

FATHER BURKE, O.P., IN LONDON.

CHARITY SERMON.

On Sunday morning, the 3rd inst, there was solemn High Mass at the Church of the Immaculate Conception, Farm street, London. A collection was made on behalf of the poor schools of St. Mary's, Westminster. The Very Rev. Father Burke, O.P., was the preacher, and took for his text the thirteenth chapter of the First Epistle of St. Paul to the Corinthians: "If I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I shall have prophecy and should know all mysteries and all knowledge, and if I should have faith, so that I could move mountains, and have not charity, it profiteth me nothing. Charity is patient, is kind; charity envieth not, doeth not perversely; is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things. Charity never falleth away; whether prophecies shall be made void or tongues shall cease, or knowledge shall be destroyed. For we know in part and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away with. When I was a child I spake as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now, I know in part; but then I shall know even as I am known. And now there remain faith, hope, charity; these three, but the greater of these is charity." Father Burke said, alluding to the miracle narrated in the Gospel of the day, this, my dearly beloved brethren, is one of the very last miracles recorded of our Divine Lord. He wrought it almost immediately before He entered upon His passion. He prepared himself, as it were, for the sufferings which were before Him, by giving light to the blind. He had already told His Apostles that he was about to go to Jerusalem, and He told them clearly enough what things awaited Him there. But they understood Him not. They could not realize that their Lord and Master—whom they had seen so often work the most astounding miracles—at whose voice the very dead rose out of their graves—that He, the Lord, should submit to be scourged and laid upon, and crucified and put to an ignominious death. They could not realize it, my brethren; the eyes of their souls were shut to that great mystery of love and humiliation. But St. Gregory observes, seeing that they were still blinded in their eyes, the Lord wrought a miracle before them and opened the eyes of the man that was blind. Christ Our Lord tells us in the gospel that the things He did, those that believed in Him should do, and even greater things than he had done. We are prepared to contemplate the sufferings, the sorrows, and the death of the Son of Man. We are not like the Apostles, whose eyes were shut to these things. We know what is before us. In spirit, we are about to turn our faces to Jerusalem, and in prayer and deep thought to accompany Our Divine Lord, through the forty days of Lent, until we behold Him, on Good Friday, lifted upon the cross of His sorrow and of His shame. And now, reminding you, my dear brethren, that He Himself said, "the works that I have done, you should do." I ask you to-day, as a preparation for the passion, the sufferings and the death of the Lord, to work even a miracle like to that which Jesus Christ has recorded in this day's gospel. I ask you to open the eyes of the blind that they may see; I ask you to open their eyes as the Lord opened the eyes of Bartimes; I ask you to open the eyes of those children in whose cause I have come here to speak to-day. Consider the circumstances of the miracle. Here was a man—we do not read of him that he was born blind—perhaps if he had been born blind he would not have cried out with such earnestness, "Lord that I may see." Perhaps the recollection of the light that was out of his sight was before his mind; perhaps the gladness of the sunshine was never forgotten by him, and, therefore, as he had once tasted the sweetness of the light, he was all the more eager to have it restored to him. In another portion of the gospel we read of a man who was born blind; that man did not pray to see. That man did not cry out for anything of which he had conceived an idea. Our Lord took him of His own free will, and opened his eyes. But in this day's gospel the beggar is represented to us sitting at the roadside. He is in want of everything. He was famishing for hunger; he was poorly clad; he required many things, and yet when the Son of God came to him and said "What am I to do for thee?" he did not ask for food, or clothing, or anything else that he wanted; but he expressed the great craving of his soul, and it was, "Lord, give me the light, that I may see." With the eyes of his soul were opened for although the eyes of his body were blind, the eyes of his soul were open. The very passing of Jesus of Nazareth near him poured into his soul the all-divine light. He had already believed, and believed with confidence, in the power of Jesus Christ to heal him, and that the Sacred Heart would have compassion upon him. He was not like the apostles and disciples, who saw with the eyes of their body, but the eyes of their souls were yet shrouded in darkness. And Our Lord, seeing that the faith was in that man's mind, and in his soul, opened the eyes of his body. On that day his early childhood came back to him, and the blessed light of Heaven—the sweet sunshine filling the whole earth—all that can please the eyes were revealed to him. But he needs none of these things. The moment his eyes are opened, the first thing he sees is the beautiful face of Jesus Christ, his Lord and God. In that vision of divine beauty, the blind man newly restored to sight forgets all. He does not go away to enjoy his recovered vision. He does not turn aside to the right or to the left to look upon this object or that; the eyes that were opened gazed only upon the sweet face of Jesus Christ. In the Gospel of St. Mark, we read that Our Lord said to this man, "Go thy way, thy faith has made thee whole." Did he go his way? No; he followed Jesus Christ. For him that was the only way; there was no other way in life could give him pleasure. He went with him and witnessed all the tribulations and all the humiliations of the Son of God. But he never lost faith in Him. He saw all that Christ passed through, but still Christ was to him the way, the truth, and the life. All this signifies the work of the Catholic Church in the education of her children. That blind man might have obtained his sight by the aid of some skilled physician. Perhaps some other man, by some strange and occult science, might have helped him to that joy of vision. Such a one might have enabled him to see all the beauties of the world, and all the things of nature, but he would not have beheld God. But because, Christ opened his eyes; because the voice that spoke to him was the voice of God, and because that presence in him was the presence of God—all this not only brought vision to his eyes, but also the love for Him who had done so much for him, and who had given him grace to follow Our Lord. The soul has eyes as well as the body. Just as the eyes of the body is the natural organ of sight, directing us in all our operations, warning us of the approach of dangers, showing us the pleasing places we should see, and the laborious and unpleasant things we naturally avoid, even so, the intelligence, the first power of the soul, is the eye of the soul. It is from the eye of the soul that the

