THE HERALD
Is Published
EVERY SATURDAY MORNING,
From the Office of Kane & Co.,
54 GERMAIN STREET,
AT ONE DOLLAR PER ANNUM IN ADVANCE, Post-paid, or delivered in any part of the City or Town of Portland.
☞ The large circulation of this Journal makes it a first-class medium for Advertising.

The Herald.

VOL. II. ST. JOHN, N. B., MAY 4, 1878. NO. 20.

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40 TUBS choice Dairy Butter; 4 Tubs Pure Leaf Lard; 1 bbl. Fresh Eggs. For sale low, wholesale and retail by
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250 BARRELS No. 1 choice Winter Apples, consisting in part of Bishop Pippin, Baldwin, Greening, Nonpariel, Ripson, Pippin Spitzenberge, &c.; 100 boxes Layer Raisins, 25 do. best London Layers for Table use, and 5 bbls. Currants. For sale
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POPE LEO XIII.
AGENTS WANTED AT ONCE
TO sell our Lithograph of POPE LEO XIII. Size 13½ X 17½ inches, published by Thos. Kelly, N. Y., and is the best in the field. Nothing like it. Sells at sight. Mailed to any address post-paid on receipt of 25 cents. Liberal discount to Agents. Address,
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apr6—2m St. John, N. B.

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We are now Showing our SPRING IMPORTATIONS of the above Goods.
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10 DOZEN LACE LAMBREQUINS, all prices.
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—OF—
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50 GREEN Cases DeKuyper's GENEVA;
25 " " Key do.;
25 " " half-bottles do. 1 dozen each
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A large stock of SEAMEN'S CLOTHING AND OUTFITS always on hand.
Intending purchasers will find it to their interest to call and examine our stock, before purchasing elsewhere.
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HAS A FIRST-CLASS HOTEL
At $2.50 per day.
Tremont House
No Liquors Sold mar9

NOTICE.
WE have in stock a splendid line of
COATINGS AND TWEEDS
for our Custom Department, and will make to order at our usual low prices at our Old Stand Dock st.
MULLIN BROS.
We are selling our Ready Made Clothing at Cost to make room for our Spring arrivals.
feb3 MULLIN BROS.

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BARRISTERS, ATTORNEYS,
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TO BUY YOUR
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IS AT THE
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where you can get anything in the Shoe line as cheap as any house in the Trade. I have on hand a large stock of Men's Kip, Coarse and Calf Boots of our own make, hand made, which will be sold at very low prices.
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GEO. W. FOSTER, Proprietor.
THIS HOUSE is New and Commodious, and every attention will be given to the comfort of its guests.
☞ TERMS REASONABLE.
Fine sample rooms on the premises and Eagan & McGarrity's large and Spacious Livery and Boarding Stables, are also conducted in connection with the Hotel.
Baggage taken to and from the Depot free of charge. mar23

Queen Hotel,
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☞ Permanent and Transient Boarders accommodated on Reasonable Terms.
Livery and Boarding Stables in connection with the House.
D. W. McCormick, Proprietor.

WHISKEY.
Just received ex "[illegible]," from Liverpool
8 QR. CASKS GLENLISSA WHISKEY;
[illegible]
For sale low, by
nov16 M. A. FINN

FATHER TOM BURKE.

A Grand Discourse.

The following sermon by the greatest of living preachers, on the festival of Corpus Christi, gives a grand exposition of what faith is:—

A man without principle in social life is a faithless husband. He marries a wife and goes and keeps a mistress; and his children, he don't care whether they are educated or not. He has no fixed standard of principle in his mind; no idea of truth, which I deem the first principle, and, as it were, the elementary principle, by which all of his actions are to be governed, and by which all his life is to be formed. And so a man may be in principle selfish; a man of selfish principles means one whose thoughts are centred on himself alone—on the everlasting *ego* that he adores. He makes that self—that individual self—the centre of all his actions; the consequence is, he will not go out of his way to benefit anybody. Try to make him forget himself and serve another, and you have an unwilling, ungracious servitude, until at last men say of him, "Pshaw! he is good for nothing." That man's principle is only of himself.

