THE AUSTRALIAN MISSION.

ENTHUSIASTIC RECEPTIONS-SUC-

Freeman's Journal, Sidney

CARDINAL NEWMAN'S "DREAM OF GERONTIUS"

T. A G., in Notre Dame Scholastic Cardinal Newman, the greatest living master of English prose, has not confined master of English prose, has not combned himself entirely to prose composition; he has written many short religious poems. They exhibit his remarkable purity and simplicity of diction and his admirable case in giving his thoughts a poetic form. His poetry, whether it is due to the embodiment of moral truths or to his excessive love of short Saxon words and expressions lacks that inner clow of poetic sions, lacks that inner glow of poetic genius which would free it from all pro-saic tints. The "Dream of Gerontius," the longest and best poem he has written, would nave been sufficient, had he com-posed no other, to entitle him to a high place among religious poets. The subject of the poem is peculiar to itself. It is not a mere deathbod scene,

which has ever been a fruitful source of pathetic and touching decriptions. The poet does not take us by the hand, like another Virgil, and lead us through Dante's realms of departed souls, there to show us the rewards of virtue or the punishments of vice. Like a pioneer, he breaks new soil; he is the first to steal a glance behind the vell of death and reveal to us, in a sweet and surpassing way, the secret ex periences of a soul during the interval periences of a soul during the interval between its separation from the body, and the sentence of joy or doom passed upon it before the judgment seat of God. This poem is a preface to the "Divina Commedia," a guide that takes us across the dark chaos to the adamantine gates of the spirit world. In it are blended in a masterly way the principal dogmas, teachings, and beliefs of the Cathoric Church It deprives Death of half his horrors, and Ir flames us with the sacred hope of faring as happily as Gerontius. It incites the reader to a virtuous life, and gives him that purity and elevation of thought which true poetry alone can inspire.

which true poetry alone can inspire.

The poem opens with Gerontius at the point of death. He knows that he is about to die, not by his failing breath or cold dampness on his brow, but because he feels that all that gave him life is flowing from his body. His soul is wavering on the brink of death. It has a strange on the brink of death. It has a strange presentiment of a mysterious phantom fluttering in the gloom—an unknown something that has come to summon him away. On what consolation can be greater at our last moment or relieve us of more four agony than the thought of know ing that there are some friends at our side to offer up their prayers and comfort us with their soothing words!

His soul has not yet left its earthly prison. He rallies and excites himself to make good use of the few seconds he still has to live. Inspired with a sense of confidence and unusual love, Gerontius sings a hymn in which he makes a complete profession of faith in all the mysteries, logmas, and beliefs of the Church. Christian humility he submits to all her teachings, and patiently bears all the pains and trials that God is pleased to send. A strange feeling of ruin and dissolution comes again. A fear pervades his soul as though he were falling, failing from an infinite height, an experience which we may have tasted in a slight degree, when having gone to sleep upon a chair we dreamt that we were falling off. Not only is Gerontius terrified at the Not only is Gerontius terrified at the thought of descending into a bottomless abyas, but the presence of an evil form, flapping its mighty wings and defiling the air with curses, fills him with dread and terror. To the prayers of his assistants he answers a hearty "Amen." At length, wearled with his struggle, he closes his eyes in sleep and softly could like the summer in sleep and softly, gently like the summe

breeze his spirit leaves the body.

From this point of the poem Cardinal
Newman has left the beaten road and taken his way through new woods and fields. How clearly and delicately he describes the subtile feelings of the soul! How loving and tender is the care of our guardian angel and how eestatic a single glimpse of the Beatific Vision! Gerontius wakes from his sleep no longer encased in a cumbersome body, but light and thin as no more, nor hears the clock ticking off no more, nor nears the clock thetail of the fleeting seconds. His soul remembers that it had a dream, and that it heard some one say, 'He's gone!' and a priest begin Subvenite. At every interval the sounds became fainter and fainter. He doubts whether he be alive or dead. He still has the conviction that each of his senses holds its particular place, but he cannot move hand or foot, although he

seems to have the power.

