Forever.

se who love truly never die, gh year by year the sa i memorial wreath g and flowers, types of life and death, laid upon their graves.

For death the pure life saves, and life all pure is love; and love can reach rom Heaven to earth; and nobler less in tea Than those by mortals read.

Well blest is he who has a dear one dead: A friend he has whose face will never change. A dear communion that will not grow strange The anchor of love is death.

Thank God for one dead friend, With face still radiant with the light of truth Whose love comes laden with the light of

Through twenty years of death.

John Boyle O'Reilly.

SPIRIT MANIFESTATIONS. Some Remarkable Examples and Per

etc. uar-gue, orm,

co

iety,

00.

00.

Cor-

psia, ourn, Skin,

Scro-Ner-

NZIGER

PANY

WAY

and all ower St. ovince of k, Nova e Breton and and

Halifax

thing &

reached

ed to the s route for merchan-ce inces, in undland: re oduce ir

ıda

THE GHOST SEERESS OF PREVORST-FATHER GMEINER'S BOOK-CASES IN THIS GENERATION-EXPERIENCES OF PRINCE GALLITZIN AND OF A MARY LAND PRIEST — LESSONS TO BE LEARNED AND DEDUCTIONS TO BE

The New Orleans Picayune of last week editorially announced that Dr. Justinus Kerner of Germany is authority for some ghostly visitations. This is an old story, writes J. R. R. in the Baltimore *Catholic Mirror*. Dr. Ker-ner, a famous neurologist and more than an average poet, published, number of years ago, the remarkable history of one of his patients, Frederica Hauffe, whose ordinary condition was that of sleep-walking. In that situa-tion she performed extraordinary prodigies. From her earliest childhood she was painfully susceptible to spectral impressions. She shuddered when her nurse carried her by or through graveyards. In her youth she professed to discern spirits, and the evidence furnished is conclusive of her representation. Dr. Kerner, who undertook a physical cure to p purpose, became acquainted with her after she had attained maturity and was both a wife and mother. He was initially a skeptic in matters preter-natural or supernatural, but grew to be an enthusiast in the opposite ex-His detailed record is a chological curiosity, and his two poeus addressed to her, as "The Ghost Secress of Prevorst," attested his belief. These poems have been translated by James Clarence Mangan, who had the rare laculty, being a true poet, of bettering the original German text. The ghost seeress was so attenuated that she could be lifted from bed by two fingers of a moderately vigorous man, and her body, in water, had almos lightness of a cork In the clair voyant state she could read sealed writings when placed upon the pit of stomach, but could not do so when imposed on the eyes or forehead. Her explanation of this phenomenon was that the soul had an executive function called the nerve spirit, which was located near the epigastrium, and that this nerve spirit, in some exceptional natures, could be protected and brought back again. This, she said,

If true, it is possible that Bishop, the mind-reader, was, not long since, probably killed by the surgeons who made an autopsy on what they supposed to be his corpse. As a manifestation of her power in this particular, the ghost secress, by appointment, while lying in a coma on her bed, could shake houses, miles away, to their founda-tions. She also declared that apparitions were caused by the return of the nerve spirit from the other world, and their fashioning, out of the elements, ther fashioning, out of the previous human simulacra of their previous human proportions. This unfortunate woman fields. The priest, unfamiliar with bitterly bewailed her peculiar lot, and the latter course, but anxious to follow found. "a dark spirit, who came to her in a column of smoke, with a hideous head." It never occurred to Dr. Kerner or anybody else that the poor creature was the victim of demoniac possession, and that a Catholic priest physician. There is testimony that she was a naturally blameless woman, aspirations, to be delivered from her termenter. In her normal condition she was simple and comparatively In her abnormal state she telligence. ignorant. discussed like a Swedenborg, and could draw a perfect circle on paper with an alert movement of the hand. She whole time, and, to her certain knowlstations of the other world, and it may be said to her credit that sinners in gruesome and miserable career in the land of shadows. She testified that holy persons on earth could help some of the departed, and so adumbrated the existence of purgatory, as she wierdly comprehended it. Her sufferings were almost incredible and incessant. The circumstantial accounts of her terrible decline and final departure

was explanatory of trances, and

RESTORATIONS FROM APPARENT DEATH.

the sensitive reader.

