

Round the Globe.

BY NATIVE LAND.

My native land, how dear to me... My native land, how dear to me... My native land, how dear to me...

A HAPPY NEW YEAR.

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ARCHBISHOP RYAN'S SERMON ON THE WASTE OF TIME.

In a recent sermon by Archbishop Ryan, of Philadelphia, he depicts in glowing language our duty as Catholics beginning the New Year.

First of all, we must appreciate time. Hours, weeks, months and years pass away, and we live as if we were irresponsible possessors of time, as if we had no account of it to God, as if it were not given to us to be the means of obtaining an eternity of happiness.

HOW MUCH TIME IS LOST for want of a proper appreciation of it by busy people? They are exceedingly busy in doing nothing in particular, but spend the day, not idly, not in sin, but with nothing done, and find their hands empty when they come down to their graves.

I BUILD UP LOST REPUTATIONS. I build up lost fortunes. I build up throughout the world, for behold my achievements are not alone for the fall but for the resurrection of many.

of destruction. Behold the power of time in its career of restoration. Therefore understand not that which is so powerful. Remember it is God's gift, and never be found murdering time, or frittering away time, or daring to say that this life is a jest, and that your time is your own.

Time is long, indeed, extending from the creation to the destruction of the world, but the little portion that we have of it, how brief it is! When Jacob was introduced to King Pharaoh, he who must have admired the venerable patriarch and loved the father of Joseph, whom he himself so loved and admired, asked the patriarch his age, and the patriarch replied, "The days of my pilgrimage are one hundred and thirty years, few and evil." One hundred and thirty years! how few when compared to that immense eternity that lay before him, or compared, as he himself said, with those who went before him.

Another year is begun. God grants this time to you. God sends the days of warning to you, and he says, "He who hears you hears me, and he who despises you despises me." As a messenger from God I come to you—his messenger. You might say, "if someone whom I had known in life rose from the dead and warned me, it would prod me."

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Therefore, brethren, examine your consciences. Have you sinned justly—justly towards your fellow men, justly towards your children? Have you taught them those eternal truths that can alone save modern society from utter destruction? It seems sometimes as if society was upon the very eve of dissolution. How will you preserve it? By teaching your children to fear and love God, and by teaching them those principles of Christianity which saved the world from destruction before. We don't see just now the immediate effect of the want of faith. It will produce its effect for a little while, even as a vessel will boil over for a few moments, being taken from the fire; but after a while the boiling will cease and the water will become cold. And so with your children, if you teach them not these great truths of Christianity. The influence upon them for a while may produce a small effect. But take away the protecting cover, and by their ignorance the effect upon their daily life will be lessened until it is entirely lost. Therefore see that you set justly towards your children, for you are bound in justice to teach them of God and his commandments and to see to the interests of their immortal souls. Now is the time to examine into these duties and to amend whatever you see culpable in your past lives.

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SIR W. HARCOURT, M. P. LACERATES THE TORY GOVERNMENT.

United Ireland, Jan. 2.

Sir William Harcourt spoke on Tuesday at a Liberal demonstration held in connection with a conference of the Gloucester branch of the National Liberal Federation. Sir Walter Foster, M. P., Chairman of the Committee of the Federation, presided, and amongst other speakers were:—Sir E. J. Reid, M. P.; Mr. Warrington, M. P.; Mr. Winterbottom, M. P.; Mr. Handal Cosham, M. P.; Sir W. Wedderburn, Mr. E. Stafford Howard, etc.

Resolutions were adopted condemning the Irish policy of the Government, opposing any change in our fiscal system, and supporting the Nottingham programme. In the evening there was a crowded meeting in the Sires Hall, when Sir Wm. Wedderburn occupied the chair. Sir William Harcourt, M. P., said:—Men like Lord Salisbury should have long memories, for they all remember what was his language when leaving the Cabinet of Lord Beaconsfield—

