"Well, my boy, we are going home 'O Dad! dear old Dad!" was all

Howard could say.
"Well, come on now and have dinner, and we will leave on the nine o'clock train.

'O Dad! dear old Dad!" "Well, you see, Howard, I had just about decided that I must go home when your mother telegraphed that you children wanted me." In his own mind he thought wistfully: "I wish she had said she wanted me, Perhaps she does-my own

The maid gave a gasp of surprise then a cry of joy at the sight of the kind master who had been gone so long. Howard escaped from his mother's long embrace to run to find Lily. No one could share as fully in his happiness as the dear little sister, for no one else knew what the breaking up of the home had meant. too, he thought father and mother could best talk over every

thing alone.
At the door of Lily's room he knocked, and in a moment he was kissing her joyously and wiping away her happy tears.

"Now, let's see your jolly friend!" he said, when the emotional strain became too great for his boyish re-

Lily led him to St. Anthony's "Howard, dear, I could not do less

than join his church, could I?' Sure thing, if that's all he wants.' Well, then, I have accepted St. Anthony's faith, and some day may-be you and father and mother will follow me. We owe so much to St.

Outside of their reunited circle no one was happier over the father's return than Sister Agnes. There was no longer any thought of sending Lily to a fashionable school. Mrs. Drake grew less worldly, and when, six years later, Lily entered the convent as Sister Antonia, her mother made no opposition. The brown-clad saint still stands serene upon the mantel of Lily's old room, and his memory is cherished by all the household. — M. E. Henry Ruffin,

BISHOP SHAHAN

WARNS AGAINST FALSE TEACHERS

"It is not to a false philosophy the Great War owes its origin, its supreme ferocity and its results that transcend all calculations?" was the vital question the Right Rev. Bishop Thomas J. Shahan, rector of the Catholic University of America, asked and immediately proceeded to answer forcibly in his magnificent discourse delivered Sunday, March 31st, at the Franciscan Monastery, Washington, D. C., at the consecration of the Right William Turner, D. D., as Bishop of the Diocese of Buffalo.

Is it not to a false philosophy that the Great War owes its origin, its supreme ferocity and its results that transcend all calculations? Moloch ever consumed nine million men whose miserable fate we can rightly charge up against naturalism, materialism and rationalism? For many decades the schools of the civilized world, and not alone those of the vanquished enemy, have resounded to the plaudits showered on he false teachers whom they "heaped to themselves," teachers who taught and teach yet in the name of the civil authorities and at public expense the very doctrines from which this war has issued as surely as the war has issued as surely as the meat from an egg.

Man is only matter, hature alone exists, and human reason is supreme, independent and self-responsible.

There is no other world. There is life and the narrow metes of earth and time. We are the essential stuff of savagery, and only the happily endowed, the favorites of opportunity, the remorseless possessors of a critical day, or an ingenious weapon or indispensible supplies, or climate or ports, or of ingress and egress, or fortunate combinations of material advantages, only such have of the soul and another life, of revelation and prayer and virtue, of all things that men have from immemorial time held as fair and noble and worthy truths.

After all is it not a doctrine which holds the world in suspense intellectual phase of modern materialism? That doctrine began with the governing classes of Europs, but on the character and resolution of a doctrine is laid down by St. Paul in world-religion, only minus God, the soul, a future life, and all Christian truth and experience? A false philexis and the control of God from the osophy has given life indeed to a new Frankenstein, cruel beyond belief hearts of the multitudes which it has deeply transmuted in the awful process and poisoned almost beyond lope, almost beyond recognition of their once Christian temper and out-