This is one of the most memorable examples of possession on record, and matches many of the instances powerfully sketched by Father Gmeiner, in his book on "The Spirits of Darkness"

-a volume that can be SAFELY AND INSTRUCTIVELY PERUSED by sane and healthy persons, but, as the author himself avows, should be forbidden to sick and timorous souls. Father Gmeiner lucidly dissects all such marvels, in every age and clime, and admitting the existence and activity of good and evil spiritual intelligences, also shows how these spirits are to be tried. By their fruits we shall know

The Catholic Church is full of supernatural wonders, in the lives of her saints and holy children, whose works are beneficient and in shining opposi-

tion to the sorcery of magicians and necromancers, so fearfully condemned by the Scriptures. The angels of light, in consonance with the supreme authority of the Holy One of God, have attended the Church from the beginning, and their manifestations are in glorious contrast with the disorderly proceedings of the fallen angels of

In this generation the world has witessed the supernatural marvels at Lourdes, as well as those of the Cure d'Ars, Dom Bosco and Father Polivache, accompanied by some astounding environments. The Cure d'Ars was violently assailed by the enemy of mankind. Father Poilvache was at one time possessed, but remained steadfast in the faith, and Dom Bosco was repeatedly saved by a myterious dog

at intervals of forty years. A gentleman in this city, who once lived at Loretto, in Pennsylvania, hallowed by the presence and ministry of the holy priest, Prince Demetrius Gal-litzin, tells the following anecdote of the missionary's humble rectory a stranger of repulsive mien, ragged and forlorn, the very picture of abyssmal human wretchedness. No one in that locality had ever seen him before, and his appearance was so abject and revolting that it made a lasting impression on all beholders. Father Gallitzin approached the unbidden guest, warmly saluted him, shook his hand, and asked what he could do for him. The reply was: "I am without food and shelter, and have not a cent in the world. The priest beholding, in

THIS OUTCAST HIS BROTHER and neighbor, in the Scriptural sense bade him share such hospitality as the place afforded. He said: "You can get a meal, and a bed will be provided for you, my friend." Together princepriest and beggar entered the house and sat down to a simple repast. best bed in the house was placed at the stranger's disposal. After breakfast, next morning, the man rose to depart, and the priest tenderly accompanied him to the gate, while the housekeeper, wondering, and, perchance, not over-pleased at entertaining tramps, watched the movement of the twain. At the portal Father Gallitzin, with ssing, bade the man farewell, his ble and delicately pressed into his hand a silver half dollar. Hardly had he done so, when, to the amazement of the witnesses, the beggar vanished instantly from sight, as if he had been a thing Was this a repetition of the experience of St. Francis of Assisi, who, sharing his raiment with a leper, knew instantly afterward that he had succored Christ Himself unaware! pious people of Loretto to this day have no doubt of this incident, and many others of a miraculous nature. Indeed, it is a source of grief to some of them that the beatification of Prince Gal-

litzin has not yet been entered upon. Not long ago, a priest in this vicinity mourned over the lameness of his horse, because it partly incapacitated him for remote missionary duty. At this juncture, his attention was attracted by voices in the hall of his parsonage, and, on inquiry, soon afterward, was told that a half-witted boy, known to everybody in the town, had come to call him to the dying bed of his father, fourteen miles away. As soon as the message was delivered, the boy had returned home, or, at least, left that presence. The priest instantly started for the public stable to borrow a horse, and heard from the liveryman that the boy had been there also and stated that his father was dying, and that he had come for the priest. There were two ways of reaching the objective point, one by THE MAIN ROAD

it, allowed the horse freedom of action. The animal chose the short path and briskly pursued it. In the very nick of time, and not with a moment to spare, the priest approached the dying man, received his confession and administered the last rites. When all might have been her best exorciser and physician. There is testimony that how he had known of this extremity, she was a naturally blameless woman, and expressed the anguish felt lest her husband should leave this world without the sacraments. The startled priest replied that the woman's own son had, by proxy, furnished the intelligence. The widow, equally amazed with the priest, declared that whole time, and, to her certain knowlessayed to disclose some of the occult edge, had not been to the town or away stations of the other world, and it may from his home! The good Father kept his peace; but, when he returned to this life, who die unrepentant, have a his own domicile, rather emphatically charged the parties who had given him the information with joking upon a serious subject. "How is it," he said, "that you told me that boy had been here and called me to his sick father? He was at home all the time." aghast at this charge and statement. the challenged parties swore that they surely had seen the youth, and that he freeze the blood and appal the brain of had conveyed the dying man's request for the priest. How could they have known anything of the matter unless told in the matter designated? Sud-denly the father recognized a mysterious messenger that many Catholic even find hard to fully comprehend but, when asked as to his own explanation, he cautiously says: "I give you the facts. Draw your own con-

