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., FEBRUARY 2, 1878. NO. 7.

PLAIN AND ORNAMENTAL PRINTING
OF EVERY DESCRIPTION,
At Low Rates and with Despatch
AT THE
"HERALD"
Book, Card and Job Rooms,
54 GERMAIN STREET.

CHRISTMAS SALE.

DURING THE
MONTH OF DECEMBER,
WE WILL SELL ALL GOODS AT
Wholesale Price.

W. G. LAWTON,
48 King Street and 64 Germain Street.
dec15

NEW
Boot & Shoe Store,
NO. 212 UNION STREET,
(Next door to A. Sinclair's)
ST. JOHN, N. B.

A FIRST-CLASS assortment of BOOTS, SHOES, SLIPPERS, RUBBERS, &c., which will be sold at
Lowest Prices for Cash.
Boots and Shoes made to order in the latest style.
VAUGHAN & DONOVAN.
P. S.—All goods purchased of us Repaired free of charge.

J. S. STANTON,
Coach Proprietor,
98 St. Patrick Street,
ST. JOHN, N. B.
Coaches furnished for Weddings, Funerals, &c., at the very shortest notice.
☞ All orders promptly attended to. mar2tfy

ENGLISH HARD HATS.

Just Received per S. S. "Manitoban," and "Nova Scotian," a choice lot of
HARD FELT HATS,
suitable for Men and Boys wear. These will be found excellent value.
—ALSO—
SCOTCH KNITTED CAPS, Deep Crowns;
HEAVY WOOL, in plain and stitched;
GLENGARIES CAPS, in great variety;
FUR and FELT HATS, suitable for all ages;
In addition to the above we are showing a splendid lot of FUR CAPS, MUFFS and TIES, Heavy Cloth and Imitation of FUR CAPS, in numerous patterns.
SILK DRESS HATS and MERINOS, made to order at short notice.
Purchasers will save money by calling at
BARDSLEY BROS.,
22 Charlotte Street, and
Corner Brussels and Richmond Streets.
oct20

The Empire Dining Saloon,
GERMAIN ST., Opposite City Market
R. J. PATTERSON, Proprietor.
MEALS AT ALL HOURS.
The very best of Oysters always on hand
☞ SOUPS OF ALL KINDS served every day. 62

Wm. DOHERTY & Co.
CUSTOM TAILORS,
Corner of Main St., Portland,
AND PARADISE ROW.
SAINT JOHN, N. B.
FIRST CLASS FIT
And workmanship guaranteed. A full stock of
GENTS' FURNISHING GOODS.
☞ Ladies' Sacques A Specialty ☜

DOMINION
Dining Rooms and Exchange,
OLD ST. JOHN HOTEL LOT,
CHARLOTTE STREET.
ARE NOW OPEN
Meals at all Hours. Dinner 35 cents, served from 12 to 2. Patronage solicited.
☞ Satisfaction guaranteed.
C. COURTENAY,
aug25 Proprietor.

P. KEENAN,
BOOT AND SHOE MAKER,
(Successor to the late J. Crear.)
has removed from Germain street, to the Shanty on the
SOUTH SIDE OF THE FOUNTAIN,
centre of King Square, where he will be found prepared to give the best satisfaction to all who favor him with their patronage. sept15

JOHN McGOURTY,
City Contractor,
COR. OF ELLIOT ROW & PITT ST.,
ST. JOHN, N B.
A slate will be kept at J. C. Ferguson's, King Square, and orders left will be promptly attended to.

100 Articles worth $30
SENT TO ANY ADDRESS with expenses paid on receipt of only ONE DOLLAR. This may seem strange but it is true nevertheless. Fire and hard times have compelled me to sell, and as there are only a few lots on hand you had better secure them immediately. Address
G. G. COREY,
283 Brussels street, St. John, N. B.

