

ities in charge of the latter were closed up and the youth of the country compelled to be educated by teachers of Latitudinarian or Agnostic principles. A crop of young socialists and dynamiters was the natural result. The throne was in danger, and the conservative element, by which the Kaiser was maintained in power, was on the point of being overwhelmed when the Emperor appealed to the Catholic party and to the Pope for protection. Since then the Bishops have been recalled, and parishes (not for years had no priests to administer the sacraments or to bury the dead have been amply supplied with well endowed ministers of Catholic worship. The Catholic colleges, however, are not yet opened, nor is there free access allowed the much-abused Jesuits to their own houses of education built by their own exertions and hard-earned thalers. These disabilities must be removed before the claims of the Catholic subjects can be fully met and their rights to Christian education fully guaranteed. So far the Emperor and his Government have been most anxious to satisfy the just demands of all loyal citizens, but the bigotry and fanaticism of the preachers stood in the way. We are delighted to learn from the communication addressed to the Pope on last Friday that the insane and intolerant agitation has quieted down, and that henceforth the liberal law-makers of Germany will be able to satisfy the demands of justice and their own conscience, in modifying, if not annulling completely, the laws of proscription passed under Bismarck against the most God-fearing and most law-abiding citizens of the empire.

HOLY WEEK.

Holy Week, which consists of the last week of Lent, is so called because it is that part of the penitential season of Lent during which the Church calls upon us to meditate upon the most holy mysteries of Christ's life on earth, His passion or sufferings, His death and burial, and the institution of the adorable Sacrament of the Eucharist.

This sacred week begins with Palm Sunday, on which day our Blessed Lord approached Jerusalem with His disciples. Two of these were sent by Him to a village near the Mount of Olives to bring to Him an ass with its colt which He told them they would find there, and Jesus being seated upon the ass proceeded to Jerusalem with His company. This was done to fulfil the prophecies of Isaiah lxix, Zech. ix, wherein it was foretold: "Tell ye the daughter of Sion, Behold thy King cometh to thee, meek and sitting upon an ass, and a colt the foal of her that is used to the yoke."

As it was the week of the Pasch, when the people of Judea were obliged to come to Jerusalem to offer sacrifice to God and to celebrate their deliverance from the bondage of Egypt, there was a great multitude of Jews in and about the city at this time, and as the fame of Jesus was known to them by the many miracles He had wrought among them in public, when they heard that He was coming to Jerusalem, a very great multitude came forth to meet Him, some of whom spread their garments in the way, while others strewed branches of palm, olive, and other trees in which the Mount of Olives abounded, thus signifying the great honor in which our Lord was held, as He had by His miraculous works proved to their full satisfaction His divine mission as the Messiah who had been promised by the prophets, and whom they were at the time expecting to be their deliverer and ruler. Meanwhile the multitude accompanying Jesus cried out aloud, "Hosanna to the Son of David, Blessed is He that cometh in the name of the Lord, Hosanna in the highest."

The faith of the multitude was made manifest in answer to the enquiry "Who is this," they cried out "This is Jesus, the prophet from Nazareth of Galilee."

The Chief Priests and Scribes, who foresaw their own downfall in the recognition of the authority of Jesus, were indignant, and rebuked Jesus because of the joy with which He was welcomed to the city, nevertheless they feared to lay hands upon Him, because the multitude regarded Him as a prophet, and from that day they laid plans whereby they might entrap Him.

During the interim our Lord was plainer than ever in denouncing the vices, the tyranny, avarice, and hypocrisy which at the time were characteristic of the Chief Priests and Scribes, and especially of the Pharisees. Among other things, he told them:

"Wo to you Scribes and Pharisees, hypocrites, because you are like to whitened sepulchres. . . . You outwardly, indeed, appear to men just; but inwardly you are full of hypocrisy and iniquity."

It was not until Wednesday that the enemies of Jesus discovered a means of putting their plans into execution, and on that day they succeeded in inducing Judas Iscariot to promise to betray his Master for a sum of money, thirty pieces of silver. These pieces of silver were probably silver shekels, and the whole

value of the thirty pieces paid to Judas would be about \$15.20.

On Thursday evening, at the paschal supper, our Lord instituted the Holy Eucharist as a sacrament and a sacrifice, that His children might have to the end of time a precious food for the nourishment of their souls, and a most acceptable sacrifice to offer perpetually to Almighty God as a propitiation for our sins and for all the purposes for which He offered Himself on Mount Calvary.

