ive Stock Markets. TORONTO. ers'Cattle—Inferier to medium 12 to 3c; medium to good, from 12 choice, 3; to 3½c, and extra 13 at 5½c, with an occasional lot

were easier at \$4.75 for choice r; \$1.90 to \$5 for mixed lots, and choice medium weights. Rough selling down to \$5.25 off car. .59 to \$3; offerings were all

mbs — Receipts fair; 370 here, coor demand and about 25c per inbs were also in rather less derices, es ranged from \$2 to \$8 a head, ality. A bunch of 19, averagat \$6.25.

Mod Springers — Several good on \$2 to \$35 each. The top exto extra choice were from \$40 to was sold down as low as \$25, from \$25 to \$10.

EAST BUFFALO.

N. Y., Feb. 1.—Cattle—Nothing

mbs.—One load sold at \$4.50 and up to \$4.85, which was the top of fat natives sold at \$4.15 to \$4.25 to \$4.25 to \$4.25 to \$4.25 to \$6.25, one cars; opened easy; closed sold mostly at \$5.70 to \$5.75; \$5.50 to \$5.75, some at \$5.70 to \$5.75.

D & Co. to a co., we used your MINARD'S LIN-family for a number of years sees of sickness, and more par-severe attack of la grippe which ast winter, and firmly believe oneans of saving my life.

Blood be rich to insure

Poor blood means a: diseased blood Scrofula.

Scott's nulsion

eam of Cod-liver Oil. es the blood; cures ia, Scrofula, Coughs, Weak Lungs, and g Diseases. Physicians, orld over, endorse it. be deceived by Substitutes!

DCEMENT ILD A CISTERN. PERMANENT R FLOOR, OR G WALLS OUNDATIONS,

USE THOROLD CEMENT. MANUFACTURED BY

E OF JOHN BATTLE.

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ISO'S CURE FOR N CURES WHERE ALL ELSE FAILS. t Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION

Catholic Record.

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th. Century.

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, FEBRUARY 10, 1894.

At a Grave in Winter. BY THE BEV. A. B. O'NEILL, C. S. C. What doth it profit to gain the world,
Or madly to seek as our goal
its honor and glory, wealth and joy,
If we lose, in the seeking, our soul?
Whether nen my life and my work ignore,
or acclaim me a hero brave.
Their jowelled shroud o'er my grave?

What doth it profit to gain the world—A rank which the world calls proud.
A permanent niche in the Temple of Fame,
Or the fleeting applause of the crowd?
Not the censure or praise of the world 1've left,
But of Him who my life to me gave,
Will matter to me when the snowflakes drop
Their crystal gems o'er my grave.

Ob, the heart cries aloud for an infinite good,
A cry which the world can ne'er still:
And there's one thing alone that profits in life:
The doing of God's holy will.
If only the years that are mine be spent
In an effort my soul to save,
The rest will be nought when the snowflakes

weave Their jewelled shroud o'er my grave. -The Ave Maria

CIRCULAR LETTER

His Grace the Archbishop of Toronto -то тик-

CLERGY OF THE DIOCESE.

St. Michael's Palace, 24th January, 1894. Rev. and Dear Fathers : - Ireland

once more appeals to her sons and their descendants in this free and happy land for moral and financial aid in this crisis of her history. This appeal is not only sanctioned, but is urged as a matter of the last importance, by the Hon. Edward Blake, who, with all the earnestness, zeal and enthusiasm of a knight of old, has devoted his time and talents to the cause of Home Rule for Ireland.

and specially for our imitation. The cause of Irish Home Rule, for which the Irish people have so long toiled and struggled and suffered, which their poets have sung and their orators pleaded; the cause for which so many sacrifices, both bloody and unbloody, have been made, and for which the Irish race the world over has lavishly given its hard-earned money and offered its most ardent prayers, is now more advanced to wards success than ever it has been within the last hundred years, and may be said to be on the eve of a complete and glorious victory.

