\$8.00 per cwt. Live weight, \$2.50 to \$3.50 per cwt.; Chicago, \$5 to \$6.50 per cwt.; pork, light, \$4.75 to \$5.00; heavy, \$4.00 to \$4.25; live weight, \$3.90 to \$3.50 per cwt.; mutton, \$5 to \$5.50 per cwt.; mutton, \$5 to \$5.50 per cwt.; mutton, \$5 to \$5.50 per cwt.; spring lamb, dressed, \$6 to \$6 per cwt.; live weight, \$3 to \$1 per cwt.; veal, \$6 to \$6.50 per cwt.; chickens, 10 to 12c per pound; fowls, \$8 to 16c per pound; spring ducks, 10c per pound; quees, 11ch, 10 to 12c per pound; per pound; geese, \$10 9c per pound, pigeons is cents a pair alive.

Hides—Beef hides, No. 1, 4½ to 5c per lb: No. 2, 3c, per lb. for green; calf skins, No. 1, 6c, per lb.; No. 2, 4½c, per lb.; sheep skins, 30 to 80c, each; tallow, \$10 35c, complete the complete to 3c, 10c, per lb.; sheep skins, 30 to 80c, each; tallow, \$10 35c, complete the complete to 3c, 10c, per lb.; No. 1, white, 74 c; corn, No. 2, red, 71½c; No. 1, white, 74 c; corn, No. 2, 20c; No. 3, yellow, 31c; cats, No. 2, white, 23 c; rye, 50 ge. Potatoes, best Michigan, 18c per bush, Hay, No. 1, Timothy, \$15.50 per ton in car lots. Honey, best white comb, 12 to 18c, per lb. Chesse, full cream Michigan, 11 to 11c per lb. Eggs, strictly fresh, 11c per dozen, Onions, Michigan, per bush, 30 to 36c. Butter, tancy dairy, 16c; first class dairy, 13 to 16c; creamery, 21c per lb., Beans, city handpicked, 55c to \$1.60 per bush. Apples, new, \$2.00 to \$4.00 per barte. Poultry, 12 to 14c; 10c to 11c lb. Dressed hogs, \$4.50 to \$4.75 per cwt. Wool, from 10½ to 22 to 22 per lb.



Could Not Walk.

JEFFERSONVILLE, IND., Sept. 1893.

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lord, and the unaffected piety of peasant and peer.

The description of the rude, semi-barbarous game of bull-throwing is as exciting in its way as the chariot race in "Ber-Hur."

Saddenly the quiet of the scene is broken, and the Revolution, with its murderous knife and incendiary torch, is ushered in.

This part of the book is deeply touching, and calous Indeed must be the heart that is unmoved by the deep and unswerving devotion of old Bernard for his foster child, or the greed and treachery of the secondrel Marius.

Our space will not admit an extended sketch of the plot, but we assure our readers that the book will well repay a reading.

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Catholic Record.

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VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, MARCH 28, 1896.

NO. 910.

WHY THE CHURCH WINS. A Discourse by the Rev. Sabin Halsey, a Methodist Minister.

"Why does the Catholic Church Win," was the subject of the Rev. Sabin Halsey's sermon, in the Methodist church at Janesville, Ill., recently. The theme served to draw a large audience, which completely filled the auditorium and overflowed into the gallery. The lecture was drawn on such broad and tolerant lines that, in these days of anti-Catholic bigotry, it is well worth reproducing.