Jesus took this occasion to reproach kindly, yet keenly, His betrayer, and thus afforded Judas an opportunity for penance which he did not take, but going forth to complete the arrangements for his treason; on Friday by a traitorous kiss he made known his Master to the Pharisees who were prepared to seize Him in the garden of Gethsemane.

By means of false accusations of blasphemy and treason against Caesar, supported by false witnesses, the Chief Priests and other enemies of our Lord procured from Pilate, the Roman Governor, permission to proceed against them as they thought proper, and when Pilate hypocritically washed his hands to free himself from the guilt of the "blood of this just man," the Jewish people exclaimed, "His blood be upon us and upon our children;" and Jesus was led to His crucifixion, which lasted from noon till 3 o'clock on Friday afternoon. He was then placed in the sepulchre, where His body remained until He rose triumphantly from the dead by His own power on Easter Sunday morning.

The death of Jesus is celebrated by the Church in sorrow, that we may be impressed with the necessity of true sorrow for the sins we have committed, which are the only cause of grief which can be given to Almighty God. We should grieve for our sins because they separate us from God, and because they require so great a price to be paid for their expiation, as that the Son of God should offer Himself as a sacrifice on the Cross before we could be redeemed.

We call the day of our Lord's suffering Good Friday, not because of His suffering, but because the sufferings He endured redeemed us from the power of the devil, and because He manifested on that day His unlimited goodness and mercy to us in our desolate condition.

ST. PATRICK'S DAY CELEBRATION

It must have been gratifying to the heart of every Irishman at home and abroad to read the cheering despatches cabled on Wednesday morning last from every point of the English speaking world. In no centre of population, no matter how insignificant or how far remote, where the English language is spoken or the British flag floats, was the name of St. Patrick forgotten or the memories of the old land which he blessed and enriched left untold or unused. Irishmen may fall in many things and may disagree and quarrel where other nationalities would unite as one man, but all unite in honoring the Apostle whose zeal and whose virtues, as his teachings, brought Heaven's light to Erin's shore and the knowledge of the Crucified to our fathers seated in darkness and the shadow of death.

The recurrence of St. Patrick's joyous festival is ever hailed with delight by the children of Erin, whether they be still enjoying the softening breezes that, laden with odour of brine from the ocean, floats down from her heathery hills and stirs her enchanted lakes, or whether they be far away in distant climes, maintaining the prestige of Irish valor and England's supremacy on sea or land, or yet gracing with their ready eloquence the legislative halls of young nationalities or growing empires. Everywhere an Irishman is found—his fellow-exiles in distant lands, or under his native roof-tree—the country that gave him birth, for which his fathers fought and bled, is honored and lauded to the skies as the fairest land that God ever blessed. Her history is told to his children, her ancient glories are recounted, her heroes, her poets and her saintly scholars are mentioned with honorable pride, and their virtues and heroic deeds rehearsed and extolled. In this manner are the most hallowed traditions preserved intact through the ages, and thus have the lessons and teachings of Ireland's great Apostle become familiar to succeeding generations.

The faith of the Irish race to-day is the same holy faith whose knowledge and whose maxims were deeply implanted in Ireland's heart full fourteen hundred years ago. Through good and ill report, in the golden age of her history as in the days of penal persecution, when she bled at every pore, has Ireland proved true to her heavenly trust. That faith which the Apostle tells us "overcometh the world" she has always guarded as a priceless treasure of which neither the blandishments of power nor the menace or torture of the tyrant could ever despoil her.

Let us venture a hope and a prayer that as the God of all mercies, the Heavenly Rewarder, has crowned with eternal glory

the sons and daughters of Erin who a thousands times sacrificed earthly goods and life for His sake, so He may in His infinite wisdom soon crown with victory and glorious independence the martyred nation whose consecrated sons are on this day invoking the name of St. Patrick from ten thousand altars and offering up with accented hands and chastened hearts the Unspotted Lamb for the sins of the world and the redemption of Ireland.

DEATH OF A GREAT CATHOLIC STATESMAN.

We regret to learn of the death of Herr Windthorst on Saturday last in Berlin. Dr. Windthorst was the leader and founder of the Catholic party in the Reichstag, and in that capacity was the chief instrument in bringing about the reversal of the anti Catholic policy which was inaugurated by Bismarck. The Dr. has passed away just in the moment of complete victory, when it has been announced that the last remnant of the penal laws is to be repealed, and the last grievance which Catholics had against the Government to be redressed. At midnight, a few hours before he died, evidently imagining that he was in the Reichstag, he delivered in a loud voice and with impassioned manner, an address in favor of the abolition of the law excluding the Jesuits from Germany. These were his last words. Previously he had only been able to speak in whispers.