The Home Rule Bill has passed its third reading in the British House of Commons, and has thus received the seal and sanction of that august legislative body. However, before it becomes law and secures self-government for Ireland, it has many difficult. ies to meet and to overcome. It has been summarily rejected by the House of Lords, and it must be again sent back to and pressed on the attention of that House by Mr. Gladstone's friendly Government. But that Government depends for its very existence on the support of the Irish Nationalist have our elections of school trustees, members, and these in turn depend for their existence as a great political power on the financial support parents of the Separate school sections, given them by the Irish people at home and abroad. The majority the Irish members are no rich; and as their parliamentary luties at Westminster, keep them away for several months, sometimes for a many as nine months in the year, from their homes and business, it fol-lows that they would be financially ruined if they did not receive adequate support from their fellow-countrymen

their sympathizers. Hence the necessity of this appeal which would not be made, in view e the hard times, if the need were not nost urgent and pressing. For us to fail now in reaching out a strong help ing hand to the sacred cause of Irish self-government and rightful liberty, would be to throw up our arms on the eve of victory, to render useless the sacrifices and struggles of the past, to abandon poor Ireland to the want, misery and suffering that have made her the mater dolorosa of the nations, and to condemn her to the shame o

failure and the agony of despair.

The following report of an interview with the Archbishop of Kingston appeared in the Toronto Mail of the

2nd inst:

Kingston, Feb. 1.—(Special.)—A

Toronto journal having said that the
Ontario Cabinet wanted to give Separate school electors the ballot, and had
asked Mr. William Harty, M. P. P., to asked Mr. William Harty, M. P. P., to sound Archbishop Cleary and get him to endorse the measure, a Whig reporter called at the palace and secured an interview with His Grace Archbishop Cleary. He expressed a willingness to be interviewed and said:

"Mr. Harty has not interviewed me

at any time on the matter. I have not met him for several months, and to the best of my recollection I have never had any conversation with him regard ing Separate school matters."
"Would Your Grace express an

opinion as to the introduction of the ballot into Separate school elections?"
"I will speak clearly. We regard
as aggressive and unjust the efforts
made by men who have openly declared themselves our enemies to en-force the privilege of the ballot upon us in the election of our school trus-tees. I use the word 'privilege' pur-posely. Under Confederation the elections for trustees, both for Public and Separate schools, for municipal coun The services of time and money and Separate schools, for municipal counof personal ease and comfort made by this distinguished gentleman for the liberty, prosperity and happiness of Ireland are certainly stimulating and encouraging, and loudly call, not alone for our admiration, but primarily and specially for our imitation. The ing that it was granted to the Legisla-tures, afterwards to the municipalities, and finally, on a similar petition pre sented from Public school supporters in the province, legislation was passed giving them the option of voting by ballot. It is a rule of parliamentary action, fully recognized in Great Britain, and, I believe, in the Federal and Local Legislatures of Canada, that the status quo, or established methods of organic action of any body or section of persons in the community, is not to be disturbed by new legislation on anyone's petition, unless the measure anyone's petition, unless the measure be called for by those directly concerned. I have seen numerous instances of this in the reports of the British House of Commons, wherefore I regard it as an effort to impose on us exceptional treatment, when outsiders who ought not to interfere in our purely domestic affairs, clamor for the imposition of a new rule on us in the imposition of a new rule on us in the form of a privilege which we do not want, and have never asked for. The sources from which this clamor proceeds on the eve of every election are such as to set us on our guard, and make us cherish more fully the right

to be conducted in an open and respons ible manner. UNWILLING TO CONCEDE IT. "At all events, it is our right, and we are not willing to concede it in compliance with the demands issuing children. from parties professedly hostile to our schools. Even if we had not ante-Even if we had not antecedently plain, obvious reasons for up holding this constitutional right the desperate efforts of our enemies to take it from us would suffice to make us cling to it with greater tenacity. I will add that the privilege granted by the Provincial Legislature to the Public school supporters, to substitute the ballot for open and respensible voting in the election of trustees, has not been accepted by all nor by any large majority of the Public school supporters of the Province. Fully one half of the constituencies declined to accept the constituencies declined to accept the privilege, and still cling to the open voting system. Furthermore, many of those who, heretofore, accepted the ballot system, have signified their dand to condemn her to the shame of failure and the agony of despair.

