

Sunday Reading.

FAMOUS ROMAN CHURCHES.

Edifices Where History Has Been Made and Grandeur Dwells.

Mac. D. Frazar writes as follows in the Boston Sunday Times:

During our sightseeing in Rome frequent mention has been made of St. John Lateran, that is called "Mother and head of all the Churches."

It is a Basilica that was founded by Constantine upon the site of the house of a Roman senator, Plautius Lateranus, from which it took its name. Constantine is said to have worked with his own hands upon the foundations. This senator Lateranus had been discovered in a conspiracy against Nero, and that emperor had caused him to be beheaded.

The family of Marcus Aurelius also lived near here—where he was born—and it was in front of St. John Lateran that stood the equestrian statue of Aurelius which now adorns the Capitol Hill, and that is still owned by the Lateran chapter.

Adjoining this Basilica was the palace of the popes, where they had residence from the time of Constantine till they removed to Avignon, France. It was upon their return to Rome that the Vatican became the papal palace.

The chapter of the Lateran takes precedence over St. Peter's; the coronation of the pope takes place here, and his first official act is the ceremony of taking possession of St. John Lateran.

The Basilica was first dedicated to the Saviour, and afterwards to St. John the Baptist. The front is adorned with colossal figures of the Saviour and ten saints, and there are five balconies, from the centre one of which the pope, upon Ascension Day, gives his blessing to the people who assemble in the Pia di Porta S. Giovanni.

At the entrance, as at St. Peter's, there is a Porta Santa that is demolished, like the other, at the Jubilee.

The interior is grand, with five naves formed by four rows of piers, and in niches along the centre nave are colossal figures of the apostles, the finest one being Rossi's St. James the Less.

Beneath the high altar is the tomb of Pope Martin V., a Colonna. The high altar itself was built by Urban V., to hold the heads of St. Peter and St. Paul that had been found in the ruins of the first basilica. And here let me say that this is the fifth building on this site that has been used a Christian church since Constantine's day; one having been destroyed by an earthquake and three having been burnt.

The Corsini chapel is the finest part of the building, with its adornment and bas-reliefs. In this chapel is the tomb of Pope Clement XII., stood in the portico of the Pantheon.

In the transept at the left are four columns of gilded bronze that are said to have belonged in the Temple of Jupiter Capitolinus, and that Augustus had them cast from the rostra of bronze that were taken from the captured ships after the battle of Actium. Near here is a table, said to be the one used upon the occasion of the Last Supper.

The building that stands near the Lateran and that was once part of the palace of the popes is now used as a museum for the many relics and important "finds" that have come to light during the excavating in Rome, and at Ostia, her sea port.

The obelisk dates from 1740 years before Christ, was raised as a memorial of one of the Pharaohs at the Temple of the Sun, Heliopolis, was taken to Alexandria by Constantine, from thence was brought to Rome by the son of this last, it was placed in the Circus Maximus, and under the direction of Sixtus V., Fontana brought it here.

When it was brought to Rome a vessel having three hundred oars transported it to a spot three miles from the city, and when it was removed from the Circus Maximus it was lying in three broken parts.

St. John Lateran stands close to the Aurelian Wall, and near it was one of the ancient gates, the Porta Asinaria. Across the Piazza is the portico built by Sixtus V. to protect the Scala Santa, the staircase of twenty-eight marble steps that Helena, the mother of Constantine, brought from Jerusalem, and that are believed to be the very steps down which the Saviour walked in Pilate's house from the seat of judgment.

These steps were connected with the private chapel of the popes, and the great fire that destroyed the palace, left this chapel and the staircase. At either side this stairway are statues, "Ecco Homo," and the "Kiss of Judas." One of the early popes covered the stairs with wood to protect the marble from wear, and upon this sacred way the faithful climb upon their knees, stopping now and again to say a prayer. Two stairways, one on either side, are used to descend by, upon foot.

At the head of the Scala Santa is a window through which one looks into the private chapel of the popes, in the old, old days, called the Sanctum Sanctorum where only the pope officiated, with a privilege once a year to the clergy to enter it.

The window through which we look is grated, and within, all about, are scattered pieces of money and jewelry, thrown by zealous souls who have laboriously climbed the sacred way.

The silver tabernacle over the altar holds the picture of the Saviour that is said to have been begun by St. Luke and that was finished by an angel, and is consequently known as the picture made without hands. Among the relics in this chapel are one piece of the true cross and the sandals of our Saviour.