Another man has purely worldly principles, which is selfishness in another form, but still it is a certain principle. The man who has purely worldly principles, will go out of his way, and put himself to inconvenience, and even expose his life. For what? To gain some position, to gain a great name, to have honor, and power, and glory among his fellow-men. Thus it is that the soldier will risk his life at the head of his battalions, as Napoleon the First did at the Bridge of Lodi. He had 14,000 grenadiers in column. A hundred pieces of cannon swept the Bridge of Lodi before him. His only aim was to become the first warrior of the world. Drawing his sword he seized the flag of one of his columns. He gave the word to march: and marched his men to face the fire of one hundred concentrated guns. He surely was not selfish when he did that,

NO! HE WAS WORLDLY.

Another man's principles are amiability of nature, very beautiful, but truly human. He goes among his friends and puts himself to any inconvenience for them that they require. He does all he can for them. He goes to get a situation for this poor fellow and that, and often lends his money to those who deserve it not, and this comes from being amiable, of a man being fond of his friends. Well, people say of him, "He is a man of fine feeling; his principle is friendship, good nature."

So among these other classes of men there is the man of *Christian principles.* The Christian man is the true man, and if you ask, "What are his principles?" I answer, "the principles of Christianity." What does this mean? When we can come to understand faith as the principle of a Christian's life we must define what the Christian principle is.

Well, my friends, Christianity means two great things. One is the operation of the Christian religion upon the intellect, and secondly the operation of the Christian religion upon the life of man, for, remember, intelligence is one thing and life another. I may know certain facts, yet I may act in contradiction to them; yet I may conceal them; yet I may gut out and surround, with all the plausibility, with all the force that my eloquence, that my utterance can give me, the very opposite of the thing that I know in the mind. Knowledge is one thing, life is another. Knowledge is one language, life is another. Knowledge is one action, life is another. How often we can say of a man, "He knew well what he was doing." We always say of a man, "It is an aggravation of the circumstances of sin if he knows better," or the worst thing you can say of a man who acted badly is that he ought to have known better.

Now Christianity, as a religion, as a principle of a man's life, takes in both the mind and the hand; in other words, both thought and action. Christianity means the admission into the mind by Divine knowledge of the truth of God as revealed to us in Christ Jesus our Lord. The truth must come home to the intelligence, not as an opinion, not as conjuncture or surmise, *but as knowledge.* I must know the truth. Christ has said it: "Ye shall know the truth." And yet I am not a Christian in the Divine Lord's sense of the word. I must not only know the truth and have it, but my faith in it must be a principle. I must go further than this, I must let the Divine Lord and Saviour Jesus Christ into my life; I must make him enter my heart, to consecrate my affections, shape my thoughts and form my actions to give me a motive power over every other influence that plays upon me in the affairs of life. In a word, I must not only make my mind the recipient of the Divine truth, but must make my life and actions the reflex of the action of Jesus Christ. That is Christianity; that is the only meaning of

THE WORD "FAITH."

Faith is defined to be a Divinely inspired virtue by which we believe all that God has taught. The little Irish school-boy put it beautifully when he said, "Faith is the virtue that takes God at his word." Takes every word that He said, and lets those words into our minds; lets these words come with the certainty of knowledge that is sure in our souls, in their own degree, as the truth is in the mind of God who revealed it.

But more than this, as long as this faith lies dormant in the intelligence, and is fruitless in the life of man, in the shaping of his actions, in the animating of all his life and his motives, it only a dead faith, such as the devil has. The devil knows all about our Lord: he admits it all. The devil is not a Protestant: he is a good Catholic (laughter), or rather he is a bad Catholic. But he is a Catholic. He knows well that Christ is present in the Blessed Eucharist. "The devils believe and tremble," saith the Scripture. So strong is his belief that it fills him with fear and with rage, but it does not inspire his action of life. It is a dead faith as it remains in a demon or man as a mere principle of belief, or as an admission of the Truth of God. It becomes a living faith, and consequently a living principle, only when it spreads, as it were, on the intelligence of the heart, and takes possession of affections, and becomes the all-powerful, all moving spring of life, and make every other motive principle subservient to itself, and animates man and drives him into action. Then, and only then, this faith assumes the fullness of its proportions in the soul of the Christian, and performs all the functions, as a principle of life, that it is decreed to do—that it was intended for in the mind of God, who gave it.

Christianity, therefore, as a religion, means that the information of the mind with the truth of God the information of the life with the Spirit and the Grace of Jesus Christ; and for this faith, in this, meaning. I claim that it is the very principle of the Christain life. Why? Because I find in the Scriptures that "the just man liveth by faith." Because I find in the Scriptures that any one who liveth by faith, that is to say, any one who has such a faith in him as a principle of life he walks by faith. We walk by faith and not by the things that appear." Not by this thing or that, that comes to us by the medium of our senses; not by the glittering of this attraction or that, that captivates the eye and harmonizes with the ear. No! but by the principle of Divine faith we walk with God, that is to say, we conduct ourselves, we show ourselves that all men may know by seeing our works that we are His, and may give glory to the Father in heaven.