No. Please God, this shall never be said of us. Already a good beginning has been made in this city, five gentlemen having given \$4,500, although the same gentlemen and some few others had last year contributed in the same munificent manner. I appeal with confidence to our people in this city and diocese to come forward manfully and generously to the aid of our motherland in this momentous crisis of her destiny.

In order to give all our people an opportunity of aiding this great cause, I request of you to take up a collection for this purpose in our churches on Guinquagesima Sunday, the 4th of February next, having taken the precaution of announcing and recommending it on the previous Sunday.

Of course every person must consider himself free to give or not to give on the eccasion, as to him may seem best, for this is to be regarded as a voluntary offering and an evidence of kindly sympathy.

You will please read the letter to the ballot system, have signified their desire to return to the eopen and responsible system of voting. The sentiment of the great mass of the Roman and some few sponsible system of voting. The sentiment of the great mass of the Roman and some few approach of the Separate school trustees in the city of Toronto joined with the Meredith party in asking for the ballot or Separate school trustees from the local press:—

William Mackey, \$300.

F. B. Hayes, \$20.

F desire to return to the open and responsible system of voting. The sen-

besides various arguments derived from the examination of the case in itself. Every reason that exists for requiring our members in the Federal and Local Legislatures, and in our municipal Councils, to give votes open and publicly will apply with equal force to public voting in the Separate school elections. To those who may ask why do not we conform to the ways of the Public school supporters in this matter, a little reflection on our position suggests sufficient reasons for our adherence to the existing system. are a small minority in the province. We are very much at the mercy of the local press in the towns and villages; we are with frequent and persistent virulence attacked in all our rights by political demagogues of one party or the other; our schools are made the object of special hostility. Under these circumstances, we have good reason to apprehend that, were the election of trustees to be made by secret voting,

lics, on occasions of such elections, and try to make our school board representatives not so much of religion, which is the primary and distinctive object of our Separate school system, as of the governing influence of political party or the other. WOULD BECOME SECULARIZED. "Then our schools would in reality pecome secularized by degrees under the management of political trustees and their main purpose frustrated. Were the political demagogues to re-linquish their persistent attacks upon us and our schools, we would not be so tenacious of this right. In a word,

the noisy politicians, who desire to undermine and gradually destroy our

school system, would employ all their

resources for disunion amongst Catho

when they cease to attack, we will cease to defend." The reporter suggested that people might say that open voting was desired for the purposes of interference, and he asked: "Does your Grace exercise any powerful influence in the selection and election of Separate school trus-

"I have been for fourteen years Bishop of Kingston," was the reply, "and I have never interfered, directly or indirectly, by act or by word, to con-trol or in any wise influence the election of any person as a Separate school trustee. I never nominated or suggested the nomination of anyone. Yes, I am satisfied in this manner, as a rule, the Bishops act everywhere and will most probably continue to act, unless, perchance, the enemies of the Church should make a special effort to disturb the Catholic mind, and force some one upon the board by means of their political influence, whom the Bishop might know to be an unworthy candidate, more likely to injure than benefit the schools. The duty of a Bishop, as the guardian of his people's religious rights, would in such a case perhaps determine him to take steps to exclude a man of that kind from an office so closely connected with the spiritual and moral rearing of our

THE HOME RULE FUND. Ottawa Doing Nobly.

Considering the shortness of the notice and the numerous other calls upon the people of the capital, Ottawa's response to the appeal made by the Honorable Edward Blake on behalf of the Irish cause, does it great credit. The thoroughly representative character of the audience that gathered to hear that distinguished gentleman in the Opera House may be determined by the following list, embracing as it does all the elements of our commun ity. The address of the member for South Longford has received not only praise but fair and intelligent appre ciation from the local press:-

LENT-MASS ON SUNDAYS-CARE infirm, which was altogether an excessive estimate; but supposing this

Plain Talk From Cardinal Vaughan.

