

England's Days of Fasting.

One of the earliest known instances of combined national humiliation throughout England was at one time when the awful Black Death was beginning its ravages among us. In September, 1348, the Prior of Canterbury issued orders to hold public processions to pray God's aid against the mortality.

The practice, however, of putting forth, on authority, occasional services whether of humiliation or thanksgiving, or temporary use in our churches, received a considerable and definite impetus at the time of the Reformation, partly, no doubt, on account of the different vein in which the religious fervor of those days ran, but mainly because of the facility then given through the printing press of readily issuing uniform and diffuse directions.

Owing to 'much rain and other unseasonable weather' Henry VIII., on Aug. 1543, wrote to Archbishop Cramer requiring him to enjoin all the Bishops of his province to cause general rogations and processions to be made within their dioceses. On Aug. 23 Cramer issued instructions to his suffragans enjoining the observance of the following Wednesday and Friday. In July, 1545, occurred the temporary landing of the French both in the Isle of Wight and at Newhaven. In the next month the King gathered together 'a puissant navy,' and the Archbishop issued orders for the use of special supplications and suffrages on the appointed days of the procession (litany) to implore victory and good success in chastising the French.

Two instances occur in the reign of the boy King Edward VI. In May, 1548, the Privy Council instructed the Archbishop to put forth a prayer for victory and peace in connection with the Scotch troubles. This long state prayer is of a curiously definite character; it invites the Almighty to "especially have an eye to this small isle of Britain," and to bring about peace "by the most happy and godly marriage of the King's Majesty our Sovereign Lord and the young Scottish Queen. The rebellion in Devon, of 1549 which subsequently spread elsewhere in the West, was met by an office enjoining fasting.

During the long reign of Elizabeth a considerable variety of occasional services were enjoined on the church, including several seasons of humiliation. In 1563 Elizabeth entered into alliance with the French Protestants against the Duke of Guise, and a long prayer was issued, to be used at the end of the Litany, in support of our troops. The English soldiers, on their return in 1568, brought back with them the plague, whereupon there was put forth, "A Fourme to be used in Common Prayers twyse awke, and also an order of publique fast to be used every Wednesday in the weeke during this time of mortalitie and other afflictions."

In May, 1565, the Turks attacked the island of Malta after gigantic preparations, but were beaten off in the autumn with a loss of 30,000 men. The Church of England, excited all godly people to pray unto God for the delivery of those Christians" on the three Litany days according to a special form. The Massacre of St. Bartholomew's Day, in 1572, produced another special office book of humiliation, which was issued on Oct. 27.

An alarming shock of earthquake was experienced in London and throughout the greater part of England on April 6, 1580. Thereupon an order of prayer for use in all parish churches on Wednesdays and Fridays was issued 'to avert and turn God's wrath from us, threatened by the late terrible earthquake.'

In the same year, when parliament was sanctioning fierce laws against the recusants, a prayer was put forth 'for the estate of Christ's church, to be used on Sundays,' which is simply appalling in its phraseology.

Strengthen her hand to strike the stroke of ruin of all their superstition to double into the bosom of that rose colored whore that which she hath poured out against Thy Saints, that she may give that deadly wound not to one head, but to all the heads of that cruel beast that the life that quivereth in his dismembered members yet amongst us may utterly decay!

When first the Spanish fleet was sighted off the Lizard, on July 19, 1588, the Privy council requested Archbishop Whitgift immediately to prepare a form of prayer and supplication. This was instantly done; the form, probably for lack of time, was in the main a reproduction of that issued in 1572, in connection with the massacre of St. Bartholomew's day.

Immediately on the ascension of James I. there was a terrible outbreak of the plague in London and elsewhere throughout the kingdom. A Manual of service

Healed of Her Heart Pangs!

After doctors had said no cure---Acute heart disease had put Mrs. Fitzpatrick well nigh in the clutch of the "Grim Reaper." But Dr. Agnew's Cure for the Heart met her at the hospital door, offered her life, she accepted the great healer and to-day is well and strong.

