WY CLIFFE.

The R.v. Dr. Dawe, of Detroit, has been delivering a course of lectures on Wycliffe, in several towns through this diocese, and no doubt also in other parts of Canada where people are anxious to learn of the character and peculiar teaching of Eog. land's first reformer. In these latter years a great amount of interest has been mani feeted by the Methodist body especially in the rebellious career of Wycliffe, and halls and colleges are named after bim. Most probably the life and teachings of the old rector of Lutterworth (Lincolnehire) are very little known to those who claim him as a champion of Protestantiem, and class him among the martyrs who sealed with their blood their faith in Christ.

Last week Dr. Dawe lectured in Mc-Lachlin Hall, St. Thomas, on which occasion the reporter stated that the lecturer "reviewed the life of the martyr Wycliffe, and showed the great amount of good he accomplished, though meeting with oppoattion from all sides."

It is true that Wycliffe, during the course of his chequered and stormy life, was forever getting himself into trouble with the authorities, both temporal and clerical; true also that by his audacity in resisting Popes and Bishops, and by the violence of his unprovoked and uncharit. able onslaughts on the characters and lives of pious and God-fearing ecclesias. tics, he deserved a hundred times over the severest punishments. Yet he always escaped by the subtlety of his arguments when possible; and when lame excuse or argument could not be conjured up, then by abject submission.

The admirers of Wycliffe's life and methods cannot claim for him the glory of martyrdom. In the year 1360 his name was first brought into public notice by a trial in which he was engaged before the Papal authorities, to whom he appealed against a decision of Langham, Archbishop of Oxford.

Buring the unavoidable absence of Father Wodehall, warden of Canterbury Hall, Wycliffe, who was in holy orders and attached to the institute, obtained for himself the appointment to the wardenship from the old Archbishop Islip, then in his dotage. Father Wode hall, on returning from his journey, was denied admittance to the wardenship by Wycliffe, who closed the Hall against him and his fellows,

Archbishop Lungham succeeded to Mgr. Islip. He maintained that Wycliffe's appointment was made in opposition to the charter of foundation, and obtained at a time when his predecessor was, from age and sickness, in a state of mental imbecility. He, therefore, commanded Wycliffe to submit and make place for the old warden, who had never resigned. Wycliffe refused point blank, and appealed to the Sovereign Pontiff. When the trial came off both contending parties made their respective statements; but at the next sittings Wycliffe refused to appear, either in person or by proxy. Two adjournments were made to give him time to appear, and finally judgment was given in favor of Wodehall.

King Edward III., who then reigned ratified the decision of the Sovereign Pontiff, who at that time resided at Viterbo : and Wycilffe had to yield. But It was with bitter resentment he accepted his humiliation. It stung in his vengeful apoplexy deprived him of the use of Chicago Citizen has a very telling edibreast all through life. The contem poraries of Wycliffs attribute to this source all those bitter and envenomed invectives with which he afterwards assailed the Court of Rome as well as the monastic orders and other ecclesiastics.

Notwithstanding his refractory spirit and want of obedience to ecclesiastical authority, the Archbishop appointed Wycliffe to the parish of Fylingham, which he afterwards exchanged for Lutterworth, and retained till the day of his death. He continued, however, to lecture at Oxford, and made use of his natural abilities as an orator to inveigh against those who had triumphed over him in the courts. All monks and friers were to him an abomination. No matter now distinguished for learning and plety they were, he lost no occasion to revile them and hold them up to public contempt. But violent men, once launched on the downward path, know not where to stop. From the friars he changed his invectives to curates and rectors of parishes; then he opened the batteries of his indignation against Blehops: nor did the Popes even escape the lash of his bitter and envenomed tongue. All clergymen, he declared, who owned property or were clad in decent apparel "were choked with the tallow worldly goods, and consequently were hyprocrites and anti-Christs.' By lapsing from grace, or falling into any sin, they became traitors to God, and forfeited the emoluments of their cures. " In such cases it became the duty of laymen, under pain of damnation, to withhold from them their tithes, and to deprive them of all they possessed."

To disseminate these and similar principles he collected a body of fanatics, whom he distinguished by the name of 'Poor Priests." They went barefoot, like himself, and were clad in gowns of the coarsest russet, and undertook the holy life, and brenning devotion full calling of itinerant preachers, without much, and neet hands, most pleaseth

license of their bishop and even in opposition to episcopal authority.