As the conditions are similar, the appended address of Cardinal Vaughan,
Archbishop of Westminster, Eng., will
be as applicable to American Catholics,
tion. His Eminence then referred to in preparation for Lent, as it was to the graces and blessings following the congregation to whom it was ad-

the congregation to whom it was addressed: He administered a severe rebuke to sin were led to Catholics who, from human respect, and regained their spiritual life through the tribunal of penance if they regularly attended Mass Sunday after Sunday. It was almost certain that recola spiritual regularly attended was sunday they regularly attended their spiritual regularity attended their spiritual life. cerning fasting, he said: People now had constitutions more delicate than weaker and more nervous, and the Church was more indulgent in her laws relating to fasting. Therefore she permitted a person to take food on fasting days, which, in many cases, would be more than some persons would ordinarily require. She permitted eight ounces of bread at collation, and many people did not ordinarily eat more than six ounces. She also per-mitted the use of butter and other things. She allowed as well one full meal, so that practically the law of fasting was not so difficult to keep as many people imagined it to be. If people who said they could not fast would only try whether they could, using all the indulgences which the Church permitted, they might satisfy their consciences, after a few days' trial, whether they could or could not fast. Of course many more could abstain than could fast; but unhappily such was the weakness of many persons—not physical but moral weakness—that if they happened to be dining in the company of Protestants on Friday they had no hesitation whatever in eating flesh meat. He feared this laxity, arising from human respect, was becoming more common than it was some years ago. This was a sad thing, because the law of abstinence was recognized by those outside the Church as forming part of the laws of the Catholic Church. It was to get rid of this law of penance that, in a great measure, the revolution of the sixteenth cen-tury was brought about. It was well known by non-Catholics that Catholics lived under this law of penance and mortification, therefore Protestants and non Catholics generally were quick to observe whether Catholics lived up to that law, or whether, like they did, Catholics despised it. Very often they would tempt Catholics on Friday to see whether they could lead them astray from the laws of the Church and make them like unto themselves, and it often

point of view it was a miserable piece of human respect. A Protestant beholding a Catholic acting in this way would have a poor opinion of the char eter of such a Catholic, and after he had gone would perhaps say, "How poor and shady a Catholic So and So is." Therefore Catholics thrown thus into society and eating meat on Friday, from the lowest motives, so far from obtaining any credit with Protestants. lost their character for independence and were looked upon as cowardly or self-indulgent. There was another law of the Church - to hear Mass on Sundays - and upon that law he thought he ought to make certain observations. Of course if he came there to praise them for their piety and to might indeed discharge his office without any offence. Smooth and soft words might be acceptable to some people, but he feared he could not sat-isfy his own conscience if he confined himself to such words, and he felt sure that he would not conform to their will if they were disposed to speak half the truth. Therefore they must allow him to speak of things as he found them, and to ask for their sympathy while he laid the whole of the facts before them. He found that mission contained a considerable Catholic population. It certainly had 4,000 Catholics in it—he

your congregation on Sunday next and oblige,
Your devoted servant in Christ,
† John Walsh,
Archbishop of Toronto.
N.B.—The proceeds of the collections will be sent with as little delay as possible to the Very Reverend under the constitution to select our Chancellor of the Diocese.

Archbishop Cleary Tells Why he Opposes it.

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The following report of an interview with the Archbishop of Kingston

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The constitution arguments of the cose in the constitution of the cose in the composition of the cose in the constitution of the cose in the co there must be at least 2,000 wno ought to come to Mass, and who did not come. Supposing there were 2,000 infants and people who were sick and instruction—a system of continuation, which was altogether an expectation of the company were so, there would be at least 2,000 who neglected to come to Mass on Sundays. This was a serious matter. He considered the attendance at Mass on Sundays as the best and most accurate tion. His Eminence then referred to almost certain that people in mortal repentance led by Jesus Christ to approach the sacraments if they came regularly to Mass. If he found that this attendance was irregular, he had have? ance was irregular he had hardly any need to ask how a congregation at-tended their Easter duties. But he had asked, and having ascertained the negligence of Catholics there in coming to Mass, the neglect to attend the Easter duties was just what he expected it to be. There were not a thousand who came to their Easter duties in that parish. These were sad facts he had had to speak. He was that mission. not upbraiding those present. His object was to induce them to use what

