

years to sorrow and suffering, she had been unable to restrain her tears.

With this pathetic picture in her mind Mary found it almost unendurable to listen to her mother's constant praises of her son and her ever-growing impatience for his return.

The girl's chief resource was to invite her aged friend to join her in the "heads" for Felix. The old woman always grasped eagerly at the proposal, little knowing that Mary's intention was for the dead.

In order to carry out her pious deception without detriment to the soul of the departed, Mary, moreover, caused Masses to be said and herself offered many prayers for the eternal repose of Felix O'Daly.

The neighbor, too, aware of the state of affairs, entered into a holy compact of prayer and good works in behalf of the soul so tragically called out of the world.

Though even the most indiscreet amongst them was careful to leave undisturbed Granny's simple faith that her son would come again.

"God pity her, the craythure!" she exclaimed, "if ever she comes to know."

But she never did. She faded away almost imperceptibly; the end of the summer saw likewise the conclusion of her serene and blameless life.

She passed away peacefully and quietly, and never realized that her dream, like that of her son, concerning the cottage at the meeting of the Meilla and Blackwater, was of the number of those things too beautiful for earth.

Mary Daragh shortly afterwards went out to America on the invitation of her brother, and so it came about that one sunny afternoon of early summer she stood in the garb of a Sister of Charity in that same ward where Felix O'Daly had died.

The Superior, standing beside Mary, pointed out to her the very bed in which the young Irishman had breathed his last and described once more the heartrending intensity of his death song, the wailing accents full of deep love and remembrance, in which the child of an alien soil had raised up his dying voice to express his deep longing for home and country.

"I shall never forget, my child," said the gentle Superior, her eyes suffused with tears, "how tossing unconscious on his pillow, poor O'Daly sang a few hours before his death 'The Exile of Erin.'"

"An actual fact, the present writer herself heard a man fatally injured in an accident sing in the delirium preceding death 'The Exile of Erin.'"—Rosary Magazine.

THE EXISTENCE OF GOD.

BRILLIANT LECTURE BY MGR. CANON MOYES.

On Thursday night of last week a lecture in the anti-Rationalistic campaign series was delivered in the Cathedral Hall, Westminster, by the Right Rev. Monsignor Canon Moyes, D. D. The subject was "The Existence of God," and the spacious hall was crowded, many of those present being professed agnostics, and there was also a good attendance of Protestants.

Mgr. Canon Moyes, who was warmly received, prefaced his remarks with the statement that his lecture had been placed first in the course because those who drew up the syllabus had the laudable desire to begin at the beginning, and because they had realized that the existence of God was the foundation of the truth upon which the superstructure of most of our beliefs were founded to rest.

The proofs of God's existence were manifold and simple, and others were abstruse and profound. Different minds were differently affected by different truths, and arguments which were found to be clear and convincing to some were often felt to be vague or unsatisfying to others.

Hence he felt it was desirable, in a lecture such as that, that the proofs of the existence of God should be presented as a whole, and that each mind should be left to assimilate or appropriate those arguments that it found best suited to its own intellectual attitude.

To do this thoroughly would require not so much a lecture as a course of lectures. It seemed to him that, while they primarily relied upon the appeal to the reason and intellect, they should not exclude any evidence that might be offered them from the conscience, from the emotions, and from the will.

self-evident. Secondly, a truth without being self-evident might become evident and certain upon investigation; such, for instance, as that the three angles of a triangle are equal to two right angles. These truths were quite as certain as two and two make four, although our minds had to pass along a chain of reason in order to arrive at that certainty.

The existence of God was not a self-evident truth. It was one that required to be more than stated in order to be seen, and felt to be certain. If it were a self-evident truth, then, of course, no proofs would be required in order to establish it.

On the other hand, they held that the truth of God's existence was not a mere reasonable probability, but that the reasons which established it furnished to our minds not only a certainty but a cogency of evidence which made it the most absolute of all certainties.

