

FIVE-MINUTE SERMON. Sunday Within the Octave of Christmas.

THE ACCEPTABLE TIME. The time to serve God is now, and the place to serve God is right here. Such, brethren, is the lesson of New Year's Day. This day is the starting point of the whole year, and we should appreciate that the day itself, the present time, is of greater value than the past and the future.

Now, many a one says: "I cannot be as good a Christian as I should wish because I am too busy just now." So you see he takes it out in good wishes by saying, "I wish I could be a good Christian."

But somebody might insist: "Father, that is all true, and yet what I say is true, I am too busy to attend to my religious duties, and I cannot help it. My occupations force themselves upon me. I must work as I do, or I and my family will suffer. I answer: There must be something wrong about this. It is really possible that you are compelled to work in such a way that you positively cannot receive Communion a few times a year; cannot say your night and morning prayers; cannot attend at Mass—is this really the case? If so, then you are a slave. There have been classes of men among us so situated, but they are not so now, because they rebelled against it, took effective measures to remedy the evil and succeeded in doing so. Have you tried? Have you asked to get out of work to attend to your religious duties? Are you willing to lose a day's wages once in a while for the love of God? Think over these questions. Be honest with yourself. Do not blame your employer or excuse yourself until you have made your request and been refused.

The time to serve God is now, and the place is right here. That is the principle upon which our Sunday-school teachers act. They are busy, industrious young men and women. They find time, however, not only to take care of their own souls, but to help parents and priests to save the children of the parish. Much the same may be said of the members of the choir, the gentlemen of the St. Vincent de Paul Conference, the Altar Society, and all others who unite themselves with us in the good works of religion and charity in this parish. To such souls, active and practical, every day is a New Year's Day. They are always beginning or carrying on some good work for God, their neighbor, and their own souls, and doing it right here and just now.

"PEACE ON EARTH."

"Peace, Peace! And there is no peace!" cries the cynic and the mocker at revealed religion. Turn every page of history from the hour in which the song at Bethlehem was chanted and you find none free from stain of blood. The record is a kaleidoscope of conflict, of the death, a kaleidoscope of human misery.

And to-day, in this age of enlightenment, of advancement and high culture of which we so proudly boast, "See how these Christians love one another," is said again, but now with emphasis and sneer of bitter scorn, as the marshaling for battle still goes on and the thousands fall before the powerful modern engines of destruction where the comparative few were sacrificed before.

And is it all but in mockery of man's misery? Is it but a pretty fable, a poet's dream with which we beguile ourselves—those of us who can cherish the sweet delusion, to brighten ever and anon the dreary hours in life's short dark day? We do not need to study or wrestle with the question to answer these so-called philosophers, these exponents of modern advanced thought. We need only point to the broad panorama spread out on all sides, extending to the confines of the earth, a picture which with slight change in effects is a reproduction of that which overspread the face of the earth with the message of peace in the dawn of Bethlehem.

As it was to the simple life then, it has been to these since the "tidings

of great joy" and the promise of peace is given. And what comparison has the warring factions, the apart striving for the gratification of a selfishness and greed to the countless millions who do not even know of these wicked and vain ambitions? When the angels sang to the hill-folk at the little Judean village, the hosts, to whom this world and worldly possessions and achievements were all, struggled for gain, for empire, just as their like are doing today. "There was no room at the inn" and they heard no heavenly message there. This high privilege was given to those in the "lower walks" of life, the very dwellers with the beasts of the field who knew naught of all that is commonly esteemed as of honor and greatness.

And how many such in untold numbers have lived through the ages contemporary with the "great," the illustrious, the wise in their own conceit? How many to-day live apart in remote places, and even in great cities are "far from the maddening crowd" in their aims and pursuits? These for the most part may not "enjoy the advantages" of a very "high" education, but they more certainly do enjoy, if at all of "good will," the blessed fulfillment of the Christmas promise. They have in its fullness the precious endowment of peace, the inheritance bestowed with the Babe of Bethlehem.

