## FIVE-MINUTE SERMON

FOURTH SUNDAY IN LENT

Here is a legion, my brethren, in economy which it would be well for us all to consider this morning, for many of us will, I fear, have to answer to God for the wilful waste not only of spiritual goods but siso of temporal blessings.

There is, I know, a false economy, better called stingines, and which comes from a miserable spirit and this certainly very displeasing to God. There are some, and thank God they are few, who are foolish enough to starve themselves and live in meanness and weetchedness while their money is stored away in a bank. But the not uncommon fault which we have to meet and which with all the energy of our soul we deplore, is the wasteful, negligent, unthrifty spirit found among many of our people. People indeed, not lazy nor idle, but people who make hay while the sun shines, and then are unwise enough not to gather it in and lay it aside for a needy day.

"Sufficient for the day is the evil thereof," says the man who in the spring and winter months makes three or four dollars a day, lives like a prince, eats the best and drinks the worst—"Sufficient for the day is the evil thereof." "I know winter will come and with it no work for me, no bread for my children, and the coid shoulder from former friends; but no matter, "Sufficient for the day is the evil thereof." I have money now, and to-day! will eat, drink, and be merry."

Brethren, it is to such as these that our Blessed Lord would say this morning "Take care, be saving, gather up the fragments. Be more economical when the sun shines; lay saide a dollar now and then of the fragments, save those fragments you spend in the saloons on Saturday, evenings; save those fragments you squander in useless and needless amusements; gather them all up lest they be lost, and in the day of need you be found penniless."

And for those upon whom God has bestowed an abundance of temporal favors the lesson is as grave and important. For among such there is a wastefulness, an extravagance in dress, that will and useless expense, those fragments of every wh

lost. Then, if we have lived honestly, and demands on our generosity are made, we shall be able to meet them out of the fragments we have gathered up; and if poverty through hard times overtake us, we shall have the consolation to know in our distress that we have not wasted or squandered the blessings God gave us in the day of our prosperity. Remember that lesson—gather up the fragments that remain, lest they be lost.

## THE REAL HUMOR OF THE IRISHMAN

STREAMS THAT GUSH FROM ERIN'S GREEN HILLS

People who go to Ireland expecting to find the male inhabitants of the Emerald Isle arrayed like unto the Irishman of find the male inhabitants of the Emerald Isle arrayed like unto the Irishman of the vaudeville stage, mounting impossible buils, sporting green whiskers, flourishing a shillelagh and making a loud hullabaloo generally, must receive the surprise of their lives when they encounter the real article, for what they behold in the Irishman on his native soil (as least, if they land in Queenstown) is a quiet, soft-volced person, wearing the ordinary sober-colored garb of civilization and betraying no tendency whatever either to batter one's brains out or do a song and dance, says Denis A. Mc-Carthy in the Boston Herald.

The Irishman with whom the vaude-ville artist and the so-called comic publications have made us familiar, the "don't-tread-on-the-tail-of-my-coat" individual—I will not say that he is not to be found in Ireland, but he certainly is not the chief figure in Irish life. Neither is the blundering Handy Andy type very much in evidence, and the visitor from other lands listens in vain for those sidesplitting "bulls" which he has fondly believed to be so common in the land of the shamrook.

splitting "bulls" which he has fondly believed to be so common in the land of the shamrock.

But if the Iriahman of the old-fashioned dramatist and novelist—to say nothing of the blithering idiot that misrepresents the Irishman on the vandeville stage—does not meet the eye of the visitor to day; iff the note of seriousness, not to call it sadness, seems to prevail in the old land, it must not be imagined that Irish humor is a myth—that it must be classed with those things that never were on see or land. Not so. Irish humor is still as unfailing, fresh and delightful as the streams that gush from Ireland's green hills.

The real Irish humor is so human, so personal, so subtle—it depends so much on the one who utters it, on the way it is said, on the occasion, on the spirit in which it grew, that it loses nearly all, if not all, its point when it is set down in cold print. Besides, as the Irish joke native to the soil is rarely a bull, it would never go in America, for we have grown so accustomed here to expecting

### SURE CURE FOR THRUSH

ian Liniment

Dr. J. L. Boyes secretary of the Napanee Driving Park Association has had a good deal of experience with thrush on horses' feet, and has tried various remedies. He writes:—

"I have cured bad cases of diseased feet or thrush on horses with Egyptian Liniment with two or three applications, after calomel, salt, coal oil, etc., had completely failed to do the work.—I consider it a waste of time to use anything but Egyptian Liniment for thrush."

