They are slipping away-these sweet swift

years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread Or an arrow's flying gleam; As soft as the languorous breezes hid, That lift the willow's long golden lid, And ripple the glassy stream.

As light as the breath of the thistle-down; As fond as a lover's dream; As pure as the flush in the sea-shell's throat, As sweet as the wood-bird's wooing note. So tender and sweet they seem.

One after another, we see them pass Down the dim-lighted stair; We hear the sound of their steady tread In the steps of the centuries long since dead, As beautiful and as fair.

There are only a few years left to love: Shall we waste them in idle strife? Shall we trample under our ruthless feet Those beautiful blossoms, rare and sweet, By the dusty way of life?

There are only a few swift years—ah, let No envious taunts be heard; Make life's fair pattern of rare design, And fill up the measure with love's sweet But never an angry word.

#### THE WEAKNESS OF PROTES-TANTISM.

Notwithstanding all the claims which the modern Exact Thinker makes to exact thought, it is remarkable that he should resemble that most inexact and illogical thinker, Don Quixote, so closely as to imagine that phantoms are real; and to fight with all the weapons in his possession a row of windmills. The Expossession a row of windmills. The Exact Thinker is constantly engaged in fighting a phantom which he calls religion, but which is only Protestantism. It is easy to show that Protestantism, which in its essence is division, conflict, protest, dissent, is illogical and inconsistent, but it is not so easy to show that religion as repre-sented by the Catholic Church is illogical or inconsistent. It is more remarkable that disciples of Exact Thought seem so unwilling or unable to examine the claims of the Church. Renan, and Spencer, and Huxley, and Comte, are newer men than St. Thomas Aquinas, but that fact should not, in the eyes of Exact Thinkers who pretend to examine everything in the pure light of reason, be sufficient for ruling St.
Thomas out and putting Comte in. The
Nineteenth Century has done many great from the watch tower of Israel, there things; it has brought in the electric telegraph and the sewing machine, but, after all, Joseph Cook or, begging his pardon, Frederic Harrison, is not a much greater philosopher than Plato, who, if alive to-day, would be quite an old man. Exact Thinkers seem to like their phil-

osophers to be comparatively young and tender, and, though this may be excellent osophers to be comparatively young and the standard women, who is tender, and, though this may be excellent taking a suggestion from the tempter in the wilderness, watch the footsteps of the starving child, to decoy him into the behan objection, there is excellent reason for preferring Comte to Plato, Emerson men who have managed to leave after them evidences that they brought to bear though erroneous, must, till corrected, be

ing upon it.

Methodism has had more to do with sight of that Revelation which enlightens the world through the Church, that meacept a sham as religion, and, finding it a sham, turn to unbelief. Is it to this end that the seets have piled a wall of calumny between men and that light which shines from the Cross? Is this their victory overthat Church which since Lather became an apostate for lust, they have misrepresented with a malicious persistence that has made falsehood take the form of plausibility? The Church remains, firm, unchangeable; but where are the churches—the church of Henry VIII., the church of Edward VI., the church of John Knox or the church of Wesley? They have been torn aunder by the demon of their own creation. Facuions and fragments of factions remain; but without authority, without dogma, without union, they cannot long remain. Negation has invaded the minds of those who read and think, and the revised Scriptures, which will solve a blow to the infallibility of the letter of the Scriptures.

"The Bible—and the Bible alone, interpreted by each one's private judgment, is the Rehigion of Protestants." So wrote the Anglican Bishop Hurd. But whom of eternal glory? But, strange fact, we offer the people that an interpreted by each one's private judgment, is the Rehigion of Protestants. So wwote the Anglican Bishop Hurd. But who will sisten to this cry when this Book—the keystone of the "reformed?" church—is shown by the learned gentlemen who