CHRIST PROVIDED AGAINST FORCES OF ERROR

Right here, dearly beloved breth-ren, we enter upon the latest phase of the conflict between Jesus Christ and this world. For in this continuous conflict, is it not Jesus Christ who is forever being driven from His rightful place in the human heart by all these forces of error? The truth all these forces of error? The truth is always hated, says Tertulian, and this is particularly true of the Eternal Truth, of the Word of God made Man. Foreseeing this Himself, He made a divine provision for the security and the perpetuity of His teaching by the foundation of His Holy Church, by its commission as His authoritative representative, even as the mystic body of which He was the head, and by the mandate given to His apostles to teach all that He had taught in His name, i. e., by His authority, and with the assistance of His Holy Spirit to the end of the world, promising them that He would preserve them at all times from error. It is this sublime pro-vision which is re-enacted in the consecration of every Catholic Bishop; each one becomes thereby a successor of the Apostles, and in union with his brethren the world over and under the guidance direction of the successor of Peter. before all mankind as the divinely commissioned represent-ative of the God-Man. Now, Jesus Christ left to His Apostles neither earthly power nor lands nor riches nor prestige nor even writings, only His sublime doctrines and His holy name, i. e., His power and authority. But He did leave to them the unique form of government which His followers should adopt, a paternal office in which the teacher and the ruler were blended in one, and the power of the latter was guaranteed by the sanctity and the moral beauty of His teachings. This was a new magistracy, unknown to Jew or Rom an. Its forum was chiefly that of conscience, and its compelling force was based on the intimate persona relations of the Bishop with Jesus Christ.-Standard and Times.

GOD STILL REIGNS

(REV. B. X. O'REILLY)

An international diplomacy that ignores God is doomed to failure. "Unless the Lord build the house, they labor in vain that build it." So far in the proceedings of the peace conference there is no official or public recognition of that generally accepted fact that God exists and rules the destinies of nations. There has been no petition to God for guidance in the greatest crisis that has ever faced the buman race.

Mankind as a whole has every where and at all times believed in the existence of some Supreme Being whom we and the world about us are dependent. There have many forms of error and superstition but they do not destroy the force of the argument of the existence of God from the universal consent of man-This universal consent cannot be explained upon any other grounds that it is the result of the perception by the minds of men of the evidence for the existence of God. Religion has degenerated. The belief in God has degenerated. has remained universal. There are a few atheistic philosophers who oppose the common belief of mankind. They do not represent the opinion of normal humanity. few do not excel in ability, education or life. The larger number of cul-tured men believe what the race at large has always believed. Professor Huxley, who was not a man of great "Not a solitary problem presents it-self to the philosophic theist at the There is no other world. There is no divine revelation, there is no divine revelation. The fact that the present day which has not existed from the time that philosophics be world war many see ned to think and order beyond this ephemeral and revelation of the course of the cour have been presented for centuries and have failed to overthrow man's belief in the existence of God is the

permanent in human life. It has been urged that we do not find any conclusive argument in the Old or New Testament for the existence of God. The Psalmist says that only the fool will in his heart conthe right to exist on this earth to fees that there is no God. Tae truth enjoy, to propagate and multiply, to of the existence of God is taken for develop into communities and the granted in both the Old and the New State, to impress on all civilization the spirit of their origin and to evict from the world by every manner of oppression and persecution whoever thinks of God and man thinks otherwise of God and man, there is an indirect though quite conclusive argument for the existence of God in the condemnation of those as the author and ruler of the ton was only about eighteen years of tort universe. In the Book of Wisdom age at the time, and he was helping a my we find it clearly taught that the things that are seen require a cause in this very hour? And are not distinct and greater than themselves ing stream of water he heard the the eyes of mankind fastened and that this cause is God, who is upon the apostle nation of this final intellectual phase of modern mater. certainty not only to exist but to possess in Himself in a greater degree all the perfections that are mani-

best guarantee that it is something

Though we had no argument for the existence of God from the revealed word we do know that His existence can be proved or demonstrated, that but what force or argument shall is, that God can be known with cer-undo this immoral and anti-social tainty. This has been decreed by undo this immoral and anti-social tainty. This has been decreed by work of a century of error, arrogant the Vatican Council. It does not and violent and irresponsible, ground moreover as it were into the very proved with the same clarity that we prove a problem in mathematics. whom he had often it does declare that by the light of fore a cabin nearby.

not distinct in itself but rather dif ferent phases of the same proof. Argument is based on the validity of the principle of cause and effect. It may be summed up in a few words: It is impossible, according to the laws of human thought, to give any ultimate reasonable explanation of the things that we see about us and our own consciousness unless we admit the xistence of a self-sufficient and selfexplanatory cause of being and activ ity. It is commonly accepted by scientists that the actual organiza tion of the material universe had a definite beginning in time. gan the question naturally arises how did it originate. The original mass from which through a process of evo lution we have the present universe was inert and uniform. There was no power within that could set it in motion. There must have been some power that existed of itself which must have existed from all eternity, that is to say, that no matter how far back we go we cannot point to a time when this being was not already in existence.