Such an emphatic statement from an experienced horseman speaks volumes for Douglas'-Egyptian Liniment. Another man who has found it most effective is Mr. John Garrison, Morven, Ont. He says:—

anything else.

Lady Randolph Churchill says in her memoirs that she never met a really dull Irishman in any walk of life. High or low, she says, the people she met in Ireland were always ready with an answer. This gift of repartee in the people the visitor to Ireland very soon notices. If he fig given to analyze he willinot be slow in coming to the conclusion that these spontaneous replies are not always or even often witty, but they are nearly always good natured, and good nature is the raw material of humor; for humor is a thing of the heart, while wit is of the intellect.

This all-pervading good nature, this

a thing of the heart, while wit is of the intellect.

This all-pervading good nature, this widespread good humor, is what impressed me more than anything else in Ireland. It was there unfailingly under the apparent listlessness and sadness. Everybody answered your questions as to the location of streets and places as if he took a personal interest in seeing that you did not go astray. Everybody was ready to respond to your mood and to amile or sympathize with you according to the burden of your tale. Were you worried because your trunk went astray? "Ah, sure then, it is the pity o' the world that your thrunk should have gone off and left you widout a thing, sir. Thim rallway lads are the divil's own boys, annyway, to be makin' mistakes. But sure the thrunk'il turn up again, sir, never fear. You can't lose much in Ireland, sir. An' you're welcome to annything we have in the house till your thrunk is found."

thrunk is found."

The ready responsiveness of the Irish to your mood, the desire to say the thing that will please rather than the thing that is literally true some misguided folk classify as insincerity. It is very far from that. It is founded on a sincere desire to please and serve you. In Queenstown a hotel runner handed me a card advertising a certain hotel in Cork. Being a follower of Father Matthew, I was interested to see the house advertised as a temperance hotel. "Temperance hotel?" I re narked, a question in my volce. Misconstruing my meaning, the man began at once and in a hurry to explain:

explain:

"Hould on till I tell you about that, sir. Sure 'tis a temperance hotel, sir, but I've tould thim over and over again not to put it on the cards. It's bad for the business sir. The minute an American sees 'timperance hotel' he hands the card back to me, sir. And there's no need whatever for that, sir. For, to tell you the thruth, sir, there's no need of anybody going dhry in Cork, sir, no matther what hotel he stops at. And, with an expressive wink, "if you come to us sir, I'il see that you can have all the dhrink you want, sir."

This was too much for a companion, who was familiar with my views on the

Worst Cases Yield to Douglas' Egypt-

ive is Mr. John Garrison, Morven, Ont. He says:—
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all Irish humor to consist of bulls that we find it difficult to arrange for a laugh at

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ian Liniment

emperance question. He burst into a ugh and said :

lemperance question. He burst into a laugh and said:

"Why this man is interested in your hotel because it is a temperance hotel."

Whereupon the runner looked from one of us to the other in momentary bewilderment, and then said:

"Well, that bates the divvil I If you are a timperance man, sir, this is the house for you. You can be as drhy there as a lime burner's wig."

And, apropos of temperance, I wish to say in passing that more is being done in Ireland to-day to this line of effort than has been attempted since the days of Father Matthew himself. And it is worth while remarking that Irish humor is not dependent on Irish whiskey. It is found just as fresh and bright among total abstaining Irishman as among those who still hold to the traditional "glass of sperrets." A mighty change has been wrought in Ireland in this respect during the past decade or two, and one of the most hopeful incidents of my visit to the old land was to find a temperance society installed in what was once a soldiers' barracks. The building, deserted by the rilitary, are now leased to this organization of workmen, who are endeavoring to he'p themselves and others to live cleaner and more useful lives.

A simple and good rule to remember and to follow is to buy nothing in the baking powder line unless all the ingredients are plainty printed in English on the label. This information is stated on every package of Magic Baking Powder. All Grocers sell it.

## FEAST OF ST. PATRICK

March 17th.—To-day from every Irish heart goes up the thrill of victory—a victory the marks of which have been shown by the loyalty and devotion of Erin's many sainted ones who have laid down their lives rather than betray the faith that was in them, rather than renounce the precious gift handed down to them through our glorious patron—St. Patrick: a victory won without bloodshed; a victory retained and cherished by the posterity of Ireland even when she was threatened with annihilation by schism and herecy and by the poisontipped swords of a heartless government.

