## FIVE-MINUTE SERMON. First Sunday of Advent. PENANCE.

6

When you shall see these things come to ass, know that the kingdom of God is at

It may seem strange to some that the seasons which precede the celebration of the great festivals of Christmas and Easter, festivals of great joy as they are, should be ordered by the Church to are, should be ordered by the Church to be kept as seasons of penance. Advent is ushered in by the proclamation of the Gospel prophecy of the Last Judg-ment read to us on last Sunday, and again to-day we are reminded of awful terrors which our Lord foretoid will appear before the coming, or advent, of the kingdom of God. In one sense the kingdom of God is already come. It is the Holy Catholic Church, of which Jesus Christ is the King, and in another the Holy Catholic Church, of which Jesus Christ is the King, and in another sense we may say that the kingdom of God is constantly coming by the preach-ing of the Gospel, and the spread of the doctrines and morals of Christianity among men, and the consequent reign of that divine peace and joy which Christ brought into the world. If the Church calls us to penance at these acasons it is because penance is

If the Church calls us to penance at these seasons it is because penance is the necessary means of obtaining divine peace and joy, and when we are, so to speak, at one with God, and free from the slavery of the kingdom of satan, then is our daily prayer answered, "Our Father who art in heaven, Thy kingdom come!" Then begins the blessed reign of Christ in the soul, of which the snoke when He said. "The blessed reign of Christ in the soul, of which He spoke when He said, "The kingdom of God is within you." That is the end of our Lord's advent at Christmas and at the Day of Judgment: to establish the kingdom of God in the hearts of men in life, and give them the glorious kingdom of God in eternity. How does penance prepare one for such a state of exalted purity, of spiri-tual peace and joy ? By removing all obstacles which stand in the way of the raign of God in our souls. There are

obstacles which stand in the way of the reign of God in our souls. There are obstacles put in the way by the senses and by the spirit. There is a pure gratification of the senses and there is an impure gratification of them. We all know this; too often we know the latter to our bitter sorrow. And so constant and severe are our temptations, and so frequent are our falls, that noth ing short of positive acts of mortifica tion of the senses, both penitential re-straints and penitential self punish-ments, will break the chains of our sen ments, will break the chains of our son sual slavery, and enable us to offer these self-inflicted pains, in union with Christ's passion and death, as satisfac tion to our justly offended God. The lives and deaths of the saints, the lives and deaths of the saints, the apostles, martyrs, confessors, and vir gins all teach the necessity of this penance of the senses for the purifica tion of the flosh. Let a wan give him self up to the unbridled mastery of his senses, and at once the reign of divine peace and joy is over in his soul. How happy, on the contrary, is he who with a good will offers this penance to God. A little self-denial in food or drink, in clothing, in money, amusements, or the clothing, in money, amusements, or the too common luxuries indulged in. Do we not all know how much these acts of

we not all know how much these acts of penance aid us in purifying and con-trolling our rebellious senses, and make us feel fit to stand in the presence of the all-holy God ? Then so many of us can never hope to get purity of spirit and feel our-selves fit for the near friendship of God pulses we make war, so to speak. Upon unless we make war, so to speak, upon unless we make war, so to speak, app our spirit, upon our self-conceit, our self-will, and our self-love. We must do penance by acts of self abasement, contrition, opedience, if we would crush out our ; ride, anger, and uncharitable out our iride, anger, and uncharitable mess, and chase away all sorts of bad desires and imaginations which stain and degrade the soul. We are, un-happily, living in an age of spiritual pride. The common, daily reading in mewspacers, magazines, and novels clearly shows the prevalence of this satanic spirit. The arrogant, selfstanic spirit. The arrogant, self-conceited discussions of religion, of divine truth, by infidels, agnostics, and even by many so called Christians, are all inspired by the same spirit. Can a man touch pitch and not be defiled ? Can we daily read such things and not monrish the same evil spirit within us ? Here is a good chance to do penance in order to keep the spirit pure and Here is a good chance to do penance in order to keep the spirit pure and humble. Restrain the curiosity of your mind. Read only what is fit to be read by the children of the kingdom of God. Such a restriction, you say, would be a very severe penance. I say that it ought not to be; but since it, in fact, mould be as you say, it is plain your ought not to be; but since it, in fact, would be, as you say, it is plain your spirit sadly needs some such penance for its purification, for you are far from being fit to live in the kingdom of God, and enjoy its atmosphere of heavenly peace and joy. Think of this and begin to act at once. Do something to purify your senses and your spirit as you shall be moved by the Spirit of all purity and grace to do, and a happy Christ mas will be your sure reward.