In this material age it is hard for nany persons to credit that dwellers in the flesh are subject to such tremendous spiritual contact and impression but it is nevertheless true. It is im portant to keep on such terms with God as to defy the spirits of darkness, who are persistently vigilant in their attempts to beset, confuse and ruin the

unguarded citadel of the soul. Minard's Liniment for Rheumatism.

ANOTHER "ESCAPE."

Boston Republic

The Committee of One Hundred and platform ranters may prepare for the reception of another "escape" who will be prepared to tell them horrible her not to leave in an improper stories of the iniquities of convent life. Indeed, she has already made her debut in England in a way that threatens the prestige and drawing powers of Edith O'Gorman, Margaret Shepherd and the ex-Nun of Kenmare.

The name of this new star in the firmament of fanaticism is Miss Ellen Solding, who has "escaped" from a French convent through the exertio of a firm of London solicitors. Miss Golding is the daughter of an English Protestant clergyman. She is forty-nine years of age and became a convert when she was in her teens. In 1866, when she was twenty-four years old, she entered a convent in France. For a quarter of a century, him: Once there came to the gate of therefore, she has been a member of the order, taking her vows annually, as is prescribed by the regulations of this particular community. At various times her relatives tried to induce her to leave, but she steadfastly refused. She even went so far as to ask that she be sent to a house in the interior where she could be out of the reach of her family. This request was granted, and during her residence there she wrote the following letter to the super

> " To the Lady Superior General: "I beg that in case my brother-in-law

or my sister should come to France in order to see me or to find out where I am, that you will tell them that I do not wish to have anything to do with them, and, therefore, please do not tell them where I am.

Yours faithfully,

Miss Golding, however, came to the final conclusion that she would go out into the world. Instead of retiring at the expiration of her annual vow, she resolved to make a dramatic "escape. She communicated with a firm of London solicitors, and one of their agents proceeded to the convent, and, forcibly breaking through a door, led her out against the protest of the Superioress, who insisted that she don a secular garb before leaving. This she declined to do, and so she left the estabishment in the costume of the order, and in company with a man whom she never had seen before, and who of course, was a perfect stranger to the uperioress.

The first thing she did on reaching England was to rush into print with the story of her persecutions and hardships. She had an annual income of £45, and this she could not touch; it went to the order. This was one com-But Miss Golding knew that plaint. she could not use any private funds when she joined. She had been fully nstructed on that point during her novitiate; yet she voluntarily entered he order and took the vows. was too much praying; it tired her. She was forced to pray for four hours at a time. This condition prevailed for twenty-five years, and notwithstanding the severity of the strain she renewed her vows every year. The work was two exacting and arduous. She was obliged to scrub floors, make up beds, and perform other labor of a menial character. This, of course, is common to all religious orders, and the postulants are quite fully aware of the fact before they enter. Then again she was told to constantly remember that she was mortal, and to think of death. This so grated on her

Miss Golding adds to her budget of Ansa Golding adds to her budget of complaints a terrible story of the form of punishment adopted to enforce discipline. "Punishment," she says, "consists in what is called 'sore throat." cipline. Some decoction is given to you in your You do not know when or where, and this is continued until your throat gets parched. Next day you are fevergets parened.
ish and dizzy. The cold settles visually lungs. You take to bed, and then your lungs. You take to bed, and then you are told to 'prepare for death.'" In consequence of this homicidal disposition on the part of the Superiors, most of the nuns die between thirty and forty. Miss Golding is forty-nine, and she seems to be quite healthy. Of course, this story is merely a sensational yarn gotten up for effect upon public sentiment, or else it is the fig-