This Being which existed before all other things, which is the primal cause of all motion must be a person There is an element today who will admit the existence of a Supreme Being in a vague and general but deny the existence of a personal God. When we say that God is a person we mean nothing more than that He is an intelligent and free The intelligence of God is verse found in the harmony of creation. proves the existence of a mind of vast intelligence which ultimately must lead to God. We have heard the terms "natural selection" "survival of the fittest." These terms are used to describe a process of evolution but in reality they mean nothing more than blind fate. we study the universe, that yast com plex system of inter dependent parts each part subject to its own law and all subject to a common law; when we see each working out its own particular end, we are forced to believe that this cannot be the result of accident. It means design, which implies a designer. If the author of the created universe existed of Himself and by Himself before all things were made He must be a free being. There could be none to make a law that would govern Him, none to rule over Him. The author of the uniover Him. verse is intelligent and free. He is a personal God.

Of more practical interest to us, particularly at this time when we are trying to readjust the civilization of the world, is the knowledge that God not only brought the universe into existence, but that He still over it. In every religion, whether Christian or pagan, we find a belief in Divine Providence. Amongst the savages of today as among the pagan nations of old, we find prayer, bless ing and sacred rite. The history of every race or tribe testifies to a general belief in some ruling power. When we speak of Divine Providence we mean God Himself considered in that act by which in His wisdom He orders all events within the universe to the end for which He created them. The universe is a system of rected by Him to that supreme end. His honor and glory. God has not only created the universe, but He preserves it, acts in and with every creature that He has made in all their activities. We find sin and evil, but these are due to the per-version of the free will with which God endowed men. Though God does not will any evil He even sin itself to the final end for Huxley, who was not a man of great religious character, witnesses that When we study the evils of the The individuals suffered in the war, but in God's original purpose it was not contrary to the good of the whole human race

We trust that the peace conference will remember that God lives and God reigns. Back of the State and superior in His claims and rights of the State is God. If the League of Nations ignores God and His Providence it will not endure. If we are to realize the brotherhood of man we must first recognize the fatherhood

An interesting story is told of the young manhood of George Washing ton, which shows clearly the kind of who fail to worship the one true God mettle that was in him. Washingparty of surveyors in the midst of a great forest. One day near a rushing stream of water he heard the stream of water he heard the

As soon as she saw Washington she cried out, "Oh, sir, will you not help me? My poor little boy has fallen into the water, and these men will not let me try to save him."

"It is of no use," said one of the men. "If she jumps into this rocky river she will be dashed to pieces in men. a moment. She cannot possibly save the child, and will only lose her own life.

whom he had often seen playing be

But Washington scarcely waited to



roaring rapids.

boy, my darling child!"
At times it would seem that he

the sharp rocks.

Again the sharp current would bear him under till he would be lost to sight. Twice did the child dis-appear beneath the waters and rise On and on struggled the brave Washington, almost in reach of him, but unable to grasp him.

At last they reached the most dan-gerous part of the river, the falls themselves. The mother trembled with anxiety lest now the young man give up his perilous task. Not so; he only redoubled his forts. Just before they reached efforts.

the falls he seized the how and held him up with his strong right arm What a shout of joy came from those who were watching from the shore

But, alas! suddenly both the man and boy disappeared over the falls. The mother ran forward in terror, but soon gave a glad cry as she saw them at the foot of the falls unharmed. The brave Washington was still holding her child and making his way toward the shore.

Washington, himself, was nearly exhausted, when he finally reached the shore, with the safe, though unconscious, child. It is impossible to describe the

gratitude of that mother when her child was at length sleeping sweetly

God will reward you," she said to Washington. "He will do great things for you in return for this day's work, and the blessings of ousands besides mine will

This mother's words were a true prophecy. In later years Washing-ton plunged into the turbulent waves of war which threatened the very existence of the American colonie with the same heroic spirit that had led him to risk his life in saving the child. And God gave him victory. As a nation we will never know how much we owe to the indomit able courage and fidelity of George rules Washington.—Selected.

