

Calendar for April, 1906.

MOON'S PHASES. First Quarter 21. 05. 2m. a. m. Full Moon 31. 23. 12m. a. m. Last Quarter 15. 4. 36m. p. m. New Moon 23. 03. 6m. p. m.

Table with columns: Day of Week, Sun, Moon, High Water, Low Water. Rows for each day of the month.

An Ancient Foe

To health and happiness is Scrofula as ugly as ever since time immemorial. It causes blemishes in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

Hood's Sarsaparilla

will rid you of it, radically and permanently, as his old thousands.

oharish and foster in our daily lives an ever-increasing tender devotion to the mother of our Redeemer, who loved His mother better than all of us together could by any possibility love her.

Yes, let us ask of God an ever deeper love of Mary. It will be one of the greatest helps towards keeping us fervent, pure, steadfast to her will, silent and calm. Let us ask this great grace, especially on the beautiful Sunday, Mothering Sunday, Lent Sunday, Mid-Lent Sunday—Refreshment Sunday, 1906, as it has been called, because the gospel tells us of the food given to the hungry crowd, a type of the Blessed Sacrament that ever refreshes our soul in life, and is granted for our powerful Viaticum at death. This Sunday comes this year on Lady Day, the Annunciation Day, and in St. Joseph's month; and it is a charming coincidence, a lovely thought for the devout mind to feast itself upon; an incident which Bishop Gay might call, in his French fashion, "one of the delicate little attentions of the good God."—Scored Heart Review.

The Way of the Cross.

Among the many devotions practiced by Catholics is one that is very prominently in use during the holy season of Lent—"the Stations," as it is called, or "the Way of the Cross."

On the walls of our churches there are commonly to be seen fourteen pictures, each representing one stage, or station, in the Passion of our Blessed Redeemer. As is well known the ordinary way of practicing this devotion in public is this: The priest attended by some altar boys goes from Station to Station, reading before each one a brief meditation on the scene there represented, and then saying a few prayers in which the people join. As he passes from one to another, the choir sings some lines of the "Stabat Mater," or perhaps Father Faber's touching verse:

"From pain to pain, from woe to woe, With loving hearts, and footsteps slow, To Calvary with Christ we go. See how His Precious Blood At every station pours! Was ever grief like His? Was ever sin like ours?"

These lines here quoted serve very well to show us what ought to be the feeling awakened within us by this holy Way of the Cross. Who can devoutly and thoughtfully thus follow Jesus to Calvary without the strong emotion of love and of repentance awakening in his heart? Who can thus trace the different stages of that adorable and awful Passion without feeling a keen desire to tread in the bleeding footsteps of the Master, and to serve Him hereafter faithfully unto death?

So useful a devotion is by no means confined to its public practice. On any day, at any hour, the worshiper may make these stations silently and alone. The chief thing to do is to meditate on the subject of each Station as we stand or kneel before it, striving by God's grace to awaken within us such feelings as we may reverently believe were experienced by the Blessed Virgin Mother, or St. John, or the devout women who followed on the first Good Friday their Master and ours from Pilate's judgment hall through the streets of saddened Jerusalem, and up the height of Calvary, and then to the garden-tomb hewn in the rock.

For us did this dear Redeemer

—Scored Heart Review.

The Annunciation.

A delicately beautiful and touching coincidence occurs when, as in this year, the feast of the Annunciation of our Blessed Lady falls on the same day as the Fourth Sunday in Lent. The Annunciation festival celebrates that joyous hour when the meek Virgin of Nazareth became, through the divine power of God the Holy Ghost, the spotless mother of the God-man, Jesus Christ. Remaining still a virgin, she was never theless a mother; and, through her Son, she is the mother of all the human race for whom He came to earth and lived and died.

