

a good fellow: anyone but yourself would say I was an ass to give it to other thought: only mind this, I saw the Light, and I felt the Strength. But there, we'll say no more about it. I'll go up to-morrow and pay my respects to this Lady Imogen, as you call her, and then we'll return to our brushes." He got up, and proposed rejoining the ladies.

"All right," thought Geoffrey to himself, "he's not thinking about Imogen, that's one comfort. But, my stars alive! how glad I am of one thing — that I never was born a genius!"

TO BE CONTINUED.

CONTINUED FROM LAST WEEK.

**THE FLINT WORKERS—A FORT-GOTTEN PEOPLE.**

Very Rev. Wm. R. Harris, Dean of St. Catharines, in the Buffalo Express, March 28.

Jean de Brebeuf was the descendant of a noble French family, and abandoned the honors and pleasures of the world for the hardships and perils of missionary life. He arrived at Quebec in 1625, passed the autumn and winter with a roving band of Montagnais Indians, enduring for five months the hardships of their wandering life, and all the penalties of filth, vermin and smoke, abominations inseparable from a savage camp. In July, 1626, he embarked with a band of swarthy companions, who were returning from Quebec to Georgian Bay, after having endeavored to advance the cause of the faith by the means of a canoe, and a splendid physique, of broad frame and commanding mien, and endowed with a giant's strength and a tireless endurance. Bravery was hereditary in his family, and it is said that he never knew what the sensation of fear was. He was a man of extraordinary piety, kindly sympathies and an asceticism of character that to the "natural man," mentioned by St. Paul, is a foolishness beyond his understanding. He wrote a treatise on the Huron language, which was published in Champlain's edition of 1632, and republished in the "Transactions of the American Antiquarian Society," as a most precious contribution to learning.

His companion, Joseph Marie Chaumonot, or, as he is styled in the archives of his order, Josephus Maria Calmonius, was his very antithesis. He was born on March 9, 1611, and in the fall of 1639 reached the Huron country. He was timid even to fear, his nature was impressionable, and while in his studies he scored some success in literature, he failed as a theologian. "Profectus in litteris, sed inopis in re" is written after his name in the archives of his order. He was credulous almost to superstition, and shrank from his boisterous surroundings, as from the approach of a dangerous reptile; yet under the mysterious influence of Divine Grace, and by an indomitable and unsuspected force of will he conquered human infirmity, and became one of the most conspicuous figures and admirable characters of the early Church of Canada. He had a prodigious memory and thoroughly mastered every dialect and idiomatic alteration of the Huron language and its linguistic affinities. He drew up a grammar and dictionary which continued for years to be an authority, not only for the Huron language, but for all the kindred Iroquois tongues. His grammar was published twenty-five years ago in the "Collections of the Quebec Literary and Historical Society," and is one of the most important of the linguistic treasures which American ethnology owes to the early missionaries. On November 2, 1640, the two priests left the Huron village of St. Joseph to bear the message of the gospel anew to the great nation of the Attiwandaron. The task they had set themselves was one fraught with serious difficulties, for the path lay through a country reposing in the desolation of solitude, and its end might be a grave. Winding through the primeval forest, the trail crossed streams, through which they waded knee deep. Wind swept and uprooted trees lay everywhere around them, and when night with its eternal silence shrouded the forest they sought a few hours of rest under the shadow of some friendly pine. After a journey of five days the travelers on the 7th of November entered the Neutral village Kandouchou. To this bourg they gave the name of All Saints, placed the whole country under the protection of the angels, and referred to it afterwards as the Mission of the Holy Angels. To their surprise they learned that an evil reputation had already preceded them, and no hospitable welcome awaited them. The Hurons, fearing their influence would divert the trade and custom of the Neutrals from themselves to the French, resolved that at all hazards this great misfortune must be averted. Messengers bearing gifts of hatchets and wampum belts went from village to village proclaiming that they were commissioned by their cousins and kinsmen of Huronia to inform the Neutrals that if they allowed the pale-faced sorcerers to dwell among them, famine and plague would desolate their villages, their women would be struck from off the face of the earth.

