

MR. GLADSTONE'S LETTER

ADDRESSED TO CARDINAL RAM-POLLA

ON THE SUBJECT OF CHRISTIAN REUNION AND THE VALIDITY OF ANGLICAN ORDERS.

We now present to our readers the letter of Mr. Gladstone, which has provoked such an avalanche of criticism in the British press. It is considered a very important document, containing an earnest appeal for the recognition of Anglican orders by His Holiness. Coming as it does from such a distinguished member of the English church, and received as it was, by some of his co-religionists, with very great disapprobation, it will be read with interest. It is as follows:—

The question of the validity of Anglican orders might seem to be of limited interest if it were only to be treated by the amount of any immediate practical and external consequences likely to follow upon any discussion or decision that might now be taken in respect to it; for the clergy of the Anglican communions, numbering between 30,000 and 40,000, and for their flocks, the whole subject is one of settled solidity. In the Oriental Churches there prevails a sentiment of increased and increasing friendliness toward the Anglican Church, but no question of intercommunion is likely at present to arise, while, happily, no system of proselytism exists to set a blister on our mutual relations. In the Latin Church, which, from the magnitude and the close issue of its organization, overshadows all Western Christendom, these orders, so far as they have been noticed, have been commonly disputed or denied or treated as if they were null. A positive condemnation of them, if viewed dryly in its letter, would do no more than harden the existing usage of re-ordination in the case, which at most periods has been a rare one, of Anglican clergy who might seek admission to the clerical order in the Roman Church, but very different, indeed, would be the moral aspect and effect of an authorized formal investigation of the question at Rome, to whichever side the result might incline. It is to the last degree improbable that a ruler of known wisdom would at this time put in motion the machinery of the Curia for the purpose of widening the breach which severs the Roman Catholic Church from a communion which, though small in comparison, yet is extended through the large and fast increasing range of the English speaking races, and which represents in the religious sphere one of the most powerful nations of

EUROPEAN CHRISTENDOM.

According to my reading of history that breach is, indeed, already a wide one; but the existing schism has not been put into stereotyped by any anathema or any express renunciation of communion on either side. As an acknowledgement of Anglican orders would not create intercommunion, so a condemnation of them would not absolutely excommunicate, but it would be a step and even morally a stride toward excommunication, and it would stand as a practical affirmation of the principle that it is wise to make the religious differences between the churches of Christendom conspicuous to the world and also to bring them into a state of the highest fixity so as to enhance the difficulty of approaching them at any future time in the spirit of reconciliation. From such a point of view, an inquiry resulting in a prescription of Anglican orders would be no less important than deplorable.

THE ELEMENTS OF DISCUSSION.

But the information which I have been allowed, through the kindness of Lord Halifax, to share altogether dispels from my mind every apprehension of this kind and convinces me that if the investigations of the Curia did not lead to a favorable result, wisdom and charity would in any case arrest them at such a point as to prevent their becoming an occasion and means of embittering religious controversy. I turn, therefore, to the other alternative, and assume for the sake of argument that the judgment of the examining tribunal would be found either to allow upon all points the preponderance of the contentions on behalf of validity, or at least to place beyond controversy a portion of the matters which enter into the essence of the discussion. I will for the present take it for granted that these fall under three heads:

- 1. The external competency of the consecrators.
2. The external sufficiency of the commission they have conferred.
3. That sufficiency of intention which the eleventh canon of the Council of Trent appears to require.

Under the first head the examination would, of course, include, in addition to the consecration of Parker and the competency of his consecrators, the several cases in which consecrators outside the English line have participated in the consecration of Anglican bishops, and I have in this manner furnished independent grounds for the assertion of validity. Even the dismissal from the controversy of any one of these three heads would be in the nature of an advance towards concord, and would be so far a reward for the labors of His Holiness Pope Leo XIII. in furtherance of truth and peace. But I may be permitted to contemplate for a moment as possible or likely even the full acknowledgment that without reference to any other real or supposed points of controversy the simple abstract validity of Anglican consecrations is not subject to reasonable doubt.

HE WRITES AS AN ANGLICAN.

