THE SPIRIT OF PRAYER.

Every intelligent person prays occasionally. Some pray at regular intervals on festal days, civil as well as religious, on Sundays, even daily night and morning; the prayer they make is often long and fervent, especially in time of anx-iety, temptation, trouble, danger, affliction; their prayer is answered, for prayer is always answered, and often they recognize the recognize for recognize the answer, their minds are enlightened, their hearts strength-ened, they find and follow God's will

with resignation, constancy and peace.
One would imagine that an action so
useful would be repeated over and over gain, that a power so supernatural could be exercised to its full extent, that prayer would be a ruling influence in our lives, that we would have re-course to it, not only at certain times or on certain occasions, but at every moment, in every circumstance of life, until it would become like a spirit quickening, strengthening, elevating all we do, so that literally, in the words of the Gospel, we should always pray

and never stop praying.

Why, in spite of this, does prayer seem to many a strange and difficut task? Why does it not come natural, or why do we not feel disposed to pray, in prosperity as well as in adversity, in joy as well as in sorrow? Why do so many doubt the utility of prayer?
Why do some think it altogether unreasonable? Why do we at all times give up praying or derive so little pro-The answer is that very few have the

spirit of prayer; few know what prayer is, or go about it in the right manner. We try it only when our efforts fail, only when we are driven to it. are in the habit of praying, it is routine or perfunctory way, with distractions enough to keep our gaze continually averted from God, with desires and intentions scarcely in keeping, often rather in conflict, with the object of our prayer. We limit the scope of our prayers to petition, and keep forever begging from God, never praising, never thanking Him as He deserves. Even our begging is violated its way. We beg only for what we want, regardless of His desires; we want, regardless of His desires; we public-spirited, you must be public-spirited, you must do your best, and of all to show yourselves the most serves. Even our begging is wrong in disposed to use the favor to our advantage. Too often we ask with misgiving, doubt, with an anxiety that proves we have no real confidence in God, or, what is worse we approach Him presumptuously, or with the senti-ment that He must not only hear our prayer but answer it our way. If we disappointed we fail to recognize His answer, we grow disheartened, and listen to the fallacy that to know and satisfy our wants God does not need our prayer, that it cannot avail to change His laws, that, perhaps, there is no providence, and prayer is waste of time, energy—as prayer conceived or made with such dispositions surely is.

Doubt and error in religion always grow out of misconception. Men do not accept or abandon its truths because they do not take time to master them properly. So it is with prayer. Only those who form a wrong view of it can consider it useless or unreasonable. imagine that prayer is only for certain needs of the human heart, that a certain number or kind of prayers must invariably produce a certain result, or that prayer is heard only when the precise object prayed for is granted, argues an utter ignorance of the nature of prayer. Prayer is not something we take to as a last re-sort, but the natural prompting or yearning of our being for the presence nd influence of our Maker and Ruler. It is described as the raising of our mind to God, the elevation of the soul from earthly to heavenly things. It is the language of the soul, the cry of the heart seeking to communicate with God, to express its dependence on Him entirely, to make His thoughts our writer above-mentioned thoughts, His way and His will ours. enthusiasm. We quote: thoughts, His way and His will ours. enthusiasm. We quote:

It is the desire of charity, animating us
to profess our halief and confidence in God and throwourselves on His providence in loving and submissive depend-Like charity, it inspires us, soul and body, to give expression to our relations with God, and like charity, it is tinually when we make some special prayer, and when we are not actually praying, virtually by its influence actng on all we do.

This spirit of prayer prompts us to express the wish of our hearts, not as if we could reveal to God something wn to Him, but to acknowledge interpret His will. It does not lead us to imagine that any words of ours can change His fixed laws, but it enlightens us to know that He has ordered His providence as to make our prayer a condition and a cause of our own and o others' welfare. Like the charity which inspires it, without the slightestest presumption, it easts out all fear, the senile fear of any evil influence from whatever source in past, present or future—from hereditary, environment and a thousand unknown and unforeseen chances, the enslaving chain of causes and other bogies, to which non-believing generation, with all it freedom of thought and conceit of knowlthe crowning glory of our nature, the freedom of a self-determining will. Tranquil, serene and confident, it waits on God and is quick to perceive the slightest intimation of His will, to learn His pleasure as much by what He withholds as by what He grants, to consider delay and disappointment not a failure of our prayer, nor as a refusal on God's part, but only as a means of helping to know His holy will.