In these days of hurry and bustle, nervous strain, poor digestion, the struggle of the humble classes for an existence and the everlasting run of the married man for more money, the heart, the human engine, is wrought upon for double the duty that

Providence originally assigned it. Thus it is that we may pick up any newspaper any day and read of the sudden taking off this that and the other person, here, there and yonder—the cause assigned, heart failure, strain too great, and no assistance offered nature to help her carry her load.

Dr. Agnew's Cure for the Heart is a peerless remedy. Thousands of cases where sure and sudden death seemed imminent, its wonderful curative powers have been demonstrated, and in most acute forms of heart disease relief has come in-

side of 30 minutes after the first dose had been taken. Some of the most pronounced symptoms of heart disease are: Palpitation, shortness of breath, weak and irregular pulse, smothering spells, swelling of the feet and ankles, tenderness and pain in the left side, chilly sensations, uneasiness if sleeping on the left side, fainting spells, hunger and exhaustion. Any one of these symptoms is enough to convince of the seating of heart disease—and any one of them, if neglected, may mean sudden death to the patient.

Dr. Agnew's Cure for the Heart not only gives almost instant relief, but in the most stubborn cases it will effect a rapid and permanent cure. It is not an untried nostrum. It is a heart specific, leaves no bad after effects or depression. It acts directly on the nerve centres, induces ner-

vous energy, dispels all weaknesses, and generally tones the system.

Mrs. John Fitzpatrick, of Gananoque, Ont., was a great sufferer from heart disease. Her's was a stubborn case of over five years' standing. She was treated by several eminent physicians and heart specialists without any permanent relief. She became so bad that she went to the hospital, and was in a short while discharged from there as a hopeless incurable; but, to use her own words, "As a last resort, I bought a bottle of Dr. Agnew's Cure for the Heart. One dose gave me almost instant relief from a very acute spasm. I felt encouraged and persisted in its use. It just took three bottles to cure me completely, and I gladly bear my testimony to this wonderful remedy as a life saver."

What it has done for Mrs. Fitzpatrick it can do for any sufferer from heart disease.

Dr. Agnew's Catarrhal Powder relieves cold in the head in ten minutes, and has cured catarrh cases of fifty years' standing.

Dr. Agnew's Ointment will cure blind bleeding or itching piles in from three to five nights. One application relieves the most irritating skin diseases; 35 cents.

Dr. Agnew's Pills, for constipation, sick headache, biliousness and stomach troubles generally. Only 20 cents a vial. Sold by E. C. Brown.

was put forth, which was in most particulars a reproduction of that issued on a like occasion in 1563. The 'exhortation,' however to be used in place of a homily is original. The people were to be warned to forbear on that day from all bodily working and buying and selling (save of necessity):

But especially they are to take heed that they spend it not in playes, pastimes, idleness, haunting of tavernes, lascivious wantonnesse, for which sinnes (the proper sinnes of our nation) the heave displeasure and wrath of God is fallen upon us.

When Charles I. came to the throne the plague was as severe in its ravages as had been the case when his father entered the kingdom. On June 24, 1625, the King instructed the Archbishop of Canterbury and the Bishops of London, Durham, Winchester, Norwich, Rochester and St. Davids (Laud) to advise together concerning a public fast, in consequence of the pestilence and extraordinary wet weather, and also for the purpose of invoking the blessing of God on the fleet. In the following year, after Charles had dismissed his second Parliament, two foreign expeditions were planned—namely, for the relief of the Protestant seaport of Rochelle, and for the succor of the King of Denmark in Germany. Meanwhile the plague had again broken out, and a day of fasting and supplication (to be held in London on July 5 and in the rest of England and Wales on August 2) was appointed as 'necessary to be used in these dangerous times of war and pestilence.'

Immediately on the dissolution of Parliament in 1629, followed by eleven years of arbitrary government, an indirect but clever appeal to the people on behalf of the people of the royal prerogative, was made in 'A Fourme of Prayer, necessary to be used in these dangerous times of Warre; wherein we are appointed to Fast, according to His Majesties proclamation for the preservation of His Majesty, and His Realm, and all Reformed Churches.