influence they possessed in order to induce those who habitually neglected to attend Mass to come to the Holy Sacrifice Those present were the elite of the Catholic community in the parish, and though they were in a small minority they were fervent in the practice of their Faith. Still they the practice of their Faith. Still they had responsibilities beyond the saving of their own souls. Their responsibility extended to those round about them, and every one of them could discharge this obligation. If any of them thought this obligation did not apply to them, he (the Cardinal Archbishop) said it are (the Cardinal Archbishop) said it applied to every one of them. They had all their responsibility in this respect because they were all part of that community of Catholics. They could do two things—every one of them could do them; they could, in the first place, pray for those who did not come to Mass. They could also use personal influence with them, approaching them, of course, with prudence, kindness and love, but also with zeal. His Eminence made an eloquent appeal to the congregation present to exercise their charity in this way in behalf of those who were absent and who did not come to Mass. Another question con-nected with the inquiries into the state of the mission was: "What is the pro-portion of boys between fourteen and twenty-one years of age who are leadhappened, alas! that Catholics allowed ing the lives of satisfactory Catholics?" The answer was a very true one: themselves to be betrayed, sometimes 'It is difficult, even impossible to ay." He supposed that the clergy from human respect, sometimes from a love of indulgence, to eat meat in the presence of Protestants. Of course this could not be justified by the law of and the part of the congregation who observed these matters would say that the great ruin and wreck that took God. Looking at it from a human

place amongst souls occured from the

time following their leaving school

until they were settled in life. If they wanted to know one great reason

why there was so much neglect of

Mass, they must find it in the allure-

ments besetting these young people

from the age of fourteen to twenty-

one. These were really the cause of this terrible defection Cath-

olics had to lament. These chil dren, were deserving of their most intense compassion. He had been considering this matter, and he felt him self bound, as chief pastor, to see if some remedy could not be found for this terrible condition of things by the aid of kind people who were disposed to help in such a great work of charity to praise them for their piety and to like it is a state a great and a say nothing about defects which upon as the rescue of the young from such say nothing about defects which upon as the rescue of the young from such say in the like it is a such a great and it is a such as gr which it was hoped would soon be put into practical operation, in the first instance, in that parish. Their rector would shortly make a start with it there, and it would be taken up in ether places — in the East End and other parts of London. Benevolent ladies and gentlemen, with a little leisure and much zeal, had united themselves together as workers in a Catholic Social Union that would be established in different centres, and which would take the form of clubs for the amusement and for the social improvement and instruction of young people after they left school. Through thought he was nearer the number if the kindness of the Sisters of Mercy in he said 5,000. Let him take the population at 4,000 or 5,000. Here they would be placed at the disposal of the had a commodious church, well-heated, comfortable and well-benched, and it was hoped that the chilwas served by three priests who were It was proposed always in attendance. That was a healthy neighborhood, and there were several Masses on Sunday morning. How many did they suppose was the number habitually attending Mass on

as instruction. Of course, if these children went to work all day they could not be expected to work hard at night, and they would perhaps not attend these clubs if no amusement were offered to them. This amusement could be attractive as well as rational, and it would be the means of bringing these young people under the social influence of those who were better educated and more refined, and who would thus have an opportunity of speaking to them and showing an interest in them. In addition to the ment and pleasure of a rational kind within their reach as a counter attraction to those which he had spoken; they would not only have op-portunities for enjoying social intercourse and becoming subject to the refining influences that would be brought to bear upon them, but it was intended to proceed a step farther and to place within the reach of all who desired it instruction after of all who desired it instruction after they left school that would enable them to improve oheir social position. If they could attract the young after they left school by such inducements as these, they would have found a method parish at least a few persons who would help in this charitable work. He also hoped that all present would take what he had said seriously to heart, and by prayer, devotion and co-operation with their clergy, assist in an endeavor to bring about an improvement in the condition of things it had been his duty to lay before them in regard to the affairs of

NO. 799.

DIOCESE OF LONDON.

MISSION PN THE CATHEDRAL.

