During the postponement, the mother died. Last week at the inquest, after hearing the evidence of the priest and doctor, the neighbor and the bail of, the jury returned the following verdict:

"That the deceased diet of heart disease,

accelerated by poverty and want, caused by being deprived of nineteen turkeys and two geess, their sole means of sup-

CONSUMPTION CURED.

W. W. McLellan, Lyn, N. S, writes "I was affl cted with rheumatism, and had

given up all hopes of a cure. By chance I saw Dr. Thomas' Electric Oil recommended. I immediately sent (fifty miles)

mended. I immediately sent (fity mile) and purchased four bittles, and with only two applications I was able to get around, and although I have not used one bottle. I gave around to my neighbors, and I have had so many calls for more, that I feel bound to relieve the afflicted by writing to you for a supply."

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Cape B Cameron, of Westlake, Ainslie,
1sm which Hagyard's Yellow Od cured
after all other treatment had failed.

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"Being completely broken down in health, I was induced to try that valuable

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and expel them from the system. Corns cause intolerable pain. Hollo-

way's Corn Cure removes the Try it and see what an amount of pain is saved.

writing to you for a supply."

The Usual Course.

BY JOHN BOYLE O'REILLY.

The world was made when a man was born; He must taste for himself the forbidden springs,
He can never take warning from old-fashioned things,
He must fight as a boy, he must drink as a youth,
He must kiss, he must love, he must swear
to the truth
Of the friend of his soul; he must laugh to

The hint of deceit in a womau's eyes
That are clear as the wells of Paradise,
And so he goes on t'il the world grows old,
Till his tongue has grown cautious, his heart
has grown cold.
Till the smile leaves his mouth and the ring

leaves his laugh.
And he shirks the bright headache you ask
him to quiff;
He grows formal with men and with women polite, And distrustful of both when they're out of his sight; Then he eats for his palate and drinks for Then he eats for his palace his head,
And loves for his pleasure—and 'tis time he were dead!

CATHOLIC PRESS.

Catholic Columbian.

Catholic Columbian.

Tuesday's cable brought us the news of the ordination by Cardinal Manning of a former Anglican clergyman. On the same day was chronicled the conversion of the widow of Hon. W. H. Hunt, Secretary of the Navy in Garfield's cabinet and afterwards Minister Brazie Leat wask we were hanny to to Russia. Last week we were happy to mention the resignation of Mr. Bowne from a Protestant pulpit to embrace the faith of our fathers'. And so the spread of the light goes on. There is often, however, an unjust outery against the man who changes his views, be the inducements ever so strong and beyond logical resistance. Obestes A. Brownson, in January, 1844, his own views on religion especially then undergoing a solution change—sketches the morale of the whole matter in these words: "He who really has an object to gain, independent of his own reputation, will change his views often as to the means to be adopted; but

Colorado Catholic. We are sure the editors and managers of the daily papers would not let their own children read the sensational filth that is being dumped over from London. For God's sake, keep such rotaway from the young. They will learn vice soon

Fathers who spend the Sunday fishing and hunting instead of going to Mass ought not, be surprised if their boys go to play base-ball or loaf around saloons on that day. It would be a surprise were it otherwise. Like parent like child, like child like parent, is en old but true saying. Sunday is the Lord's day and those who devote it to indolence, pleasure and un-necessary work to the exclusion of God's necessary work to the exclusion of Order honor commit a grievous sin besides scandalizing their neighbors and their families, and for this scandal and sin it occasions they are held accountable. Parents should so conduct themselves as to be the guide for the emulation of their children; and if they did so, there would be far less sin, trouble and suffering for them in this life, and probably a more hopeful prospect for them in the next.

Catholic Times. If a statement that a Berlin corres pondent who is usually well informed be correct, Emperor William cherishes the desire to ratify the re establishment of religious peace in his dominions by a personal meeting with His Holiness Leo XIII. The following report appeared in Baron Gossler, was present during the sudience, which lasted about an hour. The Emperor, in the course of the conversation, said to the Bishop: 'I am glad to have restored religious peace to my country. I wish to see the Pope before I die, but how can I do it.' After the interview, the Bishop dined with the

N. Y. Freeman's Journal. It is of great importance that the question of the rights of laboring people should be disassociated from the ruinous theories of Communists whose theories would end in confusion and despotism.