nent of a mind unhinged. We have given Miss Golding's state ment of the case, and we may be permitted to refer briefly to the other side of the case. The Lady Superioress has written a full explanation of the facts and circumstances connected with facts and circumstances connected with this sensational episode. "From the first year of her convent life," writes the Superioress, "her brother.in-law wished to take her out by force. In 1869 she was at Calais, when he arrived and summoned the Lady Superiores of the convent to give up to him his sister-in-law. The Lady Superioress sent for Miss Golding, and in her pres-ence informed M. de Meihac that she was at liberty to follow him, adding, she knows that she has taken her vows, but if she wishes to go I do not prevent her.' Miss Golding did not wish to go. The brother-in-law threat-ened the police, the law, etc. To prevent annoyance we sent her to another convent of the same order at Valenciennes." It was from Valenciennes that she wrote the letter we have quoted.

It appears from the communication of the lady superioress that other attempts were made to take her away, but she refused to permit herself to be drawn from her chosen mode of life.

When the London solicitor came take her away finally, the Mother Superioress said to her: "My Sister the Committee of One Hundred and the motley aggregation of bigots and freaks who affiliate with the Music Hall habit." "The Lady Superioress left "The Lady Superioress left the room with Miss Golding," continue the latter, "in order to try to persuade ner, or at least to wait until they could furnish her with a proper cos tume. As she would not listen to reason, they took from her the cross and the veil, at which she cried out and abused then loudly. There was no violence except on the part of the gentleman representing the firm of London solicitors (we have his name), who forced the lock of the door leading to the interior of the convent, where strangers are never admitted. He entered the room where the nuns were, rudely pushed them aside, and led off by force a member of the community living in the convent, in spite of the remonstrances of the Lady Superioress. They offered to Miss Golding secular clothing. She, however, preferred to make a scene amongst the neighbors by her manners and her dress in such a way that the people of Hen-Lannov thought her not to be in her right

> We have condensed the facts of this startling case for the benefit of our readers, who are likely to hear more about it from the Committee of One Hundred or their agents.

mind.

I will carefully consider how, on the day of judgment, I would wish to have discharged my office or my duty: and the way that I would wish to have it then I shall do now .- St Ignatius.

They Were Once Cannibals, but They are Now Good Catholics.

Right Rev. J. J. Grimes, Catholic Bishop of Christ church, New Zealand, while on his journey home recently to his dicoese after a visit to Rome, was the guest of the Marist Fathers, San Francisco. Talking of the condition of religion in New Zealand, the Bishop gave some interesting particulars. "In Christ church," he said, "there There is are about 7,000 Catholics. not a sufficient number of priests. a district 130 miles larger than England there are only two Bishops and fifty priests. The Catholic population consists of Irish, English, Scotch, and the natives. We have converted quite a number of Maories, and I feel confident that we could without much difficulty convert all of them had we sufficient priests. These natives are physically fine appearing, and have a great deal of intelligence. Origin ally the race was cannibalistic, and we have alive to-day not a few converts who ate human flesh."

Personal Experience. Edward Hanlan, Champion Oas says: "For muscular pains in the I have found St. Jacobs Oil a reliable re Its results are the most beneficial, have pleasure in recommending it personal experience."

personal experience."

Inflammation of the Eyes Cured.
Mr. Jacob D. Miller, Newbury, writes:
"I was troubled with Inflammation of the Eyes, so that during nearly the whole of the summer of 1882 I could not work: I took several bottles of Northrop & Lyman's Vegetable Discovery, and it gives me great pleasure to inform you that it cured me of my affliction. It is an excellent medicine for Costiveness."

Mrs. Geo. Rendle. Mrs. Geo. Rendle.

Mrs. Geo. Rendle, of Galt, Ont., writes:
"I can recommend Dr. Fowler's Extract of
Wild Strawberry for it is a sure cure for all
summer complaints. We are never without
it in the house." Fowler's Wild Strawberry.
Price, 35c.

True Faith. True Faith.

I have great faith in Burdock Blood Bitters as a blood purifier. I have taken three bottles for bad blood and find it a perfect cure. It is a grand medicine and I recommend it wherever I go."—Ida Sanderson, Toronto, Ont.

Beautiful Banff, N. W. T. I was induced to use your Burdock Blood Bitters for constipation and general debility and found it a complete cure which I take pleasure in recommending to all who may be thus afflicted."—James M. Carson, Banff N. W. T.