Christ came for all men, but as at His advent He was rejected by some, so He is still unrecognized, and by the very element who busy themselves precipitating upon the world nearly all in its afflictions of which they so loudly complain. They prate of the "glories" of war and teach their children "patriotism" instead of understanding of the moral law in the schools, and presently we have a new generation "seeking the bubble reputation at the cannon's mouth." What significance has the Christmas message for these? It was never addressed to them, nor the application intended.

But the hurrying throng—otherwise the "progressive peoples,"—though numerous and steadily striving to penetrate to the ends of the earth do not constitute the humankind by a very large majority. There are thousands to their hundreds who do not even know the names of their important inventions, but who have the full knowledge of the highest good. To these the holy, happy Christmastide now brings once more the great joy which only the child spirit can receive—the spirit which unless it become as such ye cannot enter into the kingdom of God.—Catholic Union and Times.

MY FIRST CHRISTMAS IN THE MISIONS.

BY REV. NICHOLAS HENIGERS, S. M. Christmas without Mass! Can a devout Catholic from the city imagine what the beautiful feast of Christmas would mean to him, if the churches were closed the whole day, if there was not a Mass at midnight or at early morning. High Mass at full day, no evening services, no representation of the Child Jesus in the manger, no Christmas tree for the children? What would such a Christmas day mean? Simply a day like all other days, perhaps free of work, but not free of care, not free of the burden of everyday life, with nothing to elevate the mind and heart to the Child Jesus. And yet how many Catholics in rural districts have never in their lives had a Christmas Mass?

A little over four years ago, I was put in charge of a new mission, which had been established by being cut off from other surrounding territories. This new mission, of which I had become pastor, measured about four thousand square miles, and comprised a number of small and scattered congregations, and a number more of Catholic families or persons not attached to any center, lost in the woods and in the mountains.

Only at one place in these four thousand and square miles, at the small town of S—, had there ever been any Christmas service; and the Catholics of that locality were as proud of that distinction as the people of more favored localities would be of the visit of some heavenly messenger. But now a pastor was resident within these four thousand square miles, and of course he was going to celebrate Christmas somewhere. But where? Drooping spirits revived, and such congregations as had never dared hope for this distinction, began to conceive, first in the secrecy of their bosoms, then to express more openly, the hope that they would be the favored ones.

As Christmas drew near, my mail became flooded with applications. Every one wanted me at his place, and every one was "sure I was not going to disappoint them." But since I do not possess the gift of ubiquity, I had to put off some for another year. One enterprising young man, whom I had to put off, asked me: "Suppose, Father, some one at our place would get sick on Christmas eve, and we would send for you, of course you would come and spend Christmas with us?" A severe reprimand for daring to tempt God and fool the priest in his most sacred obligations, crushed his last hope and with resignation he said: "Well then, next year?"

Christmas eve arrived. The lucky winners in the contest had been notified and all preparations had been made everywhere. I spent the evening in the heart of the mountains at P—, a little village, the terminal of the railroad. Around this village, within a radius of eight to ten miles, there lived about eight Catholic families. The first Mass of the day was for them, and it was to begin at five in the morning. All the families were there, and in time. They had sacrificed the sleep of the night, and had come in the dark all the way to the church.

For proof that Fits can be cured write to: Me. Wm. STIMSON, 134, Dundas Avenue, Toronto. For pamphlet giving full particulars of simple home treatment, 20 cents. Sole Proprietors: TRENCH'S REMEDIES Ltd., Dublin

A DIET OF BOVRIL

or BOVRIL sandwiches, quickly rebuilds wasted strength, gives increased vitality to the system and fortifies the body against many ailments. Because BOVRIL yields more nourishment than any other food. BOVRIL is an invaluable diet for nursing mothers, dyspeptics, and all who show any predisposition towards tubercular affections.