This is the spirit of prayer as we dis cern it in the Our Father, the prayer taught us by Christ. It needs careful cultivation, and it is well worth our pains to cultivate it carefully. The time is favorable, Lent, the season of prayer. Our practices are the best means possible of obtaining this spirit; the Apostleship is itself a spirit of prayer, by which all whatsoever we do is done for the glory of God. To grow in this spirit, then, we would invoke ian institutions is the asylum for sons of

not what we should pray for as we ought, asketh for us with unspeakable groanings."-Messenger.

CATHOLIC LAY ACTION.

Stirring Address of Archbishop Ire-1-nd on the Need of a Vigorous Catholic Lasty.

Who will declare that, standing as she does on the theshold of the twentieth century, the great Catholic Church is not at the same time standing on the threshold of the greatest sphere of vigorous activity that the world has ever seen? From every quarter of the habitable globe there are borne down to us loud cries of exultant onset against the forces of wrong, and practically from every mountain-top there are coming strong voices of urging. The average Catholic layman is not aware of what the Church demands from him to-day. He doos not know that he is standing in the arena of lay activity, and that those who have trained him are urging incessant firmness and courage. In a striking address, a few days ago delivered at Washington, Archbishop Ireland declared:

"I would speak to the laity of the country. I love to speak to the laity anywhere. I am a Bishop of Holy Church, and it is my duty to sustain the dignity of the office and to maintain all its rights; but as a Bishop known well. and knowing in some degree the world, I say that the Church must not be in practice on the field of battle too minis-terial. We need soldiers; we need the laity more than ever. In former days countries Catholic, the Church moved along, as it were, of itself. that was necessary for the officials of the Church was to give directions.

' Not so now. It is a day of conquest; and the Bishops and priests of the Church without the laity are as so many captains on the field of battle without soldiers. The great sermon to be preached to Catholics nowadays is the things to be done which priests and Bishops alone by themselves can not know. The laymen out in the world see what is to be done. Let

them do it at once.
"I, in my small sphere, preach to the ardent Americans, the most devoted citizens, and you should be ready, if the opportunity offers, to put your-selves forward in public life, so as to be able to serve your country and to serve it honestly; and there should be no incellectual movement, there should be no literary club, tkere should be no moral reform movement going on in this country without Catholics being largely representative in the membership. discouraged whenever I find in place a good movement for the betterment of humanity, for the elevation of citizens in general, when I discover one without Catholic names in the member-

THE NEW CHARITIES OF THE CHURCH IN AN OLD CITY. Catholic Antidotes for a Bad Heredity.

Henry Sandham writes of the won derfully beautiful Church of Our Lady of Pompeii and its miracle-famed shrine in last Sunday's Boston Herald. This church was built thirty years ago by a young Italian lawyer, Don Bartelo Longo, and his wife. Don Bartelo had wandered from the Faith into the delusion of Spiritism. A prey to the anguish, he was favored, as he believes, by a message from the Blessed Virgin herself, who told him that he would find peace and salvation in propagating the Devotion of the Rosary. He established the Archeonfraternity of the Rosary among the people, and built up the church and shrine and to make His thoughts our charities of which the non-Catholic writer above-mentioned writes with were odious to the Roman world because

e eve and ear of the dilletanti, the Church of Our Lady of Pompeii embraces and supports an active and widespread humanitarian work, mostly on industrial lines, among the poorer cla that would do credit to any g metropolis of the world. Adjoining numbering already more than four hundred children, gathered from the out-cast poor of every province of Italy. The girls receive an elementary education, are taught sewing and embroidery, and in work hours help to sew and bind the numerous publications connected under the care of a white-robed Sister, for the sanctuary is now in the hands of the Dominicans, and there chant the Rosary and sing the Vespers to the accompaniment of the magnificent organ, the lovely young voices in both solo and chorus showing that some little time, at least, is devoted to training in

"In the garden of the orphan asylum grow the miraculous roses of Our Lady. Here is found every variety of rose known to Europe and which, growing up within the pale of the sanctuary, are said to have obtained healing grace from the same divine source as that of the picture. The rose leaves, dried and blessed, are sent all over the world throngs of pilgrims from every country of Christendom to pray before the blessed picture, there is the feast of the roses, when the high altar is corered by the little orphans with fresh and the word and its tasks, or else into the indifference of contempt, in order the more strongly to secure here was a pulleation to the home beyond. It is more difficult to exercise free comoses from the sacred rose garden.