BLANKETS! COMFORTABLES!
Clearing out at Reduced Prices.
We will sell the balance of our Stock of BLANKETS and COMFORTABLES at GREATLY REDUCED PRICES:

$2.75 BLANKETS for $2.00;	8.00 BLANKETS for $4.25;
3.40 BLANKETS for 2.70;	6.00 BLANKETS for 5.00;
7.00 BLANKETS for 6.00;	8.50 BLANKETS for 7.20;
10.25 BLANKETS for 9.00;	12.00 BLANKETS for 10.40;

50 COMFORTABLES for $1.50 each—regular price $2.00;
60 " " 2.50 each—regular price 3.00.
McCAFFERTY & DALY,
Corner of King and Germain Sts.

NEW
Dry Goods Store.
MISSION BUILDING,
PORTLAND BRIDGE.
CHRISTMAS SALE
—OF—
DRY GOODS!
The subscriber offers the following goods at
WHOLESALE PRICES.
150 PIECES FANCY DRESS GOODS, 8c. to 25c.
100 " BLACK ALPACAS and LUSTRES, 12½ to 30c.
50 Pieces BLACK BRIGANTINE and PERSIAN CORDS;
25 " Colored and Black MERINOS, from 50c.;
50 doz. MEN'S RIBBED UNDERCLOTHING, Shirts and Drawers, from 45c. to $1.00 each;
25 doz. Scotch LAMB'S WOOL UNDERCLOTHING, ribbed and plain Shirts and Drawers, $1 to $2.00 each.
20 doz. MEN'S CARDIGAN JACKETS, $1 to $2.;
Men's Kid Gloves, lined and unlined; Ladies' Kid Gloves, lined and unlined; Ladies' Corsets, Ladies Wool Squares, Scarfs, Wool Vests; 50 pieces LADIES' MANTLE CLOTHS, Matalasse, Moscow Beaver, President, Ulster Cloth, Nap Cloth, etc.; 100 pairs each Common, Medium and Witney Blankets; 100 pairs White Twilled Blankets, Colored Blankets; White and Colored Flannels, Fancy Flannels, Tweed do.; English, Scotch and Canadian Tweeds; Household Goods, Sheetings, Towels and Towelling, Napkins, Table Cloths, etc.
MICHAEL WALSH,
dec22 Late McCullough & Walsh.

25 KING SQUARE.
WOOL SQUARES, CLOUDS and BREAKFAST SHAWLS, in great variety, new, fresh and beautiful, at lowest cash prices;
WOOL and PAISLEY SHAWLS very cheap at 25 KING SQUARE;
GREY and WHITE BLANKETS at bottom prices, at 25 KING SQUARE;
300 pieces DRESS WINCIES very cheap, at 25 KING SQUARE;
70 " DRESS MATERIALS, in all the leading shades, at 20 cents per yard, undoubtedly the best value ever shown in the city, at 25 KING SQUARE;
20 " BLACK CRAPE CLOTHS very much reduced, at 25 KING SQUARE;
300 " HEAVY WOOL TWEED for Youths', Boy's and Men's wear, at astonishingly low prices, at 25 KING SQUARE;
500 " PRINTED COTTONS and CAMBRICS clearing out at cost prices, at 25 KING SQUARE;
1000 " GREY and WHITE COTTONS commencing at 6 cents per yard, at 25 KING SQUARE;
The largest stock of CLOTHS in the city are selling off at less than Wholesale prices, at 25 KING SQUARE.
☞ Every purchaser should call and see our Stock before placing their orders else where, as we sell genuine goods at lowest rates, at 25 KING SQUARE.
P. J. QUINN, 25 KING SQUARE.

CHINA TEA STORE,
24 BRUSSELS ST,
The finest assortment of
TEAS, COFFEES AND SPICES,
ALWAYS ON HAND.
GIVE US A CALL.
GREAT BARGAINS
IN
BOOTS, SHOES, &c.
I RESPECTFULLY wish to announce to my friends and the Public generally that I have on hand a large and well assorted stock of MEN'S and BOYS', Coarse, Calf and Kip Boots.
Men's and Boys' Shoes,
BALMORAL and CONGRESS BOOTS; Ladies', Misses and Children's
BOOTS, SHOES AND SLIPPERS,
and Ladies' and Gentlemen's
Felt Overshoes and Rubbers,
PLAIN and FANCY.
The above mentioned goods will be sold at very low prices for CASH.
Custom work and Repairing executed on the premises with despatch.
Thankful for the liberal patronage extended to my late husband while in business, I would solicit a continuance of the same.
MRS. J. DONOVAN,
Main street, Portland,
dec26 (McKeever's Building).