YOUR DEALER HAS IT OR CAN GET IT FOR YOU

Roads—don't mention the word; our means of travel over the mountains do not deserve that name. Weather!—well a blizzard was announced for the day, and during the night, rain, accompanied by lightning and hail, was pouring down. But none of our Catholics failed. All received Holy Communion, and a few German Christmas songs reminded them of the happy Christmas days in the Fatherland. I could not tarry with them, however, for at six o'clock the train started out and with it I had to travel three miles to my second post of the day. I reached the church there at eight o'clock, and found our whole congregation in place, numbering five families awaiting me. I celebrated the second Mass of the day, and at nine o'clock I started in a carriage to my third point.

The blizzard in the meantime had arrived, and the snow was piling up. I had to travel ten miles over the country. Snow was covering everything. Several steep mountains had to be climbed, and several creeks to be forded; but I made it. I reached that point at half-past eleven; and a few minutes before twelve I began the third Mass of the day. Outside the wind blew in a fury, snow piled upon snow, and the sharp winds of the north froze everything; but inside the church, happiness reigned supreme. And didn't the day look like Christmas! So I had made three congregations happy by giving to each one of them their first Christmas service. A much-needed dinner and rest strengthened me for the further work of the day. I was expected back at B— for evening service and I started at three o'clock; but my horses were at the point of giving out. By much coaxing and many stops I finally reached B—, but it was nine o'clock in the evening.

Next day, Saturday, I started in the early morning and traveled another one hundred and fifteen miles, and on Sunday I rejoiced the people at R—; for if they could not have Christmas service, they had the next best thing to it: Mass on the Sunday after Christmas. But how many Catholics of my territory did not have even that consolation, and had to wait for another year or other years!—Extension.

HIGH TIDE IN DIVORCEDOM.

I believe to-day that the Episcopal Church stands first of all religious organizations in its ground against divorce. Of course, the Catholic Church absolutely forbids it, but on the other hand grants so many dispensations that the canon is in a large degree valueless.

Thus Dr. Mackay-Smith, Coadjutor Bishop of Eastern Pennsylvania, sums up the relative positions of the churches toward divorce. He is a man of nerve, it will be admitted, but toward such a claim for his Church. Could Bishop Mackay-Smith tell the world how many "dispensations" were sanctioned by the Catholic Church—that is to say, by the Apostolic Chancery—for dissolutions of marriage on valid grounds during the past year? If the number is divided by the population of the United States, it would be able to judge of the relative proportions of divorces and "dispensations." But we do not optime that he knows; and if he did know, he would not be so rash as to raise the issue. Dr. Floyd Tompkins, rector of Holy Trinity, gives a divergent view. He says: "The growing tendency to divorce lies in the fact that the Church has not taken a definite stand in the matter. It should have come out squarely at the last convention for 'no divorce' and not remained in an attitude of hesitancy on the subject.

Yet divorce gone by and the divorce evil has grown and the Church has done nothing definite. She has taken half measures when only the most rigid should have resorted to it. "In a greater or less degree all religions see follow the lead of the Episcopal Church, and if she had come out definitely the subject of her churches would have followed. Thus a great influence in the matter has been lost."

We leave these two eminent divines to explain this very grave discrepancy as to matters of plain fact as best they may. But we believe that a gentleman of Dr. Mackay-Smith's standing might be expected to know that there is no relation between a dispensation and a divorce. He does not seem, indeed, if he is correctly reported, to understand what a dispensation is. But, however this be, he cannot be ignorant of the fact that it was a question of divorce that indirectly brought the Episcopal Church into being, and that the Catholic Church would not sanction divorce as a system were it to lose her all the kingdoms in the world. This he surely ought to be aware of. It looks as though he is not quite clear as to the precise meaning of dispensations, however certain as to that of divorce.