Besides the orphanage there is an infant school for both sexes, a workroom for girls, a preparatory school of arts and trades, a school of typography and book-binding, in which the machinery is run by a powerful electrical dynamo, which also runs the great organ of the church and supplies lights for the

streets of the town and all the buildings, including the holy edifice itself.
"The most recent, and perhaps most important, addition to the humanitar-

convicts, which is the first institution

of its kind in the world, and, though but seven years old, already provides home, education and loving protection to over one hundred sons of convicts gathered from all over Europe, four of whose members were actually born in prison. The incalculable ben nefits such a wise and beneficent plan for regenerating the degenerate by altering environments and counteracting, by all the force of religion and education, the curse of heredity should strongly com-mend it to the warm-hearted and benevolent American public, and should also open the eyes of the bigoted to the cruelly falso accusation that the Roman Catholic Church retains its power in the older countries of Europe by ing the masses and encouraging ignor-

" Here in Pompeii, on the ashes of a pagan civilization that once ruled the world, is risen a Christian community that, quite independtly of its religious aspect, is governed by a model legisla-tion, founded on the broadest and most modern humanitarian scheme; and this monumental work at Bartolo Longo may well stand as one more 'model pre-cept' that the New World can learn from the Old.

"To use the words of the Don him-self: Without any sure income, with-out any surplus, without any fixed capital, without any help from the city or State government, thouhundreds of families, workmen, children and orphans are daily supported. On Saturday evening not a cent remains, but on the following Saturday the money is there, ready and forthcom-

This is one man's faith."

VALUE OF DIVINE REVELATION.

Consummation in God is the end of the final object of man's life. With that comes the requirement that God and eternity shall be made the authoritative center of our spiritual life, the living focus of all our interests. But no matter how thoroughly this requirement is founded and grounded in those logical inferences that lead us up to the knowledge of God and of eternity, still it is and remains certain that in matter of fact we are situated in a finite, temporal world, and that needs as well as siderations and duties in thousandfold combination ceaselessly influence us with all the force of immediate correlation, nor do they ever release us from their charmed circle.

In spite of our whole-souled consecration to God's service, our thoughts, aspirations, feelings every hour, every moment are determined by the world that now is, the value and the pleasure. the power and the reality of which intrude themselves upon us immediately.

We are, also, subject to the influence of the transitory, yet we ought make the imperishable the authoritative law of our life.

Behold now the goodness of our Heavenly Father. By this revelation he comes to soften this incongruity, as He emerges personally and with His influ-ence enters in upon the world of the perishable by means of His institutions and provisions for salvation, in Church and sacraments. Indeed, revelation transplants and promotes us (so to say) into an environment quickened by the pulsation of eternity. We learn in this pulsation of eternity. We learn in this present world to feel ourselves as citizens of a kingdom of God that is not of this world. The Epistles of the holy Apostles are full of this thought of the value of revelation to religion.

The significance of the incongruity which we have noted may be clearly the time-honored charge that the Christian revelation makes men misanthropic and hostile to the state, indifferent towards their native country and towards

The Christians, says a noted writer, were odious to the Roman world because they sconned disdainfully the very things that world regarded as the highest good—Cresar and empire, science and culture, wealth, good cheer, social prestige, conviviality, pleasure.

Christianity, so say its opponents, renders the soul misanthropic and seeks to separate her in every root and fibre of the disposition of mind and heart

to separate her in every root and fibre of the disposition of mind and heart from her earthly country and to transplant her in God. Whoever understands and takes seriously this funda-mental thought is obliged artifically to inoculate his mind with a pessimistically vitiated conception of the world in order to be able really to hate it.

The charge is unwarranted, except so with the great work of the sanctuary.