Portland Hat & Cap Store,
JOHN D. HARRIS,
MANUFACTURER AND DEALER IN ALL KINDS OF HATS AND CAPS
NEARLY OPPOSITE THE LONG WHARF.
MAIN STREET, PORTLAND, N. B.
N. B. SILK, CLOTH and MERINO HATS made to order at the shortest notice, and a perfect fit guaranteed.
REPAIRING carefully attended to. june2

A QUANTITY OF
PAPER BAGS,
WILL BE SOLD CHEAP.
APPLY AT THIS OFFICE.

U. S. PIANO CO.
$290.
YOU ask WHY we can sell First-Class 7 1-3 Octave Rosewood Piano for $290. Our answer is, that it costs less than $300 to make any $600 Piano sold through Agents, all of whom make 100 per cent. profit. We have no Agents, but sell DIRECT to Families at Factory price, and warrant five years. We Send our Pianos everywhere for trial, and require no payment unless they are found satisfactory. Send for Illustrated Circular, which gives full particulars, and contains the names of over 1500 Bankers, Merchants and Families that are using our Pianos in every State of the Union. Please state where you saw this notice.
ADDRESS:
U. S. PIANO COMPANY,
810 BROADWAY,
NEW YORK.

FATHER BURKE.

"The Infinite Mercy of God."

"At that time: When John had heard in prison the works of Christ, sending two of his disciples he said to him: Art thou he that art to come, or look we for another? And Jesus, making answer, said to them: Go and relate to John what you have heard and seen: The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. And blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitude, concerning John: What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold, they that are clothed with soft garments are in the houses of kings. But what went you out to see? A prophet? Yes, I tell you, and more than a prophet. For this is he of whom it is written: Behold, send my angel before thy face, who shall prepare thy way before thee."

Dearly beloved brethren, for four thousand years the world awaited the coming of Jesus Christ, and those years were years of expectation; for from the day that our first parents fell, the promise of hope of man's redemption was invested in him who was to come. "A man shall redeem," said the Scripture—a man that was to come with certain attributes and signs upon Him, whereby he was to prove himself the Redeemer. This man was to be born of a virgin mother. "Behold," said Isaias, "the Lord God himself shall give a scion to the house of David; a virgin shall conceive and bring forth a son." This man who was to come was spoken of by all the prophets, foretold by the patriarchs, and sighed for by the saints. The dying patriarch, Jacob, cried out "I will look for thy salvation O Lord, and work for him whom thou shalt send, who is to wash his robes in blood, and his garments in the blood of the grape." And the Psalmist also said, "Oh, shall Zion exclaim, a man, a man is born in her;" and elsewhere the same Psalmist cries out, "Send forth, O Lord, a ruler of the land from Petra, in the desert, unto the sons of the daughters of Zion." Thus, dearly beloved, the whole world was filled with expectation and pregnant with the prophecy; and all pointed to this wonderful man who was to come, and to effect the redemption and restoration of all men. And now He was come—true man indeed, and also true God—God and man united in one divine person.

