

a fleecy veil of fog that lifts itself now from the pale, cold blue of the heaving waters under the influence of a light breeze and now closes in again, dense and thick.

Five o'clock in the morning. Those who have anxiously striven through the long dark hours to pierce the impenetrable gloom are relaxing their vigilance, confident with the coming day. The fog-horn sends out its mournful challenge, but the passengers, anxious and weary, are mostly sleeping now. Familiarly breeds contempt of danger, even upon the sea. Hark! Was that a faint answer from the mist? Surely not. It is the echo that follows the blast of the horn. There is such an echo, as every one knows, that beats back to the ear from a fog-bank. Stay! Surely you heard it then? It was on the port side. Now it seems nearer an' elsewhere. Hark! Was that a dog that barked? Strange, no noise and to hear a sound like that at sea, telling of human life and love and companionship! In the steers, most likely. How the fog piles up! Hark! Surely that is the echo of voices! What is that looming up ahead? Gone! Surely those are hoarse shouts! There it comes again. A white wreath coming and going. How sharp and loud the voices ring out, then die away suddenly in the distance.

The great ship, stopping suddenly recoils as from a terrible shock. A sound like thunder, the crash of splintered wood, the quick sound of running feet from every side. Despairing cries ring out in anguished entreaty. The wrecked pride of the beautiful vessel. Disorder reigns everywhere. Frantic men are fighting their way into the boats. They have pushed back the women and many are struggling in the rushing waters. See the fierce, frenzied face of that strong man! Is that a knife he has in his hands? Merciful heaven, he is insane! No, not yet insane, but maddened with fear. He has set his whole heart upon that which money can buy and has his golden gains—twenty thousand dollars, they say—in that belt that he has grasped in haste and wears outside his clothing. Death for such as he! It is madness! Fool gold is impudent here. Your gold will not save you and will soon lie, a useless thing, scattered upon the sands upon the bottom of the sea. The agnostic there was more fortunate. He, at least, was not burdened with gold and did not waste a moment. He got into the last boat, and when that poor pale face in the water came upmost and those clinging hands of a woman held to the rim of the boat and threatened a delay, with all those people above, ready to jump in and swamp them, he, it was, who took the oar and—Oh, in mercy say no more! The primal instinct of a man who owns no higher power is to save himself—no matter about the rest!

On the deck amidst stands a dark group of pale-faced men and women, half-dressed, some kneeling some weeping, some calm with the calmness of despair, some frantic rushing to and fro; some forgetful of self, tenderly quieting those who have more cause to fear death.

It is true. The wings of the death angel have overshadowed them. A few moments and all will be over. There is no hope. The captain tells them so hurriedly, as he passes, bidding them save themselves. Oh, if they could!

The boats are overloaded to the water's edge, and, alas, selfish men have pushed off. A cry of desolation impossible to restrain rises up to heaven, from whence alone help can come. Two or three Catholic priests stand comforting, absolving, baptizing with a few sparkling drops of water the groups of despairing hands. See that dear old man, with the tears running down his cheeks, as he gives one last thought to his people in the land where he labored among the poor for twenty-five years. This is his first vacation. The purse they gave him at parting was to pay his way to Rome. Who will guide his people when he is gone? They will be so sorry! He speaks to those about him and gives absolution. They have turned their backs to the onrushing waters, so near! Horrors! The waves drench them with chilling spray.

There is that young Dominican priest who sang Gounod's "Ave Maria" for them last night in the saloon. Such a melodious voice he had, such a holy face—yet so young to renounce the world! He had not tried to escape, seeing these pitiful souls and measuring in one swift glance the selfishness, the brutality, of the men who are rushing for the boats. There is another group of people kneeling at his feet. The Catholics are praying, beads in hand, having finished their confessions, made aloud and all at once. He has just made a profession of faith for the Protestants, and told them the desire for baptism will suffice, if there be time, and that an act of sincere contrition for all the sins of their lives will, through the absolution he will give, obtain from their God their pardon. As he speaks, he looks behind them at the merciless tide creeping in a great, rushing flood, higher and higher. Some one must be praying for him in the land they left the day before yesterday. He is so calm, so pitiful, and there is a glory upon his young face, as of a light behind the clouds. He counts the seconds now. His hand absolves them with the majesty of an apostolic command, and he looks up to heaven, holding up to their gaze the crucifix with the image of Him Who tasted the bitter-

ness of death because He so loved His creatures.