Daily these children file into the church not to regard the present world as their not to regard the present world as their continuing home, but as the way home

No more can your Pantheists, your "new thought" enthusiasts annul the perishableness of this earthly life; no more can they turn this earthly our abiding home. Christianity simply gives to the perishable an in perishable object, but it takes naught other hand, the rising superior to the earthly Now with its tangible interests and connections is a difficult task, whose triumphant accomplishment materially facilitated by the revelation which comes from the God Who is supremely exalted above all that may be seen and handled.

carrying to the uttermost parts grace and healing for the faithful. In May of Christianity at the same time warns every year, the same month that brings | a one-sidedly antagonistic attitude to mand than passionately to hate and shun. Revelation again affords material aid for the overcoming of this diffi-

The charge in question also is proved The charge in question also is proved unwarranted from the fact that Christianity expressly insists that men shall not picture to themselves the kingdom of God, the universal sway of which it aims to establish, according to the conditions of the earthly world. Indeed, for the sake of this very principle was Christ delivered up to the death of the cross.—Catholic Telegraph.

The Sisters of St. Joseph in charge of the House of Providence (Mount Hope) London, gratefully acknowing Mayor Beek's generous donation of \$100. half of which has already reached them through Mr. The Mayor is evidently proving himself a true friend of the poor because he comes of his own accord and offers help, thus making the kindly deed doubly appreciated. Most assuredly the blessings of God's poor will be with Mr. Beck during his reign in the civic chair.

THE STATIONS OF THE CROSS.

The Stations of the Cross, or as it is very often called, the Way of the Cross, is a devotional service which dates back in its origin to the earliest day of the Church, when it became a general custom of the Christians to observe it in Jerusalem. At that time the service consisted in persons taking part in it going from the court of Herod in Jerusalem to the spot on Mount Calvary where the crucifixion of Christ took place. The custom continued through the ages, and is still in vogue with the residents of the old Jewish city, and is often participated in by visitors of the

Those who traveled the ancient roadway made historic by the funeral pro-cession of nineteen hundred years ago, say that the stones at the fourteen different places where the march to the mountains was interrupted, have been worn hollow by the kneeling in prayer of countless hosts of divine worshippers. The story of this most pathetic part of the life of Christ, with all its external devotion and sorrowful reminders, was carried to distant parts of the world by strangers who had seen it in Jerusalem, and for all the centuries Christians have made pilgrimages to the Holy City that they might participate in the sad ceremony.

About eight hundred years ago the Franciscan Order of priests established a monastry in Jerusalem and undertook the custody of the sacred places of the Holy Land. Thus the several stations or spots where the journey up Calvary's heights was interrupted, passed into their hands. It was then that the service was undertaken and spread abroad as a general devotion, and from that day until now it has been chershed by devout Catholics in every part of the globe as one of their dearest orayers .- American Herald.

GRAND ENTERTAINMENT At Cobourg.

Truly we have been having a plethora of good entertainments recently and the one given in the Opera House on Monday evening by the pulls of the convent school was voted by many, one of the best entertainments heard for stong time. It was held on the evening of St. Patrick's day and junding by the crowds who were present the pairon saint of the Emerald Isle has many devoters who delight to do him honor. Every available seat in the hall was occupied; standing room was at a premium and even then crowds were turned away. About \$200 as realized at this excellent entertainment. The boys of the convent school, fit'y of them, were the first to appear on the stage and they performed their part well by giving a chorus. The Isl that's crown'd with Shamrock. Miss May Burns gave a good recitation, "An invitation to a Party," so da chorus. "Mountain Elves," was given by twenty-four little ones who acquitted themselves well as did also the boys in the song. "The Tail Top Hat." Then the audience were treated to a vocal duet, "Mary and Marie," appropriately and well given by Misses Mary Fox and Marie Smith. The "Ribbos Dance" by sixteen girls was both pretty and artistic and this closed the first part of the programme.