Now, John the Baptist, knowing well who Christ was, yet anxious to have from the lips of Christ himself the testimony of His mission and His own divinity, sent his two most confidential disciples to Him, and they asked Him, "Are you the Man that was to come, or must we yet wait, and look for another?" They found Him, as usual, in the midst of a crowd of people, and to them He was preaching of eternal life; into every mind He was pouring the pure light of divine knowledge. Amongst those who were thus evangelized there were many who had been blind, and He opened their eyes; there were many who had been lepers, and His great and omnipotent hand had cleansed them; there were some who had been even dead and laid in their graves when His all-powerful voice commanded them to live again. When then, He was questioned was He the Redeemer, He replied, "Go back and tell him who sent you what you have seen, and what you have heard." Oh! noble and divine, answer! Oh! answer worthy of God! He would not say "I am the expected One," for the testimony would only be the testimony of the word of one who appeared to be man. But He points to His works and points to what He has done. And they are all works of mercy brought home to the minds of all; and He seemed to say, "could these have been done by any other than the Son of God?" The disciples went back to their master and said: "We have found the Christ."

This passage in the Gospel shows how wonderful was the contrast between the Man-God, who was to come for the purposes of salvation, and the man of the olden time. To those who received and clothed themselves with Him, He gave the power to be made sons of God. He proved His divinity by referring to His works, because they were works of mercy. Amongst all His attributes the one He evidenced most prominently and revealed most emphatically were the attributes of omnipotent power and infinite goodness and love. God is supreme omnipotence; nothing can resist His power, because the very elements that could resist Him are His own creation; but side by side with this omnipotence there is the beautiful attribute of love, of goodness, which He exhibited in redeeming and sanctifying us. And reflect, dearly beloved, that it is out of the omnipotent power and the infinite love of God that springs the fair and beautiful attribute of mercy. But remember, dearly beloved, that power alone is not mercy. There may be great power in a man—there may be great power in all people, and that power may be put forward in the action of the man or the people; but, if goodness and love are not there to influence the exercise of that power, it becomes the very reverse of mercy. Behold at this very hour, while we are here, peacefully assembled under the same roof of God, far away in the Southern lands, two mighty nations in their death struggle, are putting forth a power that shocks the world—a power that makes the mountains ring to the roll of their artillery, and reddens the streams with the blood of war's victims. Power, indeed, is there—a power under which the earth is trembling; but, oh! where is the mercy, where is the goodness, where is the love? Ask the poor, stricken soldier, festering in his wounds, dying of hunger and thirst—ask him his bestowed goodness, or mercy, or love in exercise of this power, and with his trembling, dying voice he will tell you he found none.

Truly, power alone is not mercy. But on the other hand goodness alone is not mercy. Christ, our Lord had the power of mercy, because He was all goodness and love, and because He was so from the highest place in Heaven to Bethlehem, and on the Cross of Calvary; and He exhausted His great mercy in the miracles to which he referred the disciples sent by St. John. His coming on earth was twofold—one touched the past, because He allowed for the sins of the world from the fall of our first parents; but He had a further mission, which was to make all men believe in Him, knowing Him, and loving Him, become, through the means of His death, what He was by nature—sons of God. "To those who received Him He gave the power to become the sons of God;" and therefore we are commanded to put on the Lord Jesus Christ, to robe ourselves in His grace and His spirit.

This is the great privilege—it is the first duty of every Christian, and it is my high privilege to-day to put before you the manner in which you are to clothe yourselves in the spirit of Christ. You are to enter into that spirit of mercy; you are to identify yourselves by your action with that tender and loving heart. You are to clothe yourselves with that divine attribute of mercy which shone forth in the life and the action of the Son of God, if you would fain put on the Lord Jesus Christ. Therefore we are emphatically told in Scripture that it is not sufficient for a man to have faith, even though that faith was strong enough to move mountains, unless that faith be crowned, adorned and made brilliant by works of mercy. We are told that to all these works of mercy and charity Almighty God attaches grace and pardon for sin, that is to say that he will give the grace of repentance for sin to those who are merciful.

Oh, if you would redeem your sins by alms extend your works of mercy and charity to the poor. For "even as water putteth out fire, even so do alms' deeds extinguish sin." As the dying patriarch said to his son, "give alms according to thy substance and according to thy ability be merciful. If thou have much give much; and if thou have little give little. For alms' deeds redeem from sin." The Prophet Isaias, speaking under the impersonation of the spirit of God of Christ Jesus, said: "Give thy bread to hungry; bring the naked and homeless to thy house; if thou seest one naked, cover him; and despise not thine own flesh; and then shall thy life break forth as the morning, and darkness shall become as the noon day."