And now I must take upon me to speak in the only capacity in which it can be warrantable for me to intervene in a discussion properly belonging to persons of competent authority—that is, the capacity of an absolutely private person, born and baptized in the Anglican Church, accepting his lot there, as he is the duty of all who do not find that she has forfeited her original and inherent privilege and

place. I may add that my case is that of one who has been led by the circumstances, both in his private and of his public career, to a life-long and rather close observation of her character, her fortunes, and the part she has to play in the Grand History of Redemption. Thus it is that her public interests are also his personal interests, and what they require justly what is no more than his individual thought upon them. He is not one of those who look for an early restitution of such a Christian unity as that which marked the earlier history of the Church; yet he ever cherishes the belief that work may be done in that direction, which if not majestic or imposing may nevertheless be legitimate and solid, and this by the least as well as by the greatest.

IMPROVEMENT BENEWARD.

It is the Pope, who, as the first Bishop of Christendom, has the noblest sphere of action but the humblest of the Christian flock has his place of daily duty, and according as he fills it helps to make or mar every good and holy work in this character. The writer has viewed with profound and thankful satisfaction during the last half century and more the progressive advance of a great work of restoration in Christian doctrine. It has not been wholly confined within his own country to the Anglican Communion, but it is best that he should speak of that which has been met under his eye within these limits. It has not been confined to doctrine, but has extended to Christian life and all its workings. The aggregate result has been that it has brought the Church of England from a state externally of halcyon calm, but inwardly of deep stagnation, to one in which—while buffeted more or less by external storm, and subjected to some peculiar and searching forms of trial, and even now by no means exempt from internal dissensions—she sees her clergy transformed (for this is the word which may be advisedly used), her vital energy enlarged and still growing in every direction, and a store of bright hopes accumulated. Then she may be able to contribute her share, and even possibly no mean share, toward the consummation of the work of the Gospel in the world. Now, the contemplation of these changes by no means, unfortunately, ministers to our pride. They involve large admissions of collective fault. This is not the place, and I am not the proper organ, for exposition in detail; but I may mention the widespread depression of Evangelical Doctrine, the insufficient exhibition of the person and the work of the Redeemer, the coldness and deadness as well as the infrequency of public worship, the relegation of the Holy Eucharist to impoverished ideas and to the place of one (though, doubtless, a solemn one) among its occasional incidents, the gradual effacement of church observance from personal and daily life—in all these respects there has been a profound alteration which is still progressive, and which, apart from occasional extravagance or indiscretion, has indicated a real advance in the discipline of souls and in the work of God on behalf of man. A single-minded allegiance to truth sometimes exacts admissions which may be turned to account for the purpose of inflicting potential disadvantages. Such an admission I must now record. It is not to be denied that a very large part of these improvements has been in a direction which has diminished the breadth of separation between ourselves and the authorized teaching of the unreformed Church both in East and West. So that, while on the one hand they were improvements in religious doctrine and life, on the other hand they were testimonials recorded against ourselves and in favor of bodies outside her own precincts, that is to say, they were valuable contributions to the cause of Christian reunion.

THE INTEREST IN THE QUESTION.

With sorrow we noted that, so far as the Western Church was concerned, its only public and corporate movements, especially in 1870, seemed to meet the approximations made among us with something of recession from us; but it is not necessary to open further this portion of the subject. "Redunt Saturnia regna"—certain publications of learned French priests, unsuspected in their orthodoxy, which went to affirm the validity of Anglican ordinations, naturally excited much interest in this country and elsewhere, but there was nothing in them to ruffle the Roman atmosphere or invest the subject in the circles of the Vatican with the character of administrative urgency. When, therefore, it came to be understood that Pope Leo XIII. had given his command that the validity of Anglican ordinations should form the subject of an historical and theological investigation, it was impossible not to be impressed with the profound interest of the considerations brought into view by such a step if interpreted in accordance with just reason as an effort toward the abatement of controversial differences. There was, indeed, in my view a subject of thought anterior to any scrutiny of the question upon its intrinsic merits which deeply impressed itself upon my mind. Religious controversies do not, like bodily wounds, heal by the genii force of nature. If they do not proceed to gangrene and to mortification, at least they tend to harden into fixed facts, to incorporate themselves with law, character and tradition, may even with language, so that at last they take rank among the data and presumptions of common life and are thought as inextinguishable as the rocks of an iron-bound coast. A poet of ours describes the sharp and total severance of two early friends—

They parted—ne'er to meet again, But never either found another To free the hollow heart from painings. They stood aloof, the scars remaining. Like cliffs which had been rent asunder A dreary sea now flows between.