The second part opened with an instrumental selection, "Irish Diamonds." In this Masers T. K. varn, and J. Bowen played volins, while Mass Minnie McGurty was at the piano. All the performers played well. Then sixteen little tots, spectacled, and wearing quaint old-rashioned gowns gave a pnotromine, "Gossip, that brought down the house. The next much was boatifull song "Killarney." (Balfel, sung by Miss Aany Roomey, who was warmiy applauded. Miss Rooney kindly responded to encore and sang. "Don't be Cross" (Carl Zellor). The next number was an operatia,

traved by Misses Marie Smith, Versa Rooney, Mary Fox Clemmic McGwan, Ethel Fox, Genevieve Plunkett, Marquerite Drumm, Marcie Bluns; Masters Willie Casey, John Kearns, Willie Masters, Willie Casey, John Kearns, Willie Masters, Steve Bowen, Donglas McGuire, Che Cadlaghan, Ambrose Flesch, A chorus, "The Dear Little Shamrock" was the last number. The entertainment closed with the National Anthem. Miss Doody was the efficient accompanist. The admirable way in which all who took part acquitted themselves speaks volumes for the excellent and careful way in which they have been trained by the Sisters at the Convent school.—Cobourg World, March 21.

A. O. H. RESOLUTIONS OF CONDOLENCE

At the last regular meeting of Co. Board of the A. O. H. the following resolution of con-dolence was unanimously passed: olence was unanimously passed:

Whereas we, the officers and members of the
o Board of the A. O. H. of York County,
ave learned with inexpressible sorrow of the

olic press for publication.

What Ryan, County Sec.

Whereas we the officers and members of of Div. No. 1, A. O. H., in meeting assembled, record with prefound regret the death of the Rev. Father Ryan, Chapiain of this Division. That whereas by his death our Holy Mother Church has lost one of her ablest sone, one who was possessed of the greatest qualities of head and heart which adorned his exalted position. He was a wise and trusted councillor of his Church, whose works and deeds remain to be cherished in the memory of his people for years to come. Not alone in church circles was the great Father Ryan prominent, but also in the Irish cause, in which he was one of its foremost workers to promote every laudable object for its welfare.

Resolved that in the death of the Rev. Father Ryan, the A. O. H. has lost a fond and loving friend and one who was a fatihful and most zealous supporter of its principles.

Resolved that we convey to His Grace the Archbishop our sincere condolence for the loss sustained by the death of Rev. Father Ryan, and a copy of same be sent to the Catholic press for oublication and entered on the minutes of this meeting.

WM. Ryan, Rec. Sec.

MM. RYAN, Rec. Sec.

MR. FRANK SLATTERY AND THE A.O. H.

At a largely-attended meeting of Division
No. 1, A.O. H., held in Society hall, corner of
Queen and McCaul streets, on Monday evening, March 24, the following resolution was
unanimously adopted;
Rasolved that we, the officers and members
of Division No. 1, A.O. H., of Toronto, in
meeting, assembled do hereby express our
hearty approval of the sentiments expressed
by Bro. Frank Slattery on the occasion of our
annual concert held in Massey hall on St.
Patrick's night, March 17, 1992, while acting in
the capacity of chairman, and we further express our sincere thanks to him for the able
and efficient manner in which he did honor
and represented our Grand Old Order on that
applicious occasion hearts approval of the sentiments expressed by Bro. Frank Slattery on the occasion of our annual concert held in Massey hall on St. Patrick's night, March I7, 1992, while acting in the capacity of chairman, and we further express our sincere thanks to him for the able and efficient manner in which he did honor and represented our Grand Old Order on that auspicious occasion.

Resolved that we further pledge to him our hearty support, co operation and influence for the patrictic stand he has taken and pray that he may long be spared to labor with us hand in hand for the cause of dear, native Ireland.

Signed on behalf of Div. No. 1, Wm, Ryan, Rec. Sec.

Toronto, March 29, 1992.

CARD OF THANKS.

DIOCESE OF HAMILTON.

His Lordship the Bishop sang Pontifical Mass and preached at the Cathedral Bunday, last the attendance of the clergy of the diocese at the blessing of the cits in the Cathedral on the 27th inst. was very large. The fair in aid of the House of Providence, Dundas, will be held in the Armery, Hamilton, beginning on the evening of the 4th of April.

DIOCESE OF LONDON.

HOLDES OF LORDON.

HOLY WEEK AT THE CATHEDRAL.