He likened him to an unprincipled adventurer, and afterwards compared Lord Derby to that perjured villain Titus Oates. There was another famous comparison of Lord Salisbury's—namely, of the Irish with the Hottentots. Well, that comparison was not original. The other day he came across a passage which showed him that it was borrowed. It came from an Irish judge who knew the Irish well—Lord Clonmel—and he found that he said this—"The Irish Government resembles extremely the state of Hottentots in Africa." The common Irish, divided, dispersed, pillaged, abused as they are, are the Hottentots; the English administration are the Dutch planters; the followers of the Lord Lieutenant are the bushmen, or spies and swindlers, and the wild beasts, lions, etc., are the Irish statesmen" (cheers). Well, Lord Salisbury last night gave an historical review of the consolidation of the relations of England and Ireland. He gloated over the treatment of Ireland by England in the reign of Elizabeth, over the outrages committed on her under Strafford and Cromwell, and the days of William of Orange, chapters which any patriotic Englishman would be glad to forget; passages of a shameful record in the history of a free country; and then he said—"That is the way in which we consolidated the relations of England and Ireland." And it was in that spirit of hideous and naked and cruel coercion that Lord Salisbury proclaimed and maintained the Union. He asked them to carefully read that speech, and to say whether the summing up of the argument was not this—"Ireland is our enemy, our enemy—our enemy, and we have treated her, we do treat her, and we will treat her as an enemy." And that was the meaning of his argument. It was in the same spirit that Mr. Chamberlain went to Ulster and told the people of Ulster that the Unionists would stand by them to the death. The Ulstermen were, according to Mr. Chamberlain, all that was virtuous, rich, and intelligent in Ireland, and why? Because they were not Irish—because they were Scotchmen and Englishmen and Protestants, the only merit in the world. But this line of argument only showed the spirit of hatred, aversion, and contempt with which the Unionists regarded the Irish people. The Times regarded it as its daily task to preach hatred and enmity against the Irish, and its leading articles, correspondence, its forged letters, its ridiculous dynamite plots—all these things had no other object than to inflame the anger, to alarm the minds, to poison the spirit of the English against the Irish nation. That is what they were for, and its sweltering venom overflowed upon all who dared to stand by Ireland, and its sweltering venom overflowed upon all who dared to stand by Ireland, and its sweltering venom overflowed upon all who dared to stand by Ireland.

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ABLE TO WRITE AT ANY LENGTH IN ANSWER TO THE QUESTION YOU PROPOSE. IF A BARE STATEMENT COULD IN ANY WAY MEET YOUR OBJECT, I WOULD SIMPLY OBSERVE:

"1. That Catholics, like all Christians, believe in an after life, principally because such is the clear, emphatic, reiterated teaching of our Lord and His Apostles all through the New Testament, and because it has been the universal and constant belief of all Christian ages.

"2. That, even outside the teachings of their faith, they are led to the same conviction, and confirmed in it by the intuitions of their moral sense, by the cravings of their whole spiritual nature; more still, by their belief in a personal God, supremely just and wise, a belief with which that of a future existence has been invariably bound up in the minds of men; that they are confirmed in it by their failing to see how, without it, society could develop harmoniously, progress, or even permanently hold together. In a word, recognising the real, though very unequal, value of the reasons given to the world in support of that doctrine from Plato down to Descartes, Fenelon and McOon, they accept the teaching of the Gospel as that of reason itself.

"These grounds are common to all Christians, yet Catholics, as a rule, realise more fully than most others the all-important fact of a future existence. This comes from the greater fulness of Catholic teaching, the greater firmness of Catholic faith and from various other reasons, on which I regret I have not time to enter.

"President of St. John's Seminary, Brighton, Mass."

THE BISHOP OF THE NORTH POLE.

INTERVIEW WITH MGR. CLUT, O. M. I., OF THE N. W. TERRITORY.

Amongst the passengers who embarked by the Allan Line steamer "Parisian," which sailed from Liverpool on the 24th ult., was Mgr. Lidore Clut, O. M. I., Vicar Apostolic and Coadjutor-Bishop of the mission of Providence, in the Athabaskan Makensis, in the North-west Territory of the Dominion. His Lordship had been attending the General Chapter of the Order, which was held recently in Rome, and is now returning to his Diocese. He was accompanied by four young members of the Order from France, who are about to join his mission. His Lordship arrived in Liverpool on Wednesday, and during his brief sojourn here, was the guest of the Rev. Father Dawson, O. M. I., Rector of St. Ann's, Rock Ferry. In an interview, Mgr. Clut stated that he might, without exaggeration, be described as the Bishop of the North Pole—his mission being situated in the most remote district of the N. W. Territory. The country is usually called the Hudson Bay Company, who sold it to the Canadian Government. It now forms a part of the Dominion. It is chiefly inhabited by Indian tribes, who lead a nomadic life. The Europeans, principally traders, are few and far between. The extension of the railway system of the Canadian Pacific Company will lead, he expects, to its better colonization. The first—and only—pioneers of the Faith in these regions were the Oblate Fathers. The first mission was established there in 1845 by Father, now Archbishop Tache. As may be imagined, in a district so removed from the resources of civilization, the hardships and privations of the mission are very great. The priests are nearly always travelling, and often have to go whole days without food. His Lordship mentioned an instance that occurred some few years ago, in which he missed his way and was unable to procure food for two entire days. Their food consisted chiefly of dried fish and some vegetables. Wheat is very scarce. They manage to secure about a sack of flour in the year. French is the language chiefly used, and the chief means of conveyance are sledges. Bishop Clut was born at St. Landré, in the diocese of Valence, in 1831. He was ordained priest of the Oblate Order in 1854, and appointed Coadjutor to Mgr. Farrand in 1864. His Lordship, who is thus in his fifty-fifth year, is in good health and spirits. He speaks English very fluently.