DOES NOT CRITICISE CATHOLICITY. The speaker began his discourse with the statement that it would be a fortunate period in the history of the progress of religion and of the world's civilization when all people, regard-less of denominational peculiarities, or preferences, draw the line between good and evil, purity and impurity, virtue and vice, holiness and sin, truth and error, then, casting the worthless away, cling for life to the good. He said if any one present thought the hour would be devoted to enterprise. The Army's religious good. He said if any one present tional evangelizing and philanthropic thought the hour would be devoted to finding fault with the Catholic Church, doctrines, so far as it can be said to or with an effort to crown prejudice now hoary with age, he would go away disappointed if not disgruntled and say unkind things about the preacher, if he did not throw clubs at somebody's head, causing them to howl

Possibly the Catholic Church teaches some doctrines with which all do not eral" Booth on his own motion. It is agree. It is possible that her forms no more a church and no more compar and ceremonies or her splendid ritual able with a church than is the Chilis not liked by all, but it is not fair to find fault with her people because they like these things. Under the tary enterprise, entirely uncontrollable to find fault with her people because they like these things. Under the Stars and Stripes the Catholic Church has a right to exist, to build temples, appoint her services and observe her forms of worship without molestation. She has just as good a right to do this as Protestants have to build their churches and observe their forms of worship. This is the home of all religions, because it is the home of all people, a free land with equal rights and privileges. CATHOLICITY A MIGHTY POWER.

One statement of the fact which would help to prepare the way for an intelligent answer to the question under consideration is that whoever reads the history of past events with a desire to ascertain what influence any religious society has exerted upon the world's civilization, or whoever can fully discern the signs of the times, must, if candid, admit that the Catholic Church has been for nineteen centuries and is to day a mighty power among men. Her influence has been felt in every land. Nations have felt her power, crowned heads have her power, crowned heads have trembled in her presence and rulers have bowed themselves at her feet. It is the part of wisdom to study a Church backed up by such a remark. able history. It is a question that to the speaker was fraught with deep most careful thought.

REASON OF HER SUCCESS. through inspired men for the purpose of teaching the plan of human redemption, how to escape the fearful conse quences of sin in time and in eternity. The Catholic Church believes in the faith and conduct. She stands first

are not shoved off one side at everybody's request as of minor import-

Her organization enables her to give special attention to the work of train ing the youth and children of her fold to become zealous advocates of her duties, and which is believed by Roman Catholics doctrines and practices. In early life universally to be divine in its origin. they are rooted and grounded in the She rocks the cradle in every Catholic home and has a right to do so. sings her Masses in the ear of the children until the soul catches the spirit of them. She puts her creeds into object lessons, and thus through LOYALTY TO THE CHURCH.

Another reason of her success is the intense lovalty of her people everywhere in every country, regardless of cost. They are in the Church, a part of the Church, and in the Church to stay until death takes them out of the world. Living and dying they are true to their profession. If they wander away they invariably retrace their steps and seek forgiveness. They are ality, to disturb American political conloyal to their system of doctrines. No one can be a Catholic without believers, so the control of the control ing something without any effort at discount. Whoever tries to change the opinion of a son or daughter of the Church has a big job on hand, and will doubtless find his head white before the work is finished. The speaker has yet to find a Catholic going about the streets criticising his Church, finding fault with her doctrines or defaming the characters of those who serve at her consecrated altars. Their loyalty in this respect is worthy of commendation. Surely it is not difficult to see in this fact one element of victory. Catholics are loyal to the service of their Church. A little foolish whim tions.—The Imitation.

does not keep them from the sacraments and Masses, and in this they are right. They are a church-going right. people year in and year out. Through storm and sunshine, snow and sleet, they wend their way to the altars of their fathers, to the altars of their

ENLIGHTENING THE BIGOTS.

(New York Sun).

We publish elsewhere a letter from a Baptist minister, taking the ground that our remarks justifying American suspicion of the Salvation Army as a purely foreign organization, under the absolute control of a single and irresponsible foreigner, apply with equal pertinence to the Roman Catholic

Church and the Pope.