compose the committee of revision to be very fallible, as rendered in the vulgar tongue? Zealous Protestants have been known to declare that they would die for the Bible—the King James' version. Will they be as ready to die for the revised version? No Protestant believes that King James was infallible or that the version? No Protestant believes that King James was infallible or that the committee of revision was infallible. A new set of men, more learned than the present set, may revise their work. And where is it to end? Who has the right to say which is the true version or whether the Bible is true or not? Surely, nobody in the sects, for to deny each man the right of interpreting the Bible as he pleases would be to cut at the very root of Pro-testant belief. It would destroy freedom of thought-it would savor of Roman pretension. And yet freedom of thought who said, "Let there be light!"—has produced a generation which can laugh, with Ingersoil, at that Creator whose effigy Protestantism has dragged in the dust;—or which follows the hypotheses of the Exact Thinkers until the positive Unknowable is reached. Protesta. to its end, and the end is denial of God. The sects who cling to the tattered shreds of orthodoxy may well look ahead and shudder. The abyss of the Unknowable is before them. There is safety only in that Church infallible, unchangeable, built on the Rock, against which the gates of Hell shall not prevail.—N. Y. Freeman's Lorentee.

## SOUPERS IN DUBLIN.

The "Prison Gate Mission."-Pious Protestant Ladies.

The following is an extract from a pastoral letter addressed by his Grace the Most Re . Dr. McCabe, Lo.d Archbishop of Dublin, to the clergy, secular and regular, in reference to the festival of the National Patron—St. Patrick. The pastoral was read on Sunday in all the hypothesis and charges of the problements. churches and chapels of the archdiocese.
Having referred to the labours of St.
Patrick, his Grace proceeds:
Are the assaults on the faith of our
people at an end? May we sit down at

being no enemy whose approach is to be feared? If this be our opinion, it is simply a delusion. The enemy has not retired he has merely altered his garb and changed his weapons, but the danger is still to be confronted, and we must not despise it. In this city an active warfare is carried on by unscrupulous men and women, who, to St. Thomas Aquinas, and Spencer to St. Augustine; but, if comparative youth be not the only merit of the new philoso-God of Truth can be honored by bribing be not the only merit of the new philoso-phers, an impartial observer finds it hard to discover why Exact Thinkers do not stop thinking and accept the conclusions of

it; it cannot deny to Ingersoll the right which it claims to have given to the world at the time of the Reformation—the right to think freely. It cannot consistently curse him for following the light of his reason—or what he miscalls reason, how ever superficial the stream of his glib talk may be. Protestantism is the protector of free thought and it cannot consistently consistently of free thought and it cannot consistently consistently curse him for following the light of his reason. It honorables the many be are cannot consistently consistently consistently curse him for following the light of his reason, how ever superficial the stream of his glib talk may be. Protestantism is the protector of free thought and it cannot consistently consistently curse him for following the light of his reason, how ever superficial the stream of his glib talk may be. Protestantism is the protector of free thought and it cannot consistently curse him for following the light of his reason, how ever superficial the stream of his glib talk may be. Protestantism is the protector of free thought and it cannot consistently curse him for following the light of his reason, how ever superficial the stream of his glib talk may be. Protestantism is the protector of free thought and it cannot consistently curse him for following the light of his conversion by the great apostle whose feat we celebrate to-day, the lish undertook the conquest of the world to them elsewhere. They were street, and reward of the Irish people a place not accorded to them elsewhere. They were the amphitation of the Irish people a place not accorded to them elsewhere. They were street, and reward of the Irish people a place not accorded to them elsewhere. They were the amphitation of the Irish people a place not accorded to them elsewhere. After their conversion by the great apostle whose feat we celebrate to-day, and the minds and every of the Irish people a place not accorded to them elsewhere. They were street, and the minds and every of the Irish people a pla ever superficial the stream of his glib talk may be. Protestantism is the protector of free thought and it cannot logically disclaim the responsibility of having nurtured the broods which are now showing how absurd are its claims as a religion. It and honor would make them recoil from has no philosophy, o theology no dogma, no supreme judge. Its last resort is the Bible, which it offers to the world with a revolting form. But it is not only the Bible, which it offers to the world with a trembling and uncertain hand; and how weak and futile this resort is, is shown by the ineffectual efforts which Protestantism as a collection of men who believe, more as a collection of men who believe, more or less, in a personal God, is making has in latter years attracted the notice of against the flood of negation that is pour- these traffickers in souls. As the prison