If his soul cannot persuade itself that it is sitting or standing, or find out anything about its state or position, it is certain that it is leaving the earth borne along not by itself, but in the hands of some gentle being. Now he nears a melody and is at a loss to know by which of his senses he receives the tones. He recognizes them as coming from an angel. The hymn of the guardian angel is wonderful for its harmony, sweetness, and depth of thought. Gerontius is not terrified because he is clasped by a spirit, but, burning with curlosity to find out the reason for many things, he begins a conversation many things, he begins a conversation with his heavenly guide, who assures him that he cannot ask a question that will not be gladly answered. The soul is puz zled at the length of time which has elapsed since its departure from earth, and wonders why it is not judged immediately. Emboldened by the reply of the angel, he says:

"I ever had believed That on the moment when the struggling soul Quitted its mortal case, forthwith it fell Under the presence of its God, There to be judged and sent to its own place. What lets me now from going to my Lord?"

To this his angel comrade thus replies : "Thou art not let, but with extremest speed Art hurrying to the just and holy Judge; For scatcely art thou disembodied yet. Divide a moment as men messare time Into its million-million-million part, Yet even less than that the Interval Eines thou didst leave the body, and the

priest Cried Subvenite, and they fell to prayer; Nay, scarcely yet have they begun to pray." "For spirits and men by different standards

see as a severe judge even in the crucifix. Would that we all could receive the same answer as the angel gives:

"It is because Then theu didst fear, that now thou dost not fear.
Thou hast forestalled the agony, and so
For thee the bitterness of death is passed,"

Gerontius and his angelic companion Geronius and his angeit companion arrive close to the celestial court, where a loud uproar greets their ears. It is that of demons bewailing their own lot, and reviling God, who had created man, an inferior being, to fill the places made wacant by their fall. As Geronius hears the arred but describes and the series and the series are the series of the series and the series are the series of the series and the series are the series and the series are the series and the series are the series are series and the series are series are series and the series are series and the series are series are series are series and the series are series are series are series are series are series and the series are s vacant by their fail. As Geroman nears the angel, but does not see him, he wonders why he is not given a greater power of perception, and questions whether this shall be granted him after his time of penance is over. Turning to

"When I looked forward to my purgatory, It ever was my solace to believe, That. ere I plunged amid the avenging flame. I had one sight of Him to strengthen me,"

The angel then speaks to him of the change he shall undergo when he has the first vision of his Saviour.

Yes, for one moment thou shalt see thy But thou knowest not. my child,
What thou dost ask: That sight of the Most
Fair Will gladden thee, but it will pierce thee

The soul and its guardian spirit proceed on their way and listen to the songs of angels chanting the praises of Him who took fiesh upon Himself to save us. They enter the House of Judgement amid the heavenly choirs singling the glories of God. The angelicals hymn God's mercy to man and our redemption through His only Son, and before they conclude they sing of the approaching agonies of the soul that has just arrived. The guardian angel tells Gerontius that if he should see his God, thou

"Wilt desire
To slink away and hide thee from His sight and yet wilt have a longing aye to dwell Within the beauty of his countenance.
And these two pains so counter and so keen.

The longing for Him, when thou seest Him not; The shame of self at thought of seeing Him-Will be tny veriest, sharpest purgatory."

How briefly and excellently the post describes purgatory and the nature of the suffering of those who go there. Gerontius has no fear to expect, and,

hurried on by the desire of seeing his God he reaches the hidden presence of his Judge. Here the echoes of the voices he left on earth penetrate. Here the angel of the sgony pleads for him before the just tribunal. This is the most striking thought of the whole poem, and Cardinal Newman has treated it in an impressive

The soul at last sees God, and immediately darts forward with an insatiated energy of love

"To the dear feet of Emmanuel;
But, ere it reached them, the keen sanctity
Which with its effluence, like a glory,
clothes
And circles round the Crucified, has selzed
And scorched and shriveled it; and now it
lies
Passive and still before the Awful Throne.
O happy, suffering soul; for it is safe,
Consumed, yet quickened, by the glance of
God,"

At the same moment that this happy

change took place, the soul received sentence, and then exclaimed:

"Take me away, and in the lowest deep There let me be; And there in hope the lone night watches

keep, Told out for me,
There, motionless and happy in my pain,
Lone, not foriorn—
There will I sing my sad perpetual strain
Until the morn;

There will I sing my absent Lord and Love.