Not far from the Lateran is another Basilica, that of Santa Maria Maggiore, which also has a Porta Santa. This stands on the highest point of the Esquiline hill, which last was named for a growth of oak trees that flourished here.

It was this Esquiline hill that was the

seventh to be added to Rome, and when this took place Rome was christened the "city of the seven hills," and a festival was instituted in honor of this, to be held during the month of December on the Palatine, Coelian and Esquiline hills.

It will be remembered that there are, in Rome, seven Basilicas, and this one ranks as third, St. Peter's and the Lateran being the two first.

Somewhere about the year 352, during the night of the 4th of August, the pope then in power, Liberius, dreamt a curious dream, and had a vision, in which he saw a fall of snow on the Esquiline hill that only covered a certain portion of ground, and he was told that snow would fall in this manner the next day, and that it would describe the proportions of a church that he should build to the glory of God.

During the same night one of the Roman patricians, about whom nothing is known except that his name was Johannes, had the same dream and vision.

And a legend of the church says that upon the 5th of August the snow did actually fall, and in the manner indicated.

So these faithful followers built the Basilica, that for a long time was called S. Maria Nives, from the fall of snow, then was known as the Basilica Liberiana, and later was named Maggiore, from its being the largest Christian temple dedicated to the Virgin.

As at St. Peter's and the Lateran there is a balcony from which the pope blesses the people, and the occasion from this one is upon the festival of the Assumption of the Virgin.

There are in reality two fronts to this building, which faces north and south, and before the southern front, as it commands the Via Carlo Alberta, is a fine Corinthian column surmounted by a bronze group of the Virgin and the infant Saviour. The column is of white marble and once stood in Constantine's Basilica in the Forum.

Before the other front is an obelisk that Claudius brought to Rome from Egypt, a plain, red granite shaft.

The bell tower, or Campanile, was built by Pope Gregory XI, on his return from Avignon and is said to be the highest tower in Rome.

The interior is superb, with its grand nave and two lines of marble columns that support a roof that is overlaid with solid gold, the first that was sent to Spain from South America, and that Ferdinand and Isabella was sent as a gift to Alexander VI.

Over the high altar is a baldacchino that is supported by four columns of red porphyry around which twine gilded palm leaves. Below the altar, which, by the way, is a sarcophagus of porphyry that contains the remains of St. Matthew, the Evangelist, and at the foot of a marble stairway is a colossal kneeling figure of Alexander III.

Upon the right, as we enter by the northern front, is the Borghese chapel, the richest in any in Rome, and built as a family mausoleum by Pope Paul V. who was a Borghese.

The pavement is of verde antico and brocatello with the arms of the Borghese family as a centre ornament beneath the dome.

The altar picture is a portrait of the Virgin which is said to be the work of St. Luke, and a papal bull beside it vouches for the faithful, for this belief. This picture is surrounded with lapis lazuli with a moulding of oriental jasper, and on each side are angels of gilded bronze.

It is in this chapel, upon the 5th of August, that high mass is performed, with a choir of the best voices in Rome. And all the while the service goes on, and the glorious music lifts our souls into a divine atmosphere, from the beautifully frescoed dome, through which the southern sun throws shafts of yellow light, white rose leaves drift and circle down upon the marble pavement.

Opposite the Morgese is the SS. Sacramento chapel which is very nearly as rich in its decoration. Here is preserved the cradle of the Saviour and upon Christmas eve there is a procession and service held here.

The altar is reached by a marble stairway and is some feet below the pavement of the chapel, and about this sunken portion is a wide balustrade. The altar picture is a marble bas-relief representing the nativity of our Lord, and before it a single perpetual light burns preserved in a receptacle of the altar are part of the swaddling clothes of the Saviour, and some of the lay in the manger in which the child was laid.

Sixtus V., who built the chapel, and Pius V. are entombed here.

The whole building is in perfect keeping with these magnificent chapels and every day the poorest in Rome may come here as freely as to a home, to offer their petitions to God and to rest their worn and weary bodies.

Renan's Tribute to the Sulpicians.