THE INSCRUTABLE WAY OF GOD

DR. EMMET'S REASON FOR

EMBRACING FAITH It was my privilege to kneel beside the body of the saintly Dr. Thomas Addis Emmet, grandnephew of Robert Emmet, whose life of inces sant activity ended March 1, at the age of ninety years, writes S. H. Horgan. Noticing the rosary and Horgan. crucifix which was his daily companion clasped in his delicate fingers, I recalled how beautifully he himself told the story of his conversion in his "Raminiscences," chapter xvii, in part as follows:

"Shortly before the close of the Civil War, on my way to the hospital, where I was due at 2 o'clock, I happened to pass St. Stephen's Church in East Twenty-ninth street, world it must be borne in mind that where I had a pew. I was surprised God created a universe, not a num-ber of isolated beings. During the into the church at that hour, and

"The way of Almighty God is inscrutable, for I walked into that

I had married a devout Catholic, dren receiving a religious training, as my observation had convinced me those who had received this training at the mother's knee were the most fortunate in after-life. For years

way. I went to church sometimes with her, but I am free to confess I never

a wilderness. The grace of God prompted me to enter that church filled with men, and I was told they were attending a mission given by a young priest of the Redemptorist Order, the Rev. Father Gross, subsequently Bishop He took a rapid glance down the edge of God.

Many proofs have been brought to prove the existence of God. Each is

threw off his coat and leaped into the roaring rapids.

"Thank God! He will save my boy," cried the mother. "Oh, my boy, my darling child!"

begun a sermon. I did not know what his text was, but he was speaking of the mysteries of the Church in relation to faith, and stated that we were not expect-

At times it would seem that he would surely be dashed to pieces on the sharp rocks.

At times it would seem that he would surely be dashed to pieces on the sharp rocks. acknowledgment of the authority of Almighty God and of His right to exact obedience. That it was evident we should not comprehend them, as we would then be equal to

angels in heaven.
"I had never met with a better illustration as to the importance of a ing even the Moral Law; for, while few simple words. For years had I the highest motive of obedience to of learned men as to what my duty for the Creator Who is infinitely was in regard to this subject. Here good in Himself and worthy of being in a few words I had my way made clear. I was ready to acknowledge God's authority without question; also that He could ask nothing but also that He could ask nothing but selfish human nature, and that the the truth; therefore I was divested fear of the punishment of Hell for of all responsibility in accepting what I could not understand.

'As soon as the clergyman left the pulpit I saw him in the sacristy, thanked him for his sermon, and asked him when he could give me conditional baptism, as I wished to enter the Catholic Church. He said the step must not be taken hastily, and that I had first to be instructed. I stated this would be unnecessary, as I knew everything that would be required of me; that I always decided and acted quickly in what I cided and acted quickly in what I more costly to the criminal, and his wished to do, and again I asked him prison less attractive? when he would be at leisure. After asking me some questions, he stated he would be at, my service in an

'I returned home and told my wife, and asked her to put on her bonnet quickly, as we did not have much time to spare. She said nothing, but kissed me, and as she left the room her eyes were filled with tears of joy, and as she was absent longer than was necessary to get her b net, she doubtless returned thanks the answer to her prayers she had been offering for years. I was baptized, went to confession and Communion next morning, and from that time to the present and after an interval of nearly fifty years, I have never had the slightest regret I know what is required of me, and as it is easier to obey the law than to transgress, I have no trouble, so that my life is gliding on to the close while I am contented with my sur-roundings and at peace with all

The above was written by Dr amet in 1910, five years after his wife's death. Since then he learned to lean more and more on the conso lations of his Catholic faith, his prin cipal devotion being that of the rosary.-St. Paul Bulletin.

GO TO THE ROOT

To day the entire civilized world stands in fear of Bolshevism. People and Governments alike dread the anarchy, which threatens to override all law, and to deluge every country on earth with chaos, cruelty and crime. Rulers, statesmen and social welfare workers are at their wits' end to find some effective means of averting the impending catas trophe. All sorts of expedients are upon, I went in and informed my-self. ent delicate situation to prevent the wrecking of civilization. wrecking of civilization. We are strongly of the opinion,

however, that the peril will be only church to take the most important step in my life. My father had been nominally an Episcopalian, as his father had also been as nominally of the Church of England, and for the same, educational and correct the church of England, and for the trouble and apply the axe there, are the correct to have present the same are to same ar same reason. I am naturally of a if we are to have permanent relief religious turn of mind, but beyond the existence of a sincere belief in We must get rid of the wishy-washy God the Creator, my faith had been at a stand-still since I was a child.