Wycliffe wrote a treatise on clerical poverty and showed several reasons why priests should bave no benefice or emoument of any kind. He managed, how. ever, to retain possession of his own little snug rectory of Lutterworth, to which he retired for solitary comfort and a quiet rest after his rude combats and the popular commotions he and his "Poor Priests" stirred up against every dignitary and Bishop in the land,

Summoned to present himself before the Primate and Bishop of London, he appeared, but walked into court between wo of the most powerful subjects in the kingdom, the Duke of Lancaster and Percy the Lord Marshal. With the aid of two such bodyguards it does not appear he was very ambitious for the crown of martyrdom. His two powerful friends and abettors resisted the author ity of the Archiepiscopal court. A vehe ment altecration ensued and so violent was the language and bearing of Lancaster that the court broke up in disorder, and the populace rose in defence of their Bishop, who had to interfere to prevent violence being offered to his reviler ; and though the Duke escaped, his palace of the Savoy was pillaged in the tumult.

In 1379 eighteen propositions taken from the writings of Wycliffe were laid before the Court of Inquisition under Gregory XI., who directed the Bishop of London to proceed against him for heresy. At his examination he began by professing his readiness to submit to the correction of the Church, and to revoke whatever was in his writings contrary to the teachings of Christ.

"He then proceeded (says Lingard, the historian,) to notice the several propositions, which he explained, defended and qualified by making use of quibbles and evasions, which seem unwortny of a senible or an honest man."

He was dismissed with an order to abstain from the use of language so calculated to perplex and mislead the gnorant.

Many cruel things are cast up by the pigots of our time and day against the Roman Prelates and Popes of the middle ages, who then exercised almost unlimited power; but we venture to say that if a Methodist or Presbyterian preacher of this enlightened century were known to be guilty of the heresies and calumnies and unbeliefs proved home against Wycliffe and his " Poor Priests" he would not escape condemnation and loss of his temporalties as easily as did Wycliffe in the fourteenth century. Neither can we discover the reasons for which Methodists and others claim Wycliffe as an apostle of Protestantism. Several of the propositions for which he was condemned are as much opposed to Protes-

tantism as to any other form of Caristianity. Whatever he is known in history to have retained are, to this day, and have always been, with some modifications, the teachings and belief of the Catholic

Church. Two years before his death he sub mitted, apparently in good faith, to the authority of the Church, and made his onfession of faith in the presence of the Primate and the Bishops of Lincoln, Norwich, Salisbury and Hereford. It was while assisting at Mass, celebrated by his curate, that at the moment of the expired on the last day of the year 1384.

His principal work, "The Triology," contains most of the blasphemies and neresies which he afterwards pretended to retract. In book IV., p. 22, 33, he maintained that at the expiration of the tenth century the Dragon of the Apocalyse was loosed; and the first use he made of his liberty was to spread his agents, the religious orders, over all parts of Christendom. Then faith, morality and discipline disappeared. In fact for the time being, Carist failed in His promises to be with His Church-until Wycliffe and his "Poor Priests" were raised up to save the world from apos tacy and utter darkness. He main tained that every sin is treason against God, and must be punished by forfeiture of all goods and property that even the king lost all right to his crown the moment he committed one mortal sin, and that his subjects had a right to rebel, sword in hand, against his authority; that no man is free, but impelled by necessity to do good or evil, and that the idea of our being free is a perpetual illusion; that God had determined all things, and necessitates the actions of the elect as well as of the damned. He admitted the seven sacraments and praying for the souls in purgatory, but entertained contradictory notions about the Holy Eucharist, which heafterwards admitted to be the real body and blood of Christ, and of matrimony, which he declared was in all cases null and void. Tae usual contract, he said, in which the man says, "I take thee to wife," contains a falsehood, because it is said before the woman consents. In his manuscripts, quoted by Lewis, page 131,

"Tae seyin of Mass with clemess of

Wycliffe writes:

God Almighty, and profiteth to Chrissouls in purgatory."