Then, his scope was to show that the existence of God was one of those truths which became evident upon investigation. He would draw their attention to the fact that though the existence of God was not a self-evident truth, like two and two making four, yet that was not because His existence was less certain, but just because God is God, and because He is God His existence is not a part of the finite order that can be put down upon the blackboard or made the subject of a self-evident demonstration.

He would state the standpoint, or platform, from which the proofs were to be presented. Considered as a platform, he would say it consisted of three planks. The first was a Fact, the second a Right, and the third a Duty.

The universe was a storehouse of ever-changing wonders, which science was daily revealing without ever exhausting the output. These were wonders in the carob, in the air, and the firmament. Of all these wonders the greatest was the phenomenon of human thought.

As to right, it was a Law of our life. Nature sought to know the reason why and the end and purpose of things. The whole work of science was based upon this principle. There was the Right to know, and the Right to inquire, not merely with regard to the part, but also to the whole. Out of it came Duty. It reason were in so emphatic a sense the best that this universe had ever seen or ever would see, then loyalty to it required that they should accept its verdict and believe its report with regard to the things which were external, so long as reason worked in its normal domain.

Not to do so was to condemn oneself to absolute know-nothingness, and to sit in the darkness of scepticism. The proofs he would put before them were purely from scholastic philosophy. First, there was the proof of Movement. There could be no movement without a mover. All was movement in creation. Progress, transition, evolution, meant movement. Wherever they found energy with direction they had movement. It was superfluous to believe in movement without a mover. There must be a prime mover, and that prime mover they called God.

The second proof was that of causality. In the Universe there was a phenomena, which were not disconnected. If they were, science would have nothing to do with them. Wherever was found unity and intelligence there must be personality. If they found unity and intelligence in the effect of creation, then in the first cause must be found unity and intelligence which made up the personality of God.

The third proof was that of Necessity. A truth which happened to be true was said to be contingent. Some truths did not happen to be true, but always were true, as for instance, that two and two make four. No man could conceive it otherwise. To attribute origin to chance was thoroughly unscientific. Some, such as Herbert Spencer, had held that we merely took too long a making for as our ancestors have done so, and that it was an inherent tendency. If that were so, how was it with regard to water seeking its lowest level and grass growing upward which our ancestors constantly saw and thought of—surely a great deal more than two and two making four whereas now we had water—or steam—going upwards, and certain other reversals of what ideas? With regard to these things, they did not feel it to be a metaphysical necessity, as, for instance, in the case of water ascending as steam. Then there was the proof of perfection. Wherever there was a more or a less there must be a standard to which it approached, and in conjunction with one declared it to be more or less. This very fact of relatively was one that had been very much insisted upon of late, and especially in the literature of Positivism.

According to the teaching of many writers, knowledge was relative. That was to say, science was dealing with mere phenomena, and science did not reach the thing in itself. Consequently science was dealing with phenomena which were mere signs and symbols of the reality, and when dealing with those signs they had no real certainty that the reality was anything corresponding to the signs or symbols. That meant that there was nothing definite or certain in the findings of science. Then there was the Argument of Design that "out of nothing nothing comes," that the greater could never be taken out of the lesser, and that behind always lay behind mechanism. Wherever they saw mechanism there must be mind. In the great mechanism of the solar system, and in the structure of the smaller insects, it was rational to argue that behind all that mechanism there must be mind. Another proof they could draw from the fact that in creation they saw too great laws—that of truth and that of falsehood. That law was eternal. Truth could not be changed. They could not change it if they wished. It was independent of everyone. Here was an unchangeable law, independent of mankind, and wherever there was a law there must be a law-giver. Law was the expression of order and intelligence. Law postulated a law-giver, and if it were unchangeable and eternal, the law-giver must be unchangeable and eternal.

The lectures, Father Gerard, and Father Gosh answered several questions, and the Chairman made some remarks on the subject after which the meeting concluded.—London, England, Catholic News.

THE BELLIFFER.