By a quaint custom in some parts of England, the Fourth Sunday in Lent gained the name of "Mothering Sunday,"—Jerusalem, which is above, is free, which is our mother. Lads and lassies out at service went home that day to their mothers, with gifts of "simnel cakes," as they were called, or of money, or the like, and the pretty couplet musically said:

"Who goes a mothering Finds violets in the lane,"

In the offices of the Catholic Church, this mid Lent Sunday is "Lent Sunday," the Sunday of Rejoicing; and signs and sounds of joy are permitted in the churches, which, on the following Sunday will be draped in purple; and that day will be Passion Sunday, when we begin to follow towards Gethsemane and Calvary the worn and weary footsteps of our suffering Lord.

How wonderfully and how tenderly does Almighty God furnish us with help to bear our trials! How kindly He gives us gleams of sunshine, blooms of flowers, songs of birds, to cheer our days, and stars to cheer our nights, and always in the Church the joy of the Real Presence in the Blessed Sacrament, and the comfort of His Mother's love. The great English convert, Cardinal Newman, says: "It is the boast of the Catholic religion that it has the gift of making the young heart chaste; and why is this, but that it gives us Jesus as our food, and Mary as our nursing mother?" And Father Russell, S. J., quotes another English convert, a woman, as saying: "The Catholic Church possesses the Eucharist, the most complete and perfect gift of God to man. The Catholic Church produces virginity, the most complete and perfect gift of man to God. I think perfect truth must be where there is perfect love."

Those who draw near in loving faith to that virgin mother to whom Jesus came Himself as her little Child, on that twenty-fifth day of March, when, all unknown to men, the Christian era, in a very accurate sense, began, and that they are led by Mary's motherly care ever nearer and nearer to Jesus, and that they are kept ever more securely in the safe fold of His Church, let us

—Scored Heart Review.

FIFTY CENTS

IN some conditions the gain from the use of Scott's Emulsion is very rapid. For this reason we put up a fifty-cent size, which is enough for an ordinary cough or cold or useful as a trial for babies and children. In other conditions the gain is slower—health cannot be built up in a day. In such cases Scott's Emulsion must be taken as nourishment; a food rather than a medicine. It's a food for tired and weak digestions.

Scott & Bowne, Chemists, Toronto, Ont. Sold by all druggists.

Every Hour Delayed

IN CURING A COLD IS DANGEROUS.

DR. WOOD'S NORWAY PINE SYRUP.

It is a pleasant, safe and efficient remedy, for Coughs and Colds of all kinds, Hoarseness, Sore Throat, Pain in Chest, Asthma, Bronchitis, Whooping Cough, Quinsy, and all affections of the Throat and Lungs.

When "The Churchman Afraid," for instance, took his seat one evening in the Cathedral and looked around on the sea of men's faces, he said that the question "Have we a religion for men?" (which puzzles so many Protestants) answered itself.

On April 29 and 30, ceremonies in honor of the centenary of the Cathedral will take place. The various committees appointed to look after the arrangements and the hospitality of the hundreds of visiting prelates are hard at work.

Describing one of the sermons (on temperance) he pays a compliment to the force, eloquence, and logic of the preacher, and says:—

"The man around me listened as for their lives, and they were almost without exception every-day men who looked as if they had come, many of them, from manual toil. If they do not compose the masses, I know not who make up that much discussed section of our population. But the sermon, argumentative as it was, did not fly above their heads, nor did it leave them in any doubt as to what their attitude should be. Pitilessly indeed did the Reverend Father bear down upon the drunkard as a criminal, and not to be excused because he is a good fellow. Out of his own sad knowledge of broken marriage vows and wrecked homes the preacher pictured the suffering which drunkenness imposes upon others. And yet his appeal for the signing of the pledge was to every man present, for the sake of his example if not because of his own need."

The New Zealand Tablet declares that the idea of an elaborate festival is at root a pagan one. Says our esteemed contemporary:—"The morning of the Jews for the dead was marked in early times by fasting, as well as in the wearing of sackcloth and the scattering of ashes. It was only in later and more degenerate days that funeral feasts became the fashion. And the fashion, according to Josephus ('Wars of the Jews') II. i., reduced many of the chosen people to poverty, because they were 'forced to feast to the multitude.' A big 'tangi' has full many a time made the big brown skinned tribesmen of New Zealand suffer the penalty of conformity to a tyrant custom. The pagan Romans loved to make their funerals the occasion of lavish displays of wealth. Part of their spectacles of 'mourning' consisted of deadly gladiatorial combats. Even the tomb of Caesar's daughter was decorated by human blood. The Church put a stop to displays of this kind. But a whiff of the old pagan love of reckless expenditure at funerals still hangs in the air."