Brebeuf, who was known by his Indian name of "Echon," was looked upon with horror, as a dangerous sorcerer, whose incantations were dreadful in their effects. A thousand nameless fears took possession of them, they avoided the men of God as they would poisonous reptiles, and retired from their approach as from that of a ravenous beast. Their very footsteps were shunned, the paths upon which they walked were infected, and streams from which they drank were poisoned. No one dared to touch a single object

belonging to them, and the gifts which they offered were rejected with horror. In fact the spectres of fear and consternation were everywhere, and, in the presence of this universal terror, the chiefs summoned a council to determine the fate of the priests. Three times the Fathers were doomed to death and three times the uplifted tomahawk was lowered by the force of arguments advanced by some of the elders. The missionaries visited eighteen towns, crossed the Niagara River, near Black Rock Ferry, and went as far as Ongulara, a village on the eastern limits of the Neutral possessions. In the forty towns of the nation, they estimated a population of 12,000, but claimed that three years before their visit there were 25,000 souls in the country. The extraordinary reduction in their numbers was occasioned by repeated wars, but principally by a pestilence which had ravaged the country. Along the winding paths through the forest, that interlaced and crossed again, suffering from cold and hunger, and bearing a charmed life. But the black-robed sorcerers, with their instruments of necromancy, their crucifixes, crosses and rosary; their ink horns and strange hieroglyphics, the complete outfit of the black art, were held in horror and detestation. Despairing of accomplishing any good for the tribe, or of overcoming their inveterate prejudices, the Fathers resolved to bid them good bye, and retrace the path to the Huron villages. In the second week in February, 1641, they began their homeward journey. They crossed the Niagara River at Lewiston, and, reaching its western banks, disappeared in the shrouding forest. On their return journey they were snow-bound at a town which they christened St. William, when outward bound. Here Chaumonot traced his rough map of the Neutral country, and Brebeuf added to the Huron dictionary, many idiomatic words of the Neutral language.

On the 19th of March, 1641, the feast of St. Joseph, patron of the Huron missions, Brebeuf and Chaumonot, after an absence of almost five months, reached the village of St. Mary on the Wye. Among the eighteen villages visited only one, that of Kichicoia, called by the Fathers St. Michael, extended to them a partially friendly greeting. Chaumonot, at the request of Father Lalumet, now wrote his report of their visit to the Neutrals, which is to be found in the Relations of the Jesuits, 1641. This remarkable and interesting letter practically furnishes all the information bearing on this mysterious tribe. As the Neutrals were of the parent stock of the Huron Iroquois, their government, criminal code, marriages and religious conceptions were alike. Their dances and feasts, methods of carrying on war, their treatment of prisoners, cultivation of the soil, the division of labor between men and women, their love for gambling and manner of trapping and hunting, were also similar to those of the Iroquois and Hurons, with which we are all now so familiar. The missionaries drew particular attention to their treatment of the dead which they kept in their houses, till the odor of decaying flesh became insupportable. They then removed them to elevated scaffolds, and after the flesh had been devoured by carrion birds, or rotted away, they piously collected the bones and retained them in their houses, till the great communal feast of the dead, or tribal burial. "Their custom," writes Father Chaumonot, "for preserving the bones in their cabins, is continually remind them of the dead, at least they so state." This tribe carried to an insane excess the tradition that madness was the result of some superhuman or mysterious power, acting on the individual, and that any interference with the freedom or license of a fool would be visited with the wrath of his guardian spirit or old Pretended maniacs were found in every village, who, anxious to acquire the mystic virtue attributed to madness, abandoned themselves to idiotic folly. "On one occasion," writes the Father, "three pretended maniacs, as naked as one's hand, entered the lodge where we were performing a series of foolish antics, disappeared. On another occasion some of them rushed in, and seating themselves beside us, began to examine our bags, and after having taken away some of our property they retired, still conducting themselves as fools." In summer the men went stark naked, figures tattooed with burnt charcoal on their bodies from head to foot, serving for the conventional civilized garb. The genealogy of the English nobleman is shown in "Burke's Peerage," but the Neutral warrior inquired on this by tracing his descent in fixed pigments on his naked body.