Hark! What is this? The young priest is singing, and over the lonely, heaving waters peal out the glorious strains of the "Salvo Regina" in that wonderful, rich voice of his. O cry of Eve's banished children, sighing and weeping in a land of exile for the glory of the Father's house and the beauty of Jesus' face! The song goes on, all his soul in every note. The eyes of the young priest hold theirs in a magnetic gaze. He will not let them look out upon the onrushing waters, and they, looking upon his face, as the face of an angel, seem to see only that—and above it the crucifix—held high for them to see. More and more rapturously those wonderful tones ring out, as if the world charm the people from every remembrance of earth, from death, and even repented sin, and lift their thoughts above. "Magnificat omnia mea Dominum"—"My soul hath magnified the Lord and my spirit hath rejoiced in God, my Saviour."

The great vessel heaves and staggers, and there breaks in upon the sweet melody of that strong voice a shrill, discordant wall of mortal agony, soon hushed. Now the song drifts no more over the waste of waters! Life is over. The hero, who knoweth him? Who shall tell the tale? But the man who can thus conquer death is a man whose faith is true. Only a Christian could die like this!

The fog is lifted slowly, as a transparent veil from the face of beauty. The sun shines out in golden splendor. A light breeze kisses the sapphire sea and the wavelets, crested with foam, sparkle like jewels, glinting at the kiss of light. The glory of a summer morning is at the full.—Eliza O'B. Lummis in Rosary Magazine.

CATHOLIC UNITY AND PROTESTANT DISUNION

F. A. Palmieri, O. S. A., in the May Catholic

The unity of the Church is an organic one, and the denial of that statement, the lowering of that organic unity to a spiritual and intellectual confusionism, the apotheosis of religious individualism as the final outcome of the teaching of Christ, leads to the subversion of Christianity as a religion born of Christ, reflecting the spirit, and perpetuating in the world the life of Christ. The spirit of man with its errors, its weaknesses, its dark heavens, its failures, would take the place of the spirit of Christ. The daily changing waves of human oddities would supersede the unchangeable truth revealed by God. We would have not only a Christianity divorced from Christ, but a Christianity that vaporizes in the mists of an intellectual egotism or of vague and dull mysticism.

Our pessimistic forebodings are not groundless. They are being realized in the life of American Protestantism. The rapid growth of the so-called New Thought, Higher Thought, Divine Science, unity, New Way, which has gained 5,000,000 of followers in the Central States and Far West, according to a Protestant writer, "will produce types of purest spirituality, and will set free the imprisoned powers of countless individuals. Who can set the limit to the growth of religious movement without creed, which welcomes all who feel at home with the rest of the family. On the other hand, it will be totally lacking in unity; it will split up as indefinitely as the amoeba, and each offshoot will consider itself the true and only creature. It will be individualistic to the point of social selfishness, and as a body will be totally lacking in the powers which require co-operation. In its protest against the over-organization of the Church, as it conceives it, it has gone to the opposite extreme, and shows what individualism run wild will lead to."

Such being the conception of Protestant religious unity, at the close of this paper we can maintain that a unity which fosters the spirit of individualism, which affords new ailments to the flames of religious dissensions, which culminates in confusion of thoughts and tongues among Christians, such unity the Catholic Church is not longing or searching for. She clings firmly to her own unity, a unity inherited from an unbroken line of witnesses to Christ. Certainly, she does not interrupt her prayers that all "may be one." She will follow with her warmest wishes and love the separated flocks of Protestant denominations, which are painfully toiling to windwards into the wake of Christian unity. She will wait even for centuries till she presses to her bosom her prodigal sons with a greater joy than her faithful ones. And in waiting for the restoration of Christian unity, she will repeat to her united flock the beautiful words of St. John Chrysostom: "The Church of Christ is not wall and roof, but faith and life. Talk not to me of walls and arms; for walls wax old with time, but the Church has no old age. Walls are shattered by barbarians, but over the Church even demons do not prevail. How many have assailed the Church, and yet the assailants have perished, while the Church herself has soared beyond the sky? Such might hath the Church. When she is assailed she conquers; when snares are laid for her she prevails; when she is insulted, her prosperity increases; she is wounded, yet sinks not under her