Another terrible outbreak of the plague occurred in 1636. On Oct. 18, a form of prayer and fasting on Wednesdays during the continuation of the visitation was issued. One of the charges against Archbishop Laud was for certain alterations he made in the book for the fast of this year. In 1640 the same prelate drew up the form for a solemn fast to be observed in England and Wales on July 8, when the Scots were threatening invasion.

The Great Civil war began on Aug. 22, 1642. In the second half of the following year the Royalists met with a variety of reverses. The king issued a proclamation and form of service from Oxford, enjoining prayers and fasting on every second Friday in the month, beginning on Friday Nov. 10, 1643. 'For the averting of God's Judgements now upon us; For the ceasing of the present Rebellion; and restoring a happy Peace in this Kingdom.'

After the Restoration the special form of prayer for various occasions materially increased. With the exceptionally hot summer of 1665 came the terrible outbreak of plague in London. A proclamation of July 6 ordered that Wednesday should be kept for prayer and fasting, and

that collections should then be made for the poor who were sick and visited. The great fire of London, beginning in Sept. 2 1666, reduced the city from Tower to Temple bar to a heap of ashes. On Sept. 30, a Royal proclamation commanded Wednesday, Oct. 10, to be observed by all 'As a Day of Solemn Fasting and Humiliation.'

When Charles II. opened Parliament in 1673, an address was voted and presented asking for the appointment of a fast day, to seek reconciliation with Almighty God and His protector against the undermining contrivances of Popish recusants.

A proclamation from William and Mary, dated Hampton Court, May 23, 1769, states that their Majesties had been compelled to declare war against the French King on account of his supporting the rebellion in Ireland, and that they therefore appointed a day of fasting and humiliation, to be observed on June 19 in the provinces.

Early in May, 1694, the King went to Flanders to lead the campaign. A day of fasting and humiliation for our successes at sea and land was proclaimed by 'Marie R' on May 10, immediately on the King's departure.

In 1695 the King having again left England to direct the war against the French, May 23 was proclaimed as a day of fasting and humiliation to invoke God's aid. In Dec. of the same year another day of national humiliation was proclaimed, the chief intention of which was 'for the Imploing a Blessing upon the Constitutions of this present Parliament.' Early in 1701 came the last of William's fast-days. The King had parted with his Whig advisers, and called Tories to his councils. The first address of this new Parliament was a

request to the King for a fast-day 'for the Preservation of the Protestant Religion and of the Public Peace.' This fast was proclaimed on March 6 and observed on April 4.

During the reign of Queen Anne, on account of the continuous wars, alternating forms of prayer of humiliation or thanksgiving were frequent. Fast days in connection with the wars were held on June 10, 1702; on Jan. 19 and on April 4, 1704; on Feb. 7, 1706; on April 9, 1707; on Jan. 14, 1708; on March 15, 1709; and on Jan. 16, 1712. The forms of prayer used on these occasions were almost identical.

In 1720 the south of France was visited with a fearful scourge of the plague. By the end of the year it had spread to other parts of Europe, and on Friday, Dec. 16, England was summoned to observe a general fast for averting of God's wrath from these isles. A year later the plague still raged on the continent, and another fast day was held on Dec. 8, 1721, for the like object.

On the declaration of war between France and England in 1744, 'A General Fast and Humiliation before Almighty God' was ordered for Wednesday, April 11. On April 30, 1745, England, under the Duke of Cumberland, was defeated at Fontenoy. This was followed by Prince Charles Edward landing in Scotland and proclaiming his father King. He reached Derby on Dec. 8, and on Wednesday, Dec. 18 a general fast was held 'to implore God's blessings in overcoming the rebels.' A further fast day with an almost identical form of prayer was also ordered to be observed on Jan. 7, 1746.