Now I ask you if faith is to be the principle of Christian life, can that man be made to lead a Christian life who is constantly going about inquiring. "What am I to do! I can't believe this, and I don't want to believe that." Such a man tells me one thing, another man tells me another thing." There is nothing definite, there is nothing accurate. Faith, if it is to be a principle at all, requires what every other principle that guides a man's life requires, to be accurate and definite, well cut and clear. No mistake about it; it must be an admitted fact. It must be knowledge received by the mind, with all the accuracy of the delivery of that message which came not from earth, but from heaven; not from man—from conclusions of human reasons—but from God, the author of all truth.

Secondly, if faith is to have the power and dignity of a principle it must be firm and unshaken; firm as the adamantine rock; firm as the mountain upon its base. It must be firm in the mind of him who believes it, as God is firmly seated upon His Eternal and Everlasting Throne. And why? Because faith, as a faith, is worth nothing unless it comes directly from God; unless it be the eternal, unchangeable word of God; unless it be truth as it lies in the word of God who is truth itself. If it be anything else it is not faith. For instance, I am reading the Scriptures; I am reading the history of the Church; I am studying some great question—a question of predestination, or, rather, of the real presence. I am saying to myself, "Well, certainly it is mentioned in the Gospel," and I find that a great majority of the Christians believed it in all ages; I find a fellow by the name of Luther, three hundred years ago, not Luther himself, but his followers disputed it. He was a disreputable fellow, whose word would not be believed on any question; a fellow who gave himself up to lager bier and to a wife. I find two hundred millions of Catholics believing it, and ten or twelve millions more of Irishmen, some of them in America, and I say, "Well, it looks very like the truth; I think I had better believe in it?" He believes it as the conclusion of human argument on merely temporal grounds. Is that faith? No! Divine faith? No! The man that believes it by Divine faith must believe it because the Catholic Church teaches it and our Lord has said, "Against that Church the gates of hell shall not prevail." He must believe it, not on his own reason, but on authority. It is a right and proper thing to acknowledge in the argument that this has been believed by all Christians up to three hundred years ago, and by a sweeping majority of men to this hour. The human side of the argument we do not denounce, but we do denounce it as the foundation and basis of Divine Faith. The Divine Faith that rests upon God is a firm, immutable belief. I am not prepared to die for my scientific belief that the earth revolves around the sun. If a man contradicts it, and says to me, "I will put you to death if you persist in believing that," I answer: "Don't put me to death for it; I am not prepared to die for it." Again, a man comes and says, "Father Tom Burke says the Irish people are the finest people on the face of the earth, and is trying to prove it

BY THE LIGHT OF HISTORY;

I tell you they are not, and if he says they are I will put him to death," all I can say is, "I have nothing but historic evidence for the assertion, and I am not prepared to die for that." But if a man says, of one iota of the Catholic faith. "You assert so and so—that Christ is in the Blessed Eucharist because He said He was, and I will put you to death for it," well, I would say to him, "I am prepared to die for it, I know it by a belief that transcends all human faith; I know it because my God has said it, and unless I proclaim it by my life, as well as by my words, I am not fit to live."

If faith is to be a principle in the life of a man, it must be in its interior conviction, clear, accurate and well-defined; and it must be as firm, and more firm than the principle of life in him who professes it; otherwise it is no principle. A religious principle that can change to be another thing to-morrow from what it was to-day, ceases to be a principle. Principles are immutable. Principles even human principles are supposed to be adopted from the conviction of the mind; and in the truth of that principle lies the action which the man adopts, if it be true.