We are surprised that an intelligent and an educated man should make such a suggestion seriously, for, of course, there is no likeness between the Roman Catholic Church and the Salvation Army and none between have a body of doctrine, are Arminian, for "General" Booth started out as a Methodist preacher; but it cannot properly be compared with the Method-ist Church. It has no system of the It has no regular ministers. It has no government except the abso lute military despotism set up by "Gen by any one except "General" Booth. It appeals to no faith as a system based on Divine authority, but is purely an experimental undertaking devised by him individually. "General" Booth has simply brought under military organization a body of men and women who are interested in the spiritual welfare of the poor. It is not intended for all society, or to propagate a theology of universal application. It is only for religious and charitable labor among the outcast and the "unchurched," to use the term of Salvation

Army literature. Of course, such an enterprise bears no sort of resemblance to the Roman Catholic Church, with its definite faith, its systematic theology, its claims to authority as divinely founded and com-missioned, and the universality its name expresses. Its faith is the faith of the great majority of Christendom. Its foundation was not laid by a single man for experimental purposes, but is lute truth as represented in Jesus Christ Himself. Our correspondent denies that claim, and rejects that faith. He believes that Baptist doctrine expresses such divine truth; but the speaker was fraught with deep he cannot deny that the Roman Catho-interest and one that demanded the lie Church claims no authority for itself, which it does not believe to come from Christ Himself. Our correspond-The first reason for the success of the Catholic Church is that she believes and upholds that there is no divinely

that she is the true Church of Christ appointed baptism except that by imwith a special divine mission to a world mersion, and that no one is entitled to that is in bondage to the slavery of sin. receive it except after having experiged in his own person conversion or natural revelation given to the world spiritual regeneration. He does not believe on the authority of any man, but only in accordance with what he holds to be the command of God. So also a Roman Catholic believes. Salvation Army soldier is a follower of General" Booth only; and he may

and supreme in every locality.

She does not bow to the will of man or any number of men. Established Catholics regard as essential to make a church or a Christian fellowship. The dominion of the Pope is spirit-

ual only. He is the head of a religious system of faith and government estabished and formulated for many centuries, and which is not merely Italian, It is no more Italian than it is Ameri can, according to all those whose faith in it and hold such faith to be an obligation. For Roman Catholics Roman Catholic authority is supernatural, and consequently general over all parts of the earth. They are divisible geograthe eye touches the heart and inspires phically and politically, but religious religious emotions which never die. Because they are Catholics they are, accordingly, none the less Americans and the Pope is Pope not as an Italian, but as the possessor of spiritual authority which his adherents believe to be divinely conferred. They yield to him spiritual allegiance; but their political allegiance is beyond his control. Hence it is impossible for the Pope, whatever may be bis nation ditions. There is no reason to fear the exercise of his religious authority here, for he can compel no one to submit to

it. The submission is voluntary pure-"General" Booth's Salvation Army is a dangerous organization, because his absolute authority is wholly self-assumed. He follows no law except that of his own making. Hence, as we have said, faith in the Salvation Army makes necessarily faith in him, and it must be faith in him as a mere man, and not as the be divine.

"FOUNDATION OF BELIEF." EPISCOPALIANISM. St. George Mivart on Mr. Balfour's

tude toward religion, are likely to be Catholic, is spending a few days here, interested in his view of the work on a guest of Rev. T. P. Joynt, of St. "The Foundations of Belief," by Mr. Mary's Church.
A. J. Balfour. Of this book, which Mr. Pelley left Norwich soon after has attracted a great deal of notice in Great Britian, owing partly to intrinsic merit and partly to the author's political position, Mr. Mivart has expressed his opinion in the current number of the American Catholic

Mr. Mivart regards the appearance soon join them. His visit to this city, of "The Foundations of Belief" as it was stated to night at the parochial marking an important era in the residence, has no special significance history of speculative thought, as constituting, in short, nothing less than a turning-point from fatal arror. He is a graduate of Oxford University, and studied in Paris and Heidelsystem of thought of which the late Prof. Huxley and the surviving Mr. Herbert Spencer may be said to have been the chief expounders. The efficiency of the work is attributed not only to the excellence of its style, but also to the fact that the fundamental position taken up by its author favorsthe.