"Without any object in view, many persons are naturally civil and agreeable," says the Catholic Church. "They are made right. But in most of us there is an animal of moods and nerves which grows and snaps if the higher nature does not exercise control. Before physical gifts were written, and people did not know they had nerves in their insides, bad temper was bad temper. Now bad temper is a case of 'nerves.' Before physiologists were written, people with bad tempers and disagreeable dispositions had to pay the penalty for their lack of self-control. Nowadays some brethren and many sisters try to get expensed from their bad state of irritability by blaming it on their nerves. Nevertheless, bad temper is still bad temper, and one is prone to regret that physiologists are read by bad-tempered people who would otherwise exercise self control if they did not know they had nerves that they could make the scapegoat."

Ground for the new diocese in Henry near Chicago will be broken early in April. The seminary has long been a cherished hope of Archbishop Quigley.

Centenary of St. Mary's Cathedral.

(Baltimore Sun.)

On April 29 and 30, ceremonies in honor of the centenary of the Cathedral will take place. The various committees appointed to look after the arrangements and the hospitality of the hundreds of visiting prelates are hard at work.

Describing one of the sermons (on temperance) he pays a compliment to the force, eloquence, and logic of the preacher, and says:—

"The man around me listened as for their lives, and they were almost without exception every-day men who looked as if they had come, many of them, from manual toil. If they do not compose the masses, I know not who make up that much discussed section of our population. But the sermon, argumentative as it was, did not fly above their heads, nor did it leave them in any doubt as to what their attitude should be. Pitilessly indeed did the Reverend Father bear down upon the drunkard as a criminal, and not to be excused because he is a good fellow. Out of his own sad knowledge of broken marriage vows and wrecked homes the preacher pictured the suffering which drunkenness imposes upon others. And yet his appeal for the signing of the pledge was to every man present, for the sake of his example if not because of his own need."

The New Zealand Tablet declares that the idea of an elaborate festival is at root a pagan one. Says our esteemed contemporary:—"The morning of the Jews for the dead was marked in early times by fasting, as well as in the wearing of sackcloth and the scattering of ashes. It was only in later and more degenerate days that funeral feasts became the fashion. And the fashion, according to Josephus ('Wars of the Jews') II. i., reduced many of the chosen people to poverty, because they were 'forced to feast to the multitude.' A big 'tangi' has full many a time made the big brown skinned tribesmen of New Zealand suffer the penalty of conformity to a tyrant custom. The pagan Romans loved to make their funerals the occasion of lavish displays of wealth. Part of their spectacles of 'mourning' consisted of deadly gladiatorial combats. Even the tomb of Caesar's daughter was decorated by human blood. The Church put a stop to displays of this kind. But a whiff of the old pagan love of reckless expenditure at funerals still hangs in the air."

"Without any object in view, many persons are naturally civil and agreeable," says the Catholic Church. "They are made right. But in most of us there is an animal of moods and nerves which grows and snaps if the higher nature does not exercise control. Before physical gifts were written, and people did not know they had nerves in their insides, bad temper was bad temper. Now bad temper is a case of 'nerves.' Before physiologists were written, people with bad tempers and disagreeable dispositions had to pay the penalty for their lack of self-control. Nowadays some brethren and many sisters try to get expensed from their bad state of irritability by blaming it on their nerves. Nevertheless, bad temper is still bad temper, and one is prone to regret that physiologists are read by bad-tempered people who would otherwise exercise self control if they did not know they had nerves that they could make the scapegoat."

Ground for the new diocese in Henry near Chicago will be broken early in April. The seminary has long been a cherished hope of Archbishop Quigley.

Every Hour Delayed

IN CURING A COLD IS DANGEROUS.

DR. WOOD'S NORWAY PINE SYRUP.

