mother Barat, the latter answered: 'Way should you? These two babies were like little lambs frisking before the Lord. Oh! if God were as severe with us how often He would turn us out of His Sacred Presence.'

So solicitous was Mother Barat concerning the health of her spiritual daughters and the children committed to their care, that her first question arriving at the different houses of the Society was whether there were any sick persons in the house. At one time being told of the anxiety of the Nuns about the health of one of the pupils, she went directly to the infirmary where she saw the child and said to her, "It is my duty to come to bless you, my dear child, in the name of our Lord." After making the sign of the Cross on the little one's forehead the fever immediately abated and the child told later that a lady who called herself Madame Madeleine had come and made her well again.

Later, a great cure was wrought by the intercession of Mother Barat in the case of one of the novices who was suffering from an abscess on the brain. To save her life the doctors saw only one remedy in the terrible operation of trepanning. Mother Barat arriving at the house hastened to the novice and after speaking to her in private she allowed her to pronounce her first vows and receive the black veil entering then upon the third degree known as the Aspirantship. At the end of five years the aspirant prepares by six months probation, one month of which is spent in retreat, to make her final vows; when she receives a ring as a sign of eternal alliance contracted with our Lord; and a cross bearing the words "Cor unum et anima una in corde Jesu" (one heart and one soul in the heart of Jesus) as a pledge of the Love of Jesus Christ. The professed Religious binds herself forever to the Society and the Society adopts her and engages to keep her for life, and until death. This solemn contract can be dissolved by no earthly power other than that of the Holy Father.

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bestow his blessing upon her and when he did so, said, "It is not I who shall bless you but the Sacred Heart through me. Oh, may our Lord bless you a thousand times, you and your Society."

A zealous defender of the rights of Church, and a Professor of Law and Philosophy at Wurzburg, wrote to the Superior of the Sacred Heart at Riedonburg: "Had I to cross the Alps I must see your Mother Foundress. Is she not the St. Teresa of our day?"

In Mother Barat's conversation and correspondence there was always a large sprinkling of what is proverbially known in France as "Burgundian Salt," a pithy, racy way of compressing a great truth into a few familiar words. For example: "Humility is a needle that mends many a hole"; "You must not bargain with our Lord"; "If He asks for a pattern, give Him the whole piece"; "Before you light the fire of the love of God, be sure you sweep the chimney to get rid of the soot of pride"; "Be faithful in every job and title. The smallest infidelity is like a stitch dropped in knitting. It spoils the whole work."

"Never during upwards of sixty-two years," writes one of her daughters, "during which Mother Barat bore the burden of responsibility and command did she depart from the ideal which St. Augustine puts before us, when speaking of one in authority, he says: 'But whilst loved, feared and revered as the superior and servant of all, in his silent spirit he must be at the feet of all.'

A maxim of guidance was given Mother Barat from Father Varin to which she steadfastly adhered, "Firmness sometimes, harshness never; charity and gentleness everywhere and always."

"The longer I live," wrote the Mother Foundress, "the more convinced I am that the best government is one firm and gentle. Firmness is necessary to separate nature from grace but it must be done without tearing holes, for those would have to be mended afterwards, and so nothing would be gained. Lean rather to kindness than to strict justice. A Religious of the Sacred Heart should be led by higher motives duty rather than fear. If excess there must be, our Lord prefers it on the side of gentleness and indulgence."

In the lifetime of Mother Barat one hundred and fourteen houses were established and at the time of her death eighty-nine were still in existence; the Society was composed of three thousand and five hundred members and fourteen hundred had been called by our Heavenly Father to receive the reward of the faithful servant.

Rarely in this world, where great works have to be done, is there a completeness, has it been foundness to leave behind her on the earth a work so firmly knit, so well prepared for future development.

After a short illness and having received all the blessings of Holy Church, that "true Religions of the meek and humble Heart of Jesus" yielded up her pure soul to God, on the Feast of the Assumption of our Lord, May 25th, 1865, aged eighty five years, after having governed the Society of the Sacred Heart for sixty-two years, with admirably suavity and prudence.

Blessed Madeleine Sophie was beatified by His Holiness, Pope Pius X., in Rome, May 21st, 1908, in the presence of Mother Digby, Superior-General of the Order and many Religious representing homes in all parts of the world.

"Hail and farewell, good Mother. Live in God and do not forget your children in the Sacred Heart."

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