From all these, dearly beloved brethren, we gather that it is in the spirit of mercy, and by works of mercy, that we have to put on our Lord Jesus Christ. And in truth, mercy in man will have the same attributes that it has in God. Whatever form of grace comes to us, it is, say St Peter, a certain participation of divine nature. If it comes to us in the form of life it descends from the Father of Life, and is an emanation from God himself. Therefore, Divine Grace is a participation of this essential union of our nature with God. And what term can Divine Grace take more sublime or more Godlike than when it reveals itself to the mind in the attribute of mercy. That being the power, it is also the goodness of Him. He has loved strong enough, faith and wisdom to apply that power in the clothing of the naked, the feeding of the hungry, and the housing of the homeless. Hence it is that the precept of giving alms,—the precept of mercy,—is one which presses upon us with all the authority of Almighty God. It is a positive precept; it does not bind us in every moment of our lives; but there are certain times and occasions,—certain opportunities, and certain wants laid before us,—and at these times and occasions the precept to be merciful comes upon us with the full authority of that divine and positive commandment; and we are bound at the peril of our salvation to fulfill it. You readily ask me, "By what means am I to discover in what measure I am to perform such an act of mercy." I answer, at once: Almighty God has put the command of alms-giving, of charity, of mercy, upon us, first of all, in proportion to the want of the object of that charity. Your neighbor may be in want,—but not in great want,—and the precept of mercy in such a case may not be of primary importance. We may reasonably say, another neighbor will relieve him, and we may without any great sin postpone our action of relief to some time. But do not fail to relieve your neighbor upon any supreme want. If it be a question of his life being at stake; if his existence depend upon your action, and if we have it in our power we are bound to assist, to bring him to our home, and to succour him, and in no case to deny our mercy. The prophet Elias, we are told, went into a strange land, and at that time a great famine prevailed there, and he came to a little town. He then had been days without food, and he was fainting on the wayside, when he saw a poor widow woman gathering a few sticks to make a little fire. He came up and told her that he was dying, and he asked her to give him a drink, and the answer he got was, "As the Lord God liveth, I have nothing," she said, and she spoke truly, "but a handful of meal and a little cruet of oil, for my self and my son. I am gathering these few sticks to make a fire to prepare it. This is our last meal, and when we eat it we will lie down and die to-morrow." But, strange to say, the inspired prophet again recalled upon her to divide her last morsel with him, to succour her life by a day. He begged her last pittance, and asked her to endure the death of starvation even half a moment longer. And the widow brought him into her house and divided her last fragment with him. She did but what she was bound to do to him. She found one even in poverty than herself. She found one even without meal or oil. Then what happened? The Lord God wrought a miracle; and while the famine had been upon the land the widow handful of meal was never diminished, nor the cruse of oil was never emptied, according to the word of the Lord.