Beware of people who are constantly belittling others, finding flaws and defects in their characters, or slyly insinuating that they are not quite what they ought to be. Such persons are dangerous and not to be trusted.

A disparaging mind is a limited, petty, unhealthy mind. It can neither see nor acknowledge good in others. It is a jealous mind: it is positively painful to it to hear others spoken well of, praised, or commended for any virtue or good point.

If it can not deny the existence of the alleged good, it will seek to minimize it by a malicious "if" or "but," or try to make other way to throw a doubt on the character of the person praised.

A large, healthy, normal mind will see the good in another much more quickly than the evil, but a narrow, belittling mind has an eye only for faults.—for the unlovely and the crooked.

The clean, the beautiful, the true and magnanimous are too large for its vision. It delights in tearing down or destroying, but it is incapable of up-building.

Whenever you hear a person trying to belittle another, discard him from your list of friends unless you can help him to remedy his fault. Do not flatter yourself that those who tell you of the failings of other people, and criticize and hold them up to ridicule, will not treat you in the same way when an opportunity presents itself.

Such people are incapable of true friendship for true friendship helps, instead of hinders; it never exposes the weak point in a friend's character, or suffers any one to speak ill of him.

One of the finest fruits of culture is the power to see the man or woman whom God made in His own image, and not the one who is scarred by faults and deficiencies. It is only the generous, loving soul who ever attains to this degree of culture. It is only the broad, charitable, magnanimous, great hearted man or woman who is blind to the defects of others, and enlarges their good qualities.

An opportunity of associating with people who see the best instead of the worst in us is worth far more to us than an opportunity to make money. It increases a hundredfold our power to develop noble characters.

We are all of us constantly, but unconsciously, molding others by our thoughts about them. The qualities you see in your friend and those with whom you come in contact you tend to enlarge. If you see only the little, mean, contemptible side of people, you can not help them out of their faults, for you only intensify and fix them; but if you see the good, the noble, the aspiring traits in them, you will help to develop these qualities until they crowd out the base and unworthy ones.

Everywhere, in the world over, this unconscious interchange of influence is at work, hindering or helping according to its nature.

CATHOLIC PAPERS AS PRESERVERS OF THE FAITH. Writes Maurice Francis Egan: "I have perhaps more than most men had more opportunities of noting the effect of the Catholic newspaper on the life around us—especially in country places. I have seen many cases where I have told me that the Catholic paper kept their faith alive, and that their children have remained Catholics mainly through the influence which these papers worked on their lives.

Away from the vivid Catholic life of an American city with none of those intellectual or social incentives which make the practice of religion easy, the great centres of civilization these men and their families were dependent on the weekly paper for the vitalization of their faith. It made the atmosphere of the home, and very often the same paper made the atmosphere of many homes.

"My six boys," a man who I met in Minnesota in September said to me, are all Catholics; they have married Catholics; and living as we did on a distant farm, far from a church we were kept faithful by the Catholic paper—each of my boys get, from me each Christmas a paid-up subscription to a Catholic paper. My subscription to the old Freeman paid me better than anything else into which I put my money."

It was impossible to realize the influence of the Catholic press on faith and morals unless you get away from the cities. There sermons, lectures, books, libraries are available; organizations of all sorts abound; but imagine the remote village, the far-off farm house, the long winter-evenings which may be spent in reading perhaps but in reading which has no relation to those essential truths and rules of conduct which make the glory and the grandeur of the faith.

The priest everywhere finds his path made easier by the press. He does not have to cultivate reverence; it exists already where a Catholic paper is taken. The paper furnishes food for thought, for conversation. It is a history of the past, a record of the present and a mid-way perspective a better word—power which makes day by day for the growth of honest, fearless well formed Christian manhood."

A LENTEN PLEDGE.