Meditation, self-examination, spiritual reading and individual direction form a part of each student's daily life in St. John's Seminary. In their efforts to grow into the image of the stainless manhood of Christ, they need models whose lives have been passed in the shadow of the crucified, and they find them in the fathers of St. Sulpice. No community of priests in the church are better exponents of absolute devotion. They share in the joys and sorrows of their students with the solicitude and tenderness of a mother; their sympathy, time, counsel and books are also at the disposal of the seminarian. They ask nothing of the world except the privilege to be forgotten; humble, patient, self-sacrificing, unselfish, they pursue in peace their high mission of preparing young men for the exalted vocation of the priesthood. To those who have had the privilege of watching those lives of sanctity it is no surprise to hear the celebrated French unbeliever,—Ernest Renan, confessing in his "Recollections," that at St. Sulpice he saw "the perfection of goodness, politeness, modesty and sacrifice of self. There is enough virtue in St. Sulpice to govern the whole world. A future generation will never be able to realize what treasures to be expended in improving the welfare of mankind, are stored up in those ancient schools of silence, gravity and respect."

Rev. Thomas C. McGoldrick, in Donahoe's Magazine.

NEWS AND NOTABILIA.

Of the Baptist ministers in the United Kingdom over 1,700 are pledged abstainers from alcoholic drink.

The Religious Tract and Book Society of Scotland has just completed its hundredth year. The colportage sales of the Glasgow branch last year amounted to £1,627.

Rev. Donald Stewart, M. A., of King Edward, Aberdeenshire, died recently at Las Palmas, Canary Islands, whither he had gone for his health. He was about 66 years of age, and was ordained in 1868.

A Scottish clergyman is in favor of using wind instruments for church music. He says: "Personally I feel it would be most helpful if we had a cornet or two, to assist in the service of praise. I do not, however, want to see the bagpipes in church."

The pastor of a Methodist church at Felton, Delaware, was unable to conduct the services on a recent Sunday on account of illness. His young daughter preached the sermon and conducted the morning service, and his wife officiated in the evening.

The well-known Archbishop Walsh's name is pronounced as though it was spelt Welsh. This point was one on which the Irish members agreed during a recent discussion in the House of Commons, and with few exceptions the English members who took part in the debate followed their lead.

A curious question has vexed the parish of Charlbury, Oxfordshire. Mr. Fox, a Quaker, insisted in keeping his hat on in church, and the matter being referred to the bishop and chancellor of the diocese, they suggested a skull cap. To this Mr. Fox, however, objected, and the churchwarden thereupon removed his hat, and on his demanding it, conducted him out of the church.

At the meeting of the Presbytery of Chicago, when reports were made of the meeting of the General Assembly, it is reported that the Rev. Thomas C. Hall affirmed that, in his belief, the Presbyterian church had acted in a way that was neither legal nor constitutional, and had taken a position narrower than that of any other church in the world. His words seem to have provoked no dissent.

The Rev. J. Howard Swinstead, of Salisbury, England is an enterprising clergyman. It is his mission to go from place to place attending fairs and conducting services amongst the gipsies and others of their class. Finding it difficult to get them to come to an ordinary building, he is equipping a van, in which he will go from place to place and live amongst the people who follow these fairs, and conduct his missionary work.

One of the interesting and significant facts brought out at the Home Missionary Society meeting at Saratoga, was in regard to the religious destitution of some of the Thousand Islands in the St. Lawrence. On only three or four have there been religious services, and when at one time a church was built on one of the islands, it was so strange to the people that they would come and knock at the door as at a private residence.

It is said that St. Anthony of Padua once preached a sermon at Bruges that was distinctly heard three miles away. St. Gregory avers that he heard the celebrated prayer of Ferdinand a like distance, and St. Honoré heard the chant sung by the monks when they discovered the burial places of the martyrs Fuscin, Victorius and Gentian, although separated from them by a distance "which could have been but little short of seven miles."

Dr. A. T. Pierson, in some pithy, practical hints on pulpit oratory, says that to be winning is to be wise, but it must not be overdone. He has a friend, an evangelist, who got into the habit of calling his audience, "Dear souls." Inadvertently he would say, as he passed from place to place, "Dear Belfast souls," "Dear Dublin souls," and before he knew it he was saying, "Dear Cork souls!" which convulsed his Irish audience.