On Wednesday, Thursday and Friday evenings the solemn Office of the Ten bue was performed in the Cathedral, His Londship the Bishop and a large manber of the diocesan clergy taking part. The Lumentations were sung on Wednesday by Rev. Fathers Lifeureux, Ladouceur and Finsonnesulf. Thursday by Rev. Fathers Ladouceur, P. J. McKeon and Noonan, on Friday by Rev. Fathers A) ward, P. J. McKeon and Pinsonnesulf. The sermon on Wednesday evening was preached by Rev. Father Habias. P. P., of Ss. Augustine, his subject being the infinite and unfathormable love of God for His creatures. In the celebration of Pontifical High Mass on Maundy Thursday, the Bishop was attended by fev. A. McKeon and Rev. T. Noonan as deacons of honor, Rev. P. J. McKeon and Rev. Father Forster as deacons of the Mass. In the evening Rev. Father Brennan presched on the institution of the Blessed Sucrament. The celebration of the Morning Office on Good Friday was Rev. P. J. McKeon, who was assisted by Rev. Fathers Forster and Hogan. Rev. Father Stanley delivered the sermon in the evening, on the Crucifixion, taking for his text the 25d verse of the 33rd chapter of St. Luke. The various expresses were well attended throughout the week. Rev. Fathers Lifeureux and Egan acted as masters of coremonies. A very large number of the faithful approached the Hory Table on Maundy Thursday and Easter Sunday.

The certmonies on Easter Sunday at the Cathedral were of a most impressive character and the alters were very artistically decerated for the occasion. The To'clock Mass was celebrated by Rev. Father Guinane with Rev. Fathers McKeon and Ezan as deacon and subjected by Rev. Father Guinane was the preacher. Sol mn Vespers was celebrated at 7.0 clock by Rev. Father Aylward. HOLY WEEK AT THE CATHEDRAL

A LONDONER'S SUCCESS.

"One of the most popular young men in Stratford's benking institutions left the city to day, in the person of Mr. E. Dromgole, teller at the Merchants'. Mr. Dromgole has been transferred to Toronto. As the transferral is also a promotion. Mr. Dromgole is to be congratulated During his stay in Stratford he has made a large number of friends. He has appeared before the public a number of times in various amateur plays, and will be remembered by many who enjoyed a hearty laugh as the result of his clever acting. In the ousiness world and in social circles he has been a general favorite.—Stratford Herald.

The above has refurence to the second son

The above has reference to the second son o! Mr. John Dromgole of this city. It is pleasant to note the success of our London young men abroad. That Mr. Dromgole will forge his way to the first place we have not the least doubt, for industry, perseverance and rectitude, combined with a very marked talent for bank work, will be sure to meet its re-

OBITUARY.

MR. THOS. ROACH DESERONTO.

An old and respected resident in the person of Thos Roach, died of paeumonia Thursday, March 27, 1992, at the are of sighty years. He was born in the county of Cork, Ireland, immigrated to Canada in 1817 and after a short time in this country located in Mill Point (now Deseronto) working for the Rathbua Co., and continued with them until 1878, when he purchased a farm some ten miles from Deseronto where he remained until his death. He was married to Elizabeth Dearcy in 1852, and had eleven children, two dying in isfancy. The remaining children are: Mrs. Kobert Dawling, Deseronto Road; John in California; Thomas in Gananoque; Michael in Washington Territory; Corpeitus in Shanghai, China; and at the homestead are his faithful wife and the following children, William, Elizabeth and Catharine. MR. THOS. ROACH DESERONTO.

Mr. Roach had the happiness of living to celebrate his golden wedding and to see his great-trandchildren. He was a faithful and consistent member of our Holy Church. Rev. Father Hogan officiated at the last soleum services which were conducted at St. Vincent de Paul Church. Deseronto. Too pall-bearers were: Messrs, J. Freeman, T. Hert, M. Marrigue, A. Thompson, A. Oliver and M. Kimerly, The funeral was largely attended.

May his soul rest in peace!

St. Joseph's Court, No. 370.