"A good practice in the Lenten season and one recommended to the faithful is the abstinence from alcoholic stimulants," says the Pittsburg Catholic. "In remembrance of the sacred thirst of our Divine Lord it should be observed. That there is no more crying grievance in this country than this drink question, no one may deny. It is not asking too much to refrain during these forty days, and the strength of will will be gained to pledge one's self to continued abstinence. The man or woman who keeps the pledge is the one whose brain is

We Paid \$100,000

For Ligozone, Yet We Give You a 50c Bottle Free.

We paid \$100,000 for the American rights to Ligozone; the highest price ever paid for similar rights on any scientific discovery. We did this after testing the product for two years, through physicians and hospitals, in this country and others. We cured all kinds of germ diseases with it—thousands of the most difficult cases obtainable. We proved that in germ troubles it always accomplishes what medicine cannot do. Now we ask you to try it—try it at our expense. Test it as we did; see what it does. Then you will use it always, as we do, and as millions of others do. You will use it, not only to get well, but to keep well. And it will save nearly all of your sickness.

Kills Inside Germs.

Ligozone is not made by compounding drugs, nor is there alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research.

The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot

clear, nor nuddled with the noxious drink. The drunkard recovering from a debauch, may pledge himself; but his promise is of little avail. It is almost certain to be violated. People sickened with their excesses become wondrously holy for the time being. They will never again abuse themselves—what they mean is until they get better. This is the merest trifling. The Lenten advice is therefore most excellent, and with Easter and the reception worthy of the Sacraments, a new pledge may well be faithfully kept."

A JEW WHO BELIEVES IN THE CONFSSIONAL.

THROUGH IT HE HAS JUST REGAINED A \$500 DIAMOND RING STOLEN EIGHT YEARS AGO. Here is another object-lesson for those who profess to think the confessional an evil thing. Eight years ago at the Great Northern Hotel, this city, Mr. Nathan Jacoby, a well-known Jewish merchant, had a diamond pin stolen from him, and all efforts to locate it were fruitless. The value of the stone about \$500.

The years went by and Mr. Jacoby had virtually forgotten his loss. On January 15, a letter postmarked St. Louis, Mo., was handed him, and opening it he read with amazement: "Dear Sir: A party called on me some time ago in reference to making restitution. The stolen property is a diamond, and it is supposed that you are the rightful owner. Will you give me a description of the article and when and where it was taken from you; also its probable value, so that I may be convinced of your identity? Upon receipt of such information I will forward the article to any address you mention. I am sincerely yours, PATRICK DOOLEY.

St. John's Rectory, St. Louis. The owner was able to describe the property lost, and now it is safely in his possession. Is there need to say that this Jewish merchant is a firm believer in the confessional? He certainly is. But this instance, we are convinced, is only one out of a thousand to come to light. It might never have been known had not Mr. Jacoby, in his joy, shown the letter to Rev. Father Tonello, of Joliet, who kindly gave the New World these particulars. The Chiniquys, Slaters and such like may slander the Catholic confessional, but such happenings as this convince thousands outside the Church that it is an excellent tribunal and more effective than many courts of law.—From The New World, Chicago.

IMITATION OF CHRIST.

THAT THE GRACE OF GOD IS NOT COMMUNICATED TO THE EARTHLY-MINDED. Thou must be sequestered from thine acquaintances and from those that are dear to thee, and keep thy mind disengaged from all temporal comfort. So the blessed apostle Peter be seetheth the faithful of Christ to keep themselves as strangers and pilgrims in this world. (1, Peter, ii, 11.)

Oh, what great confidence will he have at the hour of his death, who is not detained by an affection to anything in the world! But an infirm soul is not yet capable of having a heart thus perfectly disengaged from all things, neither doth the sensual man understand the liberty of an internal man.

But if he will be spiritual indeed, he must renounce as well those who are near him as those who are afar off, and beware of none more than of himself.

A SPRING TONIC.

SOMETHING THAT WILL MAKE RICH, RED BLOOD AND DRIVE OUT DISEASE. All physicians are agreed that everyone needs a fresh supply of new blood in the spring. The reason is plain—close confinement in overheated, imperfectly ventilated homes and work places, have clogged the blood with impurities. The liver is sluggish; the kidneys fail to perform their work properly. The impure blood is shown in a score of ways.