If on the other hand, it is based on the truth of God, then my friends, he must die for it rather than permit that truth to be shaken in his mind, or be obscured, because obscurity and the shaking of that principle would be an insult to the God upon whose authority he received it. As I said before this human conviction is not a principle, is not recognised as a principle until it shapes a man's life and actions. So Faith as a Christian principle is a magnificent virtue, and the pure gift of God. It is a theological virtue, that is to say, infused directly by the Almighty God in our souls in Baptism, but it is not recognised yet as a principle until it shows itself in a man's life and action. And, therefore, if faith, Divine faith, is to be the principle of the Christian life, that faith must shine forth in the actions of a man's life. Can it shine forth by the mere power of conviction? No! It cannot, or does not in either you or me. You and I have one common faith, clear, accurate and definite in the Catholic Church. She does not speak her message in any flattering, obscure tones. The greatest enemy that the Catholic Church ever had never accused her of speaking in an uncertain voice to her people. They have accused her of speaking falsely, of teaching lies, of bigotry, of cruelty, of any crime you like, but just as her Divine Lord was never, *never* for an instant accused even of the slightest taint of any sin against his holy purity, so also the Catholic Church has never been accused in any age or any time of speaking to her people in doubtful or ambiguous language which they could misunderstand; but clear and definite. "This is true! that is a lie. This is the truth of God! that is a lie of the devil, this is a blessing, that is a curse." She has gone further than that. She has put the curse not only upon the lie, but on him who utters it. If any man says that Christ is not present by transubstantiation in the Blessed Eucharist," says the Council of Trent, "Let that man be accursed." "If any man says that Mary is not the mother of God, let the man be accursed." And the curse falling upon the error must associate with the author, all the men who threw him are

TO BE POISONED.

Well, my friends, this faith—this clear, definite faith—this firm immutable faith—was given by Almighty God to be the principle of our lives. But strong as it is, as it remains there in all its clearness, in all its strength and firmness, it is not yet a principle; it will never influence your life or mine, unless these come with the grace of God, to enable you and me to live up to it. I may have, as you have, that faith clear, accurate and firm, but I may be a bad man. How can we deny it? No! If I lived up to my faith, I would be on this altar to-night, what St. Dominick was in the days that he lived. What is the meaning of a man that lives up to his faith? It means this: a man that never for an instant departs from the dictates of his conscience, from the principles of Divine religion, from the commands of the Church. But is there one of us who does not sin, even venially? For who is there among us that is not guilty? Aye! remember that our Lord said. "For every idle word that you speak shall judgment be entered before Him! Oh! those that live up to their faith are miracles of sanctity, and we are not among them. And yet it is not for the want of faith. I claim at this moment to have an accurate faith, as a mere intellectual principle, as ever possessed by the Blessed Virgin or any saint in Heaven. So have you. So has every Catholic. Why, then, don't we live up to it in sanctity of life? Because, my friends, side by side with that faith must go the grace of God, else no man can be holy; and, therefore, when Almighty God established that faith, he established it to be the principle of a man's life. He joined to that faith the accompanying graces also, that would enable you and me and every man to live up to it. To the faith in Christianity as a religion, side by side he placed the sacramental graces. Therefore, he said to the Apostles, "Ye are the light of the world, the teachers of men." In other words, "Go forth and proclaim the intellectual principle of faith." But he also charged, "I say to you, ye are the salt of the earth"—a *purifying* principle among a corrupt society. Therefore, He declared as ye are the light and salt of the earth, ye shall behold the pure, unsullied flame of knowledge, securing to all those who look upon the Light the Divine graces of Jesus Christ. One without the other is nothing. The devil has faith enough to save us all, but he has not grace. We must have one and the other. Faith itself will not save us an intellectual conviction, as a bowing down of our intelligence. Why? Because it is not a principle. It becomes a principle only when it controls the man's action, guides his motions. Then it is when faith becomes a principle. Now, I ask you—this being the case—where are we to find that Faith—that Divine Faith which is the principle of

THE CHRISTIAN'S LIFE?

Three things are demanded for a clear, accurate faith — definiteness, firmness, immutability; and the accompanying graces to enable us to put it into our lives, and so reduce it to a principle. Where are we to find these three? I answer not only to Catholics, but to Protestants, and I would to God this night that we could sound it into every ear in the world, as with the Archangel's trumpet, *that God intended Faith to be a principle, and this Faith, as a principle is only found in the Catholic Church.* Why? Because it must be clear and accurately defined, firm, unshaken, and unshaking, and reduced to action by the divine graces that accompanies such a faith, and that teeming surrounding grace is only found in the Catholic Church. Tell me, my Catholic friends, to night, if you and I heard Father Hyacinthe, or Dr. Dollinger, or Martin Luther say "that we have lost faith in the Catholic Church." "Well," you might say, "the Catholic Church cannot be a true church, after all. She cannot teach the truth. It is evident that she, unfortunately, has fallen into error. The Pope, the Cardinals and the Bishops two years ago met in Rome, and I have been reading the daily newspapers, and I am afraid they made a mistake, I fear it is too true." Well! where will you go? Will you go to Mr. So-and-so? He will tell you "I am only Mr. So-and-so, and I cannot prove to you that I have any divine inspiration from the Holy Ghost." The minister in the next block says I am telling lies, and I say the same of him." And so on through the different sects. Where would you go for faith, if you had the misfortune to lose your faith in the Catholic Church? There is no accuracy, no clearness of faith outside of the Catholic Church. More than this, there is no firmness of faith. Don't you perceive, my friends, how they are constantly shifting their ground? One day a Methodist, another day a Baptist, another day something else. They have introduced so many sects and so many sub-sects, all call themselves by the Adorable Name that they have no claim to, that they would have brought Christianity into utter contempt, were not the holy, unchangeable Catholic Church here, in all the magnificence of her attribute, before the world, speaking the truth as it was from the beginning in the mind of God, is now on the lips of the Church, and ever shall be unto the end of time; for