He is a graduate of Oxford University, and studied in Paris and Heidelberg. At one time he was principal of St. John's College at Q'Appelle, Prof. Huxley and the surviving Mr. Canada; secretary of the Propagation Mss, the late Rev. John O'Brien shows that other people wish that it was customary to celebrate Mass on the evening of Holy Thursday throughout Africa in the days of St. Audoes not the eithes of the Votary of "society." He is of an exclusive circle; his neighbor, "socialby "speaking, is only the person with
whom he or his wife exchanges calls.
O'f course, he knows that other people
where also the custom prevailed to
fashionable stamp that the surviving of the votary of "society." He is of an exclusive circle; his neighbor, "socialby "speaking, is only the person with
the day in a majority of the Oriental of the day of the Society, vicar of Pellichamps and
diocesan lecturer at Manitoba. Mr.
Pelley cannot become more than a
diocesan lecturer at Manitoba. Mr.
Pelley cannot become more than a
gustine in the fifth century. Elsewhere also the custom prevailed to
fashionable stamp that the overance of the votary of "society."
He is of an exclusive circle; his neighbor, "socialby "speaking, is only the person with
the day in a majority of the Oriental of the day of the day in a majority of the Oriental of the day of a course, he knows that other people
where also the custom prevailed to
fashionable stamp that the days of society."

Yes, Mass has been said in the eveing, and is still offered at any time of
the day in a majority of the Oriental of the day in a majority of the Oriental of the day in a majority of the Oriental of t also to the fact that the fundamental position taken up by its author favors the Admiral Pelley, retired, of the English halting, undecided, and doubtful spirit navy, who was the commander of the which is so widely diffused at the pres-ent time, although he eventually argues Mr. Pelley has been a resident of ent time, although he eventually argues in favor of sound conclusions. other and allied cause of the remarkable departure was a frequent visitor to influence exercised by the book is recog-nized in the circumstance that Mr. Bal-church, who assisted Mr. Pelley in his four himself belongs, to a considerable extent, to the very school of thought which he so skilfully combats. Consequently the impression made upon the to term it, naturalism, has committed suicide. It is just because he is fully acquainted with all the details of the Rev. Father D. W. Pellonian to the Rev. acquainted with all the details of the man of considerable culture and rare various forms of empiricism that he intellectual attainments. has learned the weak points, and knows how to deliver deadly thrusts through the joints of their armor. That is why, to our Catholic scientist at all events, the attack seems a fatal one; indeed, Mr. Balfour's denunciation of "naturalism," to the absurdities of which he has opened the eyes of many readers, reminds Mr. Mivart of the far-resounding voice which told the world "Great

Pan is dead." But, it may be asked, if Mr. Balfour on some grounds may be described as belonging to the school of thought which he assails, how can a man of his acuteness and ability stultify his believed by the many millions of its adherents to rest on eternal and absothat the author of "The Foundations of Belief" does not stultify his own position, because that position enables him who holds it to criticise destruct ively either religion or science, as he may choose. Hitherto it has been re ligion that has received all the attacks of the agnostics or empiricists. Now it is the widely accepted philosophy of physical science, interpreted by it is the widely accepted philosophy of physical science, interpreted by Spencer and Huxley, that is made the victim of assault of Mr. Balfour's hands. The latter's sympathies and aspirations, unlike those of the apostles of agnosticism, are arrayed entirely and energetically on the side of religious prices between the of religion, which he venerates, the social benefits, if not necessity, of which he clearly perceives and urges

The outcome of the philosophy se forth in "The Foundations of Belief" is summed up by Mr. Mivart with extreme conciseness in a couple of sentences: "Neither science nor re ligion is capable of satisfactory proof; and the scientific arguments urged by the former against the latter are vain because the philosophy of science, as commonly understood, is incoherent, baseless, and self-contradictory. Re ligion, on the other hand, responds to our inmost and most urgent needs, and is to be accepted on that ground, ecause its disproof is impossible What Mr. Balfour has undertaken is a demonstration of the folly of the system of thought expounded by Spencer and Huxley, by the process o reductio ad absurdum. If naturalism were veracious, he says, all inquiry after what is good or beautiful or true would be an absurdity. Our convic tion that we are free and responsible would be pathetic or ludicrous, according to the temper with which we should regard it ; morality would be a fraud, nd reason itself but a transitory pass age from one set of unthinking habits