Wnatever he may have said or written against the doctrine of Transubstantia. tion he apologized for it afterwards, since we find in the confession of faith he made before the Primate of London, two years before his death, the following declaration :

"The sacrifice of the Kirk is maad in two things togidre: that is the visible species, elements, and invisible fische and blood of our Lord Jhu Christ, sacrement and thing of the sacrament . . . The bred is the Body of Christ." (Wycliffe's of the excrament

Apology, page 47.) The Council of Constance, held in 1415, condemned in globo three-hundred and five articles found in the writings of Wycliffe, that is to say, forty-five propositions named in the decree and two hundred and sixty that are only indicated. Tae Council forbade all and every one, under sentence of anathema, to preach approve, or even quote, his doctrines except in view of condemning them. The decree launched against his infidel and erroneous teachings was confirmed in the fifteeth session of the same Council.

INDIAN SCHOOLS IN THE

GREAT WEST Mr. James King, of New York, Secretary of the National League for the Protection of American Institutions, has issued a protest against sectarian appropriations for Indian education, and especially sgainst the increase of such appropriations. This protest is addressed in the form of a petition to the Congress of the United States. Mr. King expresses his surprise and indignation at the amount of moneys awarded each year to the different religious denominations which undertake the uncongenial and laborious task of bringing together the wild and undisciplined children of the Montana and Idaho regions, of civilizing those children and educating them to habits of morality and of Christian prayer and worship. The Jesuit Fathers, who are the principal Catholic missionaries of the West, have by far the largest number of these young Indians under their charge, and, in consequence, receive larger amounts of pecuni ary awards from the Indian Bureau at Washington. Evidently Mr. James King is not pleased at this state of things. He would rather see the Methodists, or the Friends, or the Mennonites, conducting large schools and receiving generous ap. propriations; but because everything does not happen as he would wish he arrives at the conclusion that the whole thing is wrong. The fact is, as statistics show, that both Methodists and Mennonites are away down on the scale of lists of education ists among the Indian tribes of the West.

The average number of pupils attending the Methodist school, in those Indian Agencies, for the year 1890, was 62, and for 1891 it was 65 The Mennonities had on their roll 29 for 1890 and 35 for 1891, whereas the Presbyterians were credited with 320 and 440; the Episcopalians with 212 and 295, and the Catholics with 3,113 for 1890 and 3,353 for 1891.

It is plain that more funds are required to educate 3400 children than to run a school with only 40 or 50 pupils. But because of the successful denomination not being of the true blue stripe, Mr. King protests against all such aids to educating and civilizing elevation of the Sacred Host a stroke of the Indians of the Rickies. The torial on the subject, and says :

"The earliest civilized friends of the red man on this continent were the French esuits and their co-laborers of other races. They were virtually about the only white people who did not rob the Indian in some form. In fact, the only success that has been achieved by this republic of ours nas been achieved by this republic of ours in attempting to civilize the Indian has been accomplished by the Catholic mis-sionaries. They have treated the poor savages like human beings, and not like wild animals. They have ministered to their spiritual and also to their material wants. Every Indian agent, who is not a knave or a bigot, will confess that the Catholic missionaries have achieved more fuccess in dealing with the wild wards of the nation than all the ministers of the

other creeds comblued." There was a cry raised some time ago in this province that our Catholic institutions of charity were drawing more money from the Government than all the other denominational houses doing similar work; but then it was explained that money was granted to each institution in proportion to the amount of work done and of patients relieved and orphans gathered in and cared for and properly trained and educated. Educational grants are made by Congress to the devoted religious who teach the red men of the forest how to worship God, how to practice every rule of Christian morality, and how to depend upon his own individual industry for a living and a competency.

The Jesuit Fathers were in the field of nissionary work among the savage tribes long before Methodism came into existence, and it is but reasonable that, with their intimate knowledge of the ways, the manners, the language and habits of the Indian, they should obtain access to his confidence and his attachment more quickly and more enduringly than socalled Christian ministers of the denominations who are entire strangers to him.

The tragic scene at Wounded Knee

Father Craft for protection, and clung his now famous toast to the officers of the to him with cries of "save me," is an instance of the unlimited trust every converted Indian has in the devotedness and fatherly protection of the Catholic factory than it has ever yet been und

Mr. James King says :