The President of the Reichstag, Herr Levietzow, announced the death to that body. He extolled Herr Windthorst's acumen, unceasing activity, adroitness and potent personal influence on all sides of the House. Herr Levietzow said that he had always attached weight to the words of Dr. Windthorst. His personal amiability had endeared him to his intimate friends and pleased everybody who came in contact with him. Herr Levietzow closed his eloquent eulogy by declaring that scarcely anyone would be so missed in the Reichstag as Dr. Windthorst. May he rest in peace.

MONTH OF ST. JOSEPH.

MARCH IS SPECIALLY CONSECRATED TO THE FATHER OF OUR LORD.

Whenever you desire any grace or favor from heaven go to St. Joseph and ask him for it. He can and will obtain for you anything at all, provided it is not injurious to your soul's salvation. In your devotion to him, you will no doubt be greatly encouraged by the words of St. Joseph. "I do not," says he, "remember ever to have asked anything of God by him which I did not obtain. I never knew any one who by invoking him did not advance exceedingly in virtue, for he assists in a wonderful manner all who address themselves to him."

But it is not alone in asking favors of St. Joseph that our devotion to him must show itself; it should appear especially in our constant endeavor to imitate the virtues that were rooted in his great soul. His love of Jesus and Mary should, in the first place, be a perpetual, unceasing incentive to our spiritual ambition. Their presence with him was like a torrent of joy inundating his soul with those indescribable pleasures that are known only to the friends of God, and their simple words falling on his ear had the effect of the most charming music. The very thought of them filled his mind by day and formed the pleasing subject of his dreams by night. His own soul did not seem to belong to him. It appeared to have disengaged itself from its natural restraints and to have embodied itself in the hallowed existence of Jesus and Mary. No labor was hard, nothing was difficult, nothing disagreeable, when it was done for them. With the greatest willingness and joy would he have undergone the most arduous tasks and the most cruel death if by these means he could increase in the slightest degree the intense love he bore them.

Also, what a difference between St. Joseph and ourselves in this matter of the love of Jesus and Mary! We think a great deal of worldly comforts, of money, of pleasures and of honors, but of Jesus and Mary we think very little. Eucharism never inspires us to an act which would please them. On the contrary, when solicited or urged to do something of the kind, each as to go to confession or communion, or to give of our substance to the poor or to the orphan, repugnance is immediately pictured on our faces. If action of love, on our part, is to be of any use, it must be directed to the past may have been, the future, I trust, will prove that the example and the prayers of St. Joseph shall have changed our hearts and inspired us with more worthy sentiments towards our Saviour and His Blessed Mother.

Let each and every one of us resolve, that from this day forward we will take the great St. Joseph for our patron and guide. Let us think of him frequently, and try to please him, not only by offering to him the homage of some daily prayer, but especially by copying in our life the virtues for which he was remarkable. In all our troubles and in all our wants, let us go to him, as we would to a good, kind father, who would be delighted to see us and feel most happy in satisfying all our wishes.

Among the many favors that we may ask of him, there is one that we must ever insist upon with extraordinary fervor, and that is the grace of a happy death. We must try to die like St. Joseph. When his hour had arrived Jesus and Mary were at his bedside. Their presence and their words consoled and cheered him, so that instead of dying in an agony of pain and of sorrow, he went forth into the hands of his Father as a satisfied joy.

New Book—*Consoles of St. Angela* to her Sisters in Religion. By an Ursuline. Price 25 cents. Benziger Brothers, New York.

CATHOLIC UNIVERSITY NOTES.

BISHOP KEANE REVIEWS EDWIN ARNOLD'S "LIGHT OF THE WORLD."

The course of public lectures for March was opened on Wednesday p. m., 4.15, by the Rt. Rev. Rector of the University, in a review of the famous poem, "The Light of the World." The audience was the largest and most select that ever assembled here on a similar occasion, filling even the standing room of the public lecture hall. The "Review" was an intellectual treat, and so interesting as to hold the large audience, through an hour and three quarters, in wrapt attention. We submit a brief synopsis.