To a man who is not only a scientist but an earnest Christian Mr. Baltour's book naturally seems open to criticism on the score that its author appeals to impulse, feeling, and opinion rather than to the solid grounds of evident certitude. Mr. Mivart promises that in a future review of the work he will ttempt, by following the traditions of the Catholic philosophy, to show that the truths for which Mr. Balfour contends have a far firmer foundation thing from the courts, from society, than he provides for them. - New York Sun.

who are continually working miracles, representative of a system believed to and whom God gave to the world as

LATEST CONVERSION FROM

New London, Conn., March 8.-Rev. As Mr. St. George Mivart is Khow.

to be at once a fervent Catholic and a distinguished man of science, almost distinguished man of science, almost nounced his intention of becoming a nounced his intention of becoming a few days here, Dr. F. W. Pelley, of Norwich, who recently resigned as rector of St.

> guing his charge there and entered suit college to prepare for his conwhen he was received into the Church

Norwich about a year, and before his tudies preparatory to embracing the faith. Mr. Pelley may go abroad this

"He came to our house about three weeks ago, having previously corresponded on the subject of his intended conversion to Catholicism. He was placed under the spiritual charge of Father Augustine Hewitt and myself, and, under our advice, remained here a week in retreat. Last Monday a week ago he made his profession of faith

"Dr. Pelley had previously handed in his resignation to his congregation. Of course, being a married man, he cannot become a priest in the Catholic Church. I really know nothing rearding the course he intends to take r the future.

'He may become a contributor to Catholic publications, devote himself to religious lectures, or he can become an structor in some Roman Catholic in

DOCTOR JACKSON AND THE MASONS-A BIT OF AMER-ICAN HISTORY.

An exchange quotes the following from the pastor of a prominent Method-ist Episcopal church :

"The Doctor Jackson affair is immense, and positive proof that Masons are sworn to conceal crime if committed by one of their members. Can anything be more dangerous to all the rue and sacred relations of society? Surely not. An incendiary is regarded as the most dangerous of criminals. He who carries the torch is looked upon as a human monster. But what of him who swears to keep the secret of the torch bearer? Sup pose you have living next to you, a dear and kind friend. Suppose you were a Freemason—which God forbid! -suppose a Freemason should come and burn down your friend's house, and should come to you and commit to you, as a Masonic secret, that he had applied the torch to your friend's house at the hour of midnight, would you consider it a righteous act to keep the ecret of such an incendiary? ever a more frightful monster of crime stand before any people? Surely not "The pickets are advancing.

army of truth and righteousness has been ordered to advance. Your flag is at the head of the advancing host of God. We want no cowards in the van. God expects every soldier of truth to do his or her duty. Let every man of God come to the front." The Methodists, the Baptists, the

Presbyterians and especially the Lutherans are organizing to oppose secret societies in every state in the union. The Episcopalians, like the Catholics, seem to be hypnotized. Episcopal Bishops lecture or preach for Knights Templars, and Episcopal ministers are buried from Episcopal churches with Masonic honor, as happened not long ago in a neighboring city. Do such ministers kneel, "half naked, half clothed," on the bare knee, blindfolded and a cable tow about their necks, and take the oath commonly called the Sealed Obligation," to conceal everyexcept murder and treason? If so do they preach the gospel of Christ? Can they reconcile their conduct with the St. Anthony is one of those saints

sermon on the Mount.

Do Catholics who belong to the

pretend to belong to the Church, refuse murdered in his own office by a brother

sent the following note of enquiry:
Buffalo, March 2, 1896.