This great country, which leads the world in so many high qualities, such as energy, originality and indomitable enterprise, leads it also in the ignoble one of disrespect for the marriage bond. The situation which is now disclosed as a result of that vicious tendency is truly staggering. Statistics just given out by the Census Bureau prove that the ratio of divorces for the past five years, as compared with that for the preceding five, is as six to one. Divorces increased in number three times as fast as the population. The available data indicates that one marriage in twelve is

ultimately dissolved by judicial decree. If the divorce rate should continue to increase at the rate observed, and if the population should double in fifty years, the prediction of Professor Wilcox, of Cornell, would be realized. In a lecture at Ithaca, N. Y., a few days ago, he said: "The increase of divorce is so rapid that at the end of the present century, if it is not checked, forty-one-half of the marriages will be ended by divorce instead of death."

To come to particulars on the progressive increase of divorces, the Census Office finds that the number in the twenty years from 1867 to 1886 was 328,716; as against 945,626 in the last twenty years. At the beginning of the forty-year period covered by the two investigations divorces occurred at the rate of 10,000 a year. In 1906 the annual number was 66,000. From 1870 to 1880 the population increased 30 per cent., while the divorces granted increased 79 per cent. In the next decade, 1880 to 1890, the population increased 25 per cent., and divorces 70 per cent.; and in the following decade, 1890 to 1900, an increase of 21 per cent. in population was accompanied by an increase of 66 per cent. in the number of divorces. The divorce rate per 100,000 population increased from 29 in 1870 to 82 in 1905. In the former year there was one divorce, for every 3,411 persons, and in the latter year one for every 1,218. Since it is only married people who can become divorced, a more significant divorce rate is that which is based not upon total population, but upon the total married population. The rate per 100,000 married population was 81 in the year 1870 and 200 in the year 1900. This comparison indicates that divorce is at present two and one-half times as common, compared with married population, as it was forty years ago.

It is in the New England States that the twin cancers of divorce and race suicide are eating into the vitals of the community most deadly. Take Vermont, for instance. In the recent report of the Vermont State Board of Health it is stated that the number of divorces is increasing to such an extent as to threaten the stability of the State. In 1886 there was one divorce to 20,000 marriages, in 1897 one to every 12.5, and in 1907 one to every 8.52.

We note that some participants in this discussion refer to marriage as "a sacrament," and speak of its sacred character. We were under the impression that the gospel according to Luther had changed all that and other "Popish superstitions."

What hope is there for a stemming of this awful tide of sin and destruction of homes as long as we have millions of people reading every day the sentimental character of silly novelists in the evening paper "short story" and the "short lecture" on morals and methods of gaining husbands? These demoralizing incitements are scattered every day by the million, like typhoid germs, and in very few homes is there any agency capable of counteracting the poison. While the dim novel works have come among the boys, the girls are being surely trained to the false view of man and womanly standards by the mushy writers of erotic sentiment. And while the flood of national destruction keeps rising—not slowly, but inleaping waves—about our feet, we have some good, pious teachers of the people speeding prayers to heaven that God may inspire our legislators to impose a tariff of sin on zinc! What next?—Philadelphia Catholic Standard and Times.

"HANGERS ON" MADE HIM THINK.

"I have been made a teetotaler," said an American Senator not long ago, "by the sight of the hangers-on of the average saloon. Every saloon I frequented had a following of poor wretches whose appetite for drink had got the better of them. The total aggregate of these human wrecks is much larger than the nation's standing army. This is too great a price to pay for the privilege of what is known as personal liberty. If I had my way, I would abolish the liquor traffic, root and branch. It is the nation's greatest curse, and no amount of specious reasoning can overturn the sad truth of such an assertion."

Commenting on these words a contemporary says: "If anyone will stand in front of even the better grades of saloons in the principal streets of a city when a circus parade or some spectacle passes along the street, which causes the saloon to empty itself, he will be amazed at the kind of a gang which comes out."

Again and again we have remarked this in our native city of Columbus, Ohio. Every saloon seems to have lurking about it side-roads, stalls, back entrances, hidden parts and alleys generally, a gang of red-eyed, bottle-nosed, pimple faced, whisky-and-beer-distorted specimens of humanity, which it can belch out upon the street on any call for their appearance.