The first half of the discourse was chiefly composed of readings from every part of the work, placing in a clear light the admirable summary of the Gospel made by the author, and the exquisite poetical beauty with which he has clothed it. In the second half of the discourse the errors were pointed out which detract from the perfection of the work. The first of these concerns the nature of God. As might be expected from his intellectual antecedents, Mr. Arnold undertook his work with a mind imbued with the Buddhist notion of God. This was shown to be incorrect. In the first place, the reason which disposes of pantheism in general, and secondly, by the working out of the ideas of Mr. Arnold himself, who, in the latter part of his work, comes to recognize that God is love. But love is inseparable from knowledge, and love and knowledge necessarily imply a personal God. The second error is in regard to the Jehovah of the Jewish religion. Mr. Arnold supposes that the God of Christianity is entirely different from the God of Judaism. It was shown that the difference is not in God, but in the conditions of humanity. God is always love; but as the earth in winter, being deflected from the rays of the sun, receives them imperfectly, and is plunged in cold, though the sun always equally warm, so humanity receives more or less of God's love, but God is ever the self-same. It was shown that the sages of the Old Law appreciated even then that God is love, and Christ declares that He Himself is the gift of Jehovah, who so loved the world as to give His only begotten Son.

The third class of errors have reference to Christ Himself, and they spring from erroneous notions concerning God. In the earlier part of his work, Mr. Arnold was prone to deny that Christ is truly God and co-equal in power with the Father; later, he says that He is God "by eminence of manhood." It was shown that not even on Christianistic ship could be thus explained, for this consists not of manhood reaching up and touching God, but of Divinity assuming and lifting manhood to itself. Still more true was this of the sonship of Christ, in whom the fulness of the Godhead dwells corporally, who was "the Word made flesh, and dwelling among us," and who said of Himself, "I am the Way and the Truth and the Life." Before Abraham was made, I am; I am the beginning who speak with you; and who, at the end of his career says: "Now glorify Me, O Father! with that glory which I had with Thee before the world was made." He is not a Son of God, but the only begotten Son of God. In the latter part Mr. Arnold's work this truth works itself out by the mere force of the facts which he is relating, demonstrating how truly Tertullian said that "the heart of man is entirely Christian."

A fourth confusion of ideas was indicated in the author's teaching concerning faith. It was shown that just as pantheism confuses God and man so the mistaken Christian teaching of the author's childhood led him to confuse faith, hope and charity. These are united, but not confounded. Faith is the homage of the intellect; hope of the heart, and charity of the will. Knowledge in the intellect is the beginning; then the heart leaps forward, and the will cleaves devotedly, and thus, faith worketh by charity. Faith would be dead without works; it would be then the "mere belief," at which he justly sneers. But the basis of all work and of all life is conviction; therefore is Christ "the light who leads men in the light of life." But human convictions always occasion questions, and are assailed by doubts. Hence the need of a teaching authority, established by Christ. Without that authority human questioning would have no answer, and human intellect could only grope in darkness, and in darkness find death. The Church is declared by Christ to be the light of the world because it leads men through light to life.

Mr. Arnold's inner heart appreciates all this, but his intelligence has been led astray by a false philosophy; hence we feel, all through the book, that his heart is struggling for peace, and knows not how to fully find it. In conclusion, he said: "We may well be glad that the book has been written. It will be a useful antidote to the notion which the influence of Edwin Arnold and of Max Muller has hitherto largely patronized—this, Buddhism is better than Christianity. The minds thus led astray are brought back to see in the book Buddha prostrate at the feet of Christ, acknowledging His divine superiority. We reject that, in an age given to frivolous writing, a book like this calls to serious thought; that in an age when skepticism speaks so loudly, the exquisite homage should be paid to religion and to its Divine Head; that in an age of conflicting creeds and strife of controversy, when souls are sick of dissonance and crave for union, this eloquent voice reminds them that union is not to be found in revolutions and readjustments of creeds, formulas, liturgies, and other externals, but in earnest turning to Christ. He is, and in whole-hearted acceptance of and loyalty to the fulness of grace and fulness of truth which He has bestowed on the world."

Prince Jerome Bonaparte is at the point of death in Rome. Cardinals Bonaparte and Mermillod are unceasing in their efforts to prepare him for eternity, but according to one report he rejects their ministrations. Another despatch states that Cardinal Mermillod administered to him the last rites of the Church.

WANDERINGS OF THE PRESBYTERIAN MIND.

FOR THE CATHOLIC RECORD.