HOMES FOR THE HOMELESS. STORY OF FATHER DEMPSEY'S RE MARKABLE WORK IN ST, LOUIS. Catholic Universe Two or three inquiries received from readers interested in the work done for homeless men in St. Louis by Rev.

Finothy Dempsey, make opportune the following excepts from an account of this charity which recently appeared in the St. Louis Globe-Demograt :

in the St. Louis Globe-Democrat: Father Dempsey has taken it upon himself to better the condition of the poor workingman. He has worked out a plan which was under consideration for many years before it was put into execution. His idea has been tried efore, but without much success. It has always been difficult to get the cooperation of the great army of men who are befriended, and they need

who are berriended, and they need just such a personality to make them go the right way. Father Dempsey maintains two hotels, as he calls them, for working men without homes. These hotels are his charity headquarters, and are the principal field for his work. principal field for his work. There is an air of home about these

hotels which attracts the lonely man. Two hundled and thirty six men were housed in the Carr street house one night recently and six were turned away and directed to other quarters.

THEY ALL WANT WORK. THEY ALL WANT WORK. Father Dempsey says that most of the men who come to him for help and who stay at his hotels for a night want work. He doesn't know the word "tramp." From his experience for years with men who have come down in the world to poverty or who have conten there by some means or other. gotten there by some means or other, a small per cent are lazy or unambi-

tions. " I have found the heart of the poor working man responds quicker to a kind act, or word, than any other member of society," he remarked the other day. of society," he remarked the other day. "Get a despondent man a job after he has been wandering about the streets in search of employment for days and nights, and he never forgets it." An old man fell sick in a dingy

An old man fell sick in a dingy corner at Morgan and Eighth streets a short time ago. A wyman found him there unconscious. What did she do? Get the police? No? she went at break neck speed to Father Dempsey. Her first thought was of the man who had set her husband on his fest and out break into the manther of her little put bread into the mouths of her little children thereby. This man was taken to the priest's place and cared for. He grew well and strong. He was poor and despondent, and the words of the Samaritan cheered him. He was given tree lodging until he got well enough to work, and now he is in a good position, which Father Dampsey ecured for him.

### THE MEN AT HOME.

In the first place a clean bed with two sheets is given. The man, if he so wishes, can shine his shoes in the morning free of charge. He has a locker, well ventilated, to which he is liven a key, and where he may store his things if he is a regular lodger. Then a shower or plunge bath is at hand, with hot or cold water. Towel-are provided. Hair brushes and combs are at hand for every one. In the evening the reading room is

In the evening the reading room is open to them. Here is a piano to be played by any one who can play. The best music is at hand and men who perhaps have not heard this sort of melody for years in their wanderings seem to take a wonderful interest in it and sit by the hoar to listen. One evening recently 155 men sat about this recreation room. Every one

of them was buried deep in some mag azine article. One was reading a sci-entific journal; another an essay on astronomy, and another a popular ser-ial. Another, amusing as it may seem, clutched a volume of Lord Chester field's letters, worn and soiled, and was thinking of nothing else. Father Demsey has given 1,116 free

often and its contents and style were "classic." "The man was simply down for a while," he explained. "I gave him a little boost and he did the rest. He is making a fair income now de-spite a clashement."

GUESTS NEVER ABUSE HOSPITALITY. One remarkable thing about Father Dempsey's institution is the care which the men exercise to avoid breaking the the m the men exercise to avoid oreacting the rule of the house. They never soil the floor with mud or tobacco. There has never been a case of intoxication in the hotels.

hotels. There is a large group of men who make this hotel their permanent home. A small room is to be had for \$1 a week and with it go the same conven-iences that are given for a dime. Father Dempsey's church is just around the corner, and a large number of them go there on Sunday for service. There are notices in the hotel rooms of the hours.