There never lived a man to whom ostentation and self-advertisement was more distasteful than the Rev. Thomas Mozley. There is a story told of him to the effect that when he was in treaty for the publication of one of his early books, his publisher, who only knew of him as the quiet country clergyman, and was rather doubtful as to his literary capacity, asked whether he had ever written anything for publication before. "Yes," replied Mozley, "two volumes of sermons"—the publisher's face dropped—"and about seven thousand leaders for the 'Times.'"

It would appear (writes an Edinburgh correspondent) that the jubilee year of the Free church of Scotland is to be marked, if not by a disruption by at least a secession. In the north the feeling against the "Decretory Act" has not abated, and the action of the last General Assembly, by whom it was finally ratified, has been severely criticised. Amongst those opposed to the Act there is a moderate party who desire to remain in the church and set the Act at defiance, while there is another party whom nothing but secession will now satisfy.

At a meeting of the extreme party, held in Inverness, it was resolved to secede from the Free church. A bond of union is to be drawn up, and it is proposed to form an independent presbytery. Several other congregations are expected to join the movement.

When Dr. Duff, the great Scotch missionary, came home after his life work in India, a crowded meeting was held in Edinburgh to hear him on the claims of India upon the Christian church. For two hours and a half the old man went on, holding the audience by his eloquence. Then he faintly, and was carried out of the hall. Presently he came to and asked, "Where was I? What was I doing?" In a moment memory returned, and he said, "Take me back; I must finish my speech." "You will kill yourself if you do," said his friends. "I shall die if I don't," exclaimed the old man. They took him back. The whole meeting rose, many in tears. His strength failed, and he could not rise, but gathering himself up for one final effort, he said, "Fathers of Scotland! have you any more sons for India? I have spent my life there, and my health is gone, but if there are no more young men to go, I will go back myself, and lay my bones there, that the people may know that there is one man in Christian Britain ready to die for India."

Messages of Help for the Week.

Sunday.—Revelation ii: 7: "He that hath an ear, let him hear what the spirit saith unto the churches."

Monday.—Isaiah liv: 11: "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors, and lay thy foundation with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."

Tuesday.—xiii: "And all thy children shall be taught of the Lord."

Wednesday.—lv: 10: "For as the rain cometh down . . . and returneth not hither but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void."

Thursday.—Cant. ii: 12: "The flowers appear on the earth; the time of the singing of birds is come."

Friday.—Ecc. ix: 10: " whatsoever thy hand findeth to do, do it with thy might."

Saturday.—Isaiah xli: 6: "They helped every one, his neighbor, and every one said to his brother, be of good courage."

A SPLENDID RECORD.

A Provincial Industry Triples Its Business in the Last Three Months.

Some three months ago this journal informed its readers that a new provincial industry, that of the Hawker Medicine Company of St. John, had completed its first quarter's business, and that its book showed a development of trade and a record of sales that was not only gratifying but really astonishing.

Another three months has now elapsed and the company have balanced their accounts for the six months. The results show that in the last three months they have tripled the business of the first three; they have doubled their working staff and work has been carried on in the packers room till 11 o'clock every night in order to fill orders promptly. From all parts of New Brunswick, Nova Scotia and P. E. Island, from Newfoundland and parts of the United States, the orders have rolled in. The business is now firmly established. The experimental stage is past. Repeat orders come in constantly, showing that where once the remedies are introduced they win permanent favors with the people, who know as soon as they have given any of them a trial that these standard remedies are all that they are claimed to be. Indeed, this last might readily be assumed without a trial, and judging solely from the character of the gentlemen who form the Hawker Medicine Co., as they are numbered among the leading citizens and most honorable and successful business men of St. John.

The Hawker Medicine company are now patenting their remedies in Great Britain and will presently extend their operations there, as well as more extensively to the United States. About the middle of this month Thomas Rankine, who so successfully introduced the Hawker remedies in Newfoundland last spring, will start and traverse the western part of Canada, from Montreal to Vancouver in the interests of the company. With such a record as that of their first six months now closed, the Hawker Medicine Co. are evidently destined to achieve a great success. They control standard remedies, which have received the endorsement of leading physicians in Canada and the United States, as well as the fervent praise of sorely afflicted people who have by their means been restored to health.

Their place of business is at 104 Prince William Street, St. John, N. B., where they have the most extensive and elaborately fitted up premises of the kind in the lower provinces. William Hawker, the original inventor of the remedies, has been a druggist in St. John for 30 years, and had long proved the value of the different remedies before the present company was organized. It is with pleasure that this journal records the company's wonderful success.