gates OPEN FOR THOSE FRIENDLESS WOMEN, Methodism has had more to do with making religion ridiculous than any other sect. Its hymns are in men's mouths as slang; its cant is as by-words in the streets. Mr. Ingersoll need only quote the cant of Methodism in order to raise a laugh, so thoroughly have the members of this sect made religion a subject for travesty; and so thoroughly have they obscured the light of that Revelation which enlightens the world through the Church, that men accept a sham as religion, and, finding it the journal goes on to say: "There is a

the keystone of the "reformed" church— her faith and conscience, and her chance the impressiveness of the grand scene was is shown by the learned gentlemen who of eternal glory? But, strange fact, we marred to my mind by the thought that

## "SOGGARTH AROON."

ACCEPT NIHILISTIC OR COMMUNISTIC AMELIORATION.

MR. PRESIDENT, LADIES AND GENTLEMEN: I hope you will enforce strictly the
ten-minute rule and not permit me to go
beyond the limit. When the gentleman
was appointed to ask me to reply to this
toast, I was suffering from a severe cold,
and sincerely wished that it had so increased that somebody else would be
obliged to take my place this evening. I
am rather awed before the large assembly,
especially after the eloquent speeches to especially after the eloquent speeches to which we have all listened, but I have one consolation, and it is this, that the toast, "The Hierarchy and Clergy of Ireland," is a welcome one to all Irishmen who love is a welcome one to all Irishmen who love the glories of the older land. The Irish people have been governed from the beginning by the religious principle. And this attachment to religion has always remained deeply engraved upon their character. I think that you will agree with me that the peole have not been famous or remarkable for any flourishing condition of the arts or sciences of the land. Its tion of the arts or sciences of the land. Its civilization was not b sed upon a principle of trade or commerce. This was the cir-ilization of the Norsemen, of the aggres-sive nations, of the Scandinavian pirates, who made the conquest of Great Britain. And this character of its civilization has remained to the present day, but I say the civilization of Ireland was not based on trade or commerce; it was based upon a religious principle. The Irish did not belong to a conquering nation; they were simply a pastoral people. They were cut off from the rest of Europe by their in-sular position and kept intact more than any other people by the patriarchial religion of which our Christianity is the full development and complete expansion.

This explains THE FACILITY OF THEIR CONVERSION.
Christianity did not have to uproot an idolatrous system of worship which had taken deep root into the whole social system. It came as a supplement to what they already believed. The religious principle respectively. ciple was in the Irish people the generic principle of their after acts, and for this reason this life is stronger and more tena-cious than with that of any other people. The religious principle among the Irish people has never dissimilated, but being a stronger principle it tends to assimilate all other lives that come into contact with it. other fives that come into contact with it.
Those wip went from England and settled
in Ireland became more Irish than the
Irish themselves, and that is the character
of all Celtic nations; where s no two
Teutonic nations have been able to assimiwith which modern Positivism deals; or why Exact Thinkers seize the unreason of Protestantism as a target for their shots and imagine that they are shooting at religion.

It is noticeable that all the stabs which such men as Huxley and Spencer deliver at religion are delivered at Protestantism; and it is noticeable that Protestantism has suffered very much from the stabs of these men. It has been unable to defend itself. Even against such an imbecile as Ingersoli, it is powerless. It cannot effectively draw its arguments from a Sacred Book which it leaves to over Protestants from a Sacred Book which it leaves to over Protestants from a Sacred Book which it leaves to over Protestants from a Sacred Book which is dealer of the solution of the catholic Church, it is powerless. It cannot effectively draw its arguments from a Sacred Book which it leaves to over Protestants from a Sacred Book which it leaves to over Protestants from a Sacred Book which is dealer of the consciences of the poor?

It what care these emissaries of corruption for the consciences of the poor?

It has been as a target for their shots and imagine that they are shooting at religion.