At the present time Father Demp-sey is able to accommodate two hundred and fifty men at all times. In the autumn the number of applicants increases and the first cold weather gen-erally fills up his entire wardroom of beds. This winter he has provided sgainst an over-crowded house by the installation of about a hundred new cots of iron, painted white with snow-white sheets and pillow slips. The sh ets and bed linen are changed everytime the occupant of the bed changes. Where a mechanic who has dirty work to do, occupies a bed, the linen is changed three times a week, but for the ordinary man two sheets are good for three nights. creases and the first cold weather gen

are good for three nights.

are good for three nights. It is Father Dempsey's opinion that St. Louis is badly in need of an institu-tion of this sort for women. It would have to be run along different lines, but it would be widely patronized. There are many honest, homeless women in the city who would flock to a capacitate women who work and a sanctuary—women who work and make their own livings. Father Dempsey is a close newspaper

reader, and is up on current events. He looks for wretchedness in police reports and when brawls are recorded in the daily press.

FATHER MATURIN AN IRISHMAN. An Irish exchange has the following interesting note about Father Maturin, whose conversion to the Church som

whose conversion to the Church some years ago was widely noted: "It may not be generally known to your readers that Father Maturin is an Irishman, having been born in Dublin, and having graduated in Dub-lin University. After a most dis-tinguished career as an Anglican clergyman, embracing such different spheres of action as the Established Church in rural England, a long resid-

Church in rural England, a long resid-ence in Capetown and in Phladelphia, and a missionary career amongst the well known Cowley Fathers, he at length found the truth in the one true Church about a dozen years ago. The Maturins, a Huguenot family, have been settled in Ireland for over two centuries, and it is somewhat remark able that in almost every generation the representatives of the name were

the representatives of the name were Protestant clergymen. The late Rev. William Maturin, D. D., who died about twenty years ago, was the father of our distinguished visitor of this week. He was many years rector of Grangeg rman, in this city, and was no less distinguished for his great merit as a preacher than for his earnest and lifelong, advocave of what are known lifelong advocacy of what are known as High Church views. The father of the late Rev. Dr. Maturin was even more widely celebrated, being indeed no other than the famous Ch ries Robert Maturin, also a clergyman, and one of the most renowned preachers of his day, but known wherever Eagl'sh literature is known as the author of the powerful tragedy of 'Bertram' and of the enthralling romance of 'Melmoth the Wanderer,' and other works of



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only for the reason that it is me and healthful." some and healthful." "The knowledge that you are NOT eating alum, lime, ammonia and acid in your food-should count for a great deal." "ST. GEORGE'S is made of 99.905 pure Cream of Tartar." Try it. Write for free copy of our new Cook-Book. National Drug & Chemical Co. of Canada Limited, Montreal.

" IS GOD HERE !"

A young man had been rather pro-A point has a book book provide a second pro-fane, and thought little of the matter. After his marriage to a gentle, plous wife, the habit appeared to him in a different light, and he made spasmodic efforts to conquer it. But not until a few months ago he became vistor, when the glaving or it was set before him by the glaring evil was set before him by a little incident, in its real and shock

a little indicent, in its rear and shock ing sinfulness. One Sunday morning, standing be-fore the mirror shaving, the razor slipped, inflicting a slight wound. True to his fixed habit, he ejaculated the single word "God I" and was not a little amazed and chagrined to see a little amazed and chagrined to see reflected in the mirror the pretty pic ture of his little three-year-old daugh ter, as, laying her dolly hastily down, she sprang from her seat on the floor, exclaiming as she looked esgerly and expectantly about the room, "Is Dod here?"

Pale and ashamed, and at a loss for a better answer, he simply said, "Why?" "Cause I thought He was when I

<sup>4</sup> "Cause I thought He was when I heard you speak to Him." Then noticing the sober look on his face, and the tears of shame in his eyes as he gazed down into the innocent, radiant face, she patted him lovingly on the hand, exclaiming assuringly: "Call Him again, papa, and I dess He'll surely come."