D. H. CUNNINGHAM, importer of Dia monds, Watches and Jewellery. Manufactur ing and Fine Watch Reparing. 77 Young Street, second door North of King, Toronto VICTORIA CARBOLIC SALVE is a worderful healing compound for cuts, woundsbruises, burns, scalds, boils, piles, pimple

NEVER ALLOW the bowels to remain constipated lest serious evil ensure. Nationa Pills are unsurpassed as a remedy fo-constipation.

A lady writes: "I was enabled to remove the corns, root and branch, by the use o Holloway's Corn Cure." Others who have tried it have the same experience.



Toothache, Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

Sold by Druggists and Dealers everywhere. Fifty Cents a bottle. Directions in 11 Languages. THE CHARLES A. VOGELER CO., Baltimore, Md. Canadian Depot: Toronto, Ont.

SURPRISE Surprise

TO save half the

hard work of wash day-to save fuel - soap - time money too. The

way without boiling or scalding a single piece. A great many people do the

entire wash this way and save money, and always have the clothes in fine condition. Why don't you? It READ THE DIRECTIONS costs nothing to try. Ask for SURPRISE. READ ON THE WRAPPER.



BURWELL STREET AT G. T. R.

CONSIDER THE LILIES!

Lardine Machine Oil

McCOLL'S FAMOUS CYLINDER OIL

McCOLL BROS. & CO.

TORONTO.

THE DROVINCE OF OUE BEC LOTTERY AUTHORIZED # 11 LEGISLATURE

LIST OF TRILEDS,

9 worth \$15,000.

5,000.

2,500.

1,250.

501.

501.

501.

501.

501.

501.

3134 PRIZES WORTH - \$52,740.00

CAPITAL PRIZE

WORTH - \$15,000.00

TICKET, - - \$1.00 II TICKETS FOR \$10.00

ASK FOR CIRCULARS.

3134 Prizes worth \$52,740.00 S. E. LEFEBVRE, MANAGER. 81 ST. JAMES ST., MONTREAL, CANADA.

APPROXIMATION PRIZES.

IT IS A GENUINE AND RELIABLE MEAT FOOD, ABSO LUIELY PURE, and free from any adulteration.

It is manufactured from the FINEST QUALITY OF BEEF and supplies ALL THE VIRTUES THAT EXIST IN PRIME BEEF.

HEALTH FOR ALL.

HOLLOWAY'S PILLS&OINTMENT

THE PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutious, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceions

THE OINTMENT Is an infallible remedy for Ead Legs, Ead Breasts, Old Wonnds, Sores and Ulcers. It is famous for Gont and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THEOATS, BRONCHITIS, COUGHS, Coughts, Coughts, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and slift joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment,

78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDON-

And are sold at is. 14d., 28, 9d., 4s. 6d., 11s., 22s. and 33s. each Box or Pot, and may be had of all Medicine Vandor, throughout the world. Parchasers should look to the Label on the Pots and Boxes. If the address is not Oxfore Street bondon, they are spurious

D. DALY & SON WILL SELL YOU THE

Famous Scranton Coal AT THE LOWEST PRICES.

Poor coal is dear at any price. The Scran-on is acknowledged to be the best coal in Office and Yards, 19 York St.

TELEPHONE 348. N. B.—Orders left at Tripp's livery, Rich nond street, will be promptly attended to.

ONTARIO STAINED GLASS WORKS. STAINED GLASS FOR CHURCHES.

PUBLIC AND PRIVATE BUILDINGS Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS: 484 RICHMOND STREET. R. LEWIS.

John Ferguson & Sons, The leading Undertakers and Embalmers. Open night and day. Telephone-House, 373; Factory, 543. JAMES KILGOUR

Indertaker and Importer of Fine Funeral Furnishings. Funerals furnished at their real and proper value. 855 RICHMOND STREET.

BUILDERS' HARDWARE.

GLASS, PAINTS, OILS, ETC. AT BOTTOM PRICES.

ALSO FRENCH BAND SAWS,

ALSO FRENCH BAND SAWS,

JAMES REID AND COMPANY

118 Dundas Streel, London, Ont.

COMMERCIAL HOTEL, 54 and 56 Jarvis

street, Toronto. This hotel has been
refitted and furnished throughout. Hone
comforts. Terms \$1.60 per day.

M. DONNELLY, Proprietor;