FAMISHING

FAMISHING

FAMISHING

FAMISHING

From the bosom of the Catholic Church, it matters not to them that they have established the demon of remorse in the souls of their victims, and have planted in the midst of the community a dangerous and degraded hypocrite. They have wounded the Church which they abhortite is powerless. It cannot effectively draw its arguments from a Sacred Book which it leaves to over Protestantism.

See Boot and I am told—I don't know myself —that no man can go into a political control to assume and it and the character of all Celtic nations. The religious principle and principle and a permanency that no other principle could give Now the hierarchy and the clergy are the custodians and the exponents of this principle, and its teachers, and therefore you will understand how they occupy in the minds and affections of the Irish people a p

> hierarchy and clergy of the people repre-sented the characteristics of the Irish life. At the present day men do not under-stand the Irish character who would make an obstruction to this religious element, ciple or take down from Ireland's flag the cross of Christ, which for 1,400 years has been the symbol of the nation's life. I say to day that the Irish priesthood represent the true characteristic of the Irish people, and cannot be set aside by any en-deavor tending to the amelioration of the Irish people, and no man forgetting this can hold a place as a leader among them, for their civilization or their amelioration will not civilization or their amelioration will not come from the Communists of France, or from the Nihilists of Russia. [Cheers.] I say to-day that almost the entire country would scorn the boon of independence sooner than receive it from the hands of the French Communists. This is a principle that must not be lost sight of in speaking of the Irish character. The hierarchy and clercy have been from the beginning one

find a few days ago a judicial personage, good, humane and generous, and whose functions it is to punish the evil-doer, presiding at a public meeting of a society having for its avowed object this spiritual theft, which, if successful on any large scale, would fill our city with scofling unbelievers.

"SOGGARTH AROON."

the thousands who were present were looking on and listening but to form a topic for their idle conversation. I have knelt in prayer under the arches of Notre Dame, but I knew that, although the old religion of the French people had once more taken possession of its magnificent cathedrals, it had not touched the hearts of the people. And then I knelt in worship on

THE MUDDY FLOOR OF AN IRISH CHAPEL THE IRISH PRIESTS THE NATURAL LEADERS with its thatched roof, and when I saw the priest representing the channels of salvation it seemed to me that all the hands of the people were stretched out to sustain him and their hearts beat with the unison o At the banquet of the St. Patrick's Society of hicago, to the fifth toast, the "Hierarchy and Clergy," the Rev. Father Riordan responded as follows:

Mr. PRESIDENT, LADIES AND GENTLE.

Mr. Lagrange will enforce strictly the proceeding the project was cone, they were Let then remain together in the future as they have remained in the past, and, al-though they have not been able to attain to a national life, as other nations have done, yet there is a life which comes

## LOCAL NOTICES.

PETHICK & McDonald's stock of spring tweeds and cloth is now complete; em-bracing all the newest novelties in suitings

and pantings.
THE SADDEST OF SAD SIGHTS.—The grey hairs of age being brought with sor row to the grave is now, we are glad to think, becoming rarer every year as the use of Cingalese Hair Restorer becomes more general. By its use the scanty locks of age once more resume their former color and the hair becomes thick and luxuriant as ever; with its aid we can now defy the change of years, resting assured that no Grey Hair at any rate will come to sadden ns. Sold at 50 cents per bottle. For sale

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Choice Florida oranges, Spanish onions bananas, Cape Cod Cranberries.—A.

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Past and Comfort to the Suffering.

Rest and Comfort to the Suffering.

"Brown's Household Panacea" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back and Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. 'It will most surely quicken the blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds." and is for sale by all Druggists at 25 cents a bottle. Rest and Comfort to the Suffering

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Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruelating pain of cutting teeth? If so, go at once and get a bottle of MRS, WINSLOWS SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the laste, and is the prescription of one of the oldest and best female physicans and nurses in the United States. Soid everywhere at 25 nts a bottle.

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cept by itself.

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bers.
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Tel. That it has paid nearly a million dollars in compensation for losses, having distributed the same in nearly every township in the Province

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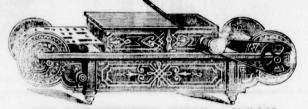
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Two Men.

hard,
The nether millstone could not we heart,
He lived for self, gold was his sole of that he stooped to play the

"The earth owes me a living" he w And he stole many livings in his da The other—he was every inch a man And every man to him a brother His robe was thin and made or

But in his heart the light of tr beamed, If thou wert poor—he had no gold to Yet every man could write him friend.