The world was alarmed in November, 1755, by the earthquake in which Lisbon was the chief sufferer. By the end of the year the peace of Europe seemed threatened and England held Feb. 6, 1756, as a day of general fasting and humiliation for imploring a blessing on their fleets and armies and for humbling themselves before God in consequence of the late visitation of earthquake. The Seven Years' War broke out in the following June, and another day of humiliation was held on Feb. 11, 1757. Two more days of humiliation for the war were held on Feb. 16, 1759 and on March 14, 1760.

War broke out between England and her American colonies in April, 1775. The United States made their declaration of independence in July 1776. On Dec. 13, a general fast and humiliation was held in England. In this form of twenty-four pages, direct reference is made to the King's "unhappy deluded subjects in America, now in open rebellion against His Crown," and, in another place, to, "our unhappy fellow-subjects in America." During the continuance of the struggle (which ended in October, 1781) three more fast days were held—namely, on Feb. 10, 1779, on Feb. 4, 1780 and Feb. 21, 1781. The form of 1776 served for all these, with but slight alternations.

In February, 1793, began the revolution war with France. It lasted till the peace of Amiens in March 1802. Days of fasting and humiliation were observed in connection with the war in 1793, 1795,

1796, 1797, 1798, 1799, 1800 and 1801.

The country was called upon in June, 1802, to join in a thanksgiving to God "for putting an end to the late bloody, extended, and expensive war;" but in the following year war broke out with Bonaparte, and on May 25, 1804, another official fast day was being held. Peace with France was not signed until April, 1814. On each of the intervening years (excepting, we believe, 1803) a fast day was appointed, the forms used being almost identical.

So far as we can ascertain, there now came a considerable gap in the use of these days of humiliation, chiefly, no doubt, through our being generally at peace. The cholera appeared at Sunderland in October 1832. On Wednesday, March 21, 1832, a general fast and humiliation was held to beseech God "to remove from us that grievous disease." The failure of the potato crop throughout Ireland, in 1846, brought dire distress. On March 24, 1847, a day of national humiliation was held.

In connection with the Russian war, two days of humiliation were appointed "by her Majesty's special command"—namely, on Wednesday, April 26, 1854, and on Wednesday, March 21, 1855. It is noteworthy that in the form for 1854 all reference to fasting was omitted, and this for the first time since the days of Henry VIII. In the form of 1855, however, the omission was rectified, the day being described as one "appointed by Proclamation" for a Solemn Fast Humiliation, and Prayer before Almighty God." The Indian Mutiny led to the appointment of a day of national humiliation—namely, Wednesday Oct. 7, 1859; the same descriptive phraseology is used as was in the case of 1855.

It is well worth noting that every one of these days of national humiliation, covering upward of three centuries, was observed on either a Wednesday or a Friday, never once on a Sunday. The days of thanksgiving, on the contrary, were kept as a rule on Tuesdays or Thursdays, but occasionally, on Sundays.

Terrible Suffering From Asthma.

Mrs. J. Wethom, of Mount Forest, Ont., says: "For a number of years I have been a sufferer from Asthma, and during that time I have consulted many doctors on my case, and have used many of the so-called cures for Asthma, but never got relief. At times I have been so bad that I found it necessary to have all the doors and windows open to get my breath. I had given up in despair of ever being cured till I heard of your preparation—Catarrh-o-zone. I have used it and am now perfectly cured—thanks to your wonderful medicine. I recommend it as a positively sure cure for Asthma." Catarrh-o-zone is a guaranteed cure for Catarrh, Asthma and Bronchitis. Sold by all druggists. Trial outfit sent for 10c. in stamps by N. C. POLSON & CO., Kingston, Ont., Proprietors.

Judge—Do you accuse this man of taking your property?
Band Leader—Yah! He dake mine moosic roll ven I look away.
Judge—Took you by surprise, eh?
Band Leader—Yah! He steal a march on me.

THAT HACKING COUGH is a warn-not to be lightly treated. Pny-Pectoral cures with absolute certainty all recent coughs and colds. Take it in time. Manufactured by the proprietors of Perry Davis' Pain-Killer.

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