He'll surely come." Oh, how every syllable of the child's trusting words cut to his heart ! The still, small voice was beard at last. Catching the wondering child up in his Catching the wondering child up in his arms, he knelt down, and implored of God forgiveness for the past offenses, and guidance for all his future life, thanking Him in fervent spirit that He had not "surely come" before in an-swer to some of his awful blasphemics. Surely "A little child shall lead them."-The True Voice.

We are always making character, both our own and others, either for good or evil. By the emotions we cherish, by the desires we indulge, and by the actions which respond to them, we are steadily building up our own. Every hour we are adding stone upon stone, either for strength and beauty or for weakness and deformity; and, willingly or not, we thus help to form the characters of those around us.

THE



## NOVEMBER 30, 1907.

# **Points worth** considering

The North American Life has a well earned reputation of more than a quarter of a century for conservative, yet progressive business methods.

It is primarily a Policy-holders' Company, paying consistently from year to year dividends which compare most favorably with those pald by the very best companies in America or elsewhere.

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caused by death and resignations, having been filled, the Board as now constituted comprise the following members: Robert Melvin, President, Guelph; E. P. Clement, K.C., 1st Vice-President, Berlin; F. C. Bruce, 2nd Vice-President, Hamilton; Rt. Hon. Sir Wilfred Laurier, Premier of Canada, Ottawa; J. Kerr Fisken, Toronto; W. J. Kidd, B.A., Ottawa; William Snider, Waterloo; Walter D. Beardmore, Toronto; Sir H. Montagu Allan, Montreal; L. J. Breithaupt, Berlin; Hume Cronyn, London; Geo. Wegenast, Managing Director, Waterloo, Ont.



# NOVEMBER 30, 19

CHATS WITH YOU Character Building Throug

J. Lincoln Brooks in S J. Liacoln Brooks in S In 'setting about the o fear, we must first unders is we fear. It is alway that has not yet happene is non-existent. Trouble ary something that we t which frightens us with it Suppose you are afraid of that is, you are afraid of caused by the disease, and probable fatal termination you have not the fever, it probable fatal termination you have not the fever, it ist for you. If you have killed you yet, and it m The most that can actu you at any one time is pr cal weakness. A state of vate: every disagreeable lillness and makes a fatal certain. By resisting the weakness, using the will proper remedial agencies proper remedial agencies physical manifestations of you will probably recov cause it is so feared that fatal, and even its conts be governed very largel people have of it, in spite microscopic proofs of the development of the dise the germs do not often af

fearless person. During a yellow feve New Orleans, in the day doctors had agreed that contagious, a young Non arrived at Natchez. Mi high fever. Dr. Samu was called. The next m ing to Dr. William H. summoned the officers of all the regular boarders and made them a speech

"This young lady has It is not contagious. N take it from her; and, take it from her; and, low my advice, you will from a panic, and a pani of an epidemic. Say this case. Ignore it a the ladies of the house and take flowers and de and act altogether as i everyday affair, unatter will save her life, and will save her life, and long run, those of many The advised course w

all but one woman, wh quarantine herself in t room of the hotel. The got well, and no one i cept this terror-stricke sick with yellow fever. "By his great rep

strong magnetic power comb, "Dr. Cartwrigh fears of those around vented an epidemic. appreciation and succes of a principal—the pow thought over physica power just dawning of of the race—he des monument than any w heroes and statesmen.

Most people are afr narrow place high a that same narrow spa on a broad walk, they in it perfectly, and losing their balance. ous thing about walkin is the fear of falling people are simply fear allow the thought of p overcome them, but ke powers under perfect acrobat has only to perform most of the f spectators. For son training and deve muscles, or of the e are necessary, but a is all that is necessar The images that fri

convulsions in a di exist for the parent, is convinced that the sters are not real, the start of the start o

THEY ARE NOT THERE.

Has it ever occurred to you, how difficult it is to purchase a Catholic paper, book or periodical from any of our public news stands ? Step up and look over the glaring array of motley colored books offered for sale at any newstand and see how many Catholic authors are to be found among them. Who e fault is it ? Perhaps the news dealer will say that he has no call for who bisht is it r penaps the heast of a least of a least works, or that he tried to sell them and couldn't, and we are of the opinion that he is telling the truth. It is a sad fact, says Catholio Advance, that the majority of Catholics of our day do not relish Catholic books or papers ; they prefer the yellow back class, not so much because they are cheaper. as the matter is more sensa tional, and requires no intellectual effort to understand it. Catholic news is too dry, and the beautiful moral of the Catholic story savors too much of going to church to satisfy the kind of a Don't blame the newsdealer ; he would handle Catholic literature if there were any buyers in the market.