There died two men, and one wa Into the greedy chambers of the a While one was torne in pomp thr the town,
And eulogized in marble by a sto
The world spoke loud of what this Voting him laurels which he had no

There went two men into the spirit
And in the light which flooded Their hearts were sifted by unerrin
And one was greeted then with cheer—
"Come thou well balanced of my he
And unto him whose god was gold—
WM

ST. PATRICK'S DAY IN QU

SILVER JUBILEE CONCERT OF THE RICK'S LITERARY INSTITUT

The annual address was delivered Mr. John Kiley, Secretary, in pr His Honor Lieutenant Governor several members of the Cabinet a lature, and a large body of clergy

Christian Brothers. Mr. Kiley said: Your Honor, Mr. President and Gentlemen.—While I fully of the laudable desire of the mar of the Institute to adhere to t lished custom of having address ered at its annual soirces by mer its own body, and whilst highly its own body, and whilst highly ting the honor conferred in hav chosen to address you this evening ful sense of my inability to do j the task imposed upon me, giv feelings of regret that one better should not have been select amongst its many members to the Association on such an ausning the august the Association of the august the august the Association of the august the augus the Association on such an auspi important occasion. It was, I as with a certain degree of diffider with a certain degree of dimeds; first accepted the part assigned revening's proceedings, and nothis sensible recognition of my duty a ber to respond to the call of the tion and contribute my mite tow thering its interests could have in to accept the responsibility of a such a wealth of intellectual stre am happy to say, invariably co Institute. I regret as well to fir having under an extra disadvi having to speak at this stage of gramme, as I feel that after the mony of national nusic and so has just delighted your ears, m fectly spoken words must soun cold and dull. I am nevertheles aged in the belief that, animate grand and glorious memories w return of our national festival ev will be disposed to deal leniently speaker's humble efforts, and I suaded you will attribute to the any imperfections of which he guilty in giving an intonatio thoughts and feelings of his Irish might say, with an eminent Di it was my misfortune to be bo Ireland. I cannot call it a far there was any fault in the matte be charged to my Irish parents. to this country just a short while There is nothing, however, I am say, but good Irish blood coursi

> claiming it as my birth place, I is sorry to say, to add the evil f never having even seen that bea girt isle. Like many of my sociate members of this justitu never had the pleasure of gazinofty and picturesque hills, he green valleys, her soft flowing her moss-covered ruins, the fau has become world-wide through ing and truthful depictions of her poets and her bards, and fond recollections of which I ar most overpower you to-night tion, and many of which are as brought to our mind's eye by nificent frescoes on the walls o Although we have never been s by Providence, we still live in having at some time in the no an opportunity of seeing with tion and from a studied knowle throughout its length and bre beautiful and fair. I say three length and breadth, and I say it for full well we know that—fro racts and glens on the Liffey an in the East, to the expanding m of the Shannon and the wilds mara in the West, as well as for

the Giant's Causeway flings bac of the northern sea to where t Lakes of Killarney sleep under

skies of the South-all is charming, magnificent and grawith this knowledge of her gree

derful beauty, who can doubt ment the intense sincerity of ambassador, in expressing him

did in his recent speeches in the when in the fullness and major pride he declared that "he had

upon a land that was fairer that or who can wonder at the Irish

when contemplating the genthe rich and fruitful soil and t

cent scenery of his motherland so earnestly and deeply lamen

that forced him to quit the

veins, and the cold air of Quebe have inhaled since I first saw

has not lessened in the slightest love for the land of my fithers ill luck of being deprived of the

earthly paradise, and should and unbounded enthusiasm for aloud with the poet: "She is a rich and rare on the she's a fresh and fair she is a dear and rare lar this native land of mine."

The mere fact of never having shores or trod her sacred soil do ever, prevent us from being f sant with the history of the t trials of that Green Isle, nor