wounds; tossed by waves, yet not submerged; vexed by storms, yet suffers no shipwreck; she wrestles and is not worsted; fights, but is not vanquished, that she might make more manifest the splendor of her triumph."

MATTER ALWAYS DRAGGED IN

A matter always dragged in at the heels of politics—ecclesiastical discussions in the Italian press is the representation of the Pope at the "Peace Conference." A perusal of some of the articles would make anyone not conversant with the facts think that the Pope was fighting hard for a place at that hypothetical gathering, always with some sinister purpose which was to Italy's great detriment and most consequently resisted to the death.

This is sheer nonsense. It may be that the Pope desires to be represented at a Peace Congress after the war. He has not said so, but it may be so. Indeed, one may go further and say that he does so desire. He has no desire at all to adjudicate as to future boundaries of Belgium or Serbia or any other State, but if, later on, the nations of Europe or attempt to draw up a plan by which in future they could settle their differences without war and in other ways improve the existing relations, then surely the Pope wishes that any attempt on the part of the world to live as Christians should be helped by the presence and counsel if desired of a representative of the representative of Christ Himself down here.

Every good thinking man wishes the same. But one thing which is utterly untrue is that Benedict XV. desires to go to the congress to raise the "Roman Question." We do not know when or how the settlement of that question may come. If Pope Benedict XV. or only one of his successors thinks a settlement desirable on certain lines, then Catholics will follow: until that occurs they can possess their souls in patience—because the Church is going on forever all right and writes in newspapers are not, at least not the same ones.—Church Progress.

THE WORLD FOR CHRIST

By Rev. Joseph Huslein

The voice of Rachael is heard in the land, the voice of the Church, and she will not be comforted, for the loss of the souls of the young. How many of the young men in particular, who should have been her pride and joy, have been destroyed through indifference and neglect! How many are to-day spiritually dead to her! There are few problems of such importance to parents, to pastors, to our Catholic societies and to Catholics in general, as the preservation of our Catholic youth.

It is with the home itself that we must begin. The first to be concerned are the parents. They are their children's keepers, and in vain will they plead an excuse for their negligence. It is not sufficient that their children receive Catholic instruction, and continue and complete their education in a Catholic school. It is likewise necessary that parents never cease to watch thereafter over the piety, faith and morality of those committed to their care. They must gently but firmly oppose the first tendencies towards laxity in religion, which they observe in them whenever they appear. A break in the dike ever so small, though a child's finger might stop it, may be the beginning of a deluge that can destroy a city. Particular watchfulness is necessary on the part of parents when the new life of work has begun.

One of the first manifestations of decline is a lessening in the frequency of the reception of the Holy Eucharist. There is reason for disquietude when monthly Communion is discontinued. Every possible attempt indeed should be made that our young men approach the Holy Table weekly. This they should do even when it is not at times possible for them to go to confession, provided only that they are not conscious of mortal sin upon their souls. If this ideal seems too high, it is less than the ideal which the Church herself proposes in frequent and daily Communion. The young man needs it most of all.

But it is not sufficient to act only when the first signs of laxity manifest themselves. To wait for these is to lose half the battle. They merely indicate that harm has already been done which perhaps may never be wholly repaired. This is particularly true when the school years are completed and the years of labor have set in.

The evil has often begun, though unperceived in childhood and infancy itself. The serious effects show themselves only when the temptations are present in later years, and the immediate influence of the Catholic school has been withdrawn. That parents may therefore properly perform their sublime function they must needs always be exemplary Catholics themselves.