To-day the offspring of the sainted Isle

ment.

To-day the offspring of the sainted Isle of the ocean send up hymns of thanksgiving for the faith once delivered to them, and ever since shielded by the fairest of her flock and many times sealed

fairest of her flock and many times sealed in the blood of her martyrs.

In the pulpit and the home: in the stately cathedral and in the humble parish church will Ireland's history resound only to re-echo in patriotic hearts to make their warmth warmer and their real more sealous.

to make their warmth warmer and their zeal more zealous.

In every country of the globe have the works of her sons and daughters been felt, and in every country will her triumphs he recognized, as well as her tribulations of a later date.

Let us for a moment cast our minds on the lands of our forefathers or go in spirit to visit her green hills or her forsaken mansions. If we find not there the boast of earthly goods, if we find that, her only material wealth is that which was unjustly snatched from her, we will find also that it was her happiness, not to have martyred the holy missionaries, who carried to her the light of heaven, who preached the Way, and the Faith. In this she was unlike many of her continental sisters who



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the place of his birth is still a matter of great obscurity. By some France is credited with being his native home, while others say that in Scotland

great obscurey. By some reacted to credited with being his native home, while others say that in Scotland Patrick first saw the lightlof day. Perhaps it is better this question should be disputed so that our spiritual father may belong all the more to the land where he labored and struggled, the land of his adoption, the country he freed from the bondage of sin.

As a boy Patrick was subjected to misery and slavery in the land which he was afterwards to convert. This same sided in preparing him for his labors in Ireland, for while a slave he became acquainted with the spirit of the people, their manners and their belief. He understood very well the generosity and manly worth of her sons and the full-heartedness and purity of her daughters; qualities which we see exemplified, on behalf of Erin's sons and daughters as well as on the part of the long and widebehalf of Erin's sons and daugaters as well as on the part of the long and wide-spreading line of her posterity which now inhabits every country of the globe, in the pulpit and the cloister, in the classroom and on the battlefield.

His uncle, St. Martin of Tours, educa ted Patrick and prepared him for the holy ministry which he afterwards so successfully fulfilled. In the fifth cenland. He started from France with a land. He started from France with a few zealous followers and after passing through Rome where he received the Pspal Benediction, he landed in Ireland and soon was begun the preaching of Christ and Him crucified.

So great was the zeal of the young missionary and the example of his sin-less life, so great the piety of the people whom he converted, that, in a short time whom he converted, that, in a short time the altars of paganism were overturned and their stead monuments to the true God reared their spires to heaven. Even pr nees assumed sackcloth and Druidic priests fell at the feet of our holy missionary asking for Baptism. Where in the history of ages can we find anything like unto this? Where can we find such an humble beginning? an humble beginning?

an numble beginning?

Irishmen have been made aliens in their own land, aliens we say and this by a government, which having cast off the yoke of Christ tried to have fair Erin share its fate; but Ireland stood by the faith of Patrick as firmly as did our Blessed Mother stand by her Divine Sen on the road to Calvary. Ireland's Son on the road to Calvary. Ireland's persecution seems to have been provi-dental; for her sons and daughters being exiles spread the gospel from North to South and from East to West. In every division from the sunny south-ern shores to the frozen Arctic regions do we find Irish names and Irish hearts among the first enrolled as the standard bearers of Christ's mission on earth.

We will continue to pray that Ireland may yet be fully vindicated. Let us be may yet be fully vindicated. Let us be missionaries by word and example in the land we have adopted as our home. Let us pardon all who have brought injury to us, for it is a trait of the noble—as we are,—to forgive. Let us prove the faith that is in us, that, by bolding to the hallowed precepts of our forefathers, we may be assured of receiving the promises of God to faithful and dutiful children.—P.V. M. in Annals of St. Anna.

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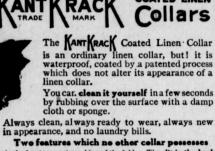


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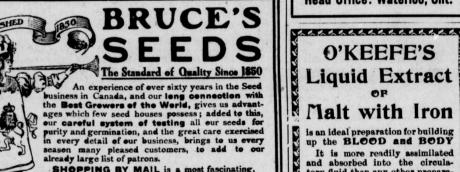
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