It is hardly necessary in this paper to state why the Neutrals were so called by the French, but it will be interesting to inquire, how for ages they were able to hold aloof from the interminable wars that from remote times were waged between the Hurons and Iroquois? There is no other instance in aboriginal history where a tribe occupying middle or neutral lands was not sooner or later compelled to take sides with one or the other of the nations lying on its opposite frontiers, if these nations were engaged in never-ending strife. There is but one solution of this problem, and that is to be found in the immense quantities of flint found in the east end of Lake Erie. Without flint arrow and spear heads the Iroquois could not cope with the Hurons, nor the Hurons with the Iroquois; and as the Neutrals controlled the chert beds, neither nation could afford to make the Neutrals its enemy.

The Neutral tribe had easy access to an unlimited supply of material for spear arrow heads and scaling knives. Extensive beds of flint were found along the Erie shore, near Point Abino, where the chert-bearing rock is most abundant. Even to-day, after the beds have been worked for centuries, many of the nodules picked up are large enough to furnish material for twenty or thirty spear heads or arrow tips. For miles along the beach heaps of flakes may be seen, and flint relics are found in all parts of Ontario and Central and Western New York, corresponding in appearance with the Lake Erie material.

The Iroquois was too shrewd and the Hurons too far-seeing to make an enemy of a people who manufactured the material of war, and controlled the source of supply. To those who take a deep interest in all that concerns primitive life in America, the excellence of the workmanship manifested in the flint instruments found on the Niagara Peninsula and in the neighborhood of Chatham and Anshersburg, must convince them that the Neutrals excelled all other tribes in splitting, polishing and fitting flakes of chert-bearing rock.

Independent of its general value as an ethnological factor on the study of the Indian progress to civilization, it is also a conclusive proof that among savage peoples, that which they possess is eagerly sought after by others, is cultivated or manufactured with considerable skill. Primitive methods of manipulating raw material, and of handling tools, must ever prove attractive to the student of ethnology, for in these methods we observe the dawn of ideas, which are actualized in their daily lives. The Neutrals, when discovered by Father Dallion, in 1629, were like the Britons when conquered by Caesar, many degrees advanced beyond a low degree of savagery. Chaumonot states that the Neutrals were physically the finest body of men that he had anywhere seen, but that in cruelty to their prisoners, and in licentiousness, they surpassed any tribe known to the Jesuits. It would appear that as a rule there was a communal understanding among the Indians of North America, that among the prisoners who were taken and tortured to death, women were not to be subjected to the agony of fire. At times this compact was broken by the Iroquois and the Illinois, but the Neutrals were, it would seem, the only tribe that habitually violated this understanding, for they subjected their female prisoners to the atrocious torture of fire, and with a fiendish delight revelled in their cries of agony. I have already stated on the authority of Chaumonot, that the tribe was given over to licentiousness, and I may add that in point of cruelty and superstition, it was not surpassed by any native American people of whom we have any record.

Had it been in the nature of the Attiwandaron to live a reasonably clean life they might have become the most powerful branch of the great Huron Iroquois family. Long immunity from attacks from without, the richness and fertility of their soil, and the abundance of vegetable and animal food, permitted them to devote their leisure to the enjoyment of every animal luxury their savage nature could indulge in; and the consequences that follow from riotous living the world over. Gibbon, in his "Decline and Fall of the Roman Empire," states that the descendants of the all-conquering Romans became wasted by dissipation, and that when the Scandinavian hordes poured from their northern forests into the plains of Italy the effeminate Romans had but the strength of children to oppose them. The licentiousness of the Neutrals, their freedom from national and domestic cares, destroyed their warlike courage, and to all but their interiors in number they were regarded as women. They quailed before the face of the Five Nations, and stood in awe of the Hurons, who refused them the right of way to the Ottawa, but as a bloody pastime they carried on cowardly and ferocious wars against the weak western Algonquin tribes. Father Ragneneau relates that in the summer of 1643 they threw two thousand of their warriors into the prairie of the Nations of Fire, and invited one of their fortified towns, which they stormed after a ten days' siege. The slaughter that followed was appalling. They burned 70 of the enemy at the stake, torturing them the meanwhile with a ferociousness satanic in its prolongation and ingenuity. They tore out the eyes and girdled the mouths of the old men and women over sixty years of age, and, scorning their appeal for death, left them to drag out a woful and pitiable existence. They carried off 800 captives, men, women and children, many of whom were distributed among the Neutral villages, and by a refinement of cruelty surpassing belief were subjected to atrocious mutilations and frightful burnings, prolonged from sunset to sunrise. There is a mysterious law of retribution, that in the accuracy of its application, is reduced to a mathematical certainty. The Neutrals, who had filled up the measure of their iniquity, had, by their ruthless cruelty and unbridled licentiousness, invoked their doom. From the distant forests of the Senecas, there came a prophetic warning, and its message was, the Iroquois are beginning to open a grave for the great Neutral nation, and the war cry of the Senecas will be the requiem for their dead. After the Mohawks and Senecas, the war hawks of the wilderness, had scattered and destroyed their enemies, the Hurons, they sought excuses to issue a declaration of war against the Attiwandaron. Father Lalumet