"We protest egainet the legalized friction with the present rational and American theory of the Indian Bureau for Com-mon school and industrial education among Indians with a view of preparing them for self-supporting citizenship, caused by appropriations for sectarian instruction, which, in many notable instruction, which, in many notable instances, has kept the tribes among whom it has prevailed helpless dependants." All the facts of history prove the con-

trary. The only Indians in the United

States who are self supporting are those who have been taught Christianity by the Catholic missionaries. Macaulay describes the Jesuit Father in the wilderness first pointing the way to Heaven, and then, spade in hand, teaching the Indian how to procure food and independence for himself and his children. Wherever the Common or Godless school system has been tried among the aborigines of the West indolence and vice have been the unfailing result. In Paragusy for fully two hundred years the Jesuit missionaries had unmolested liberty to fashion the Guarant Indians to habits and practices of Chris tien life and Catholic devotion. Never in the annals of Indian lore has there been recorded so signal and so tri umphant a success of Christian ethics moulding the character and changing the morals, customs and habits of a whole nation. Under the guidance of their priests, the Paraguyans established an independent republic, in which order, good government and peace prevailed, and in which all the simple but ennobling virtues of the early Christians were universally practiced The whole state was divided in missions built in uniform style, with grand square or plaza in centre, and here were erected t church, college, arsenal, stores, and wor shops for carpenters, smiths and weaver all, as the historian says, under the imm diate care and supervision of a Jes Father. Once a week the male inhab ants went through military dilil, pri being given to the best marksmen. Chur ceremonies were performed every da the children, beginning with moral prayer, followed, after sunrise, w Mass, at which the whole popu tion attended. Baptisms took place the afternoon; Vespers were sung ev evening; and holidays or festivals w

the artisans still elicits admiration. Mr. James King and the Amer bigots who have signed the peti against further grants to denomination effort to civilize the Indians have dently no other object than to imp and, if possible, destroy, the good wor happily begun, and that, according to the Bareau etatletics, is proven to be progress. ing most favorably year by year. They certainly will strain every effort to prevent the Jesuit Fathers from completing the work of civilization and from bringing about among the Brules, the Sioux, and the Umatilias the same happy and glorious results as obtained among the Paraguyans

centuries. The Chicago Citizen declares

Catholic system of teaching makes the Indians dependent is absurd on the face of it, and will provoke a smile among those who are familiar with life on the frontier. latter know that the Catholic or semi Catholic Indian is about the only aborigine who is self-supporting in the great West."

CARDINAL LAVIGERIE AND THE ROYALISTS.

Cardinal Lavigerie has issued a pastoral letter to the clergy of the diocese of Algiers, in which he ordains that prayers be offered for France on the occasion of the opening of Parliament.

He advises all Catholics to unite on the following principles : lat, to accept unreservedly the Republic as the Government now fully established in France : 2 adly, to defend the cause of religion against those who attack it : 3:dly, to separate Catholic action from that of the old parties who would abuse the authority of religion in order to perpetuate opposition to the Government, and subserve purely polit ical interests which are opposed to those of the Republic: 4:hly, to support free Catholic institutions. He says that by following this course Catholics will eminently serve both their country and religion. He adds :

" For France these principles will facili. tate the return to a political unity which is more than ever requisite in the present condition of the world's nations; for the Church, they will put an end to the perse-cution which now presses so heavily upon her. They will arrest this persecution by acting upon public opinion, and by the changes which public opinion will effect in the election of Christian men, or, at least, men of good sense and justice, whereby the policy of the country as expressed in Parliament will become reason-able and equitable."

These sentiments of His Eminence are in full accord with those which he ex-

French Navy, and they will undoubted! have great effect in making the situation of the Church in France much more sail the Republican regime.

It was to be expected that the R valle and Imperial factions would be displease at the plain utterances of His Emigene for such is the way with those who pla their politics above all other consider tions, and think that all should fall with their opinion; and indeed, at recent meeting of Royalists, Comte d'Hau sonville was instructed to convey to the Cardinal their sentiment that they reco nized his authority in religion, but not politics. His Eninence, however, nev attempted to dictate to them their politic course, nor does he advise the Catholies France to do anything beyond wh prudence itself dictates. In tenderin this advice he merely used his liberty as French citizen, though as a leader Catholic sentiment he points out that Church should not be tied to the charl wheels of any political party. I besides France, and sensible people world over will recognize the p dence of the advice, as many of French Bishops have done alread The course recommended by the Card has also been fully approved by the Po Cardinal Lavigerie's last utterance ma aken as his auswer to the representati of the Royalist meeting.

THE ELECTIONS.