If then, beloved brethren, the temporal want, the misery of our neighbor be extreme, then all-important is the necessary obligation of relieving it. But there wants may be wants of the body as much as they may be wants of the soul. They may be corporal, or they may be spiritual works of mercy, both equally important. But of these two, the spiritual works are greater and more important. Now, I am going here to day, to call upon you, the Catholics of this great Catholic city. I am going to call upon you, who were redeemed by the blood of Jesus, and you who believe in Him, and who love Him, and who are only anxious to know Him, and to clothe yourselves with His spirit; I call upon you to-day to look on these orphan children. Tell me is there a case of want, of necessity, of destitution, of misery, that can possibly present itself before your eyes deeper, more abject, or more urgent, both in corporal or spiritual requirements, than that of the orphan child. The father and mother died—the strong man,—with his home affections, and with his flow of strong family love, labors as long as God leaves him strength and life; but he is struck down by fever, or perhaps by some accident; he is brought home, and he dies writhing upon a bed of suffering in a few days, until he is taken off by death; and perhaps, his last word would be: "What is to become of my poor children?" The poor widowed mother works and toils, sometimes at unwomanly labor, in order to keep hunger from her door, and nakedness from her little ones. She, also, is attacked by sickness and dies. She is taken away, and there is nothing left in the house but want and misery—and that cry is a misery of all—the cry that bursts from the heart that cannot comprehend its loss, the cry of the helpless orphan! Oh! who will take the place of those who are gone? oh, who will feed that poor, starving, and destitute child!—who will clothe him? who will so act that he is evangelized, that he receives the food of the soul, the bread of divine truth and the blessing of a moral and religious education? They cry out—"O Lord father and mother have left me!" And I confess Heaven comes a voice saying: "The Lord is My name, and I am the Judge of widows and the father of orphans. God Himself, the universal Father, steps in and takes the place of the father that is gone to his grave. He turns to you to-day and, through me, says to you: 'You are to take My place; you are to perform My paternal action; you are to enter into My office; you are to clothe yourself with My mercy. I am the father of the orphans, and I will be a father to them through you.'" And, dearly beloved, no necessity is greater. There are many classes of misery that present themselves before you; yes, in this world, we see the poor half naked, over-worked,—some foul and sinful;—and they all cry out to us. But all these have something or other, some vitality, some power,—a voice to speak their misery,—or, perhaps, though they have great misery, they brought their destitution and their wretchedness on themselves. But here are those who brought no misery on themselves,—for it was God that took away father and mother from them! A child without a father or mother is the most helpless creature in the world; every other creature makes some battle in life. In addition to their corporal want,—a house and a home to shelter them, clothing to cover them,—they have also great spiritual wants. If the body alone were in danger—if the body alone were in necessity—my argument would, perhaps, be weak when speaking to those who cast their thoughts into eternity. No, dearly beloved, it is more for the souls of these children—of the little boys and girls, for the souls that cry for the light and must get—for the souls that will perish for all eternity if the faith of their dead fathers and mothers be not preserved and fixed in their hearts;—it is for the souls more than for the bodies that I appeal to you to-day. Nor can you afford to pass by those stricken ones. They are the children of your humble fellow-citizens;—they are your own kith and kin by the bond of common nationality and common citizenship—by the first parental bond that there are the children of Irish Catholic parents, and that they claim to be brought up in the Catholic faith of their fathers. All that they look for, all that they hope for, in time or eternity, all depends upon the action of your charity. Will you be them father and mother? If you refuse, nothing remains to the orphan child but to be plunged into the wickedness and misery of this world, and perhaps, share eternal condemnation. I appeal to you for one hundred and twelve of these little ones. This great charity, the only great orphanage in your city;—one of the oldest and dearest to you; one that claims, by the tradition of years and years, the meed of your mercy and charity to-day,—this orphanage depends for its support upon three sources, namely, upon the results of the annual sermon, upon the annual and fixed subscription of those who subscribe to it, and thirdly, upon occasional charity that comes in, or may not come in as the case may be. Now, the facts that I am to state to you, as to the condition of the Orphanage, are simply these. The proceeds of the sermon generally average about the same sum; a large one, because the hearts that are appealed to are large hearts;—may God extend His blessing to them. The annual subscriptions are always the same, and can be counted upon; but these annual subscriptions are by no means as large as they ought to be;—neither as large nor as numerous as they ought to be; and let me impress upon you, who have heard the circumstances of this great charity, that you should,—as many of you as have not done it up to this,—become annual subscribers to this charity,—at a sum proportionate to your means, and the urgency of the charity;—and, let me impress up n those who are already subscribers that, if they wish the orphanage to live they must increase their subscriptions as as much as possible. It is a fact that at this moment, and for several years, this Orphanage is actually £600 in debt, and that £600 necessarily had to be incurred to make it sufficient for the maintenance of the little ones. That £600 is not covered either by the proceeds of the annual sermon or by the subscriptions they have received. If that charity comes in, and some great-hearted christian throws in a large sum unexpectedly the Orphanage is safe; but then, if such a Samaritan is not passing the way, the Orphanage is in danger. Now, I call upon you, rich and poor, to-day, to do to Christ and your own souls and the souls of these little ones, your duty, and to exercise your mercy and charity. Let no man say "I am too poor to be merciful." Would to God that, in this land of ours, we saw as much given to charitable purposes as is been out of hard-earned wages and the hard-earnings of the poor—as much as is given in the British Dominions to drink alone. Remember, I do not merely for the children I speak,—I speak for the Lord—I speak for Christ. I speak for Him who so dearly loves all these children and, He loves with a love surpassing all belief; but I speak still more important all in your interest, and for your own sons. You cannot afford, dearly beloved, those savings you can afford to deny to me in a large measure of mercy; for without that great attribute of mercy there is no chance of Heaven. We lay before us that terrible scene when the soul will be endeavoring to find its way into the Kingdom of God; and there the challenging judge will stand upon the threshold of His own bright domain, and He will test the soul by the test of mercy. He will say, "You saw Me thirsty; did you give Me to drink? You saw Me naked; did you clothe Me? You was Me hungry; did you feed Me? You saw me cast out; did you harbor Me?" If we are able to say, "Lord I did all this for Thy little ones, He will answer—"What you have done for them you did for Me." Then shall the merciful acts of man be revealed—then shall his charity be seen. Don't imagine that those children pass by to appear no more. Don't imagine that they will pass away like the shifting, passing clouds that rise on the horizon and vanish away. Don't imagine they will pass away like the bird that flies through the sky and leaves no trace of its passage. You see them to-day, with their little expectant eyes—with their lips trembling in the voice of prayer to the Mother of God to inspire you with mercy towards them;—with their little hands outstretched towards you. You will see them again; they will stand before you, as they have done to-day, but under different circumstances. When you, trembling and alone, before the Judgment-seat of God, will put all their hopes for God's eternal glory in the merciful manner in which you treated these orphans, they will come again before you;—but not as asking, but as giving. They will come, not with outstretched hands of expectant eyes,—but with eyes flashing with the joys of Heaven, and with the golden keys of Heaven before you. For it is written: "Blessed are the merciful, for they shall obtain mercy."