FIFTY CENTS

IN some conditions the gain from the use of Scott's Emulsion is very rapid. For this reason we put up a fifty-cent size, which is enough for an ordinary cough or cold or useful as a trial for babies and children. In other conditions the gain is slower—health cannot be built up in a day. In such cases Scott's Emulsion must be taken as nourishment; a food rather than a medicine. It's a food for tired and weak digestions.

Send for free sample SCOTT & BOWNE, Chemists, Toronto, Ont. 50c. and \$1.00. All druggists

FATHER KOENIG'S FREE BLOOD TONIC

A VALID BLOOD TONIC FOR ALL BLOOD DISEASES AND NERVOUS AFFECTIONS. It is a powerful blood purifier and restorer. It is a powerful blood purifier and restorer. It is a powerful blood purifier and restorer.

Send for free sample SCOTT & BOWNE, Chemists, Toronto, Ont. 50c. and \$1.00. All druggists

Throat Troubles, Tuberculosis, Typhoid, Typhus, Cholera, Diphtheria, Gonorrhoea, Gleet, All diseases that begin with fevers—all inflammation—all catarrh—all coming on disease—all the results of impure or poisoned blood.

50c. Bottle Free. If you need Ligozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-sized bottle, and so will pay the druggist ourselves for it. This is our free gift made to convince you; to show you what Ligozone is, and what it can do. In justice to yourself, please accept it to-day, for it places you under no obligation whatever.

CUT OUT THIS COUPON. For this offer may not appear again. Fill out the blanks and mail to the Ligozone Company, 438 1/2 Wabash Ave., Chicago.

My disease is: I have never tried Ligozone, but if you will supply me a 50c. bottle free I will take it. 305. Give full address—write plainly. Any physician or hospital not yet using Ligozone will be gladly supplied for a test.

THE BELLEVILLE BUSINESS COLLEGE LIMITED. We teach full COMMERCIAL course. As well as full SHORTHAND course. Full CIVIL SERVICE course. Full TELEGRAPHY course.

OUR GRADUATES IN EVERY DEPARTMENT ARE TO DAY FILLING THE BEST POSITIONS. Write for catalogue. Address: J. FRITH JEFFERS, M. A., PRINCIPAL. Address: Belleville, Ont.

Assumption College, SANDWICH, ONT. THE STUDENT EMULACE THE CLASS. I. REAL and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to: REV. D. CUSHING, C.S.B.

ST. JEROME'S COLLEGE, BELLEVILLE, ONT., CANADA. (G.T.E.) Commercial Course with Business College features. High School or Academic Course—Preparation for Professional Studies. College or Arts Course—Preparation for Degree and B. Sc. Degrees. Board and Tuition per Annum, \$140.00. For Catalogue Address: REV. JOHN FERRENBAUGH, C.S.B., Pres.

CENTRAL Business College. This famous school has such a reputation for thoroughness that our graduates easily secure good positions. Spring term opens April 3rd. Catalogue free. ELLIOTT & McLAUGHLIN, Principals.

A good investment that pays dividends all through life is a course of training in one of the departments of the NORTHERN Business College. Four complete courses of study. Best equipped Business College in Canada. The only Business College owning its own College building. A large staff of competent and painstaking teachers. Our graduates are most successful. Just ask them. Full particulars to any address free. C. A. Fleming, Principal.

CORNWALL COMMERCIAL COLLEGE. CATALOGUE FREE.

Farm Laborers. Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau.

WRITE FOR APPLICATION FORM TO THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

Good in summer time. COWAN'S COCOA and CHOCOLATE. Maple Leaf Label Our Trade Mark.

Good in summer time. COWAN'S COCOA and CHOCOLATE. Maple Leaf Label Our Trade Mark.

Good in summer time. COWAN'S COCOA and CHOCOLATE. Maple Leaf Label Our Trade Mark.