A NOBLE TRIBUTE TO LEO.

Let us remember that we are now far advanced in the fourth century since the convocation of Canterbury under Warham, in 1531, passed its canon or resolution of the royal governorship of the Church. How much has happened during those centuries to inflame the strife! How little to abate or quench it! What courage must it require in a Pope, what an elevation above all the ebb of stormy partisanship, what genuineness of love for the whole Christian flock, whether separated or annexed,

to enable him to approach the huge mass of hostile and still burning recollections in the spirit and for the purpose of peace! And yet that is what Leo XIII. has done in entertaining the question of this inquiry, and secondly in determining and providing by the infusion both of capacity and of impartiality into the investigating tribunal that no instrument should be overlooked, no guarantee omitted, for the possible attainment of the truth. He who bears in mind the cup of cold water administered to "one of these little ones" will surely record this effort stamped in its very conception as alike arduous and blessed.

THE COMMON CAUSE.

The one controversy which, according to my deep conviction, overshadows, and in the last resort absorbs all others, is the controversy between faith and unbelief. It is easy to understand the reliance which the loyal Roman Catholic places upon the vast organization and imposing belief and action of his Church as his provision for meeting the emergency, but I presume that even he must feel that the hundreds of millions who profess the name of Christ, without owning the authority of his church, must count for something in the case, and that the more he is able to show their affirmative belief to stand in consonance with his, the more he strengthens both the common cause—for surely there is a common cause—and his own particular position. If out of every hundred professing Christians ninety-nine assert amidst all their separate and clashing convictions their belief in the central doctrines of the Trinity and the Incarnation, will not every member of each particular church or community be forward to declare—will not the candid unbeliever be disposed freely to admit—that this unity amidst diversity is a great confirmation of the faith and a broad basis on which to build our hopes of the future?

IMPORTANCE OF HISTORICAL CHRISTIANITY.

I now descend to a level which if lower than that of these transcendent doctrines is still a lofty level. The historical transmission of the truth by a visible Church with an ordained constitution is a matter of profound importance, according to the belief and practice of fully three-fourths of Christendom. In these three-fourths I include the Anglican churches, which are probably required in order to make them up.

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But what of the advantage to be derived from any proceeding which shall end or shall reduce within narrower bounds the debate upon Anglican orders? I will put upon paper, with the utmost deference to authority and better judgment, my own personal and individual, and, as I freely admit, very insignificant reply to the question.

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THE ADVANTAGES OF RECOGNITION.

It is surely better for the Roman and also the Oriental Church to find the churches of the Anglican succession standing side by side with them in the assertion of what they deem an important Christian principle than to be obliged to regard them as mere pretenders in this belief, and pro tanto reduce the "cloud of witnesses" willing and desirous to testify on behalf of the principle. These considerations of advantage must, of course, be subordinated to historic truth, but, for the moment, advantage is the point with which I deal. I attach no such value to these reflections as would warrant my tendering them for the consideration of any responsible person, much less of one laden with the cares and responsibilities of the highest position in the Christian Church. On the other hand, there is nothing in them which required that they should shrink from the light. They simply indicate the views of one who has passed a very long life in rather intimate connection with the Church of this country, with its rulers, its members and its interests.

LEO'S PATERNAL ATTITUDE.

I may add that my political life has brought me much into contact with those independent religious communities which supply an important religious factor in the religious life of Great Britain, and which, speaking generally, while they decline to own the authority either of the Roman or the National Church, yet still allow to what they know as the established religion no considerable hold upon their sympathies. In conclusion, it is not for me to say what will be the upshot of the proceedings now

Scrofula

Infests the blood of humanity. It appears in varied forms, but is forced to yield to Hood's Sarsaparilla, which purifies and vitalizes the blood and cures all such diseases. Read this: "In September, 1894, I made a mistake and injured my ankle. Very soon afterwards.