"I had married a devout Catholic, secondary schools; and we must put A MOTHER'S PROPHECY but I was perfectly indifferent as to her faith; had she been less zealous that takes from our penal and straining influence of imprisonment and punishment.

When at the behest of hair-brained theorists, corporal punishment was entirely abolished in the schools, the seeds of anarchy were planted far and wide. When the old and salutary est reference to religious matters or attempted to influence me in any way.

proverb, "Spare the rod, and spoil the child," was eliminated from the disciplinary dicts of pedagogy, one of the most serious mistakes in the history of education was made; and did so but for a purpose, when I have I would be undisturbed for an hour or more, and when I had an address or leaves to the straint, and disrespectful of authority. address or lecture to prepare, or I Strikes have even become fashionable in the schools; and juvenile courts operation. I could in church draw my head figuratively within my shell, and be as little influenced by my surroundings as if I was alone in shell, and be as little influenced by were the extreme application of the my surroundings as if I was alone in "moral suasion" fad put the rod on the shelf.

Perfumed penology came along to continue and complement the structive work of "moral suasion" pushed to the extreme in the schools Silly sentimentalists of women an

responsible for his crimes. Therefore, the dear women visit the crook or the thug in his prison, and bring him candy and fruit and flowers, and their own sweet sympathy; and the sap-head sociologists make his confinement so tolerable, that the sanc tion of the law loses about all its deterrent effect upon him. Cans 25 80° 3

What can be expected from such methods of education and penology? Human nature, in its fallen state, is prone to evil; and it must be restrained from wrong-doing by the fear of punishment. Punishment is the principal sanction of every civil law; fear of it is the most powerful incentive to obedience of the law. Therefore, it is unwise to neglect to make proper use of its influence to deter the wilful, to correct the way

ward, and to chastise the obstinate. We are not minimizing the value of moral suasion. It is undoubtedly great and should be utilized; but to expect that respect for authority, and obedience to law can be maintained God Himself, and superior to the by recourse to moral suasion alone is nothing short of folly. pectation is not entertained regardattempted to comprehend the views the Commandments of God is love obeyed, it cannot be denied that the hope of the reward of Heaven for obedience makes a stronger appeal to disobedience is, after all, the very strongest incentive to virtue for the

average person.

In the light of these considerations would it not be well to return to the old sensible discipline, which insisted that, "if a child does not mind, he should be made to mind?" "Train up a child in the way he should go; and, when he is old, he will not depart from it." "As the twig's bent. the tree's inclined." And would it not be well to make law-breaking

This is the way to effect a radical cure of Bolshevism. Stop the rear-ing of embryonic Bolsheviks in the schools; insist upon the development of habits of respect for authority and of obedience to law. couraging the mature would be shevik; when they violate the laws let their punishment be sure, swift and severe.—Catholic Telegraph.

PETAIN A CATHOLIC

CANON CABANEL CONFIRMS STATEMENT IN THIS PAPER

St. Paul Bulletin. Some time ago we stated that Mar-shal Petain of the French army is a Catholic. A number of papers affirmed that he is an agnostic. Canon G. B. Cabanel makes the following statement which claims Patain for

the Church : Permit me to say that the state ment about Marshal Petain's being an agnostic is unfounded. I have been of late painfully surprised to notice in certain newspapers a very decided trend to belittle nearly all the glories of France, and I think that responsible editors should accept only with great reserve rumors which are spread everywhere by thoughtless people who seem unable to realize the harm they do.

As head chaplain of the 66th Division of Alpine Chasseurs, as member of the French High Commission in the United States. I deem it my duty to protest against the above tion. I knew General Petain at "Chemindes Dames." Ilearned from one of his staff officers that the gen eral is, and always was, a staunch and practical Catholic, and that he attended Holy Mass every Sunday.

Marshal Petain is not an unworthy companion of Foch, de Castlenau Mangin, Gouraud, de Maudhuy, Frauchet d'Esperey, many other great generals who are the idols of France and of the French army. All of them gave to our soldiers, in the tragic hours of the war, the high example of the purest and liveliest faith.

CANON G. B. CABANEL

Nature unadorned is said to be adorned the most, but the bare truth isn't always a thing of beauty.

Do not imagine that you are too humble and insignificant to be a co worker with God. We are all takers in His work, as, if we be faith ful, we shall be sharers in glory.



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