The proceeds of the sermon, together with the collections at the different chapels, and the donations, amounted to £255 16s.

Fifteen years ago a workman of Marseilles, France, had his only child, a baby boy, and to have some relic of the little one, cut off the left hand of the corpse, which he preserved in alcohol. Now at last he has again been made a father, and the infant is a bouncing boy, but it lacks the left hand.

IRISH NEWS.

The Duke of Connaught has sent to the Mayor of Cork a cheque for 100 guineas to be distributed amongst the local charities of Cork.

The Belfast *Examiner* of Dec. 29th, says:—"The weather is now wintry as we could dare to wish it. Snow fell heavily on Christmas Day, continued during the intervening night, and rather increased in intensity on Wednesday. The cold is severe, and up to the present there is no sign of change."

On Dec. 26th, a very heavy fall of snow took place in Lurgan and the neighborhood, and, in consequence of a hard frost having taken place the night before, the streets were soon covered to a great depth. The severe weather, should it continue for any length of time, will fall very heavily on the poor class in the town, in which a great amount of poverty exists.

A married couple at Gilford, named Steward and Kelter, recently eloped to America. Each had been married for upwards of 20 years. The man leaves a wife and five children. The woman leaves only her husband, who resides at present in Scotland. He had intrusted her with the sale of a small farm for him. She sold it for £30 per acre, and when she got the money, fitted out herself and her present choice. She wrote to her friends when leaving Liverpool.