A Sore

two inches across formed and in walking to favor it I sprained my ankle. The sore became worse; I could not put my boot on and I thought I should have to give up on every step. I could not get any relief and had to stop work. I read of a cure of a similar case by Hood's Sarsaparilla and concluded to try it. Before I had taken all of two bottles the sore had healed and the swelling had gone down. My

Foot

is now well and I have been greatly benefited otherwise. I have increased in weight and am in better health. I cannot say enough in praise of Hood's Sarsaparilla." Mrs. H. BLAKE, So. Berwick, Me. This and other similar cures prove that

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists, \$1. Prepared only by C. I. Hood & Co., Lowell, Mass. Hood's Pills the best family cathartic and liver stimulant. 25c

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in progress in Rome, but, be their issue what it may, there is, in my view, no room for doubt as to the attitude which has been taken by the actual head of the Roman Catholic Church in regard to them. It seems to me an attitude in the largest sense paternal, and, while it will probably stand among the latest recollections of my lifetime, it will ever be cherished with cordial sentiments of reverence, of gratitude and of high appreciation.

W. E. GLADSTONE. Hawarden, May, 1896.

IRISH NEWS ITEMS.

At the Drogheda quarter sessions Judge Kiseby was presented with white gloves, as there was no criminal business.

The sea fisheries in southwest Kerry are in full swing. Mackerel have appeared in vast shoals in the outer parts of Kenmare Bay.

The meeting which was held in support of the project to worthily perpetuate in Dublin the memory of the late Canon Daniel had all the success anticipated.

The contest between Mr. Cornelius King of Clifden and Mr. John Reidy, of Cleggan electoral division, was a rather keen one, the former being defeated only by a majority of four.

There are 17,000 persons in the county of Galway who speak Irish only. There are 445 primary schools, attended by 30,743 pupils of whom 20,629 are Roman Catholics and 10,223 Protestants.

The owner of the largest estate in the County Cavan, is Lord Farnham. He has 29,455 acres, valued at £20,938. The next in extent is the estate of the earl of Annesley, which has an area of 24,221 acres, valued at £8,802.

Several students in the Queen's Colleges of Galway have petitioned for a chair of Celtic, but Sir Thomas Moffet replied that the Government from "motives of economy" had abolished them, and he was sorry it was done, but the visitors had no choice in the matter.

Mr. Bolton, manager of the Doneraile branch of the National Bank, Ireland, died at his residence on Sunday morning, May 24, from injuries received while out riding about two miles from the town on the Monday previous. Mr. Bolton was a native of Ennis, County Clare, and was son to the Rev. Mr. Bolton formerly Rector of Clare Castle.

A very sad occurrence took place in Fihra, near Arva, Cavan. A poor girl died from typhus fever, and had no one living in the house with her but a widowed mother, Mrs. Duffy. On the day appointed for the funeral not one could be prevailed on to coffin the remains till the parish priest of Dromard, the Rev. Father Mahon and the dispensary doctor happened to pass, and both of them went into the house and removed the remains.

THE LAND BILL.

The following letter has been the chief subject of discussion in Dublin for some time:

"HOUSE OF COMMONS, May 22, 1896.

"I desire to draw public attention to the deliberate attempt being made by Mr. Dillon and those of his followers who have been attending here this session to wreck the Irish Land Bill of the Government. The position may be summed up in a few sentences. It is manifestly to the interests of Ireland and of the Irish farmers that the Land Bill should be discussed, amended and passed this year.

"As to the character of the bill, there is, I believe, no difference of opinion among Nationalist members. In part it is good, in part it is doubtful, and in part it is probably mischievous, but it is such a measure as it is clearly our duty not to wreck, but to amend and pass. The Government have an enormous majority, and are quite independent of Irish votes. They have decided that two English bills—the Education Bill and Agricultural Rates Bill—must have precedence of the Land Bill.

"We have no power to alter their determination, which means that unless these two English measures are disposed of in reasonable time the Land Bill will go by the board. All the Irish Nationalist members are in favor of the Education Bill and the Rates Bill does not concern us. Under these circumstances our plain duty ought to be to facilitate and not obstruct the passage of these measures. The Parnellite members have acted on this policy all through the session.