It is a pleasant, safe and efficient remedy, for Coughs and Colds of all kinds, Hoarseness, Sore Throat, Pain in Chest, Asthma, Bronchitis, Whooping Cough, Quinsy, and all affections of the Throat and Lungs.

When "The Churchman Afraid," for instance, took his seat one evening in the Cathedral and looked around on the sea of men's faces, he said that the question "Have we a religion for men?" (which puzzles so many Protestants) answered itself.

On April 29 and 30, ceremonies in honor of the centenary of the Cathedral will take place. The various committees appointed to look after the arrangements and the hospitality of the hundreds of visiting prelates are hard at work.

Describing one of the sermons (on temperance) he pays a compliment to the force, eloquence, and logic of the preacher, and says:—

"The man around me listened as for their lives, and they were almost without exception every-day men who looked as if they had come, many of them, from manual toil. If they do not compose the masses, I know not who make up that much discussed section of our population. But the sermon, argumentative as it was, did not fly above their heads, nor did it leave them in any doubt as to what their attitude should be. Pitilessly indeed did the Reverend Father bear down upon the drunkard as a criminal, and not to be excused because he is a good fellow. Out of his own sad knowledge of broken marriage vows and wrecked homes the preacher pictured the suffering which drunkenness imposes upon others. And yet his appeal for the signing of the pledge was to every man present, for the sake of his example if not because of his own need."

The New Zealand Tablet declares that the idea of an elaborate festival is at root a pagan one. Says our esteemed contemporary:—"The morning of the Jews for the dead was marked in early times by fasting, as well as in the wearing of sackcloth and the scattering of ashes. It was only in later and more degenerate days that funeral feasts became the fashion. And the fashion, according to Josephus ('Wars of the Jews') II. i., reduced many of the chosen people to poverty, because they were 'forced to feast to the multitude.' A big 'tangi' has full many a time made the big brown skinned tribesmen of New Zealand suffer the penalty of conformity to a tyrant custom. The pagan Romans loved to make their funerals the occasion of lavish displays of wealth. Part of their spectacles of 'mourning' consisted of deadly gladiatorial combats. Even the tomb of Caesar's daughter was decorated by human blood. The Church put a stop to displays of this kind. But a whiff of the old pagan love of reckless expenditure at funerals still hangs in the air."

"Without any object in view, many persons are naturally civil and agreeable," says the Catholic Church. "They are made right. But in most of us there is an animal of moods and nerves which grows and snaps if the higher nature does not exercise control. Before physical gifts were written, and people did not know they had nerves in their insides, bad temper was bad temper. Now bad temper is a case of 'nerves.' Before physiologists were written, people with bad tempers and disagreeable dispositions had to pay the penalty for their lack of self-control. Nowadays some brethren and many sisters try to get expensed from their bad state of irritability by blaming it on their nerves. Nevertheless, bad temper is still bad temper, and one is prone to regret that physiologists are read by bad-tempered people who would otherwise exercise self control if they did not know they had nerves that they could make the scapegoat."

Ground for the new diocese in Henry near Chicago will be broken early in April. The seminary has long been a cherished hope of Archbishop Quigley.

WALL PAPER

Remnant Sale!

Our annual Remnant Sale of odds and ends of Wall Paper now on. We have gone over our entire stock in this department, and find that we have a great many lots of

Wall Paper and Border

suitable for almost any room, large or small, all pretty patterns; some lots have no border to match. Selling price from 10 cts. to 50 cts. per double roll. Every lot now on sale at exactly

HALF PRICE.

Come early, here's a saving for you, two rolls for the price of one. It will pay you even if you are not ready to do your papering.

CARTER & CO., Ltd.

Importers of Artistic Wall Paper.

Custom Tailoring!

Gent's Furnishings, Hats, Caps, etc, etc.

Sir,—We wish to direct your attention to our stock of

NEW CLOTHS

For SPRING WEAR. Our Cloths are imported from the very best manufacturers in England, Scotland and Ireland, and include

Worsted, Fancy Suitings, Vicunas, Serges, Tweeds, Trowerings, And Fancy Vest Cloths.