Those who have felt an interest in the movement going on among the Presbyterians in the United States, whether as furnishing fresh illustrations of the wanderings of even cultured minds, or, more particularly, of the failure of the cardinal principle of the Reformation, will remember that in the summer of last year the General Assembly of the American Presbyterian Church, after discussing the question of "doctrinal revision," postponed their final determination thereupon for another year, appointing meanwhile a committee to report to the next Assembly upon such points as had then, and previously, occupied the attention of the various Presbyteries. Very much to the satisfaction, seemingly, of both sides, or rather of all sides, it appears to have been resolved by the Assembly of 1899 that any further statements of the Church, as to the doctrines of the Westminster Confession, should take the form of an additional chapter, declaring "God's love for all men, and not the elect only."

We are now told that the committee alluded to have completed their labors, and that the course resolved upon, for recommendation to the General Assembly, involves some amendments in the wording of the Confession itself, as well as an addition of "two new chapters—one of the work of the Holy Spirit, to follow chap. viii, of Christ the Mediator, the other of the universal offer of the Gospel, to follow chap. ix, of Free-will."—which additions, it is said, will meet most of the suggestions made by different Presbyteries. But, on the other hand, we are at the same time told that these alterations and additions have "in no way impaired the integrity of the system of the doctrines so long held by the Church."

All this seems, as present, somewhat perplexing, and its remains therefore to be seen what the General Assembly may make of it, and how meet the proposed changes. In the meantime, it cannot surely be a matter of surprise if doubts are expressed as to the consistency of the suggested procedure, or why it should be thought necessary or advisable for a Church, admitting its liability to err, to shrink from acknowledging of errors in its Confession, and persist in retaining its repulsive doctrines intact, with a vain attempt to conciliate objectors by the introduction of incongruous propositions. It must certainly be allowed to be difficult to understand how it is possible, by a declaration of "God's love for all men, and not the elect only," to neutralize such affirmations of the Presbyterian formulae, as the following: (1) "By the decree of God some men and angels are predestinated unto everlasting life, and others fore-ordained unto everlasting death." (2) "Withholding mercy," according to His will, He was pleased "to pass by and ordain" the non-elect "to dishonor and wrath, for their sin, and to the praise of His glorious justice." (3) The non-elect, "who they never so diligently frame their lives according to the light of nature, and the law, of that religion they do profess," cannot be "saved." (4) That none of them are "redeemed by Christ, etc." (5) That they are "utterly indisposed, disabled, and made opposite to all good." (6) That "salvation of will in any spiritual good," in them, is "wholly lost." (7) "That God from all eternity did . . . ordain whatsoever comes to pass." And that "although God knows whatsoever may or can come to pass, upon all supposed conditions, yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions."

It is to be supposed that the General Assembly of the Presbyterian Church in the United States will consent to propound palpable contradictions rather than entirely eradicate the revolting teaching of the old Confession! True, indeed, it is that the Confession is declared to contain "God's unaltered truth and verity, founded upon His written word."—The only true Christian faith and religion, pleasing God and bringing "salvation to men." But as this assertion is simply an unauthoritative statement of a number of admittedly fallible individuals, or of an admittedly fallible Church, it should not, surely, be any obstacle to the admission of new light touching the Gospel; and that new light as to the Gospel is now claimed as a reality seems evident from the expressed opinions of ministers of the Presbyterian Church. Thus, the Rev. Dr. Paxton, of Princeton, has remarked that "a man who could preach some of the articles of our faith would not be a contemporary of the nineteenth century; he must have walked out of the seventeenth century." And the Rev. Dr. Talmage, of Brooklyn: "It is impossible," he observes, "that people who lived hundreds of years ago, should fashion an appropriate creed for our times; . . . you might as well have the world go back and stick to what Robert Fulton knew about steam-boats." Rev. Dr. Parkhurst, too, of New York: "No creed," he says, "can suffice for all time (a remark which, in a certain sense, may pass); but, he adds, though "valid for the day it is written," it is "not valid for the day after, unless the students of God have in the meantime been taking a recess." "The Holy Spirit," he continues, "is in the world, not to reveal us in old truth, but to guide us into new truth." Dr. Clark, however, of New York, going a step further, declares that "absolute revision" of the Confession is required by "the spirit of the age."

Here I may be permitted to observe that it is somewhat remarkable, and worthy of note, that the new light is not claimed to shine forth from the pages of Holy Writ. Nor can it, I think, consistently be affirmed to be an influence or influence of the Holy Spirit, since Calvinism itself, in its most resolute form—and indeed the Westminster Confession as a whole—are both asserted, by Presbyterians, to have had the same holy origin. Hence, however gratifying we find the effect to be, it becomes a question, whether we can be far astray in interpreting ministerial utterances literally, and concluding the new light, or movement of the "spirit," to be really nothing more nor less than the spirit of the times; in other words, simply popular feeling—a view which possibly

may explain the fact that the old platform of "the faith once delivered to the saints" has apparently had its day, and fallen into desuetude, as too antiquated for many modern minds among the sects.