Take me away,
That sooner I may rise and go above,
And see Him in the truth of everlasting
day,"

The guardian angel now performs the last act of his duty, and gives his precious charge to the angels of purgatory. After assuring him that "Masses on earth and prayers in heaven" will shorten his sufferngs, the angel thus takes his leave :

Farewell, but not forever, brother dear!

Although the metre is at times irreguar, and blank verse is made to rhyme which detracts from its dignity—still, when regarded as a whole, the "Dream of Gerontius" is a great poem. The hymus of the argels are perfect and tender levies. der lyrics.

What a prominent part our poor for gotten guardian angel plays in our life gotten guardian angel plays in our life!
He is constantly with us, and after death
protects and guides us even to the gates of
heaven. The high Christian sentiment
and teaching which the poet embodies
makes him exaited. The "Dream" may
be regarded as an humble expression of
his own wish. All the various parts go to
make up a symmetrical whole. It shows
great breadth of imagination, beauty of great breadth of imagination, beauty o thought and conception, and the grasp a theologian and metaphysician.

Cardinal Newman is eloquent, and at times sublime, but he has not that sono rousness of style which characterizes the great poems of Milton. He spares us mere human details. The glassy eye, pallid cheek, and bloodless lip, has each its feelings of dread and horror for us; but in the "Dream of Gerontius" all this is removed and, instead of shunning death, we learn to expect it with calm and hopeful resignation.

If attacked with cholera or summer complaint of any kind send at once for a bottle of Dr. J. D. Kellogg's Dysentery Cordial and use it according to directions. It acts with wonderful rapidity in subduing that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thorough cure.

Robert Lubuck, Cedar Rapids, writes:
I have used Dr. Thomas Eelectric Oil
both for myself and family for diphtheria,
with the very best result. I regard it as
the best remedy for this disease, and would use no other.

The less and greater in the flow of time.

It is thy very energy of thought which keeps thee from thy God."

In what clear, precise and tender words the poet gives his beautiful explanation of time as considered by men and angels!

The soul next inquires why he has no fear at meeting his God, whom he used to DYSPEPSIA AND INDIGESTION-C. W. Snow

HISTORY OF FREMASONRY.

ITS REAL CBJECT IS TO DESTROY
CHRISTIANITY FOR A RELIGION OF
HUMANITY.
Freemasonry is the system of the Free masons, a secret order and panthelatic sect, which professes, by means of sym-bolic language, and certain ceremonies of initiation and promotion, to lay down a code of morality founded on the brotherhood of humanity only. Some writers apply the term Freemasonry not only to the Freemasons proper but also to all other secret organizations which seek to undermine Christianity and the political and social institutions that have Christian-

The origin of Freemasonry is disputed. The Freemasons themselves, in the language of their rituals, assume the sect to nave begun its existence at the building of Solomon's Temple; but serious Masonic writers, as well as all writers of repute, writers, as well as all writers of repute, declare this to be merely a conventional fiction. Nor is any more value to be attached to the attempts that are occasionally made to find a link between the Pagan mysteries and Freemasonry. Some writers trace Freemasonry to the heresies of Eastern origin that prevailed during the early and middle ages in certain parts of Europe, such as those of the Gaostics, Manicheaus, and Albigenses, some of whose mischievous tenets are, no doubt, apparent in the sect. tenets are, no doubt, apparent in the sect. The suppressed order of the Knights Templars, too, has been taken to have been the course of the sect; and this theory may have some countenance in the facts that a number of the Kuights in Scotland illicity maintained their organi-zation after the suppression, and that it was from Scotland that Freemaschry was rought into France at the beginning of

the last century.