That our Catholic youth may not drift away from the faith, by gradually growing tepid and indifferent, Catholic parents must firmly set aside from the very beginning the false educational principles of our

day, which permit the child to develop freely according to its instincts and inclinations. They must deeply implant in its soul respect for authority, human and Divine. They must in particular preserve inviolate their own authority within the home, ruling it gently but firmly, according to the law of the Gospel. They must strive to lead such lives that, like the Apostle, they can bid their children to be imitators of themselves as they also are imitators of Christ. They must watchfully prevent the occasions that might lead their children into temptation, as they themselves avoid such dangers on their part. They must zealously provide them with a Catholic education and Catholic literature, observing their reading, their companionship, their amusements and occupations. They must teach them to value their Faith, and the grace of God above all things upon this earth. They must constantly seek to develop in them a firm and manly character that spurns what is base and disloyal to God and Church. They must endeavor finally to develop in them an intense interest in all that concerns the propagation of their holy Faith.

With this noble work should be combined ceaseless prayer for the souls of their children, as the mighty means of enlisting Heaven on their side. Let the Angel Guardians of their little ones be to them a God-given assistance in their sublime task; the salvation of the souls of their children, and through them, if they be, of unnumbered souls of generations to come.

Since Holy Communion is the barometer of the spiritual life, their frequent presence at the Holy Table should stimulate the frequent reception of the Holy Eucharist on the part of those entrusted to them. What parents themselves cannot accomplish the priest may effect in the confessional and our Divine Lord can bring about in the Sacrament of His Love.

The first responsibility for preserving the Faith in our young men devolves upon the parents. It begins with the earliest training of the child and calls for a constant and watchful activity through the years of boyhood and youth. The effects of that labor will continue, with God's help, as a saving, elevating and ennobling influence even to the grave of those whom they have guarded from the cradle to the maturity of manhood.

Measureless indeed are the possibilities for evil or good that are laid in the hands of parents.—Our Sunday Visitor.

WEBSTER'S WISE WORDS

The words which follow were spoken by Daniel Webster at a dinner of the New England Society in December, 1854: "In our day there is a more enlarged and comprehensive Christian philanthropy, and a conviction prevails, justified by the experience of our government, that all sects and denominations may be safely tolerated. We are Protestants, generally speaking, but we all know that the gentleman who presides at the head of the supreme judicature of the United States is a Roman Catholic. No man supposes that the judicature of the country is less safe, or that justice is dispensed with less certainty and purity, because the chief justice is a sincere and ardent adherent of the Catholic religion. And so in every department of our government, in all departments of the government, Catholics and Protestants of all denominations take part on equal terms. It is established as our principle that a man's religion is a matter above human law, because he is responsible to none but his Maker for it. Religion is a communication between man and his Maker."—Catholic Transcript.

A FUTURE LIFE

Sometimes we hear men ask the question: "What is the soul? How do we know it is immortal? The animals have life and intelligence, some people even think that they have what we call reason; yet we do not believe that they have a future life. What proof is there that there is one for us any more than for them?"

The principal and great proof is from Revelation. It is the gospel that has brought this great truth into a clear light. But those who disbelieve in the immortality of the soul and a future state do not believe in Revelation, and sometimes say they do not care for Revelation if they have no future life; so that we have to think what lesser proofs there are of this doctrine, besides the great one which comes from Revelation.

Now one of the great discoveries which learned men are said to have made in the present day is that nothing is destroyed or comes to an end. Things change their form, as electricity shows itself as light at one time and heat at another, but the light and heat are not lost or destroyed. We lose sight or sense of them because they have taken another form, but that is all. Sometimes we can even find them in another form. Organized bodies like animals and vegetables which are made up of different substances may be dissolved and go to pieces, passing back into the simple elements of which they are made up. But nothing is lost or annihilated.