CHRIST IS WITH IT.

Above all, my friends, where is faith made by divine grace a principle, except in the Catholic Church? Divine grace is defined to be *help from God*, by which we are enabled to do what we know and believe by divine faith to be our duty; and unless that grace comes, no amount of knowledge of your duty will make you do it; and where that grace is, the man knows his duty, and has his God helping him to do it, then his knowledge and his faith becomes a principle, that enters into every action of his life.

And therefore, side by side with the messenger of Divine Faith, as an intellectual conviction of the mind came the words of Jesus Christ, "Go out and teach all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Let My grace come in upon them; let My mighty, omnipotent hand lay hold upon them and lift them above themselves.

I am proud to say that whenever I come to give some grand, striking proof of the glory of my God, and of his Christ, I am obliged, as a historian, to go back to the land that bore me to say, if you want a proof of this divine truth, look across the waves of the Atlantic and fix your eyes upon Ireland. Faith was the principle of her nationality; Divine Faith was the principle of the life of the Irish people. They were saved by having a faith accurate, firm, and teeming with graces, because it was divine. Take this home with you. Are you men of faith? Is faith the principle of your life? "I live by faith in the Lord Jesus Christ, the Son of God." Can you say this with St. Paul? I answer, it will not do to profess it, it will not do to be ready to die rather than to deny it: you must put it into your lives; you must illustrate it by your actions; you must be, through principle, *Catholics* in every action of life; in other words, *you must be men.* Go to the Sacraments of Confession and Communion. Open your hearts to receive that grace without which no man can have Divine Faith as the main-spring of his life.

J. R. P. Meshlin, a clerk in the War Department, has been under trial for a week past, charged with excessive cruelty to three of his daughters. The Judge of the police court in passing sentence, said:—"While, as we have seen, the offences were not enormous, but trivial, the instruments employed were the clenched fist, a chisel, hammer handle, screw driver, chair rocker, confinement in a room in the month of December without any fire, tied with cord to a box and kicked from the defendant's boots in the face and upon the head. With all the explanations of the defendant fully considered and weighed I am utterly unable to reconcile the use of these instruments of torture with the possession and exercise of proper motives in inflicting parental punishment. The violence, the unnatural and unreasonable severity manifested, the insensibility, coarseness and brutality which characterized all these painful scenes, all bespeak a heart regardless of social duty and exhibiting all the ordinary symptoms of a wicked, depraved and malignant spirit. From a careful consideration of the evidence I find the defendant guilty of the several assaults and batteries charged in the informations. Regarding the first assault in October, 1877, the lightest sentence he can give is to pay a fine of $20, and in default to suffer thirty days imprisonment in the United States Jail. As the evidence discloses a system of persistent cruelty on the part of the father, utterly inconsistent with the true character he should sustain to his children, he is sentenced to six months' imprisonment in the United States Jail, on each of the remaining informations as they may appear.

Climo's ever-popular Photographs, at liberal prices, are made at 13 Charlotte street (Jack's building). His beautiful prize-stereoscopic views (all saved) of New Brunswick scenery, and St. John before the fire, can also be had at above address and of dalers.

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MY Factory is now in first-rate running order, and I am now manufacturing
FINE
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Dealers are respectfully invited to call and see my samples, which will be found on inspection, superior to the imported article. All goods manufactured by me are equal if not superior to samples, and bear my monogram.
JAMES T. HURLEY.
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THE attention of Families is directed to a repeat lot of GREY COTTONS and SHEETINGS, which are offered at less than formerly, and at a slight advance on manufacturing prices.
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