But it seems more in consonance with many known historical facts to trace the sect to the media zal guild of stone musons who were popularly called by the very name of Free Masous. During the middle ages the various trades were formed, with the approbation of the Church, into guilds or close protective societies. In genera no one was permitted to follow a trade for wages or profit, as apprentice, journey-man, or master, until he had been made free of the guild representing that trade Each guild had its patron saint, and several guilds, it is certain, had each its rltual, using its own tools and technical language in a symbolical way in the ceremonies of initiation and promotion —that is to say, in entering an apprentice and at the end of his time declaring him a worthy fellow journeyman or craftsman etc. The guild of Free Masons was singular in this; that it was a migratory one, its members travelling under their masters in organized bodies throughout all parts of organized codes throughout an parts of Europe, wherever their services were required in building. When first referred to, they are found grouped about the momasteries especially about those of the Benedictines. The earliest form of initia ion used by the guild is said to have been suggested by the ritual for the reception

of a Benedictine novice. Jewish and Saracenic element remained was a hotbed of heresies, and that region was also a favorite one with the guild of Masons. It is asserted, too, that as far-back as the twelfth century the lodges of the guild enjoyed the special protection of the Knights Templars. It is easy in this way to understand how the symbolical allusion to Solomon and his Temple might have passed from the Knights into the Masonic formulary. In this way, too, might be explained how, after the suppression of the order of the Temple, some of the recalcitrant Knights, maintaining their influence over the Free Masons, would be able to pervert what hitherto had been a harmless ceremony into an elaborate ritual that should impart some of the errors of the Templars to the initiated. A document was long ago published which purports to be a charter granted to a lodge of Free Masons in England in the time of Henry VII, and it bears the marks in its religious indifference of a suspicious likeness between Freemasonary then and now. In Germany the guild was numerous and was formally recognized by a diploma granted in 1489 by the Emperor Maximilian. But this sanction was finally revoked by the Imperial Diet in 1707.

So far, however, the Free Masons so far, however, the recent actions were really working stonemasons; but the so-called Cologue Charter—the genuineness of which seems certain—drawn up in 1536 at a reunion of Free Masons gathered the country of the at Cologue to celebrate the opening of the cathedral edifice, is signed by Melanchthon, Coligny, and other similar til omened names. Notbing certain is known about the Free Masons—now evidently becoming a sect-during the seventsenth century, except that in 1646 Elias Ash mole, an Englishman, founded the order of Rose Croix, Rosicrucians, or Hermetic Free Masons—a society which mingled in a fantastic manner the jargon of alchemy and other occult sciences with panthelsm. This order soon became alliliated to some of the Masonic lodges in Germany where from the time of the so-called Reformation there was a constant founding of societies, secret or open, which undertook to for-mulate a philosophy or a religion of their

own.

As we know it now, however, Free masonary first appeared in 1725, when Lore Derwentwater, a supporter of the expelled Suart dynasty, introduced the order Into France, professing to have his authority from a lodge at Kilwinning, Scotland. This formed the basis of that variety of Freenessonry called the Scotch variety of Freemasonry called the Scotch Rite. Rival organizations soon sprang Charters were obtained from a lodge up. Charters were obtained from a lodge at York, which was said to have been of very ancient foundation. In 1754 Mar-tinez Pasquales, a Portuguese Jew, began in some of the French lodges the new degree of "cohens," or priests, which was afterwards developed into a system by the notorious Saint Martin, and is usually referred to as French Illuminism. But it remained for Adam Weishaupt, Professo of Canon Law at the University of Ingol-stadt, in Bayaria, to give a definite shape to the anti Christian tendencies of Freemasonry. In 1776, two years after the ex-pulsion of the Jesuits from the University, he brought together a number of his pupils and friends, and organized the order of the Iliuminati, which he estab Ilshed on the already existing degrees of Freemasonry. The avowed object of the Illuminati was to bring back mankind—beginning with the Illuminated—

to their primitive liberty by destroying religion, for which this newest philosophical invention was to be substituted, and by reshaping ideas of property, society, marriage, etc. One of the Illum insti, a Sicilian, Joseph Balsamo, other wise Cagliostro, organized what he called Cabalistic Freemasonry, under the name of the Rite of Misraim. He it was who in 1783 predicted, as the approaching work of the Freemasons, the overthrow of the Freench monarchy. Ludged, Free

work of the Freemasons, the overthrow of the French monarchy. Indeed, Freemasonry was very active in the French Revolution, and assisted in bringing about many of the calamittes which coompanied that great upturning of society.