Rev. Patrick Cronin: Dear Sir—In Shakespeare's play of Romeo and Juliet, Shakespeare makes Juliet ask the friar if she shall come to him at "evening Mass." A discussion the funny papers. And reasonably

evening Mass (missa vespertina) is fall from his position in "society, still celebrated, for the reason that the through error of his own or uncontrol Still collegated, for the reason that the Blessed Sacrament is not preserved, lable circumstances, her duty is to owing to the corrupting tendency of the leavened bread; and therefore to the look of askance, the welcoming Mass is offered in the evening in order look to the averted glance. And this to give Holy Viaticum to the dying.

time of the day in lands that observe encourage a taste for "society." The the Latin rite. On the occasion of names of its leaders, with their dresses pilgrimages, for instance, when a large and jewels, are paraded every day in number of priests wish to celebrate, it the "society" columns. A mania for is no uncommon thing for them to say Mass even far in the afternoon.

the general rule is that with the sole all is glowing and glittering, sweet exception of the midnight Mass at and interesting. No amount of snub-Christmas, Mass shall be begun, at bing will deter them; they will mount, least, in the forenoon. -Buffalo Catho if they can ; they will imitate if they lic Union and Times.

TRAYNOR.

The following sketch of the supreme president of the A. P. A., published in the Columbus *True American*, shows the kind of fellow he is:

"Permit me space in the columns of your widely circulated paper to give to your readers a brief history of W. J. H. Traynor, supreme president of the A. P. A. in the United States, so that the citizens of the capital may know who is the leader of that infamous party. Mr. Traynor is a Canadian Irishman, who came from Toronto, Ont., and located in Detroit shortly after the war closed, and engaged in the business of saloon keeping in that city on Atwater street, near Water street, one of the most disreputable parts of that city. On each side of Traynor's saloon were two houses of ill parts of that city. On each side of Traynor's saloon were two houses of ill repute, which were known to the public as the House of Lords and the House of Company, award and operations of Company, award and the company of Company, award and operations of Company, a House of Commons, owned and oper ated by Canadian prostitutes, which the Chief of Police, Martin V. Bargeman, cleaned out, and Traynor then gave up the saloon and engaged as a traveling agent for the wholesale liquor house of Doolittle & Robinson on Woodward avenue, near the docks. At that time they had no State license on saloons in Michigan. Traynor made some money. He then started a paper in the interest of the Liquor Dealers' Association, called the Public Port Huron, Mich., March 16.— Λ Leader, to fight the license law, in the lively and somewhat bloody affray columns of which he most shamefully lied and abused Rev. John Russell, founder of the Prohibition party, and this afternoon between a Sarnia clergy all other clergymen who dared to man and two of his parishioners, the speak against the liquor traffic.
'Whisky Judice Hobs Fraynor,' as of the Zion Congregational Church; J. Rev. Mr. Russell called him, made F. Mitchell and Wm. McLaren. The

Detroit, commenced to publish infidel other injuries, while McLaren has been articles of Tom Paine and others in the arrested charged with assault with in-Leader, for which he lost all his Cath-olic subscribers and advertisements, McLaren's mother, it seems, had been and the paper had to go under. treasurer of the Zion church, but was Traynor then started a paper called suspended from the church by a vote the Detroit Hotel Reporter, and made of the members about four months ago it the official organ of thieves and While Mr. Madill and Mr. Mitchel

dent of the A. P. A., is now editor and charges reflecting upon his mother

abused temperance ministers of all assistance, at which McLaren, who is a lowest and most infamous abuse on the a chair and struck him a violent bl members of the W. C. T. U.

and whom God gave to the world as depositaries of His infinite mercy—who are always ready to carry to the foot of His throne the sighs and tears of suffering humanity.