Below we give a table of electreturns copied from the Globe. Until House meets it will not be known certainty what is the actual strengt the two parties. majority of only twenty for the Gove ment the Conservative papers state it will have about double that num The Mail puts the Conservative majo at about thirty:

Christians were universally practiced.	
	Ontario.
The whole state was divided into	LIBERALS ELECTED.
missions built in uniform style, with a	Constituency. Maj.
	Addington-Dawson 62
	Bothwell-Mills 500 Brant, N-Somerville 1,000
centre, and here were erected the	Deant G_Paterson
church, college, arsenal, stores, and work-	
	Dance W_Rowand
shops for carpenters, smiths and weavers;	Burham, W-Beith. 167 Elgin, W-Casey. 600
all, as the historian says, under the imme	
diste care and supervision of a Jesuit	Danie W_Allen
diste care and experiment of a security	Geor G_Landerkin
Father. Once a week the male inhabit-	Hastings E - Bardette
ants went through military dilil, prizes	
being given to the best marksmen. Church	Union W_Cameron
being given to the best marksmen. Ondies	
ceremonies were performed every day;	Lambton, W-Lister 650 Lennox-Allison 6
the children, beginning with morning	timealn_Gibson
(Il and after supplies with	T ton Urman 10
prayer, followed, after sunrise, with	Middlesex, S-Armstrong
Mass, at which the whole popula-	Monck-Brown 23 Norfolk, N-Charlton 44
tion attended. Baptisms took place in	Mosthamberland, W-Hargrait
tion altended. Daptions tool place in	a total a Dovidson
the afternoon; Vespers were sung every	Ontario, W—Edgar. 1,00 Oxford, N—Sutherland 12
evening; and holidays or festivals were	Oxfo d, 8-Cartwright
chosen for the celebration of marriage.	Deal Fastherstone.
CHORER for the corestance of marriage.	Darth N_Griaves
The schools and workshops were admir-	Perth, S-Trow 17
ably managed and the wood carving of	Dagool - Edwards 2
the artisans still elicits admiration.	Simone E-Spohn
THE STUBBLE BUIL CHELLE STITLISHOUT	Victoria, N-Barron 1 Waterloo, S-Livingston 3
Mr. James King and the American	Dratagles N - Dawnigh
bigots who have signed the petition	
against further grants to denominational	
against surther grants to denominational	Weilington, C.—Semple
effort to civilize the Indians have evi	
dently no other object than to impede,	Wentworth, S-Middleton
1 If southle destroy the good mark as	York, E-Mackenzie.
and, if peesible, destroy, the good work so	
happily begun, and that, according to the	Total Liberals

CONSERVATIVES ELECTED.

arleton—Hodgins. ornwall—Bergin... onndas—Ross...... ogrham, E—Craig. during the seventeenth and eighteenth Halton-Henderson.... Hamilton - McKav... Hamilton - Ryckman. Hastings, N-Bowell.... Hastings, w —Corby... Kingston—Macdonald Lambton. E—Monerifi Lanark, N—Jamieson. Lanark, S—Haggart... Lesds, S—Faylor Ferguson.

Middlesex, E.—nais Muskoka—O'Brien. Norfolk, S—Tisdale Northumberland, E—Cochian Ontario, N—Maoill Ottawa—{ Kobillard. Wackintosh Peterborough, W-Stev Peterborough, E-Burn Prince Edward-Miller N-McCarthy S-Tyrwhitt. ronto, r-Cockbura.... ronto, E-Coatsworth ronto, W-Denisoa..... ctoris, S-Fairbairn ... ork. W - Wallace..

Total Conservatives. Prince Edward Island. LIBERALS ELECTED.

Prince - Yeo Queen's - Davies. Welsn . Total Liberals CONSERVATIVES ELECTED. King's - | Maclean Total Conservatives.

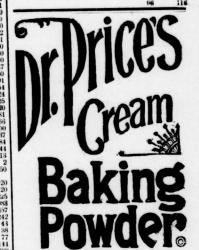
Quebec.

LIBERALS ELECTED Argenteuil—Curistie... Beauce—Godbott... Bellechass—Amyot... Berthier—Beauweleil... Bonaventure—Fauvel. Cnambly—Prefontaine Cnarievolx—Simard... Cnambly—Prefontaine
Cnarlevolx—Simard
Cnateaugoay—Browt
Cnicoutini and Saguenay—Savard
Dorchester—Valliaucourt...
Drumm nd and Arthabaska—Lavergne
Gaspe—Joncas.
Iberville—Sechard...
Kamouraska—Jarroll
L'assimption—Gauthier.
Levis—Gasy
Lothiniere—Rinfret...
Maskinouge—Legree,
Montmagny—Choquette...
Montmagny—Choquette...
Napierville—Monet
Nicolet—Leduc...
Ottawa Co—Devlin.
Pontise—Murray.
Portneuf—Delis e ...