"Mr. Dillon and his friends have done the exact reverse. They have voted against every motion to give time to the Government. They have voted against every motion of closure. They have voted in favor of every attempt by the Opposition to obstruct and delay public business, and finally Mr. Dillon has identified himself with the small knot of Radical cranks in their effort last night to kill the Irish Land Bill by extending indefinitely the inane discussion of party points in the Rates Bill. I am not able to explain their idiotic proceedings. All I desire to do is to call attention to them. Mr. Dillon, by his vote on the Education Bill, offended the Non-conformist gentlemen, to placate whom Mr. Parnell was destroyed. These gentlemen have in return in their speeches and papers for the past week kicked and insulted Mr. Dillon and openly aban-

REAL MERIT is the characteristic of Hood's Sarsaparilla. It cures even after other preparations fail. Get Hood's and ONLY HOOD'S.

doned Home Rule; and Mr. Dillon is now engaged in deliberately wrecking the Land Bill, with no other apparent motive than to rehabilitate himself in the opinion of three same gentlemen at the expense of Ireland. If the Irish Land Bill is wrecked the sole guilt will lie at the door of Mr. Dillon. Yours truly, J. E. REDMOND."

ANOTHER GREAT TRIUMPH. THE BOWMANVILLE NEWS INTER-VIEWS MR. JOHN HAWKENS.

AND IS GIVEN PARTICULARS OF A NINE YEARS' SUFFERING FROM ASTHMA, FROM WHICH HE HAS BEEN RESTORED TO HEALTH WHEN HIS CASE WAS LOOKED ON AS HOPELESS.

From the News, Bowmanville.

During the past five years the Dr. Williams' Pink Pills have developed into a household word, and from several cases that have come under our personal observation, there is not the least doubt in our minds but that they are a boon to mankind, and in scores of instances have saved life, when everything else had failed. The cure of Mr. Sharp, whose case we published some time ago, was one of the most remarkable that we have heard of. To-day he is as well as ever he was in his life, and is daily knocking about in all weathers attending to his farm duties. Recently another triumph for Pink Pills came under our observation, and, after interviewing the person cured, he gave permission to make the facts public, and we will give the story in his own words. Mr. John



Hawkens, who resides in the township of Darlington, some ten miles north of Bowmanville, and whose post office is Enniskillen, came to the county from Cornwall, England, some 45 years ago, and up to the time of his sickness had always been a hard-working man. One day, however, while attending his work, he got wet, took a chill, and a severe cold followed, which finally developed to asthma. During the succeeding nine years he was a terrible sufferer from that distressing disease and gradually grew so bad he could not work, frequently spent sleepless nights, and had little or no appetite. Finally he could scarcely walk across the room without panting for breath, and would sit all day with his elbows resting on his knees—the only position which seemed to give him ease, and at one time he never laid down for six weeks. As it was a hardship for him to talk, all he asked was to be let alone. During this time he had been doctoring and had tried nearly everything, and spent over \$100, but got no relief. Finally some one recommended him to take Pink Pills. He thought they could him no harm at any rate and procuring a supply he commenced taking them. After he had taken three boxes he found that he was improving and after taking two more boxes, to the astonishment of all, he walked across the field to the woods and cut up a cord of wood. He continued the pills and took two more boxes, making seven in all, and to-day is as well as he ever was, but always keeps a box of Pink Pills in the house. The neighbors all began to ask him what he had done, as the asthma had left him, and they never expected to hear of him being well again. To one and all he tells that it was Dr. Williams' Pink Pills that did it, and has recommended them to scores of people since his recovery.

With such wonderful cures as these occurring in all parts of the Dominion it is no wonder that Dr. Williams' Pink Pills have achieved a greater reputation than any other known medicine. All that is asked for them is a fair trial and the results are rarely disappointing. Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail postpaid, at 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y. Beware of imitations and substitutes alleged to be "just as good."

LORD DUFFERIN.

Lord Dufferin, the British Ambassador to France, on the term of his office expiring under the age clause, has made a speech at Paris, in which he eloquently vindicated the Irishism of his descent by the witty and rhetorical arguments that fell from his ready lips. To the Chamber of Commerce, who were his hearers, he said this was his last speech

and dying confession, and alluded to the help he had always got from subordinates in St. Petersburg, Constantinople, Egypt, and Rome. Truly he has had some prizes in the diplomatic service, having ruled as the Queen's deputy in Calcutta and the Dominion of Canada. He playfully corrected the tendencies of modern daughters to write improper novels and sons to talk of their fathers as "ancient chappies." The discourse was masterly.

The Home.

ODDS AND ENDS ABOUT THE HOUSE.

A hot bath taken on going to bed, even on a hot night in summer, is a better cure for insomnia than many drugs.