He alone is happy who has learned to extract happiness, not from ideal con-ditions, but from the actual ones about

lodgings in six months. He has se-cured permanent employment for 300 men who were idle, despondent on the streets of St. Louis. His employment bureau is the most popular branch of fiction admired by some of the greatest writers of an age of great writers. He died in the same year as Byron to whom he was somewhat akin as a writer .- Sacred Heart Review. his work.

"I can generally find work for the men," he said the other day; "they don't know where to go for it. I have put myself in touch with employers who know me and take the men 1 rec-ommend. I have found that the hap piest moment of this class of applicants is the moment when they hear that I am going to get them a job. They want to work badly. They want to be of some use in the world."

THE ROVING SPIRIT.

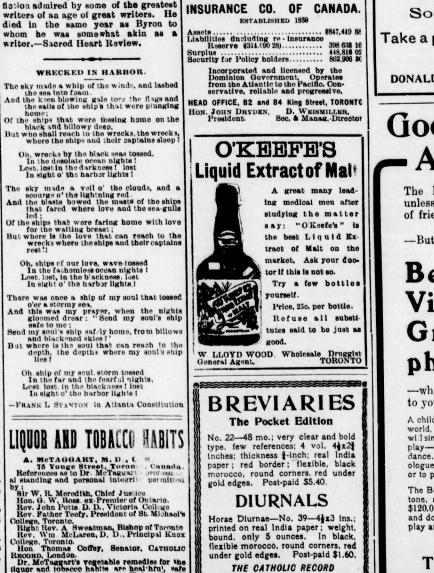
"I wish to correct that roving dis-"I wish to correct that foring dis-position. It is what drags a certain class of men to the bottom of the so-cial ladder as I have found by experi-ence. I try to create a love of home in them and to put them with men of their own kind, where they may make friends and not feel like changing their location every vear or six months. I location every year or six months. I say I will give you a home. My hotels have all the advantages of a home " The question came up as to the quarrels which might naturally arise among such a miscellaneous gathering of men. Father Demsey assured me that he had yet to learn of a quarrel among them. There had as yet been no arrests made from his hotels. There had been nothing stolen since last January, when two suits of clothes had been taken every by a transient backdom

taken away by a transient boarder. To run these two hotels it aggre-gates a cost of \$500 current expenses monthly. There are no profits in this scheme. If there happens to be a surplus it is applied to the greater com fort of the guests. There is help to be paid. They are mostly men and wo-men whom Father Dempsey has be friended in times past and whom he needs as his assistants.

Father Dempsey has a dozen or more correspondents whom he has at least

"Write to me now and then," he told them. "I want to know how you are getting along." Well-penned letters that showed

told them. "I want to know how you are getting along." Well-penned letters that showed their temporary distress was through no fault of incepacity to make a living. Bad that they were not idle from lazi ness, often come to him. Father Dempsey remarked that one fellow especially wrote him a letter very



London, Canada



on yielding turf, and ly as if it had been was nothing to be child thought there child thought ther belief of dancer w fear was gone. So grown up fears if and wrong early trai in grooves that are If we could but risc that fear is only an and that it has no our consciousness, v be to the human rac Take a very co losing one's position make their lives about this possible discharged. As lon they are suffering n no danger of want. tion is therefore s charge comes, it is worry about its co ons worrying wou waste, duing no go ening one for the n get another situa worry about then place will not be found, all the wor useless. Under n the worrying be ju tion of affairs at an In overcoming follow each one ou follow each one of clusion thus, and that at the presen you fear do not ex agination. Wheth pass in the future waste of time, ene and mental streaand mental strer just as you would ing something you you pain in the p Merely convince you fear is imag until you have i throw off sugges combat all thou This suff securics combat all thou This will require and alert ment thoughts of foreb to suggest thems indulge them, an and black, but thought, and thi

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