Freemasonry in the meantime, had split up into numerous sects, or "rites," all working to the common effort of destroying a heliaf in the digine regulations of

ing a belief in the divine revelations of Christianity. In 1781 a great assembly of all the Masonic rites was held at Wilof all the Masonic rites was held at Wilhelmsbad, in Hanover, under the presidency of the Dake of Brunswick, which refused to recognize Weishaupt's system, but at the same time permitted the most mischievous tenets of Himminism to be engrafted on the higher degrees of Freemasonry, especially of the so-called Scotch Rite. About this time the Spotch Rite was established at Charleston S. C. by was established at Charleston, S. O, by by some officers of the French auxiliary army. The York rite had been intro-duced into the United States by English

Freemasonry in Continental Europe has been the hatching ground of most of the revolutionary societies, many of which were affiliated to the higher Masonic degrees. In France the sect was officially recognized by the government of Napoleon III, but advance Freemasons bore this unwillingly, as it involved restraint. An avowed belief in God was required for initiation, but this requirement, through initiation, but this requirement, through the efforts of M. Mace, of the University, was finally abolished in the convention of Freemasons held at Paris, Sept. 14, 1877.

A recent French writer maintains that A recent French writer maintains that Freemanonry is unknown to most of the craft—managed by five or six Jews, who bend its influence in every possible way to the furtherance of the anti-Christian movement that passes under the name of theralism. Taroughout Continental Europe, in the Spanish American States, and in Brazil, Freemasoury has of late years again become very active. The war against the Catholic Church in Germany had no more bitter supporter than Free-masonry. If the Culturkampf was not direct from the lodges, at least nearly all its leaders were Freemasons. During the "Commune" of Paris, in 1871, Masonic lodges took part as a body in the insurrection, marching out of the fight with their red banners. In France and Beiglum the lodges have officially commanded their members to assist the Lique de l' Enseignement—a league intended to bring about the complete sequelarization of the primary the complete secularization of the primary public schools,

In the English-speaking countries, how-ever, Freemssonry has hitherto protested its respect for government and established society, and it has not had any immediate action on politics, its members being usually found as numerous in one political party as another. But it has never falled indirectly to use its influence for the advancement of its members over others. English-speaking Freemasons have usually been accustomed to regard the pantheism of their rituals as an amusing mummery rather than as a reality These Freemasons usually disown for their order any aims but those of a convivia and mutual henefit society, but no one can fail to see that indifferentism in reli-gion at least is one of the results of E.g. lish-speaking Freemasonry at its best But the constant influx into the English speaking countries of Jews and Continen tal Freemasons must necessarily impreg-nate the order with all the poison of the

Continental sect. Freemasonary is essentially opposed to the belief in the personality of God whose name in the Masonic rituals vell the doctrine of Divine force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct, it makes him in-dependent of the Church, and by its everywhere ridiculing rank in authority it tends, in spite of its occasional protests of royalty, to bring all governments into

sect has been repeatedly condemned by learned and respectable men defined by learned and respectable men of all countries. Protestant and Catholic. Five Buils have been directed against it by name, viz.: "In emneuti," Clement XII., 1738; "Providas," Benedict XIV., 1751; "Ecclesiam Jesu Carlsti," Pius VII., 1821; "Qui graviora," Leo XII, 1826 "Quanta cura," Pius IX, 1864.

AN ASTONISHED NEWSBOY.

A Newsboy took the Sixth avenue ele-vated, at Park place at noon recently, says the New York World, and, sliding anys the New York world, and, shaing into one of the cross seats, fell asleep. At Grand street two young women got on and took the seats opposite the lad. His feet were bare and his hat had fallen off. Presently the younger girl leaned over and placed her muff under the littl fellow's dirty cheek. An old gentleman in the next seat smiled at the act and without ssying anything held out a quarter, with a nod toward the boy. The girl hesitated a moment and then reached for it. The next man across the ais held out some pennies, and before she knew it the girl, with flaming cheeks, had that end of the car. She quietly slid that amount into the sleeping lad's pocket, removing her muff gently from under his head without rousing him, and got off at Twenty-third street, including all the passengers in a pretty little incli-nation of the head that seemed full of thanks and the possession of a common secret.