states on the authority of the Jesuit diarist, that when the Iroquois had destroyed their enemies, and were in danger of losing from want of practice, their warlike dexterity and skill. Shonnonkeriton, an Onondaga, proposed to the war chief of the Neutrals, that their young men should meet in occasional combats in order to keep alive among them a warlike spirit. The Neutrals after repeated refusals, at last with much hesitation reluctantly consented. In a skirmish that took place soon after the agreement, a nephew of the Iroquois chief was captured and burned at the stake. The Onondagas, to avenge his death, attacked the Neutrals, and the Mohawks and Senecas marched to the assistance of their countrymen. Father Bressani says that the friendly regard and hospitality extended to a fugitive band of Hurons, after the ruin and dispersion of that unhappy people, excited the wrath of the Iroquois, who for some time were patiently awaiting a pretext to declare war.

I have somewhere seen it stated that the emphatic refusal of the Neutrals to surrender a Huron girl, who escaped from the Senecas, was the cause of the war; but whatever may have been the reasons, it is certain from the Relations of the Jesuits, that in 1650, the war between the Iroquois and the Neutrals began, and was carried on with a ruthlessness and savagery from the very perusal of which we recoil with horror. In this year the Iroquois attacked a frontier village of the enemy within whose palisaded walls were 1,600 warriors. After a short siege the attacking party carried the fortified town, and made it a slaughter-house. The ensuing spring they followed up their victory, stormed another town, and, after butchering the old men and children, carried off a number of prisoners, among them all the young women, who were portioned out as wives among the Iroquois towns. The Neutral warriors, in retaliation, captured a frontier village of the enemy, killed and scalped 200, and wreaked their vengeance on 50 captives, whom they burned at the stake. When the Iroquois heard of the death of their braves they met, to the number of 1,500, crossed the Niagara river, and in rapid succession, entered village after village, tomahawked large numbers of the inhabitants, and returned to their own country, dragging with them troops of prisoners, reserved for adoption or fire.

The campaign led to the ruin of the Neutral nation. The inland and remote towns were struck with panic; people, mad with the instinct of self-preservation, fled from their forests and hunting-grounds, preferring the horrors of retreat and exile to the rage and cruelty of their ruthless conquerors. The unfortunate fugitives were devoured with famine, and in scattered bands wandered through the forests, distant streams, in search of anything that would stay the devouring pangs of hunger. From the mouth of the French River to the junction of the Ottawa, and from the fringe of the Georgian Bay to the Genesee the land was a vast graveyard, a forest of horror and desolation, over which hovered the specter of death, and on which there brooded the silence of a starless night. In April, 1652, it was reported at Quebec that a remnant of this tribe had joined forces with the Senecas, and made an attack upon the Hurons, who had rushed to the help of their countrymen, but the issue of the war was unknown. In July, 1653, word was brought to the same city that several Algonquin tribes, with eight hundred Neutrals and the remnant of the Tobacco Nation, were assembled in council near Mackinac. They are mentioned for the last time as a separate people in the "Journal of the Jesuits," July, 1653. Henceforth the nation loses its tribal identity, and merging into the Hurons, Wyandots, Father Fremont, in a letter embodied in the Jesuit Relations of 1670, states that on the 27th of September, 1654, he visited the village of Gaudougarre, peopled with the fragments of three nations conquered by the Iroquois. These were members of the Ononotogues, Neutral and Huron nations. The first two, he adds, scarcely ever saw a white man, and never had the gospel preached to them. The Neutrals, who were adopted by the Senecas and incorporated into the tribe, filled the places of those they lost in their ruthless forays. This is the last time that the Neutrals are ever mentioned in the annals of New France.

