IN MOVEMENT IN SECLIED.

done that; he does not say the Liberah have done it; he cape "gre." It is the whole of England he indicts. "We have pursued conduct and have held imagage within her led thom (the Irish) to believe that if they present carnettly enough this necessary consolidation would not take place. That has been a lamentable and most discrepancy in large, and only in the

when the Irish people see the Lord Manne of Dublin, a courteous, accomplished, estimable man, of whom I am eposking frem my own personal knowledge, sent to person—do you think it is possible that anything can more tend to demoralize the people of ireland and to widen the breach that separates them from the law of the country? (Hear, hear). The whole of the power and voice of the people are on one side, and on the other side is the voice from Dublin Castle, backed by Lord Salisbury when he speaks at Derby, and it is that voice of Lord Salisbury, coming to them as a foreign voice, which tells them that English institutions and English consolidation are to be forced upon them whether they like it or not, and that all the principles of freedom on which our empire is founded are in their case to be set aside. Well, gentlemen, under these circumstances I do not think it is possible to doubt in which direction events are tending. Lord Salisbury bids Irishmen abandon hope, and eave "When you have abandoned hope it will be all very well for you."

gractive land, how dear to me
So emakine of your glers,
So emakine of your glers,
Soy dear to me your deed of fame
inhalist in verse and story;
From each to west, frum north to so
m accents pure and tender,
act's sing in lays of j-yous praise
four happy home of epicador,
Dear native land!

TAN M. IMA.

crear the conturies of the past,
ith hearts of fund devotion,
it trace the white exist of your lit
brough creat'd wave of occur;
and every man of every russ
those heart has shaped your glory
hall win from us a homage true
a gift of song and slory.

My native land!

let not petty strife e'er mar le bright dawn of your morning, pr bight word of demagogue eate untimely warning; lep in our bearts let justice reign justice brued and holy— ant knows no creed, nor race, no at our Dominion solely, Dear native land ive land, we are but one on unto coom; that time the maple leaf tih a like devotion cons's fortress height, d Pre's storied valley,

native land, on this New Ye

My native land! -Thomas O'

A HAPPY NEW YEA ARGERISHOP RYAN'S SERMON

In a recent sermon by A Byan, of Philadelphia, he diglowing language our duty as beginning the New Year:

First of all, we must approximately away, and we live as if we were sible possessors of time, as if give no account of it to God, a not given to us to be the me alining an eternity of happi are triflers very often throumelancholy epitaphis that in ter Abbey above the tomb or guished poet, taken from his ing:

Most false, most melanch yet how many live as if life v jest, who trifle with existence with time! Life is a seri Life is given to us for a pur will demand an account of thas given us to attain those which he created us. For word that men shall speak alder an account on the day of and for every idle hour, for misspent, shall man account of and for every idle hour, for misspent, shall man account day of judgment. "We time," say these triflers,—"we time," Murderers of time, myour own immortal souls, he which millions of souls wothat they could possess on for? Killing time, trifling ence, jesting away our lives reasonable man must feel in ence that this is the murder is most precious. Others are idlers, are not in sin, do not effend the God who gave fitter away time.

fitter away time.

How MUCH TIME IS
for want of a proper appre
by busy people! They are
busy in doing nothing in pa
spend the day, not idly, no
with nothing done, and find
empty when they come do
graves. We must not fritt
time when the greatness
should engage our attention.
Yet how careful should we
Is time something to be de
time explain itself. Let me
a mement that Time should
power. Let Time speak tor
what are its achievements, it
say? I am Time, the
strength. I am Time, the
strength. I am Time, the
strength. I lay waste
sions. I make the streete
but Appian Ways of tombe
the fortresses that withs
saults of men, and I bind
ivy, the trophies of my
them. I only look in the fe
and it withers at my bre
like the thief in the night
miser of his wealth, stealif
neath his pillow, and I let
and desolate. I am Tir
queror of man and of power
the illusions of life. I di
eastles in the air, spec
thoughts, vain hopes an
They stand not my test.
from the powerful, and
advance, men wither b
prove all things. Unless
impress of my seal upon
itons of men soon becon
And not only do I destro

I BUILD UP LOST REP I BUILD UP LOST REP
I build up lost fortunes,
throughout the world, fo
achievements are not aloo
but for the resurrection of
I shall remain until God'
descend and swear that
no more; my influence sh
I shall bequeath my childr
They shall be in happine
ording as they have serv
shall be punished or rew
ing to the things they
time. Therefore, behold
for eternity. Behold, in
the greatest sinner can
A few moments, and one
the cross, on the part of
thief, brought him from a