

LUCKY AND UNLUCKY BRIDAL DAYS

The selection by the President of the fourth day of the week for his marriage, says the New York Mail, has occasioned considerable talk amongst those who believe in superstitions. The following doggerel is an old Scotch rhyme that is often quoted nowadays. The idea of Wednesday being the best day for weddings is all that now remains, but it will be seen each day has its own peculiar trait, the first three days of the week being of good omen, and the last three ill-omened. These lines run thus,

Monday for wealth,
Tuesday for health,
Wednesday the best day of all,
Thursday for crosses,
Friday for losses,
Saturday no day at all.

In Judea a rainy day has always been considered unlucky for a wedding. It will be remembered how many weddings were this year crowded into the last week in April, in consequence of the lateness of the close of Lent. The reason assigned at that time was that May was the unlucky month for weddings and, rather than wait till June, the events of the marriage season were thus crowded into one week. This idea in regard to May is likewise of very ancient origin. Sir Walter Scott, in writing of the custom, says: 'The Scottish people, even of the better rank, avoid marriages in the month of May, which a general season of flowers and breezes might, in other respects, appear so peculiarly favorable for that purpose.' It was especially objected to the marriage of Mary with the profligate Earl of Bothwell, that it was formed with in the interdicted month. This prejudice was so rooted among the Scots, that in 1684 a sect of enthusiasts called Gibbites, proposed to ridicule it and embroiled it among a long list of stated festivals, fast day, Popish relics; and other peculiarities which they denounced. The objection to solemnize marriages in the merry month of May, however fit a season for courtship, is borrowed from the Roman pagans. The ancients have given us the maxim, 'Malae nubent Maia,'—that it is only bad woman who marry in May. The parties to a marriage may select the month and day of its celebration, but it is rather a difficult task to choose the day of one's birth. Yet these too, have a meaning.

Born of a Monday;
Fair in face;
Born of a Tuesday;
Full of God's grace;
Born of a Wednesday;
Merry and glad;
Born of a Thursday;
Sour and sad;
Born of a Friday;
Godly given;
Born of a Saturday;
Work for your living;
Born of a Sunday;
Never shall want,
so there's the week,
And the end on't.

The idea of Friday being an unlucky day is almost universal, and, in many civilized countries; it is known as hangman's day, from the prevailing custom of setting it apart as a day for executions. Yet in Scandinavia, Thursday, or the day of Thor, or Thunder, is considered the day of bad omen. St Elroy, in a sermon, warns his flock from keeping Thursday as a holy day. Dean Swift, in a letter to Sheridan rhymes Thursday with cursed day. It is a well known fact that Thursday was an unlucky day for the English house of Tudor

VIEWS OF A PROTESTANT BISHOP

Randolph S. Foster, the Protestant bishop, pays the following tribute to the Catholic Church in the New York Independent: 'It cannot be disputed that she descends in direct and unbroken line from the Apostolic time and Church.

'Within her pale, both recently and anciently, have been many of the most illustrious saints and scholars.

'She presents the most compact and powerful organization that has ever been set up among men. She has wielded more power over wider spaces of time and space than any other institution, ancient or modern. She is still today as powerful as she was in the time of the great Gregory or Hilderbrand in essential respects. That there are still many saints within her pale there is no reason to doubt. Her episcopal throne on the Tiber still moves the world. It is not perfectly clear that she will ever be less powerful than she is today.

'Her communion is as large as in her palmiest days, and her children not less loyal in constrained allegiance. Neither England, nor Germany nor the United States is free from her grasp. Her influence in England is scarcely less than in the reign of the Bloody Mary and is growing with every rising and setting sun. In the United States in fifty years she has passed from nothing to absolute mastery.

'There is no mission field in the world where she has not more converts than all combined Protestantism. The elements of her conservative power have no parallel. Missionary efforts in her own dom-

inion have hitherto been effectual to win a score of thousands of converts, which are an inappreciable loss from her fold, not misread more than a hair from the head.'

MARTIN LUTHER ON THE INVOCATION OF SAINTS

In the Jena edition of Martin Luther's work, vol. 1, page 165, we read: 'With respect to the intercession of saints I believe and I say, with all Christendom, that the saints are to be invoked and honored; for who will dare deny that, even in our days, God performs visible miracles over their bodies and over their tombs.'