THINGS OF VALUE.

Someone says of a certain congregation that they pray on their knees on Sundays, and on their neighbors the rest of the week.

The drinking of salt water is said to be a perfect cure for sea-sickness, though it makes the drinker very miserable for a few minutes after he takes the cure.

Dependancy is not a state of humility. On the contrary, it is the vexation and despair of a cowardly pride; nothing is worse. Whether we stumble or whether we fall, we must only think of rising again and going on our course.—Fenelon.

I was cured of Bronchitis and Asthma by MINARD'S LINIMENT. Lot 5, P. E. I. Mrs. A. LIVINGSTONE. I was cured of a severe attack of rheumatism by MINARD'S LINIMENT. Malone Bay. JOHN MADDER.

I was cured of a severely sprained leg by MINARD'S LINIMENT. Bridgewater. JOSHUA WYNACHT.

Mankind is always happier for having been made happy. If you make them happy now you will make them thrice happy twenty years hence in the memory of it.—Sidney Smith.

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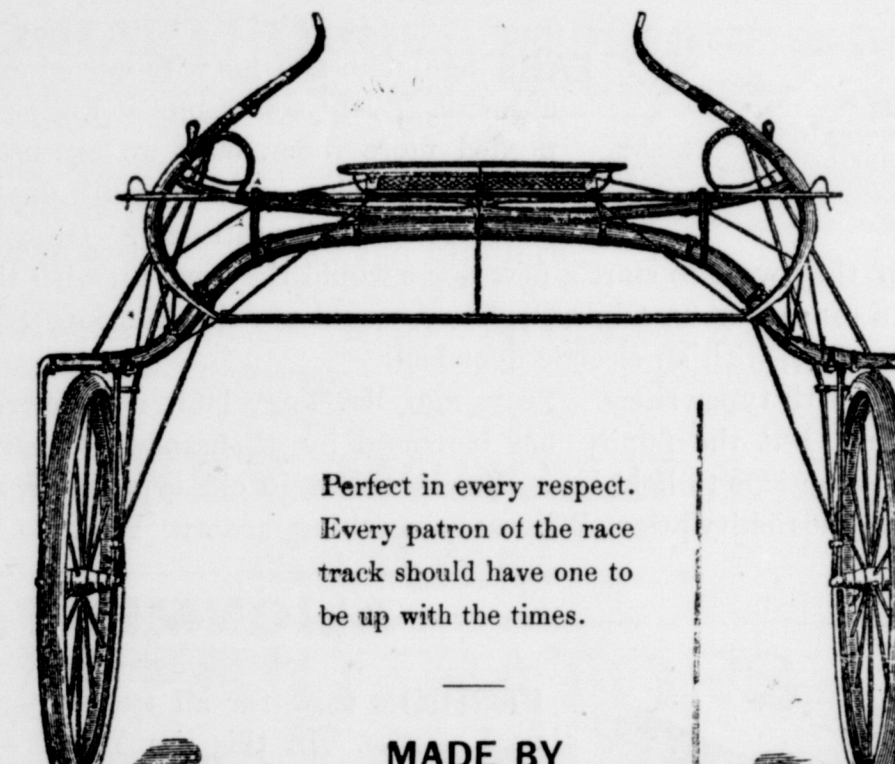
is not only the one, who, when she sees the beneficial effects of such a pure soap as Baby's Own on her own or baby's skin, exclusively adopts it for all toilet purposes, but observes also that she is not imposed upon by any of the worthless imitations which grocers will tell her are "just as good."

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I. O. F.

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Unexampled Progress and Prosperity of the Independent Order of Foresters, as shown by the following figures:

Table with columns for Year, No. of Members, Balance in Bank, and No. of Members, Balance in Bank. Rows include years from 1882 to 1890.

Membership May 1st, 1893, about 52,000. Balance in Bank, \$680,000.

The total number of applications considered by the Medical Board for the month of April, 1893, was 1500; May, 1890, and for the year ending 31st December, 1892, was 18,247, of whom 17,028 were passed, and 1,219 rejected.

The cause of this unexampled prosperity and growth of the I. O. F. is due to the fact that its foundations have been laid on a solid financial basis, and every department of the Order has been managed on business principles, thereby securing for all Foresters large and varied benefits at the lowest possible cost consistent with Safety and Permanence.

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For further information apply to any Forester in your district, or to

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