The inside of the skin of the banana, rubbed on the leather of tan shoes will clean and polish them as well as a regular dressing.

A handful of carpet tacks will clean fruit jars or bottles readily. Half fill the jars with hot soap suds, put in the tacks, cover, give vigorous shaking and rinse well.

If a lamp-burner is occasionally boiled in vinegar, it will cleanse every part of it, and it is said that if the wicks are soaked in vinegar before they are used, all and then thoroughly dried they will draw well and will not smoke.

USEFUL RECIPES.

FRUIT SOUP.

Fruit soups are coming into general favor, particularly for luncheons during the warm weather. Cherries make a delicious soup prepared thus: Take one quart of sour cherries and cook with one and one-half pints of cold water. When the fruit becomes tender stir in half a cup of sugar and rub the fruit through a coarse sieve. Again put over the fire and thicken the soup with a small tablespoonful of corn starch, which should be moistened in a little cold water before being added to the mixture. Let it remain over the fire long enough to cook the corn starch; remove and flavor with wine or lemon juice. Serve the soup cold in punch glasses with a little cracked ice in each glass.

The following cherry salad has been tried and found good: Stone half a pound of large cherries and save the juice that comes from them. Wash and pull into pieces the white heart of a head of lettuce. Cut into slices a medium sized cucumber. Blanch and chop fine a dozen almonds. Mix all the ingredients together and arrange them on a tancy dish and pour over them the following dressing: Pour one gill of sherry over four tablespoonfuls of powdered sugar; add a tablespoonful of lemon juice and the same amount of maraschino and stir until the sugar is dissolved.

HOW TO PREPARE A MERINGUE.

The meringue on pies and puddings, which should be a dainty foam several inches high, is often but a crust of leather, produced by too hot an oven. After making a meringue it should be spread roughly but evenly over the surface of a pie or pudding that is nearly but not quite cold. Sprinkle lightly with pulverized sugar from a sifter. Turn the heat off your oven and bake about twenty minutes. When finished it should be a delicate brown. Professional makers of fine pastry dry or cook meringues in a very slow oven from a half to three-quarters of an hour, and then brown them slightly with a salamander.

HOW TO COOK BACON.

Cut into the thinnest possible slices one-quarter of a pound of fat bacon; arrange these in a bowl or crock with alternate layers of cracked ice; let stand thirty minutes; remove and drain on one side, then put them back in the ice and water; let them become very cold again, and broil crisp on the other side. The sudden changes in temperature disintegrate the fiber of the meat, making it most palatable. If broken fine with a knife, mixed with soft boiled eggs, and served on toast, the combination forms an appetizing breakfast dish.

Select a choice piece of bacon, cut square and weighing from 3 to 4 pounds. Soak it over night; next day boil it slowly an hour to the pound and allow it to stand in the water until it becomes cold. remove, drain and skin; rub into the fat a liberal quantity of brown or granulated sugar; moisten with a pint of champagne, sauterne, or other light wine, and roast, or rather bake brown; baste constantly, and if wine is not convenient, use cider vinegar or hard cider.

BRIDES DID NOT ALWAYS WEAR WHITE.

The months of May and June are known throughout the world as those in which more marriages take place than in any others. It is interesting, therefore, to note that the choice of white for wedding dresses is comparatively a modern fashion. The Roman brides wore yellow, and in most Eastern countries pink is the bridal color. During the Middle Ages and the Renaissance brides wore crimson, and most of the Plantagenet and Tudor Queens were married in this vivid hue, which is still popular in parts of Brittany, where the brides usually dressed in crimson brocade.

It was Mary Stuart who first changed the color of bridal garments. At her marriage with Francis I. of France, in 1558—which took place not before the altar, but before the great doors of Notre Dame—she was gowned in white brocade, with a train of pale-blue Persian velvet six yards in length. This innovation caused quite a stir in the fashionable world of that time. It was not, however, until quite the end of the seventeenth century that pure white—the colors hitherto worn by French widows—became popular for bridal garments.

A certain gentleman having gray hair, but in every other respect unexceptionable, for a long time wooed a fair lady in vain. He knew the cause of her refusal but was unable to remove it until a friend informed him of the existence of Luby's Parisian Hair Renewer. He tried this sovereign remedy—result, magnificent chevelure and a lovely wife. Sold by all chemists.