My Toethache Is an exclamation heard every hour in the day. Toothache is the most common ail ment of young and old, and in the aggre-gate inflicts more suffering than perhaps any other single complaint. A one minut cure is just what every person desires to possess. Nerviline—nerve pain cure— acts almost instantly in relieving the ag-ony, and ss a sample bottle affords a quantity sufficient for 100 applications, 10 cents fills the bill. Polson's Nerviline is the only positive remedy for toothache and all nerve pairs. Sold by all dealers in medicine.

SALTING A TENDERFOOT.

AN ILLUSTRATION OF THE FACT THAT PROVIDENCE WORKS IN A MYSTER-IOUS WAY.

A dozen years ago, when eastern tenderfoot capitalists were as thick as blackberries in the west, and every single man of them was ready to buy a silver mine before breakfast, four of us who had jumped an old claim in Nevada put up a job to catch a sucker. We went down about twelve feet with a shaft, struck "indications," and then raked and scraped for specimens to "salt" with. We sold our revelvers and everything the we could spare, and when we had the batt ready not one of us could have put up ready not one of us could have put up enough money to pay a week's board in

enough money to pay a week's board in advance.

We placed our figures at \$20,000, and as I was the smoothest talker of the quartet I was selected as the spider to walk the fly into our parlor. I went up to Virginia City and after a couple of days I got hold of a Boston man. He was not only green but no weefully any. was not only green, but powerfully anx-ious to be taken in. He was loaded down ious to be taken in. He was loated down with money and overflowing with confid-ence. Our first conversation ran about as follows:

"Are you looking for an investment in

mining property?"
"I am, sir. Have you anything in that "Yes, sir. I own a one-fourth interest

in a claim which we believe to be very rich." "One fourth? On, I want the whole thing. I don't want no partners in this

enterprise. "Bat I think you can buy all of us

"That alters the case. I'll look at your claim and make you an offer."

I took him out there. I don't believe he knew the first thing about ore, but he descended the shaft, looked around a bit, and when we had hauled him up he

"Doesn't seem to be overly rich, but

File chance it. I'll give you \$16,000 cash for your right, title and interest."

We closed on that, transferred our rights, and almost broke our necks to get out of the country before any climan came. The old chap was the butt of rid icule for several weeks, but people then began to laugh the other way. He got men and machinery to work, sunk three or four shaft, and inside of a year he took over \$100,000 worth of ore out of that claim. Inside of three years he took out half a million, and then sold to a syndicate for double that sum. I met him after he had drawn \$200,000 in Denver, and he held out his hand and said:

"Why, my dear man, I'm glad to see you. Have often wondered where you went to. It was a pity you poor fellows were obliged to sell out so cheep. Here, take a couple of hundred to get a clean shave and a new suit of clothes!"—New York Sun.

On The Increase. So increasingly prevalent have scrofulou

diseases become that we call the attention of our readers to the best blood purifier and alterative known, viz., Burdock Blood Bitters, which unlocks all clogged secre-tions and removes all blood diseases, from common pimple to the worst scrofulous A Baby Ir. Banger.

A Bany IP. Dauger.

My baby was taken very bad with diarrhoea, nothing did any good until I tried Dr. Fowler's Extract of Wild Strawberry. I am certain nothing equals it, and could not do without it in time of summer complaint and diarrhoea.

Mrs. A. L. Burs.

Shell Biver, Man.

Shell River, Man.

Fxcels All Others. I used one bottle of Burdock Blood Bitters or constipation and loss of appetite and it cured me. I would not be without it at six times its price for it excels all others William Walton, Galt, Ont.

I can recommend Dr. Fowler's Extract of Wild Strawberry for chronic diarrhoea, as I have used it for two years and can get nothing else that helps me like it. Jane Taylor, Mystic, P. Q. The cures all summer complaints. This medicine

An Old Favorite

That has been popular with the people for thirty years is Dr. Fowler's Extract of Wild Strawberry for all varieties of sum-mer complaints of children or adults. It seldom or ever fails to cure cholera morbus

SCOTT'S OF PURE COD LIVER OIL

AND HYPOPHOSPHITES Almost as Palatable as Milk.

so disguised that the most delicate stomac can take it. Remarkable as a FLES:1 PRODUCER. Persons gain rap-idly while taking it. SCOTT'S EMULSION is acknowledged by Physicians to be the FINEST and BEST preparation of its class for the relief of CONSUMPTION, SCROFULA,

GENERAL DEBILITY,
WASTING DISEASES of CHILDREN
and CHRONIC CCUCHS.
Sold by all Druggists, 50c, and \$1.00

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mended and used by Rt. Rev. Archbishoj
Lynch and Bishop Walsh,
We also; make the best Native Claret
the marget.