At the regular meeting of St. Joseph's Court, No. 370. Catholic Order of Foresters, held on the 13th instant. the following resolution was moved and seconded:

Whereas it has pleased Almighty God to remove from our midet Rev. Father Ryan, one of the ablest, most elequent and most devout of priests in the Catholic Church; and Whereas the death of such a distinguished Father is necessarily a great loss to the community as well as to the Archdiocese; be it therefore

'Spiritual Pepper and Salt." by Rev. Wm. Stang, D. D. Superior of the Providence Apostolate, For Catholics and non-Catholics. Price, paper, 30 cents.
"The Berkleys," by Emma Howard Wight. Price, 40 cents. A Story for girls.

Archbishop Eyre Dead.

Archbishop Eyre Dead.

New York, March 27, — A spectal cable from Glasgow says: — The Most Rev. Charles E. Eyre, Roman Catholic Archbishop of Scotland, is dead. Archbishop Eyre was born in 1817 at York. He was appointed Roman Catholic Archbishop for the western district and Delegate Apostolic for Scotland in December, 1868. When the ancient hierarchy was restored in Scotland by Pope Leo. XIII, on March 4, 1878, Mgr. Eyre was appointed Roman Catholic Archbishop of G'asgow.

MARKET REPORTS.

LONDON

London, April 3.— Dairy Produce — Eggs, fresh laid, wholesale, 11 to 12c; eggs, fresh laid, (retail) 12½ to 14c; eggs, crates, per dozen, loj to 11c; butter, best crock, 18 to 20c; butter, creamery, 22 to 23c; honey, strained, per lo, 11 to 12½c; honey, in comb, 14 to 15c; maple syrup, per gallon, \$1,00; manle sugar, per lb., 10.

Poultry—Spring chickens, dressed, 55 to 80c; itve chickens, per pair, 45 to 55c; turkeys, per b, 113 to 13c.

Grain, per contail— Wasse, 23c.

Live Stock Markets.

Live Stock Markets.

EAST BUFFALO.

East Buffalo, N. Y.. April 3.—Cattle—Very dull; veals, tops, \$750 to \$3; common to good, \$5 to \$7.50. Hogs—Slow and lower and several loads unsold; Yorkers, \$6.60 to \$6.70; light do., \$6.45 to \$6.50; mixed packers, \$6.70 to \$6.85; choice, heavy, \$3.85 to \$6.95; pigs, \$6.20 to \$6.30; roughs, \$6 to \$6.35; stags, \$4 to \$1.50. Sheep and lambs—Sheep and yearlings about steady; lambs dull, choice lambs, \$6.50 to \$6.90; good to choice, \$6.50 to \$6.60; culls to fair, \$5.55 to \$6.30; roughe, choice, handy wethers, \$6 to \$6.95; common to extra mixed, \$5.10 to \$5.75; culls and common, \$3.75 to \$5; heavy exportence, \$5.50 \$5.75.

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we are sure the liberty

Toronto would tender

such as was given to W

years ago. We are sorry for our ren. They are loyal folk and they are on th insufferably stupid and But cork up yo gentlemen, and bide Irish members know at Westminster, if you do a bit of fighting to nutation as malconten well-regulated wars n are not provided for quette will be said an not delude yourselve that every loyal Briton ter as you do. We are with partisan newspay sanely about a cause tl be in sympathy with thing we can promise Irish members hold give you opportunities copy, and every resolu

> IRISH AF There is a rumor

Lord Salisbury is de ing "Buckshot" Foste his associates, however They have faith in th backed up by every they hate England, but Ireland, and believe parts of the Empire, promote her own inte her own laws.

in the country a chance

Some charitable p Irish history in Oran the Tablet, are in fav dose of coercion to League. But that is formerly. Men who temper of the people facts assert that to de Irish organizations is The Morning Leader is out of the question is crimeless. The caused by the povert poverty that would ha ligious people into ana thing which you can crime's act is poverty

A NOBLE UN In June of this yea

will celebrate the fi

of its foundation. are not only in Que part of Canada and will no doubt show, i fashion, their affect mater. We may not do much, but we ca best towards aiding hall of learning. work: we can help and to do better wo to hear in June next have gone out from rendered their trib hard cash, which is

ive than any manner MANHOOD'S

It has been said hence every succes total abstainer. W go further and say man who wants to just now, must be drinker. There n with patent insides dram and yet man tide of competition haven, but they The average young