**A Tremendous Dignity.**

The priesthood is a dignity most worthy of reverence. The priest is almost like another Christ. He continues to do Christ's work — to glorify God by offering up the Sacrifices of Calvary, to make known the true religion, to save souls by means of the sacraments dispensed by him. He mediates between God and man. He stands apart from the people, with God in the sanctuary. He is nourished daily with the Body and the Blood of Christ. He gives up everything else in order to be about God's business. He has the priestly powers of Christ — to worship God, to forgive sins, to confer grace. All that he does as priest, he does in the name and by the authority of Christ. The office of priest is higher than that of the angels. It is a tremendous honor, a beneficent mission, a terrible responsibility. No wonder that Catholics venerate their clergy-men! — Catholic Columbian.

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**LOSSES TO THE CHURCH.**

Why so Many of Her People Are Torn Away From Their Faith.

The Church has the promise of her Divine Founder that she will last to the end of the world; she is built upon "the rock," and no fury of tempests, no lashing of waves will ever prevail against this rock. But the promise given to the Church as an institution is not a promise given to each individual member. The Church will not be torn or shaken from the rock, but her children may be torn away, and many are torn away.

Aid the glorious pageant which the Catholic Church presents to the eye of the thoughtful observer, amid the manifold proof of her increasing development, amid the joy with which the continual flow of converts in every quarter of the globe must fill her motherly heart, there remains the sad spectacle of numerous apostasies, of bitter losses, of fatal inroads from difference, vice, doubt and unbelief, and of almost overwhelming difficulties to the preservation of the true faith, as a victorious army at the end of the battle must mix with the sound of gladness and of triumph the doleful voice of mourning over those that are slain, so the Church has to blend with the canticles of praise and gratitude at the widening of her fold, the tears of grief at the straying away and defection of a great many souls whom she once could call her own, says the Bombay Catholic Examiner. The destructive forces at work are different in different countries, but in not a few countries they are all leagued together like a legion of devils in the dominion on the lake of Tiberias.

First among these forces are the gigantic proportions which the migration of people has assumed. We mark one period of history with the name of migration of nations, but numerically the tribes that exchanged their dwellings in the second, the third, the fourth and fifth centuries are probably far below those that settled in other places, countries and zones within the last sixty years. Germany alone sends yearly more than one lakh of her sons and daughters into foreign countries; so does Italy, Great Britain and Russia; and all the other countries of Europe furnish each a very considerable stream of new settlers. And the tide of migration, already begins to seize upon the Chinese, the Indians and negroes, and ere long the countries that still have room for colonization will have a population made up of a motley of nationalities.

Now it is to be granted that this peculiar feature of our times is also an important factor in the spreading of the true faith and the growth of the Church; still, it cannot be denied, and incontestable facts prove it to evidence, that thousands and thousands, nay millions, have been lost to the Church owing to this migration. Severed from their Catholic surroundings and traditions and customs, thrown between two people of other denominations, settling in places where there is no Catholic school, no Catholic place of worship, no priest, they first become cold in the practice of their faith; and the more they inhale the irreligious or heretical or worldly air of their new home, the farther they depart from the spirit and the principles of their Church, and at last a mixed marriage, or the offer of some pecuniary advantage, or the fatal influence of non-Catholic acquaintances is sufficient to make them turn their back upon the faith of their fathers. They succeed in founding a new home, but in loss over the only means to reach man's true home beyond the grave — the inestimable gift of faith.