We also make the best Name Claims the murket.
Send for prices and circular.
London, Sept. 13th, 1887.
The Messrs. Ernest Girardot & Co., o Sandwich, being good practical Catholics we are satisfied their word may be relied on and that the wine they sell for use in the Holy sacrifice of the Mass is pure and un adulterated. We, therefore, by these presents recommend it for altar use to the clergy of our diocess. ents recommend it for makes and of conditions of our diocess.

† John Walsh, Bp. of London.

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The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister. Read proof below.

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OFFICE OF CHARLES A. SNYDER,
BREEDER OF
CLEVELAND BAY AND TROTTING BRED HORSES.
ELIMWOOD, LLL., NOV. 20, 1883.
DR. B. J. KENDALL CO.
Dear Sirs: I have always purchased your Kendall's Spavin Cure by the half dozen bottles, I would like prices in larger quantity. I think it is one of the best liminents on earth. I have used it in my stables for three years.
Notes thinky.
CHAS. A. SNYDER.

KENDALL'S SPAVIN CURE.

Dr. B. J. KENDALL, Co.
Degr. Sign. J. Light Co. Dr. B. J. Kendall. Co.

Dear Sirs: i desire to give you testimonial of my
good opinion of your Kendall's Spavin Cure. I have
good opinion of your Kendall's Spavin Cure. I have
used it for Lameness. Stiff Joints and
Spavins, and I have found it a sure cure, I condially recommend it to all horsemen.

Yours truly.

Manager Troy Laundry Stables.

KENDALL'S SPAVIN CURE. SANT, WINTON COUNTY, OHIO, Dec. 19, 1888.

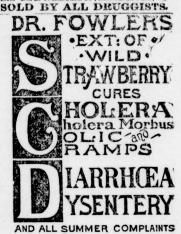
Dr. B., KENDALL C. COUNTY, OHIO, Dec. 19, 1888.

Dr. B., KENDALL C. County to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Spavins, ten of Ring Bone, nine afflicted with Hig Hend and seven of Blig Jaw. Since I have had one of your books and followed the directions, I have never lost a case of any kind.

Yours truly, Andrew Turner, Horse Doctor.

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SCHOOLMASTER a copy, s copies BECAME dellar della del Address-JAMES P. TAYLOR, Linds Ontario.

frish National air, followed by some four hundred marching in processional order, many of them bearing torches. Precisely at 7 30 the train steamed into the station and a rush was made towards the first-class compartments to get a glimpse of the Irish member. In a short time be was recognized, and deafening cheers were raised again and again for him. Mr. Dillon being introduced to several of those present, he took his seat in Mr. James Dalton's carriage, which was waiting out side the railway station, in company with father Moylan, Father O Keeffe, Mr. J. Dalton, Mr. J. F. Dalton, and Mr. F. Dalton, and drove at a walking pace to Duntryleague, preceded by the band, and followed by over five hundred people.

MEETING IN THE AUSTRALIAN HALL.
On Friday night Mr. Dillon delivered an address to a large audience on the Irish question in the Australian Hall. The proceedings were marked with the greatest enthusiasm throughout. The result of the meeting was highly satisfactory, £400 being subscribed. Mr. James Dalton presided, and we noticed on the platform — Messrs. M. Casey, P. Burke, G. Dalton, M. J. Dalton, J. P.; P. Flansgan, J. P.; John Meagher, J. P. (Bathurst); S. Kearney, Rev. Father Kelly. Rev. Father Moylan, Rev. Father O'Keeffe, Rev. Father Flansgan, Messrs. J. Casey, J. M. Rvan. P. Kenns, P. Shannon, Alderman M'Fadden, and Messrs. P. Delphin, Thomas Merrick, M. F. Judge, M. Leshy, and P. Watson. Addresses were then presented by the Irish National Lesque of Cange and the local Hibernian Society proceedings were marked with the great.

of Orange and the local Hibernian Society
(St. Joseph's Branch).