Again; 'Oh! how great and ineffable is this grace, that the Divine Majesty should deign to intercede for me and become my possession; that all his saints are my intercessors, that they interest themselves for my salvation; that they take care of me, that they serve and protect me.' Luther, vol. III, page 160.

Again; 'Can you ask, after that, 'How are we to regard the saints?' Look upon them as your friends, and as if you were to address them say thus; Pray to God for me,' say also to St. Peter: 'Pray for me,'—Luther's Kirchinpostill—1544.

Of the Blessed Virgin he says: 'We should invoke her, in order that God' through her intercession, may grant us our requests; and it is thus we must invoke all other saints.' Again; 'May the Lord Jesus Christ grant us this grace through the ever blessed Virgin Mary! Amen.'—Luther, vol. I; page 477.

CHILDREN'S HUMOR.

This world is full of disappointments. "Mamma," cried a five year old girl, "I started to make my doll a bonnet, and it's come out a pair of pants."

A little girl while lisping her childish prayer at her mother's knee before retiring last night, stopped in the midst of her devotions and said: "O Lord please wait a minute until I scratch my toe." "Are you going to have a picnic this year?" inquired a youngster of his Sunday-school teacher.

"Why, what do you want of a picnic?" Nothing much; but I can get six new scholars in a hurry if you are going to have one."

A small boy who had been much interested in church going on for the first few Sundays became weary at length and showed his disapproval in various ways. In the middle of a long sermon he suggested an end with much emphasis: "Pa," he said, "it's time for the contribution box to pass around."

AN IMPORTANT INVENTION

A happy time is at hand for English playwrights; for soon it will be possible to fill theaters, nightly without works of genius to attract the public. It will not matter who the players engaged are, either, for no one will have time to look at them. All this comes of the invention of the 'ladies opera hat' which the one sex will go to the theater to work and the other sex to gaze upon. Gentlemen seated behind ladies whose hats obscured their view of the stage have long prayed for the invention; but in their most sanguine moments they can hardly have hoped that it would prove so amusing a toy to the other sex as to become at once popular. Such, however, is the case. The theater hat for ladies 'is operated by a spring; to which a string is attached.' On the curtain rising the wearer pulls the string, when down comes the hat flat on the head. When the act is over she pulls again, and up it goes to the former position. Doubtless timid gentlemen will be a little alarmed by the theater hat at first, and the accidental bobbing up of one now and then during the performance may irritate the players. These are small matters. As, however, it would have a much prettier effect if the hats worked in harmony, it would be a good idea for the inventor to have a class for practice, and to be in the orchestra to give the signal for action as the curtain rose.—St. James Gazette.

THE MYSTERY OF THE HOLY TRINITY

An interesting little deaf and dumb child was being taught the principal Mysteries, by one of the nuns at a Presentation Convent, in Ireland. She first attempted to teach the child, as well as she could (neither of them understood the alphabet) the Mystery of the Holy Trinity, though she almost despaired of being able to succeed. The child seeing the anxiety on the nun's face, made a sign to her that she need not be uneasy. Then to show that she understood the Mystery as well as her instructor, she took the hem of her bib and made three loops on it together, after which she touched each one separately, and, having done so, pulled the three into one.

CHEERFUL PEOPLE.

God bless the cheerful people—man woman or child, old or young, illiterate, or educated, handsome or homely. Over and above every other social trait stands cheerfulness. What the sun is to nature—what God is to the stricken heart which knows how to lean upon Him—are cheerful persons go in the house and by the wayside. They go unobtrusively and unconsciously about their silent mission; brightening up society around them with happiness beaming from their faces. We love to sit near them; we love the expression of the eye, and tone of their voice. Little children find them out, oh! so quickly, amongst the densest crowd, and passing by the knitted brow and compressed lip, glide near, and laying a confiding little hand on their knee, lift their clear young eyes to those loving faces.

DARK ROOMS.