Quebec Co-Fremon Quebec, C-Langelle Quebec, E-Laurier.

Fight, where the Indian boy rushed to pressed last November when he proposed Bt.

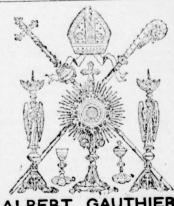
he	Shefford-Sanborn	
ly	Stanstead-Rider, 105 Vandrent Harwood 92	
on l	Stantsda - Rider, 105 Vaudreut - Harwood 92 Vereheres - Geoffron 185 Yamaska - Mignault 309	
ls.	1 Killack - Mighautt	
er	Total Liberals37 CONSERVATIVES ELECTED.	
	Ragot - Dupont 54 Basuharnois - Bargeron 357 Basuharnois - Bargeron 106 Connton - Pope 106 Hocnel ga - Desjardins 182 Jacques Cartier - Girouard 290 Lottlets - Levie 106 Lottlets - Levie 106	
let	Charpials—Carignan	
ed	Hochel ga- Desjardins 182	
ce,	Hoches ga- Des] 4018 182 1	
ce	Laval—Onlinet 518	
18.	L'Islet-Daviardins	
'n	Missisquol-Baker 100	
a	Montreal, C-Curran	
118-	Montreal, E-Lepine	
he	Quebec, W-McGreevy	
og-	Richmond and Wolfe-Cleveland 300	
in	St. Maurice—Desauiniers	
ver	Temiscouata – Grandbols 200	
cal	Terrebonne-Coapiesu	
of	Two Mouatains-Daoust 230	
hat	Total Conservatives26	
ng a a	Nova Scotia.	
of	Digby-Rowers. 50	
the	Gaysboro'- Fraser	
lot	Digby=Bowers. 59 Gaysborn Fraser 81 King's=Bordon 49 Queo's=Forties 49 Yarmouth=Filmt 584	
tes		
the	Total Liberals	
ru-	Annapolis, Mills	
dv.	Cape Breton McD nugall	
na	Colchester, Patterson	
pe.	Cumberland, Dickey 600	
be y	Annap lis, Mills 190 Annap lis, Mills 190 Antigonish, Taompson 334 Cape Breton (McD ugail 604 Colchester, Patterson 785 Cumberland, Dickey 609 Hallfax (Kenny Stairts 117 Inverness, Cameron 213 Lunenburg, Kautbach 104 Picton (McDougail 769 Picton (Tupper: 734 Richmond, Gittless 33 Sneibarn, Witte. 38	
lone	Inverness, Cameron	
	Picton McDougail 769	
	Richmond, Gillies	
	Shelburne, White	
tion	Total Conservatives16	
the	New Brunswick.	
b o	f Rastigouche, McAllister (1)	
ms	The state of the s	
ern.	Oneen's, King	
tha	Total Liberale	
bei	CONSERVATIVES ELECTED.	
3110	Gloncester, Burns	
	King's, Foster	
	Gloncester, Barns. 578	
Ma	St. John City and Hezen	
	8 Sunbary, Wilmot	
. 0	Westmoreland, Wood	
. 8	York, Pempie	
1	Total Conservatives12 Manitoba	
8	40 STURBALS ELECTED	
	52 Marquette, watson 21	
	50 07 Total Libersls1	
	76 Lisgar, Boss	
4	Lisgar. Ross. 87 Provencer, Lakiviereacc. 80 Selkirk, Dav	
	62 Winnipeg, Macdonald	
	57 Total Conservatives4	
	North West territories.	
	CONSERVATIVES ELECTED.	
	41 Alberta, Davis	
1,	700 Saskatchewan, McDowall	
1	72 Total Conservatives	
	British Columbia.	
	69 CONSERVATIVES ELECTED. 200 Cariboo, Bardard	
	178 New Westminster, Courbold	



Summary.

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



BERT GAUTHIER IMPORTER OF BRONZES,

CHURCH ORNAMENTS OHABUBLES, ALTAR WINE,
Manufacturer of Statues, Stations of the
Cross, Paintings, Decorations, Banners,
Flags, Bagges, Etc., Etc.
1677 NOTRE DAME ST. MONTREAL.