On Christmas Day, the Lord Mayor of Dublin, accompanied by the Lady Mayoress; his private secretary, Mr. Goff; his Chaplain, the Very Rev. Dr. Moore; many members of the Corporation, the sword and mace-bearers, the Town Clerk, and the City Marshal, proceeded in State to High Mass in Marlborough street Cathedral. He was attended by an escort of mounted police, and wore his chain of office; and the members of the Council were attired in their municipal robes. His Eminence Cardinal Cullen presided at the ceremonies. Rev. Mr. Burke was celebrant, Rev. P. Fee, deacon, Rev. Mr. O'Hea, sub-deacon; and Rev. P. Donnelly, the preacher. The members of the Corporation headed the procession up the church, the Lord Mayor walking with the Cardinal. At the conclusion of the service the members of the Council proceeded to the Mansion House where they were entertained at lunch.

There is now living in Ireland an old soldier, a Peninsular survivor, named Patrick McMahon, who enlisted in the Seventh Fusiliers in 1807. He was born on the 4th of December, 1776. In September last he was in excellent health and was able without inconvenience to walk fourteen miles in one day. In the West Indies, in February, 1809, he was present at the capture of Martinique. In the Peninsular campaign he took part in the battle and brilliant victory of Albuera, and was present at Busaco and Torres Vedras. Having sustained a disabling bullet wound in the right arm, he was discharged from the army in April, 1815. Afterwards he engaged in trade and was moderately successful for many years, but at length reverses overtook him, and in 1874, after a lapse of fifty-nine years from the time of his discharge, he, for the first time, applied for a pension. The war office granted him a pension of 1s. 6d. a day, besides at once awarding him a gratuity of over £23, and recently the Duke of Cambridge, granted him a gratuity of £5 from the "Woodman Trust.

HANDSOME BLACK SILK DRESSES.

(From Harper's Bazaar.)

Correspondents ask how black silk can be made handsome enough for dressy occasions, and yet not cut the material so much that it can not be altered. To do this some good waste lace is useful, and beaded trimmings help greatly. The skirt has a flowing train of three straight back breadths, long enough to lie on the ground about half a yard, pleated to a belt on the top, and simply edged below with a knife pleating two inches wide, sewed into the edge, not set upon it. The front breadth and gores on each side complete the skirt; these are shaped closely to the figure, and are bordered with two knife-pleated flounces set on the skirt. The side gores are each covered by a long revers that is pointed towards the back, and is in its turn covered with jet or *clair de lune* passementerie. Across from these revers are two aprons draped on the front breadth and edged with beaded fringe; in some instances these aprons cross each other, in others they are diagonal, while still others are merely carved. Sometimes a row of white applique lace or of round point is laid flatly on the revers. The basque has a postillion back, with a round front finished with a broad belt of five upturned folds of silk. The neck is high, but is trimmed in such a way that it has the effect of an open Pompadour square neck. It is finished with an English collar with points turned over a front, and separated from a standing collar behind. To make the square Marie Antoinette collar made of a bias fold coming down from the neck low on the bosom, covered with beaded passemen erie, and the ends finished with fringe. In side the collar is a bosom drapery of white crepe lisse laid under the beaded lace, and two fully gathered rows of white point meeting at the edge. Inside the standing collar is a crepe lisse pleating and a frill of point lace, with a lace bow at the throat. The sleeves are tight, with point lace laid on flatly like upturned cuffs, and below this two lisse frills fall over the hands. Young ladies use the gay rainbow beads for trimming such dresses. The *clair de lune* and jet trimmings are considered suitable for ladies of any age. There are also gold or mordore beads that are used alone or else combined with *clair de lune* beads. Transparent beaded lace sleeves, beaded plastrons, or beaded vests are used for very dressy black silk toilettes. The corsage bouquet is never omitted from such dresses, and is more often of artificial flowers sent home by the modiste than of the more beautiful natural flowers that soon fade in heated rooms. Long-stemmed flowers are used for these clusters, and there is a special fancy for large yellow buds of the Marshal Neil rose; sometimes these are used alone, sometimes with pale pink rose. White rose clusters or else violets are used by ladies in light mourning. Plain black silks are made up in these dresses, but there are many more of the rich brocaded silks, and also of those with inch-wide stripes of satin.