FIVE-MINUTE SERMONS

ber the province in Ireland has never been an administrative area, and offers in the cases, and a good many others, in which men, too, are concerned, what is said is worth hearing; whether it would not be a great deal better unsaid and unheard. It is not impossible, as daily experience shows, to talk from morning till night; but it is impossible to talk in this way without saying a great many things which are not true, though they may seem to be so to the speaker at the time, and a great many things which wild do, if the providence of God does not prevent it, an enormous amount of harm. How many words are uttered, which, if the one who speaks them would only stop a moment to weigh them, he or she would see have no right to be said; how many things which should be secret are divulged, how many rash suspicions stated as facts, how many misunderstandings and quarrels for life produced by the detestable habit of carrying tales, of communicating to some person the very thing which he or she of all people in the world should not know! And the worst of it is that owing to the abundance of talk of this kind, little is remembered by the dependence of the heavy account the day is over, of the heavy account the province in Irleand of the province are divided. It is add to the poorer and more mountainous districts of Ulster are as strongly Nationalist tricts of Ulster are as tricts of Ulster are ast

idea that comes into it; this tumult which destroys entirely the spirit of recollection and prayer, which silences the of education and liberty. As I am told, voice of conscience and of God. This is

Some time ago a priest was called to attend a dying person, and was greatly disturbed during the administration of the last rites of the church by a loud uproar in the court. On leaving he saw one of the men who go about tampering with the faith of the poor by the offer of an abundant supply of soup, bread, etc., if they will join them in prayer, who are familiarly called "Soupers." He was rushing out of a neighboring house, in a dripping wet condition, while a shoemaker (one of the priest's flock), was brandishing his last in triumph. On enquiring the cause the man replied:
"Sure, your reverence, come and sit roar in the court. On leaving he saw one

"Sure, your reverence, come and sit down, and it's myself will tell you the thruth of the matter. The man you've just seen go out comes every week bothering the life out of me to say some of his prayers and have some of his soup so I thought to day I'd be curing him entirely. When he arrived I said 'come in. tirely. When he arrived I said 'come in, come in wid you, and let's have the prayers.' In he comes all in a hurry, and ssys, 'We'll never mind kneeling down, we can pray sitting.' 'Any way you like,' said I. Then after he had said the limit of the company of th you like,' said I. Then after he had said the prayers, he read a chapter out of the Bible, and got up to go away, exceedingly satisfied. Then I just jumped up and locked the door, and tould him he'd better wait a bit until I had my turn. So then I got out my prayerbook and tould him to go down on his knees. Oh' if your riverence had but seen him, how he opened his eyes, and he said he would never do that. 'Oh! but you must,' said I, taking up the last, 'or I'll let you feel the benefit of this. So he got down. 'Now, then, you will answer me all that I tell you,' and I began the Litany of the Blessed Virgin. He said, 'Lord have mercy on us,' without much trouble, but when he came to the words, 'Holy Mary,

FOR EARLY MASSES
By the Paulist Fathers.

Proceeding, Fifty minth Street and Minth Apostle, Fifty minth Participally of the Saints Minth Participally of the Saints Minth Participally of the Saints Minth Participally of such its minth Participally of the Saints Minth Participally of such its minth Participally of the Saints Minth Participally of such its minth Participally of the Saints Minth Participally of s pray for us,' sure and didn't he cry out

these minorities in other parts of Ireland by withdrawing from the Irish legis'ative most powerful representatives. I will give an illustration of what I am driving which he or she of all people in the world should not know! And the worst of it is that owing to the abundance of talk of this kind, little is remembered by the speaker, who does not dream, when the day is over, of the heavy account which has been run up in it at the tribunal of God. Would that such easy talkers would bear in mind those words of our Lord, that "of every idle word that men shall speak they shall render an account at the day of judgment!"

But even if the talk is comparatively innocent, there is still another evil in it. This is the confusion and distraction of mind made by this bubbling up of every idee that comes into it; this tumult which destroys entirely the spirit of recollection and prayer, which silences the voice of conscience and of God. This is what St. James refers to when he says that we should be "swift to hear." Not swift to hear idle gossip, God torbid; but swift to hear what is worth hearing; listening for that; believing that better words can come to us if we will wait for them, than any which we can give; keeping silence in our hearts and on our lips, that our ears may be open to the still, low voice of the Holy Gnost, or to that of others who can tell us what it will really do us good instead of harm to know.

How He Served the "Souper."

Some time ago a priest was called to swift to onscience and proving in Scotland on this point, and I put it to you whether it is not a matter of serious consideration, this point, and I put it to you whether it is not a matter of serious consideration, the there is a component of the support which they and their cause will gain by the presence in the Dublin legislative body of a contingent of the Protestants. Meanwhile, when you are told that there would be a great outburst of intolerance towards their Protestant on the proving the friends of what we took to be enlightened in education and economies of the support which they and their cause will gain by the presence in the Dublin legislative body of a contingent of the support which they and their cause will gain by the presence in the Dublin legislative body of a contingent of the Evolution of the support which they and their cause will gain by the presence in the Dublin legislative body of a contingent of the Evolution of the support which they and their cause will gain by the presence in the Dublin legislative body of a contingent of the Evolution of the support which they and their cause will gain by the presence in the Dublin legislative body of a contingent of the support which they and their cause will gain by the presence in the Dublin legislative body of a contingent of the support which they and their cause will gain by the presence in the Dublin legislative body of a contingent of the support which they and body in which the Catholics have a decisive preponderance, and yet what do you find? Do you find the Protestants delivered, bound hand and foot, to the Catholics? Do you find Protestants? disabilities imposed upon Protestants! Not a bit of it. You find that five or six of the best pald and most responsible officers appointed by the corporation, kept in power by that Catholic corporation, are Protestants. I am told that something not perhaps so strong as that, but something of the same kind, is true of Cork and Limerick. I am sorry to say that the reverse case ick. I am sorry to say that the reverse case is not true of Belfast.

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ened, and are likewise dying, helpless victims of powerless physicians.

About eight years ago a very well-known gentleman was about to enter upon large commercial transactions. His medical adviser quietly dropped into his office one day and told his confidential clerk that he would be dead in three months, and that he ought to settle up his business affairs at once!

That man is alive and well to-day, yet he was given up as incurable with the same disease that is killing General Arthur!

Our reporter met this gentleman yes-

Arthur!

Our reporter met this gentleman yesterday and in conversation about the General's case, he said:

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from which he is suffering.

"Now I want you to understand," he said, "that we do not profess to make new kidneys, but we do know from personal and from the experience and from the experience of kidneys, but we do know from personal experience and from the experience of many thousands of similar cases, that we can stop the consumption of the kidneys. Many a man has gone through life with one kidney without inconvenience. Thousands of people have lived a majority of their life with one lung They did not have a new lung made. We do not make new kidneys, but if the kidney is not consumed too much we can stop disease and prolong life if taken in time."

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Were General Arthur a poor man, un Were General Arthur a poor man, unable to be left "in the hands of his physician," he would use that great remedy, as many thousands of others have done, and get well. How absurd then for people to say that everything that can be done is being done for the ex-president, when the one successful remedy in the world that has cured, or that can cure a case like his, has not been used by them.

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