The rapidity with which hundreds and thousands of villages and towns have been founded have made it impossible for the Church to provide at once for the wants of her migratory children; there was a great lack of priests and a still greater lack of means for the erection of new missions, schools and chapels. New settlers are so absorbed in the cares and the work of their new homestead that the vocation to the priesthood cannot make itself felt among them, and thus falls the burden of their spiritual administration almost entirely upon the priests of their distant mother country. And the countries of Europe themselves are still suffering from the religious spirit with which the nineteenth century was ushered in, and often ruled by governments opposed to the Catholic Church, could scarcely marshal a sufficient number of priests for their own ever-growing spiritual wants.

Hand in hand with this migration into foreign countries, we see in our times another migration at work, which is still much more fatal to the Church. It is the influx of people from the country districts into the towns, and the consequent accelerated and enormous growth of cities. Parishes which formerly counted a few thousand souls have increased to twenty thousand and to two and three scores of thousands. It was difficult to provide in time for these immense parishes; priests were wanting, the churches had not accommodation enough, and the schools were insufficient. Thousands had no easy opportunity of satisfying their religious duties and have thus fallen an undisciplined prey to vice, of which large cities are the hotbed, to indifference, to heresy, to unbelief, to the gospel of revolt and to the very hatred of religion.

And to these causes the ever-growing frequency of mixed marriages, of which the greater number end in the giving up of the Catholic faith, the sensual literature of the day that enervates and kills the life of many a

youngful soul, the bold and proud propaganda of infidel science, the system of general conscription which stifles the vocation to the priesthood in the frivolous atmosphere of the barracks, the greed after riches and after pleasures, which is so much fostered by the facility of communication and the feverish activity of the present world, the all-prevailing habit of ensuring, criticizing and condemning every act of authority, be it ecclesiastical or civil, the intercommunion of people of every possible persuasion, creed and temper — and we have an appalling combination of dangers to that tender seed of faith which God has implanted in the heart of the Catholic in the hour of his baptism. We need not, therefore, wonder that many, nay very many, drift away, or allow themselves to be torn away from the rock of St. Peter. It is for the loss of so many of her flock that "a voice of lamentation and great mourning is continually rising from the church," and that she is like Rachel bewailing her children who would not be comforted, because they are not "Honor is the utmost importance that every Catholic should most earnestly try to value and to guard, and to love the only profitable treasure man can have upon earth, the true faith, and that "he who thinketh himself to stand, take heed lest he fall."

**ONLY ONE.**

Tendency of all Other Religious Bodies is to Disintegrate.

With the breach in the Salvation Army, caused by the withdrawal of Ballington Booth and wife, who were displeased with the orders given by General Booth, there remains only one religious organization that is international in its scope and character, and that is the Roman Catholic Church. An examination of statistics of religious organizations reveals some interesting facts concerning all non-Roman Catholic bodies in the United States.

The Methodist Church has the largest number of communicants. There are more than five millions of members of that religious body, but they are divided among seventeen branches, the regular Methodist Episcopal having the most numerous bodies, but this branch is divided into the Church North and South. The Baptists, who have a membership of nearly four millions, are divided into thirteen branches. The Lutherans — the third largest denomination — has seventeen distinct branches, all independent. There are twelve branches of the Presbyterians, and even the Mormons are divided into two bodies. The figures quoted seem to show that the tendency in this country is to split into sects and to demonstrate that no such tendency, however, affects the Roman Catholic Church. More or less all non-Roman Catholic bodies in other countries are similarly divided, although not to such an extent as in America.

The power and authority and the freedom from schisms that are of any moment in the Roman Catholic Church is an interesting problem for the students of religious organizations, both Catholic and non-Catholic. Yet both systems accomplish much of good — Wilmington Morning News.

**Always Their Way.**

Some months ago the young women in the house of the Good Shepherd in Denver, who had been committed to that institution by the state, were taken from it by vote of an A. P. A. legislature and placed in a public industrial school. Now the managers of the school are threatening to turn the inmates loose, because the counties to which they belong have not paid for their maintenance. If the Sisters had done that they would have been accused of being mercenary.

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