On Sunday last His Lordship the Bishop of London made the pleasing announcement that on Sunday, Feb. 18, a mission would be commenced in this city. It will be conducted by two Fathers of the Society of Jesus. No doubt much spiritual good will result from the holding of this mission. Great blessings are derived from a faithful attendance at the exercises.

We join with His Lordship in the hope that not one Catholic in the parish of London will be found, after the mission, who has not fulfilled the obligations it imposes.

ST. BLASIUS. Hundreds of the faithful of London thronged the cathedral on last Saturday (Feb. 3), the festival of St. Blasius, anxious to avail themselves of the opportunity of having their throats essed. Beginning immediately after the 8 o'clock Mass the priests continued blessing throats until 1 p. m.; returning after dinner they were kept busy till late in the afternoon.

ARCHDIOCESE OF OTTAWA.

On Sunday, 30th ult., the beautiful church of St. John Baptist, Ottawa, in charge of the Dominion Fathers, was the scene of a solemn and impressive ceremony, viz., the translation of the relics of St. Zeno and companions. church by Rev. Father Lindsay, who ob-tained them on the occasion of a recent visit to Rome, where they were carefully pre-served during all these long years. St. Zeno and companions were taken prisoners by Diocletian in the third century, and, after a long period of slavery, were put to death by being thrown into the amphitheatre to be devoured by wild beasts. Solemn High Mass, coran nonline, was celebrated at 10 Mass. Deno and companions were taken prisoners by Diocletian in the third century, and, after a long period of slavery, were put to death by being thrown into the amphitheatre to be devoured by wild beasts. Solemn High Mass, coram pontifice, was celebrated at 10 o'clock, His Grace the Archishop assisting. The sermon was preached by Rev. Father Alexis of the Capuchin order, on the subject of persecution. The preacher dwelt at some length on the early history of the Church, showing how the devoted men and women of that critical period suffered and died, that they might leave to future generations an example of courage, piety and fortitude. He implored his hearers to take these lessons to heart and lead good lives, never forgetting that Christian perfection is only attained by trials and sufferings. The musical position of the service was of a high order, the singing of Mr. Breton being particularly admired.

Miss Marguerite Dung.

Miss Marguerite Duns.

The Elocutionary recital and concert in the town hall last Friday evening drew forth one of the best audiences of the season. It was the first appearance in Owen Sound of Miss Marguerite Dunn, the popular teacher of elocution at the Toronto College of Music, but her reputation had preceded her, and many were desirous of seeing and hearing her, and it is safe to say they were not disappointed. Miss Dunn has a charming appearance and manner both one of the stage, and her rendering of the well-chosen seeing and hearing her, and the stafe to say they were not disappointed. Miss Dunn has a charming appearance and manner both one of the stage, and her rendering of the calls. It was exclose elicited never failing recalls, it was exclose elicited heaver failing repretation of "seast the Forsken" was the best ever given head the Forsken" was the best ever given head the Forsken" was the best ever given head the forsken "was the best ever given head the forsken "was the best ever given head the forsken "was the least of the tragic her versatility a such as to please in any role, and her humors humbers were given with taking naivette, and such the well-known ability, and was enthusiastically record when the tragic her versatility as such as the proper and the country of the Cavatina from Zampa, "None can fly my law supreme," and also later on of "Marquerite." In both instances being warmly recalled. It was much to be regretted that, owing to lineas, Mrs. O'Nelli was unable to contribute the numbers allotted to her on the programme. Mr. Eaton kindly put in an extra on this account. The programme opened with an overture to the "Caliph of Bagdad" by Miss Forhan and Mr. Holland on plano and violin. Miss Forhan played Mr. Eaton's accompaniments, and Miss Irene Forhan rendered the same service for her sister. The stage was beautifully decorated with drapery, furniture and flowers kindly loaned by Messrs. W. F. Wolfe, E. M. Melville, W. Wilson, and J. E. White. The plano was furnished by Mr. James Fleming.

Patiently we wait to do God's work, counting the years. One will come which will be the last. It will bear us home and drop us at His feet; and as we have been all for God in our exile, so God will be all for us in our eternal home.—Amber.