In Catholics who belong to the world as depositaries of His infinite mercy—etc., expect, when they die, to be buried with Masonic honors or to await the final judgment in consecrated ground? Many of them, while they men of Upper Canada. Brown was bater at the tunnel depot, but was not he does to day. He was schooled and belong to the does to day. He was schooled and trained on the Toronto Globe by George bail pending a hearing. McLaren adbrown, Grand Master of the Orange-mits striking the men, but claims to men of Upper Canada. Brown was

the sacraments at death and prefer to the sacraments at death at the sacraments at death and prefer to the sacraments at death at the sacraments at death and prefer to the sacraments at death at the sacraments at th AS TO "EVENING MASS," the Grand Army organization, and goes over to Canada every 12th of July to celebrate Orangemen's Day."

"SOCIETY."

was ever said or sung in the evenings.
I should like to have you answer the question in the columns of your paper so that it could be convenient for use.

Yours very truly,

M. Fillmore Brown.

Yes Mass has been said in the even left in the columns of the your paper all.

This is a shocking statement; but let us inquire into the ethics of the your paper and in the even left in the experiment of the statement in the columns of the your paper.

hour of the day when death occurred. The "society" woman is a very delightful hostess. She knows how several councils.

In most of the Eastern churches the object of her attention, but if he should

And even in exceptional circum-stances Mass may be celebrated at any paper—especially in large cities—is to imitation springs up among young people who long earnestly for admit But wherever the Latin rite prevails tance into the paradisaical place, where cannot mount. They are dissatisfied with the plain, simple existence, which seems to be such a contrast to the ideal life of operas, dinners and afternoon

> But no ideal life is possible in 'society." No real friendship is possible there, for the moment inequality of position appears, friendship flies. It is not in the novel of today that we find false views of life presented so much as in the "society" columns of the newspapers, where the names of the would-be aristocrats are paraded until they become, in the minds of the in experienced, as the names of angels in another world.

The Lent of society is a fashionable "function," at which violets take the place of roses, and little carpet dances the place of the big crushes. It is a change to a new kind of gaiety. And Easter is not a day of spiritual joy, but for the first requisite for comfort there is to be rich; the second, to be heartless. -Catholic Citizen.

MADILL vs. McLAREN.

Sarnia Clergyman Attacked by a Parishioner—The President of the P. P. A. and a Friend Badly used up on a Port Huron Ferry Boat.

Press Despatch.

took place on one of the ferry boats while lying at the Port Huron wharf money out of this enterprise. His affair grew out of a church quarrel, office was located on West Larnard and as a result the minister and Mr. street. Whisky Bill, as he is called in Mitchell each have a broken nose and prostitutes, but he did not run it but a were abroad the boat this afternoon few months when the police closed him they were approached by McLaren, who, calling the minister aside, asked up. ... W. J. H. Traynor, supreme presi-him whether he had not made some proprietor of the Detroit American, the at the same time taking away a small official organ of that party in the penknife which the minister held in United States, who claimed a great vic his hands. The minister, it is said, re-November.

"Whiskey Bill Traynor, as he is which he held the knife, inflicting a called in Detroit, while publishing the Public Leader in that city, not only Mr. Mitchell jumped to the minister's denominations, but he resorted to the large man of athletic build, picked up embers of the W. C. T. U. across the face, likewise breaking his "Mr. Traynor is an avowed infidel, nose and also disfiguring his face and has always, on every occasion, advocated the principles of infidelity as later at the tunnel depot, but was not

ony to one of gland, singuaught ind all

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assion, of th ristian , noth sthree itation d, it is Reasor

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to 78c. per s, 51 to 60c per bush. sh. Rye, 1-5 to 42c y of beef at \$4 to \$5 carcass. Dressed s 10 to 11c utter 21c a cents per er barrel. e number per pair. tite, 82c.; to 65c.; 29c.; rye, teat, 36 to to 90c.; per lb. 6 c.; eggs, ash., 30c.; per bbl., 00; straw, eef, fores, lb. 6\(\frac{1}{2}\) to 5c;

od cattle rer. Milk

losed firm ker, with b York-0 to \$4.15; abs closed n-Wheared, 65 to ; rye. per 50 to 35c; ley. 60 to r bush. ; eggs, 10 d; honey, er pound; 1 to \$13 in beans un-to \$1.00 a