The interests of honest labor, looking to The interests of honest labor, looking to the acquisition of some little property as the reward of industry, has a deadly enemy in Communism, that would destroy all independent organizations of rights, and leave nothing but the weak, unaided, individual in face of "the State." organized, as ever, by the most unscrupulous and grasping of its most adroit members. The Christian organization of society grants the State only the powers of a high police, to protect the law abiding, and to punish law-breakers. It is of pagan origio, promoted by the system of pagan Rome, and reproduced by the legists that destroyed liberty in Europe in latter centuries, that the entire property of the people belongs to the State. to the State.

Paltimere Mirror.

One of the bitterest reproaches advanced against the Church by the shallow thinkers of the day is, that she represents the principle of authority, of "despotism," as they call it. She, forsooth, is out of joint with the times, a relic of medievalism, a spectral form of the powerful organization which once controlled the social elements of the civilized world. We are "emancipated" now; mind is free; every man thinks and does what he likes, so long as he refrains from breaking the laws of the land. Yet there could not be a falser view of the world as it now exists. Thomas Carlyle touched the keynote of the situation when he declared that there was less individuality now than ever Baltimore Mirror. was less individuality now than ever before. There has simply been a shifting before. There has simply been a shifting of authority. One man no longer rules his fellows; the majority rules instead. And this authority, be it noted, has the effect of crushing individuality. Formerly, the rulers at least had a chance to days long their peculiarities; but now such develop their peculiarities; but now such a thing is not allowed. And this tendency towards the strongest and most substantial towards the strongest and most substantial form of authority increases every day.

We behold working men entolling them selves in organizations for the purpose of securing higher wages. On the other hand, employers are forming similar associations to keep wages down. Whenever clations to keep wages down. Whenever

an object is to be attained in any place, the first thing that is done is to form an organization. In unity there is strength. Society is taking a lesson, in its fashion, from the divine unity of the Catholic

Church.

Catholic Review.

The English press has been loud in its eulogies of the President's peaceful message. And how stands England to-day? Is all well within her peaceful borders? Contradictory messages from two men of special prominence and authority come to us. Aretbishop Walsh, who never speaks idly or without due seuse of the responsibility attaching to his position and sacred office, has openly warned the Government that the difficulties in Ireland, which are already appaling, will be immensely inthat the difficulties in Ireland, which are already appaling, will be immensely increased, if they persist in their attempts to convict prisoners by picked or packed juries, as was done in Sligo. That warning tells its own story. Packed juries simply mean no justice. On the other hand, Lord Salisbury, the Tory Premier, has issued what can only be regarded as a mandate of war to the knife against the Irish. Well, which is it to be—peace or warf Ireland says peace, Salisbury war. It is for England, not Salisbury, to decide.

In our religious duties as well as in our manen

mandate of war to the knife against the Irish. Well, which is it to be—peace or war! Ireland says peace, Salisbury war. It is for England, not Salisbury, to decide.

In our religious duties as well as in our secular employments nothing is more important than method. Many very good Christians fail entirely, or come short, in their duty, simply because they have no plan—they do not prescribe to themselves any method—any regular time and place for the discharge of their duties. This, we think, is especially the case in the matter of contributing to the support of the Church. We know very well that if we do not have stated times for our prayers think, is especially the case in the matter of contributing to the support of the Church. We know very well that if we do not have stated times for our prayers we shall, after a while, neglect prayer we shall, after a while, neglect prayer altogether. So, too, he who deliberately violates the obligation of hearing Mass according to the rule of the Church, and goes only when convenience or inclination prompts, will ere long abandon public worship entirely, and perhaps lose his faith. Now, we suppose it will be readily conceded that it is just as much the duty of Catholies to contribute according to their ability to the support of the Church and the institutions of religion as any changes of this kind imply no fickleness or want of stability; they imply merely an enlarging experience of more practical wisdom. There is fickleness only where there is frequent change of purpose.

Colorada Catholic. us and will hold us accountable for the manner in which we discharge our trust. Yet, important and binding as is this duty, it is almost universally left to the inclination or caprice of each individual Caristian, and the consequence is that the duty is very imperfectly performed, and in too many instances, entirely ignored and neglected. Too often even very respect-able and well to do Catholics are content with contributing a small and entirely inadequate amount to the collections that are occasionally taken up in Church, and that, perhaps, not without a di-contented grumble and protest against the fre-quency of the calls.

THE VILLAINY OF AN IRISH LAND. LORD WHO STARVES POOR WOMEN.