A dark house is always unhealthy; always an ill aired house, always a dirty house. Want of light stops growth and promotes scrofula rickets &c among children. People lose their health in a dark house and if they get ill they cannot get well again in it. Three out of many negligences and ignorances in managing the health of houses generally I will here mention as specimens. First that the female head in charge of my building does not think it necessary to visit every hole and corner of it every day. How can she expect that those under her be more careful to maintain her house in healthy condition than she who is in charge of it? Secondly that is not considered essential to air, to sun and clean rooms while uninhabited; which is simply ignoring the first elementary notion of sanitary things and laying the ground for all kinds of diseases. Third, that one window is considered enough to air a room. Don't imagine that if you are in charge and don't look to all these things yourself those under you will be more careful than you are. It appears as if the part of the mistress was to complain of her servants and accept their excuses—not to show them how their need be neither complaints nor excuse made.

A PARENTS SACRED RIGHT.

A good parent, who has brought up her children with tenderness and care, has a sacred right to their house as her home, and to their purse as her support. It is the proper reward of the parent, their last blessing on earth; after a period of life well spent, to find themselves snugly moored, free from care, in the midst of an affectionate offspring of their own.

THE MECHANIC.

A young man began visiting a young lady recently and was very well pleased with her. One evening it was quite late when he called and the young lady inquired where he had been.

'I had to work to-night,' he said.

'What! doing work for a living?' she inquired in astonishment.

'Certainly; I am a mechanic,' replied the young man.

'I dislike the word mechanic,' and she turned up her pretty nose.

That was the last time the young man visited the young lady. He is now a wealthy man and has the nicest little wife in the city. The woman who disliked a mechanic is now the wife of a miserable fool; a regular loafer; and the miserable girl is obliged to take in washing to support herself and children.

You dislike the name of mechanic, eh you, whose brothers are but well-dressed loafers. Any girl is to be pitied who is so silly to think less of a man because he is a mechanic.

HOW TO AVOID CALUMNY

'If any one speaks ill of thee,' said Epictetus, 'consider whether he hath truth on his side, and if so, reform thyself, that his censures may not affect thee.' When Anaxamander was told that the very boys laughed at his singing, 'Ay,' said he, 'then I must learn to sing better,' Plato being told that he had many enemies who spoke ill of him said; 'It is no matter; I will live so that no one will believe them.' Hearing at another time, that a very intimate friend of his had spoken detractively of him, he said: 'I am sure he would not do it if he had not some reason for it.' This is the surest, as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny a good conscience.

There is pumped into Chicago daily water enough to give every man, woman and child, one hundred and twenty four gallons for his individual use. This consumption, together with an equal consumption of beer and alcoholic drinks, supplied by the 3,523 licensed saloons and the numerous rot gut, holes that evade the law, makes Chicago the greatest drinking city in the world.—Church Progress.

COMPARATIVE WORTH OF BAKING POWDERS.

ROYAL (Absolutely Pure)...	██████████
GRANT'S (Alum Powder) *...	██████████
BUMFORD'S, when fresh...	██████████
HANFORD'S, when fresh...	██████████
REDHEAD'S.....	██████████
CHARM (Alum Powder) *...	██████████
AMAZON (Alum Powder) *...	██████████
CLEVELAND'S (short wt. doz.)	██████████
PIONEER (San Francisco)...	██████████
CZAR.....	██████████
DR. PRICE'S.....	██████████
SNOW FLAKE (Groff's)...	██████████
LEWIS'.....	██████████
PEARL (Andrews & Co.).....	██████████
HECKER'S.....	██████████
GILLET'S.....	██████████
ANDREWS & CO. "Regal" (Milwaukee, Contains Alum.)	██████████
BULK (Powder sold loose)....	██████████
BUMFORD'S, when not fresh	██████████

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"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances. E. G. LOVE, Ph.D."
"It is a scientific fact that the Royal Baking Powder is absolutely pure. "H. A. MOTT, Ph.D."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance. HENRY MORTON, Ph.D., President of Stevens Institute of Technology."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome. S. DANA HAYES, State Assayer, Mass."

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NOTE—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair-minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

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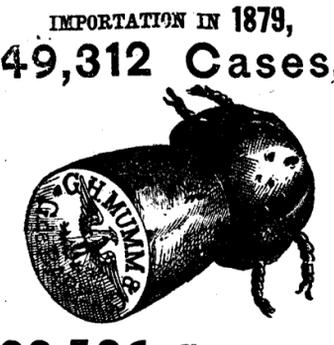
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