MR. DILLON'S SPEECH.

Mr. Dillon, after acknowledging the address in fitting terms, said—I am very glad to have this opportunity of thanking the citizens of Orange for the praiseworthi-ness with which they have adhered to the national cause, and for maintaining the National League here for so many years and so far away from the old country.

Many of you, no doubt, have read recently
the report of a meeting in Sydney, held
on Monday last, by certain individuals who called themselves loyalists. Well, there gentlemen were perfectly entitled to hold their meeting, just as well as we were entitled to hold ours, and I may say for my part I am exceeding glad that they ught it right in their wisdom to hold the meeting, because it will give the people in these colonies a very instructive sample of the character of those who really govern Ireland at the present moment. If I were in want of an argument to support the cause of Home Rule for Ireland, I need only invite the attention of reasonable men of any nationality to the utter-ances of the speakers at the loyalists' meeting, and I should like to know if they

ald meekly submit to be governed by such men. ALIENS. These gentlemen proposed at that meet-ing to speak the voice of the citizens of Australia in contradistinction to the character of the great meeting which I addressed in Sydney; and it is a remark-able fact that not one of those who took part in the so-called loyalists' meeting was Australian born, and I doubt whether any Australian born were on the platform (loud cheers). They were the true specimens of the worst class of bigoted North of Ireland men—xported to this colony to the great benefit of Irishmen (laughter), and I am a feeld to the conditional descriptions. and, I am afraid, to the considerable detri-ment of this colony (renewed laughter). ment of this colony (renewed larguter).

Of this class we are perfectly willing to let
you have as many as you like (laughter
and applause.) I would ask you to notice,
because it is worth noticing, the character of the men who appeared on the loyalist platform, and the language used on that platform, and compare it with the language made use of on our platform, and by the men who attended our meeting. On our platform were side by side Scotch men and Englishmen, Catholic and Pro testant, Australian natives and Irishmen, all bound together in sympathy and in common cause (cheers), and on the platforms of our meetings from the outset to the present hour not one word has been spoken by any individual to sow diesen-

(applause). A CONTRAST. But what do we see when we turn to the meeting of protest? We see that the platform is occupied by gentlemen of one religion only (hear, hear). We also see that no Australian natives are to be found standing upon that platform, and we also see that instead of Englishmen and Scotchmen attending that they have to fall back on the most bigoted specimens of North of Ireland men (applause). When we ex-amine the language used and compare it with that used on our platform, you find in the loyalists' utterances an importation of sectarian strife, and an attempt is made to stir up in this new country the old batreds between Catholic and Protestant (cheers). So you can see the programme and policy of these gentlemen and policy of these gentlemen is that in Ireland and Australia it should be imposgible in the future that members of different religious should live together without abusing one another (shame).

THE CAUSE OF TROUBLE.

Now, my friends, if you want to know what the real trouble is in Ireland my answer might almost rest here. Our country is governed by a class of men much resembling those who recently occurred by a class of men much resembling those who recently occurred the second of the contract of the second of the contract of the second of the secon pied the so called loyalists' platform in Sydney. Nominally we are governed by the British Parliament at Westminster, but those who come over to govern Ire-land knew nothing of the condition of the country, and they are obliged to guide their policy entirely on the advice and counsel of the Orange faction in Dublin Castle, whose spirit is reflected in the meeting in Sydney, and whose policy is to subject the majority of the Irish people to slavery, whilst a small faction are kept in the position of power and supremacy and (applause). This is one of our difficulties W in Ireland, and I am exceedingly glad that pr

befor and e The numerous friends and influential supporters of Mr. John Dillon, M. P., in

these

Orange planned a splendid reception for the honorable gentleman on Wednesday night, May 22ad. The Hibernian Band turned out about a quarter of an hour before the train arrived, and discoursing

sion in the rapks of Australian citizens, or give offence to any law abiding man