

"Well, my boy, we are going home, you and I."

"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."

"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."

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

"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. Anthony."

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.

CHRIST PROVIDED AGAINST FORCES OF ERROR

Right here, dearly beloved brethren, we enter upon the latest phase of the conflict between Jesus Christ and this world. For in this continuing conflict, it is not Jesus Christ who is forever being driven from His rightful place in the human heart by all these forces of error?

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."

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."

Man is only matter, nature alone exists, and human reason is supreme, independent and self-responsible. There is no other world. There is no divine revelation, there is no source of truth, no criterion of justice and morality, no guarantee of law and order beyond this ephemeral life and the narrow mees of earth and time.

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 confess that there is no God.

A MOTHER'S PROPHECY

An interesting story is told of the young manhood of George Washington, which shows clearly the kind of mettle that was in him. Washington was only about eighteen years of age at the time, and he was helping a party of surveyors in the midst of a great forest.

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

But Washington scarcely waited to hear these words. He remembered the bright, sunny-haired little boy, whom he had often seen playing before a cabin nearby.

He took a rapid glance down the angry rushing stream. Soon he saw the little boy's white dress, and with another moment's hesitation he

not distinct in itself but rather different 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 existence of a self-sufficient and self-explanatory cause of being and activity.

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 way 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 being distinct from the created universe.

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.

It is impossible to describe the gratitude of that mother when her child was at length sleeping sweetly in her arms. "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 thousands besides mine will be yours!"

This mother's words were a true prophecy. In later years Washington plunged into the turbulent waves of war which threatened the very existence of the American colonies, with the same heroic spirit that had led him to risk his life in saving the child. And God gave him victory.

THE INSCRUTABLE WAY OF GOD

DR. EMMETT'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 incessant activity ended March 1, at the age of ninety years, writes S. H. Horgan. Noticing the rosary and 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 "Reminiscences," 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, where I had a pew. I was surprised to see quite a number of men going into the church at that hour, and not knowing of any repairs going on, for which I would have been called upon, I went in and informed myself.

"The way of Almighty God is inscrutable, for I walked into that 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 reason. I am naturally of a religious turn of mind, but beyond the existence of a sincere belief in God the Creator, my faith had been at a stand-still since I was a child.

"I had married a devout Catholic, but I was perfectly indifferent as to her faith; had she been less zealous I would have insisted on the children receiving a religious training, as my observation had convinced me those who had received this training at the mother's knees were the most fortunate in after-life. For years my wife and I had lived together and she had never made the slightest reference to religious matters or attempted to influence me in any way.

"I went to church sometimes with her, but I am free to confess I never did so but for a purpose, when I knew I would be undisturbed for an hour or more, and when I had an address or lecture to prepare, or I wished to study out the steps in some operation. I could in church draw my head figuratively within my shell, and be a little influenced by my surroundings as if I was alone in 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 of Savannah and afterward Arch-bishop of Portland, Ore. The pulpit was within a few feet of the door I had entered and Father Gross had



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!"

At times it would seem that he would surely be dashed to pieces on the sharp rocks. Again the sharp current would bear him under till he would be lost to sight. Twice did the child disappear beneath the waters and rise again. On and on struggled the brave Washington, almost in reach of him, but unable to grasp him.

At last they reached the most dangerous 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 efforts. Just before they reached the falls he seized the boy and held him up with his strong right arm. A shout of joy came from those who were watching from the shore!

It is impossible to describe the gratitude of that mother when her child was at length sleeping sweetly in her arms. "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 thousands besides mine will be yours!"

GO TO THE ROOT

TO STAY THE ENTIRE CIVILIZED WORLD 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 catastrophe.

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 proverb, "spare the rod, and spoil the child," was eliminated from the disciplinary dicta of pedagogy, one of the most serious mistakes in the history of education was made; and as a consequence, generations have been growing up resentful of authority, and disrespectful of authority.

Strikes have even become fashionable in the schools; and juvenile courts are busy every working day in the year. Strikes and juvenile courts were unknown in the good, old days before the extreme application of the "moral suasion" had put the rod on the shelf.

Perfumed pedagogy came along to continue and complement the destructive work of "moral suasion" pushed to the extreme in the schools. Silly sentimentalists of women and soft headed sociologists of men have been going upon the theory that the criminal is the victim of circumstances, and that society at large is

responsible for his crimes. Therefore, the dear woman visit the crook of the thug in his prison, and bring him candy and fruit and flowers, and their own sweet sympathy; and the sap-headed sociologists make his confinement so tolerable, that the sanction of the law loses about all its deterrent effect upon him.

What can be expected from such methods of education and pedagogy? Human nature, in its fallen state, is prone to evil; and it must be restrained from wrongdoing 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 wayward, 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 by recourse to moral suasion alone is nothing short of folly. Such expectation is not entertained regarding even the Moral Law; for, while the highest motive of obedience to the Commandments of God is love for the Creator Who is infinitely good in Himself and worthy of being obeyed, it cannot be denied that the hope of the reward of Heaven for obedience makes a stronger appeal to selfish human nature, and that the fear of the punishment of Hell for 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 is bent, the tree's inclined." And would it not be well to make law-breaking more costly to the criminal, and his prison less attractive?

This is the way to effect a radical cure of Bolshevism. Stop the rearing of embryonic Bolshevists in the schools; insist upon the development of habits of respect for authority, and of obedience to law. Stop encouraging the matura would be Bolshevist; when they violate the laws, let their punishment be sure, swift and severe.—Catholic Telegraph.

PETAINE A CATHOLIC

CANON CABANEL CONFIRMS STATEMENT IN THIS PAPER

Some time ago we stated that Marshal 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 Petain for the Church:

Permit me to say that the statement 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 assertion. I knew General Petain at "Chemin des Dames." I learned from one of his staff officers that the general 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 Castelnau Mangin, Gouraud, de Maudhuys, Franchet d'Esperey, Debenezy and so 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 partakers in His work, as, if we be faithful, we shall be sharers in His glory.

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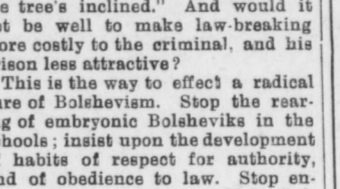
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