We will warrant that if a file of policemen were to make the rounds of the best saloons in the best sections of our

CRESOLENE ANTISEPTIC TABLETS A simple and effective remedy for SORE THROATS AND COUGHS They combine the germicidal value of Cresolene with the soothing properties of Eucalypti and Peppermint. Your druggist or from us, 116, in stamps. LANSKOW, MILLS CO., Limited, Agents, Montreal, 402

E. W. GILLETT CO., LTD. Toronto, Ont.

MADE IN CANADA Use Only the Best GILLETT'S LYE

Is the Standard Article READY FOR USE IN ANY QUANTITY For making soap, softening water, removing old paint, disinfecting sinks, closets, drains and for many other purposes. A can equals 20 lbs. SAL SODA. Sold Everywhere E. W. GILLETT CO., LTD. Toronto, Ont.

Write at once for particulars, or consult one of our representatives located almost everywhere

OLD AGE

can be made care-free and comfortable with the proceeds of an Endowment policy of insurance procured in early life. There is no more certain, safer or better way in which to accumulate a competence for one's later years than by means of Endowment insurance.

North American Life Assurance Company "Solid as the Continent" HOME OFFICE - - - TORONTO

THE KELSEY as. Smart Mfg. Co., Ltd. Brockville, Ont. WESTERN BRANCHES Winnipeg, Man. Calgary, Alberta

SEAT YOUR CHURCH COMFORTABLY Interior Fittings and Panelling ALTARS PULPITS FONTS RAILS LECTERNS DESKS The Valley City Seating Co., Ltd. Dundas, Ont.

O'Keefe's Liquid Extract of Malt Canadian Barley Malt is made from selected barley in such a way as to change all the constituents of the grain into easily digested nutrient adding hops to this product gives the properties of a nerve tonic, inducing sound and refreshing sleep. O'Keefe's Liquid Extract of Malt is made solely with this object in view and is the best made. W. LLOYD WOOD, Toronto General Agent

MENEELY & CO. WATERLOO, (West Tor), N.Y. The Old Reliable MENEELY Foundry, CHURCH, CHIME, SCHOOL & OTHER BELLS

Dominion Land FOR SALE Any Dominion Land open for Homestead or pre-emption entry may be acquired by the purchaser of scrip issued by the Dept. of Interior.

Volunteer Bounty Scrip entitles the purchaser to take up two adjoining quarter sections and after residing on or near the land and cultivating it or keeping stock thereon for three years he will receive a patent from the crown. Homestead entry may be made for another quarter section adjoining and under the pre-emption law another one quarter section may be purchased at three Dollars per acre. Lands in Moose Jaw and Lethbridge District PRICE OF SCRIPT \$800 OWNER, R. J. HEALY, 124 Shuter St. HEALY, Toronto.

Write at once for particulars, or consult one of our representatives located almost everywhere

Write at once for particulars, or consult one of our representatives located almost everywhere

Write at once for particulars, or consult one of our representatives located almost everywhere

Write at once for particulars, or consult one of our representatives located almost everywhere

CHAITS One tall... talents se... der behi... execution... confined... that giv... which of... might b... poorest... often, in... class lea... because... employ... other de... lity and... centrate... "A su... P. Whip... conceit... cation o... fallen... twenty... ness" i... The wo... who sp... buckets... "Mr... young... have b... everyth... things;... ever y... This g... school... of a pit... who b... ments... lish ea... the he... instit... was th... Smith's... Don't... was fa... but e... of the... We... which... perfec... we m... when I... appar... of the... bothe... maste... and s... seven... A... l... condit... shoul... d... instr... of th... praye... wrote... he pr... a qu... but i... the p... possi... unde... G... What... about... know... can't... some... like... or it... Not... the... tion... r... our... val... whe... suec... hea... con... (re... wh... to i... po... lon... do... the... cal... yo... by... in... ef... fr... si... to... m... tr... le... as... w... b... m... m... tl... is... fr... e... o... e... /... a... v... l... l... :... :... in...