Overcoatings in Vicunas, Rainproof and Fancy Worsteds.

We can guarantee satisfaction in the cutting, fitting and making up of our Clothing.

We invite you to call and examine the stock, and believe we will be able to suit you.

JOHN McLEOD & CO.

Queen Street, Charlottetown.

THIS IS

The Store

Where you can get the Things that Delight all Gentlemen

Fancy Shirts, White Shirts, Collars, Cuffs, Neckwear, Silk Umbrellas, Silk Lined Gloves, Fur Lined Gloves, Silk Mufflers, Silk Handkerchiefs, Suspenders, Fancy Hose, Collar Buttons, Cuff Links, Fur Collars.

GORDON & MACLELLAN,

Upper Queen Street, Charlottetown.

Some Prices Cut in Two.

We have selected some broken lines, all fairly new and extra good stock, placed them on the counter at the following attractive prices.

150 pairs women's buttoned boots, some black and some chocolate kid at HALF PRICE.

125 pairs women's laced boots—a few pairs of one kind and another from \$1.85 to \$2.25. Your choice at 25 per cent. off.

200 pairs women's fine kid, turned sole fashionable Oxfords, worth from \$1.75 to \$3.25, 25 per cent. off.

150 pairs misses' Dongola boots, sizes 11 to 2, worth from \$1.25 to \$1.75, now \$1.00

Alley & Co. Charlottetown, P. E. I.

Snappy Styles

—OF— Solid Footwear.

Ladies! Here is your chance, one week only. Box Calf Boots, neat, up-to-date. Cheap any time at \$2.25, now \$1.50, all sizes.

These Boots arrived a few days ago a little late of course, but they are yours at the above price. See them anyway.

A. E. McEACHEN, THE SHOE MAN

QUEEN STREET

FIRE INSURANCE.

Royal Insurance Company of Liverpool, G. B.

Sun Fire offices of London.

Phoenix Insurance Company of Brooklyn.

Combined Assets \$100,000,000

Lowest rates and prompt settlement of Losses.

JOHN MACEACHERN, AGENT.

Mar. 22nd, 1905.

John Mathieson, K. C.—Elias A. McDonald

Mathieson & MacDonald Barristers, Solicitors, Notaries Public, etc.

Charlottetown, P. E. Island.

Branch Office, Georgetown, P. E. I. May 10, 1905—yly.

A. A. McLean, K. C.—Donald McKinnon

McLean & McKinnon Barristers, Attorneys-at-Law, Brown's Block Charlottetown

JOHN T. MELLISH, M. A., LL. B. BARRISTER and ATTORNEY-AT-LAW, NOTARY PUBLIC, ETC. CHARLOTTETOWN, P. E. ISLAND.

OFFICE—London House Building, Collecting, conveyancing, and all kinds of Legal Business promptly attended to. Investments made on best security. Money to Loan.

Morson & Duffy Barristers & Attorneys Brown's Block, Charlottetown, P. E. I. MONEY TO LOAN. See list one for Royal Bank of Canada.

Every Hour Delayed

IN CURING A COLD IS DANGEROUS.

DR. WOOD'S NORWAY PINE SYRUP.

It is a pleasant, safe and efficient remedy, for Coughs and Colds of all kinds, Hoarseness, Sore Throat, Pain in Chest, Asthma, Bronchitis, Whooping Cough, Quinsy, and all affections of the Throat and Lungs.

When "The Churchman Afraid," for instance, took his seat one evening in the Cathedral and looked around on the sea of men's faces, he said that the question "Have we a religion for men?" (which puzzles so many Protestants) answered itself.

On April 29 and 30, ceremonies in honor of the centenary of the Cathedral will take place. The various committees appointed to look after the arrangements and the hospitality of the hundreds of visiting prelates are hard at work.