One of these cases which crystallize the whole meaning of the Irish landlordiem, a story which deserves to become as famous, in its way, if one may say it without irreverance, as that of Ahab and Naboth's vineyard, was brought to light at a coroner's inquest at Tullamore, Ireland, November 22. David Sherlock, a well-known Dublin barrister, is landlord of a property in Kugs county, which he lately inherited from his uncle. Five years ago his uncle evicted two women, Margaret and Anne Byrne, one a mother then 85, and the other a daughter, 45, from a wretched other a daughter, 45, from a wretched little holding for which four pounds a year was a rack rent. A/ter eviction they other a daughter, 45, from a wretched a recent issue of the Osservatore Cattolico:
"We hear from Berlin that Mgr. Thiel, the learned B shop of Varmia, has had an interview with his Majesty the Emperor. The Minister of Worship, the cabin had been considered by the of one penny per week. The cabin had been "crow-barred," but the women patched up the roof as well as they could. They were not allowed to farm their scrap of land which lay idle, or cut turf from their bog, but with the aid of a little haggard in front of their cabin, they managed to raise some fowl, and the produce of these, with the charity of their priest, enabled them to keep alive. Towards the end of last September, Sherlock was shooting over his property, attended by his bailiff, when his eyes caught a number of geese and turkeys in the haggard of the old women. He sat on the stile, counted them over and coveted them. There were nineteen turkeys and two geese. He made the widow a proposition, which was that he would give him the nineteen turkeys in satisfaction for a varia rank of the characteristics. reinstate her in the holding it an would give him the nineteen turkeys in satisfaction for a year's rent owed when she was evicted five years before. The poor old creature was a type of the Irish peasant of the pre-land league days. She had the nameless horror of eviction and the nameless attachments to her sod of land. She did not know that Sherlock's proposal was atrocious, and, what was more, illegal. It did not occur to her that a rent that was fair five years ago, let alone a rent that was exorbitant, would be monstrous in these depressed times. She did not understand that since the rent was owing, an arrest act had been passed. owing, an arrears act had been passed, which should have wiped off her liability. She only thought she was about to get leave once more to till her little farm, and leave once more to till her little farm, and she was overjoyed. Sherlock sent his steward for the turkeys, and again, a few days afterwards, with the word that the two geese would also be necessary to make up the full amount of the rent. "That moment," to quote the widow's deposition, she got the loan of a neighbor's cart and sent every fowl she had in the world to the landlord's mansion, where her son counted them as they came into the yard. She was then made to where her son counted them as they came into the yard. She was then made to sign an agreement to the effect that the fowls were to go in satisfaction of one years's rent of the two due at the time of the eviction. She was also to make herself liable for the rent of the five years during which she acted as care-taker, although the was not allowed to use the

during which she acted as care-taker, al-though she was not allowed to use the farm this year at all, and she was to for-feit all claims to a penny a week, care-taker's wages, none of which she had ever been paid. On these terms she was estab-lished in the position of tenant once

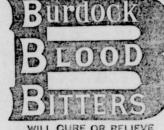
their c bin, through which the rain poured in. They pawaed their gowns, and they deposed at the inquest that neither of them were clothes enough to keep the

body warm. Ten days ago the daughter died. There was no fuel in the cabin, although a bog lay before the door, for they were forbidden to touch the turf, and the mother walked a mile across the MEDDOWOROFT'S WEEKLY PAYMENT STORB.

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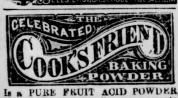
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London Branch No. 4 of the Catholic Mutual
Benefit Association, will be held on the first
and third Thursday of every month, at the
hour of 18 o'clock, in our rooms, Castle Hall,
Albion Block, Richmond St. Members are
requested to attend punctually. M. HARTMAN, Pres. JAS. CORCOREN, Rec. Sec.

THE LONDON MUTUAL The only Mutual Fire Insurance Company licensed by the Government of Canada. Head offices, 428 Richmond street.

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This Company insures private residences and the contents thereof, and farm property; and by the lest Government returns it will be seen that it has, with exception of one other company, and whose business in Ontario it doubles, more property at risk than any other company in the whole Dominion. The business of 1886 has exceeded that of any previous year, and atlit increasing, thus making this company the largest, most accessful and best mutual fire office in the world, result of resonable rates, good management, and fair, honest dealing. For insurance apply to J. A. Hutton, city agent; Arch. McBrayne, 74 Dundas street, for East London; John Ferguson Campbell and Wm. Hanley, county spents, or at the office, Bichmond street, between 9 and daily.