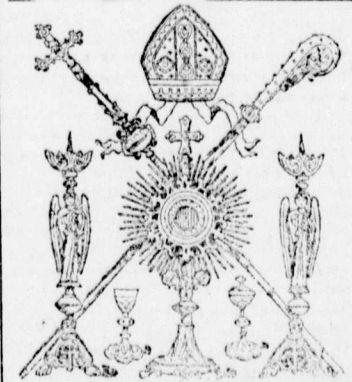
But, as to these or other problems, we must not anticipate the action of the future General Assembly, or of those who may take part in it. Let it for the present suffice here to have given your readers a few points as to the views and feelings of some of those who are primarily interested, and whose opinions the General Assembly will be called upon to meet at the appointed time. I will simply add to the quotations already given a few more culled from speeches delivered on various occasions, and for the most part in New York Presbyteries, during the year now past.

The Rev. Dr. Wylie, for instance, "believed the Westminster Confession was in substantial harmony with the creeds of Christendom." The Rev. Mr. Sprawle considered it "a monument to the piety, scholarship, wisdom and purity of a noble band of men. It is as clear a statement of Bible teaching as can be made." The Rev. Dr. Birch was against the revisionists. The Rev. Mr. Dong declared himself against revision. His position was that "if they needed a creed let them have it; if they needed a bull let them have it." The Rev. Dr. Christie said he "was not ashamed to be known as a conservative, and loyal Presbyterian. Predestination, reprobation and preterition were the deep things of the Almighty." The Rev. J. J. Lampe said: "It is all nonsense to talk of the love of God to sinners until they have seen their sin, and have owned themselves guilty in the sight of God. Souls are tumbling into perdition because of the sentimental preaching of the love of God." The Rev. Dr. Hall, having, in the character of peacemaker, suggested a qualifier, in the form of a footnote to the Confession, was answered by Rev. D. Van Dyke that his proposed remedy was "about as adequate to the occasion as a bread pudding would be to stop a leak in a sinking ship." The Rev. Dr. Schaff said that "the cause of truth and honesty imperatively demands an elimination" of the obnoxious features.

The Rev. Dr. Parkhurst said: "The centre of gravity in the Confession does not coincide with the centre of gravity of the Christian scriptures; that is not saying there is anything in the third chapter which is not true." The Rev. S. G. Low said: "He came from a distance, was an old Presbyterian, and, being a Christian, was in favor of revision." The Rev. Dr. Henry Van Dyke was in favor of "the elimination of the doctrine of reprobation." The Rev. G. S. Payson said: "It was time the Confession were revised. Students should not be compelled to acknowledge that it contradicts their teaching." The Rev. Dr. Vincent said: "The Confession does not give the heathen the ghost of a chance." "Was Calvin crucified for us? Was it unto Calvin that we were baptized?" The Rev. Mr. Harlan said: "There are many exorcismes in the Confession. There are stumbling blocks in it to ministers and elders and all." The Rev. Dr. Rustler said: "I have no great love for the Confession as it now stands." "I knew a man about fourteen years ago who passed some of the darkest and blindest hours of his life over that Confession of Faith as it now stands." The Rev. Secretary Hoadly said he had "preached to audiences who would not have stayed to listen if he had preached what it was now sought to excuse." Rev. Dr. Hastings said: "It was something awful—that Christ passed by any man, when Christ tested death for every man." The Rev. Dr. Clark said: "Revision is demanded by the spirit of the age. No longer is heard the phrase 'true as preaching,' but, 'true as steel,' and 'like like' better." OBSERVER.

Dr. Prices' Cream Baking Powder

A Pure Cream of Tartar Powder Superior to every other known. Used in Millions of Homes—40 Years the Standard. Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes, Palatable and Wholesome. No other baking powder does such work.



ALBERT GAUTHIER
IMPORTER OF BRONZES
CHURCH ORNAMENTS
CHAISELLES, ALTAR WINE, Manufacturers of Statues, Stations of the Cross, Paintings, Decorations, Banners, Flags, Badges, Etc., Etc.
1877 NOTRE DAME ST. MONTREAL.