Describing one of the sermons (on temperance) he pays a compliment to the force, eloquence, and logic of the preacher, and says:—

"The man around me listened as for their lives, and they were almost without exception every-day men who looked as if they had come, many of them, from manual toil. If they do not compose the masses, I know not who make up that much discussed section of our population. But the sermon, argumentative as it was, did not fly above their heads, nor did it leave them in any doubt as to what their attitude should be. Pitilessly indeed did the Reverend Father bear down upon the drunkard as a criminal, and not to be excused because he is a good fellow. Out of his own sad knowledge of broken marriage vows and wrecked homes the preacher pictured the suffering which drunkenness imposes upon others. And yet his appeal for the signing of the pledge was to every man present, for the sake of his example if not because of his own need."

The New Zealand Tablet declares that the idea of an elaborate festival is at root a pagan one. Says our esteemed contemporary:—"The morning of the Jews for the dead was marked in early times by fasting, as well as in the wearing of sackcloth and the scattering of ashes. It was only in later and more degenerate days that funeral feasts became the fashion. And the fashion, according to Josephus ('Wars of the Jews') II. i., reduced many of the chosen people to poverty, because they were 'forced to feast to the multitude.' A big 'tangi' has full many a time made the big brown skinned tribesmen of New Zealand suffer the penalty of conformity to a tyrant custom. The pagan Romans loved to make their funerals the occasion of lavish displays of wealth. Part of their spectacles of 'mourning' consisted of deadly gladiatorial combats. Even the tomb of Caesar's daughter was decorated by human blood. The Church put a stop to displays of this kind. But a whiff of the old pagan love of reckless expenditure at funerals still hangs in the air."

"Without any object in view, many persons are naturally civil and agreeable," says the Catholic Church. "They are made right. But in most of us there is an animal of moods and nerves which grows and snaps if the higher nature does not exercise control. Before physical gifts were written, and people did not know they had nerves in their insides, bad temper was bad temper. Now bad temper is a case of 'nerves.' Before physiologists were written, people with bad tempers and disagreeable dispositions had to pay the penalty for their lack of self-control. Nowadays some brethren and many sisters try to get expensed from their bad state of irritability by blaming it on their nerves. Nevertheless, bad temper is still bad temper, and one is prone to regret that physiologists are read by bad-tempered people who would otherwise exercise self control if they did not know they had nerves that they could make the scapegoat."

Ground for the new diocese in Henry near Chicago will be broken early in April. The seminary has long been a cherished hope of Archbishop Quigley.

Every Hour Delayed

IN CURING A COLD IS DANGEROUS.

DR. WOOD'S NORWAY PINE SYRUP.

It is a pleasant, safe and efficient remedy, for Coughs and Colds of all kinds, Hoarseness, Sore Throat, Pain in Chest, Asthma, Bronchitis, Whooping Cough, Quinsy, and all affections of the Throat and Lungs.

When "The Churchman Afraid," for instance, took his seat one evening in the Cathedral and looked around on the sea of men's faces, he said that the question "Have we a religion for men?" (which puzzles so many Protestants) answered itself.

On April 29 and 30, ceremonies in honor of the centenary of the Cathedral will take place. The various committees appointed to look after the arrangements and the hospitality of the hundreds of visiting prelates are hard at work.

Describing one of the sermons (on temperance) he pays a compliment to the force, eloquence, and logic of the preacher, and says:—

"The man around me listened as for their lives, and they were almost without exception every-day men who looked as if they had come, many of them, from manual toil. If they do not compose the masses, I know not who make up that much discussed section of our population. But the sermon, argumentative as it was, did not fly above their heads, nor did it leave them in any doubt as to what their attitude should be. Pitilessly indeed did the Reverend Father bear down upon the drunkard as a criminal, and not to be excused because he is a good fellow. Out of his own sad knowledge of broken marriage vows and wrecked homes the preacher pictured the suffering which drunkenness imposes upon others. And yet his appeal for the signing of the pledge was to every man present, for the sake of his example if not because of his own need."