Our bodies, indeed, which are part of ourselves, are dissolved in this way at death; but besides the body we are each of us conscious of having a living, thinking, feeling being which is ourselves. We are more sure of this than we are of anything in the world. If this inward soul is a real thing or substance, how can it come to an end any more than anything else? Why should there be any waste or loss in the spiritual any more than in the material world? It may take other forms perhaps, and be greatly changed, but it must be the same thing after all. And if our soul was made up of elements or parts it might go to pieces and be dissolved into its elements. Now we do not know what it consists of or how it is made; that is true. But our souls are ourselves; and as far as we can understand about ourselves and what we are, we are certain that we must be one and undivided. If we try to think of our souls being divided, we find we cannot do it; we can only think of two or more different persons. If, then, the soul cannot be dissolved or divided, what should make us think that it is of a nature to come to an end, when we cannot find anything else that has such a nature?—Sacred Heart Review.

GOD AND COUNTRY

It has always been the constant teaching of the Church that the just laws of a country must be scrupulously observed. It follows that a good Catholic must, then, be a good and desirable citizen. Devotion to God in no way clashes with loyalty to country. Our present Papal Delegation, Archbishop Bonzano, very nicely expressed the Catholic position when he said:

"Recent history shows that all your aspirations, even your patriotism may be suspected because of your religion. But be not afraid to stand up and say that your religion is its own defence; that in the principles of your Catholic religion lies the very strength and vigor of your loyalty and devotion to your country; that a Catholic's fidelity to his religion is the measure of his citizenship; that the American constitution is sacred to you, and second only to the constitution of God as outlined in the Gospels; and that, while you bow respectfully to the authority that guides the destinies of your immortal souls, you thereby all the more submissively bow to the authority that directs your material welfare."

The history of our republic proves the truth of His Excellency's words. It is not the man who fears God that will become a menace to our national existence, but the one who banishes God from his life. A cursory glance at the evils that threaten our social well-being today and at their authors is enough to prove this to any reasonable man.—Intermountain Catholic.

HIGH MASS

All Catholics worthy of the name assist at Mass at least once a week. It is the direct command of Almighty God, no less than a precept of the Church, that one day out of seven should be sanctified and set apart for sacred service. The faithful generally succeed in observing the directions of their religion by attendance at Mass, though this in itself is the minimum required under the pain of mortal sin.

In the ceremonial of the Church, elaborate and detailed rubrics are prescribed for the reverent and solemn celebration of the world's great act of worship. These rubrics are of great antiquity and were primarily intended for the celebration of the sacrifice in which many of the parts were sung. Hence the Mass is best understood when it is a High Mass. In itself it is a great liturgical action, with a beginning a middle and an end and all these parts are intended to stand out with significance and impressiveness, in the remarkable ceremonial which has been built up around the great act of the consecration of the Body and Blood of Our Lord. The low Mass came later. While there were many excellent reasons for its introduction, the fact remains that the idea of the Church is better carried out in the celebration of what we know as the High Mass.

It is deplorable that a preference for what is known as the Low Mass has become so noticeable among the Catholics of our time. To be generous in God's service means more than to assist at the shortest Mass we can find and that, but once a week. There is a mine of religious instruction simply in the ceremonies of the Church, and when these are followed intelligently, not only does there come to minds a better appreciation

of the Holy Sacrifice, but also into hearts a deeper love for the mystery of the altar and more sincere gratitude for the graces purchased by Christ's redemptive death, perpetuated to us in His immolation on the altar.—Providence Visitor.

THE NUMBERING OF THE COMMANDMENTS

Some years ago we met a dear old Presbyterian who was quite perplexed on learning that, although he had been reading his Bible fifty years, he did not know that the method of enumerating the commandments prevalent among Protestants differs from that prevalent among Catholics. There may be some readers of The Guardian who was not familiar with the reason for the difference, and we take pleasure in reproducing for their benefit the article on the subject in The Catholic Encyclopedia. Father Stapleton, the writer of the article does not say so, but one reason no doubt which prompted Protestants to make two commandments out of the material which Catholics compress into one, was to give special emphasis to non-Catholic horror of the Catholic practice of honoring the saints and statues of the saints, for when they could in the opening sentence be able to say, "Thou shalt not make to thyself a graven thing," they felt that an irrefutable argument against Catholic practice was at hand.—The Guardian.

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