AN EMINENT IRISHMAN DEAD.

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In his last illness, which was brief, confining him only a few days, he asked for the services of a Catholic priest, saying, "My mother was a Catholic; and I want to die in her religion." He was attended by a good priest, who was also his old friend, the Rev. Denis O'Callaghan, of St. Augustine's Church, South Boston, whom he wished to hear his confession. After due preparation he was baptised by Father O'Callaghan, and before his death he received from his hand the sacraments of the Church.

"What's In a Name?"

Shakespeare said there was nothing, but that there is. Would Caesar have had such notoriety if his name had been Caleb W. Pickergill? Think of Patti drawing \$7,000 a night if the bill-boards announced her as Jane Brown! The idea is absurd. Dr. Pierce's Pleasant Purgative Pellets is a name that has made a record. These bilious headache, bowel complaint, intestinal fever and constiveness.

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THE LIFE TO COME.

PROOFS AND ARGUMENTS IN SUPPORT OF THE BELIEF IN ITS EXISTENCE.

The Boston Herald sent to a large number of prominent clergymen of all denominations, including two priests, this question: "What are the strongest proofs and arguments in support of the belief in a life hereafter?"

It received twenty-three answers, which it published in its issue of last Sunday. Amongst these contributions were one by the great Paulist, Father Hecker, and another by the eminent Sulplian, Father Hogan. Father Hecker wrote: "I have been asked to give some of the best arguments and proofs of a future life. To do this with sufficient brevity, I must choose one or more among many arguments. I leave aside the proof from revelation. All who believe in Christ must be free from doubt on this subject, and I suppose it is for the benefit of those who have doubts that arguments and proofs are asked for, and I will confine myself to proofs of this kind.

"Experience and science do not find in nature any such thing as annihilation and extinction of being. Modes and forms resulting from, or dependent on, organic or mechanical arrangements of matter are destroyed. But this destruction is not an annihilation, it is an alteration or transformation. In a resolution of the composite into its component parts or elements, which are recombinated in new modes of existence. In bodies, the first elements, the something, whatever that may be supposed to be, which is the subject of the action of force, is indestructible. The elemental forces, also, are commonly said by scientists to be indestructible. So, even death is a change in the things which have had life, a dissolution, but not an annihilation. When a picture is burned, a statue is crushed into fragments, a violin is broken to pieces, there is no longer the representation of a landscape, the figure imitating a hero, or the musical instrument, in existence; but all the stuff out of which they were made remains. What has perished was the artificial collection of parts in a certain form. What had existence independently of the art of nature and of man is not deprived of it by the violent force which has undone the work done in and upon its substance. In organic beings, what is the result of the organisation, what is the existence of its own not derived from its substance, but from the organic body, vanishes with the cessation of life. It is identified with the organic life, which merely vivifies the body and no more. But if the vital principle, or soul, beside vivifying a body, has an independent existence, life and action of its own, if it have subsistence in itself, intrinsically, not derived from the body or dependent on it, if it be a distinct substance, it does not deprive it of its own inherent subsistence, life, force and action. Its condition is changed but it cannot become extinct, except by a direct annihilation. If the first elements of bodies, and forces, are indestructible, much more spiritual substances and their forces, which are nobler and have much more being.

The human soul is a substance, simple, indivisible, immaterial, spiritual, having subsistence and life in itself. This is proved by the nature of its highest operations. The senses and sensitive cognition cannot go beyond the material phenomena of single bodies. The human intellect pierces through these to their immaterial ratios, and to ideas which are purely spiritual. It apprehends universals, being, genius, substance, intelligence, necessary truths, the first and final cause. This is a super-organic, purely spiritual operation. From the nature of an action we determine the essence of the agent. It follows, therefore, from the nature of human intelligence, that the human intellect is spiritual in its essence. As such, by the force of the preceding argument, it is one of the imperishables in nature, and the chief among all that exist on this earth."

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able to write at any length in answer to the question you propose. If a bare statement could in any way meet your object, I would simply observe:

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