The New Zealand Tablet declares that the idea of an elaborate festival is at root a pagan one. Says our esteemed contemporary:—"The morning of the Jews for the dead was marked in early times by fasting, as well as in the wearing of sackcloth and the scattering of ashes. It was only in later and more degenerate days that funeral feasts became the fashion. And the fashion, according to Josephus ('Wars of the Jews') II. i., reduced many of the chosen people to poverty, because they were 'forced to feast to the multitude.' A big 'tangi' has full many a time made the big brown skinned tribesmen of New Zealand suffer the penalty of conformity to a tyrant custom. The pagan Romans loved to make their funerals the occasion of lavish displays of wealth. Part of their spectacles of 'mourning' consisted of deadly gladiatorial combats. Even the tomb of Caesar's daughter was decorated by human blood. The Church put a stop to displays of this kind. But a whiff of the old pagan love of reckless expenditure at funerals still hangs in the air."

"Without any object in view, many persons are naturally civil and agreeable," says the Catholic Church. "They are made right. But in most of us there is an animal of moods and nerves which grows and snaps if the higher nature does not exercise control. Before physical gifts were written, and people did not know they had nerves in their insides, bad temper was bad temper. Now bad temper is a case of 'nerves.' Before physiologists were written, people with bad tempers and disagreeable dispositions had to pay the penalty for their lack of self-control. Nowadays some brethren and many sisters try to get expensed from their bad state of irritability by blaming it on their nerves. Nevertheless, bad temper is still bad temper, and one is prone to regret that physiologists are read by bad-tempered people who would otherwise exercise self control if they did not know they had nerves that they could make the scapegoat."

Ground for the new diocese in Henry near Chicago will be broken early in April. The seminary has long been a cherished hope of Archbishop Quigley.

Every Hour Delayed

IN CURING A COLD IS DANGEROUS.

DR. WOOD'S NORWAY PINE SYRUP.

It is a pleasant, safe and efficient remedy, for Coughs and Colds of all kinds, Hoarseness, Sore Throat, Pain in Chest, Asthma, Bronchitis, Whooping Cough, Quinsy, and all affections of the Throat and Lungs.

When "The Churchman Afraid," for instance, took his seat one evening in the Cathedral and looked around on the sea of men's faces, he said that the question "Have we a religion for men?" (which puzzles so many Protestants) answered itself.

On April 29 and 30, ceremonies in honor of the centenary of the Cathedral will take place. The various committees appointed to look after the arrangements and the hospitality of the hundreds of visiting prelates are hard at work.

Describing one of the sermons (on temperance) he pays a compliment to the force, eloquence, and logic of the preacher, and says:—

"The man around me listened as for their lives, and they were almost without exception every-day men who looked as if they had come, many of them, from manual toil. If they do not compose the masses, I know not who make up that much discussed section of our population. But the sermon, argumentative as it was, did not fly above their heads, nor did it leave them in any doubt as to what their attitude should be. Pitilessly indeed did the Reverend Father bear down upon the drunkard as a criminal, and not to be excused because he is a good fellow. Out of his own sad knowledge of broken marriage vows and wrecked homes the preacher pictured the suffering which drunkenness imposes upon others. And yet his appeal for the signing of the pledge was to every man present, for the sake of his example if not because of his own need."

The New Zealand Tablet declares that the idea of an elaborate festival is at root a pagan one. Says our esteemed contemporary:—"The morning of the Jews for the dead was marked in early times by fasting, as well as in the wearing of sackcloth and the scattering of ashes. It was only in later and more degenerate days that funeral feasts became the fashion. And the fashion, according to Josephus ('Wars of the Jews') II. i., reduced many of the chosen people to poverty, because they were 'forced to feast to the multitude.' A big 'tangi' has full many a time made the big brown skinned tribesmen of New Zealand suffer the penalty of conformity to a tyrant custom. The pagan Romans loved to make their funerals the occasion of lavish displays of wealth. Part of their spectacles of 'mourning' consisted of deadly gladiatorial combats. Even the tomb of Caesar's daughter was decorated by human blood. The Church put a stop to displays of this kind. But a whiff of the old pagan love of reckless expenditure at funerals still hangs in the air."

"Without any object in view, many persons are naturally civil and agreeable," says the Catholic Church. "They are made right. But in most of us there is an animal of moods and nerves which grows and snaps if the higher nature does not exercise control. Before physical gifts were written, and people did not know they had nerves in their insides, bad temper was bad temper. Now bad temper is a case