likeness comes to guide the will and control it in its operations. It is from the intellect that those principles must proceed upon which a man is to form and build up his moral life, and therefore the intelligence is the eye of the soul. That eye may be opened in two ways. The world may teach the child. The secular instructor may come full of knowledge, knowing all things under Heaven. He may open the eyes of the child's intelligence and convey to it his magnificent light of scientific knowledge. He may give that child all that the human intellect has ever opened up or ever mastered. He may open up to that intelligence to the hidden things of nature, and the laws that guide them; he may unroll before that young soul the pages of history and teach the great lessons that are contained there. He may make that young intelligence a mine, and almost a miracle of knowledge; yet if Jesus Christ be not there, if the love of God be not there, if the strength to raise up and make use of that very gift of God, for the purpose of feeling grace, be not there, of what avail is all that knowledge—that glorious opening of the eyes of the soul? In these days of ours, when knowledge abounds it seems that according to some teaching we are destined to arrive at a conclusion that denies the attributes and the existence of God. Even the highest human knowledge is a stagnant pool, where the knowledge of God is not found, and in its greatest perfection does not contain a living principle or motive power to save a man from his own passions and from sin. The highest education that the world can give is still deficient—still wanting. It is no education at all if it takes the word in its true sense. To educate means to bring up the whole soul of man; it means to raise, to develop, and to mature every single faculty of that soul, and if one faculty of the soul be left untouched, undeveloped, then it is no education in the highest and truest sense of the word. Now, amongst the powers in the soul of man, there is besides the intellect, which requires education, the heart which requires purity and grace, and it is this heart and will of man that form his moral nature, just as the intelligence is the basis of his intellectual nature. The education therefore, that fills the mind with knowledge, but has no grace to touch the heart, no purifying influence to strengthen the will, cannot be called, in a true sense, education at all. It is only a development of one feature, and that by no means the most important feature of the soul of man. The Catholic Church, in her system of education, lays hold of the entire soul in its integrity, contemplates the intellect, and provides for that intellect in every walk of knowledge—excluding nothing. The experience of past ages, the researches of science, the growth of investigation of natural phenomena on every side, are taken into the youthful mind, which is flooded with this natural knowledge. Side by side with this natural knowledge, is carried on the training of the will and the purifying of the young soul. Who can deny that the Catholic Church is sometimes taunted with want of zeal in the cause of education? and where may I ask, in reply to this strange assertion—where is there a body in the whole world that has ever laboured in the cause of education as the Catholic Church has laboured? Where is there so prolific a mother of knowledge and the creator of knowledge as this great Church of God. Amongst a thousand arguments with which she appeals to all men, I will select one. One of her greatest and most illustrious saints—Ignatius of Loyola—for the express purpose of teaching the world; and if we take the annals of this great institution, we find that it has mainly and directly sought to train the heart and the mind to the salvation of the soul. The history of the order and their annals afford a magnificent proof that no scientist, no philosopher, have ever sifted more deeply the secrets of nature, never torn to pieces her laws and brought forth her hidden treasures with greater skill and intelligence than the Jesuits. They have been foremost in the ranks of knowledge at all times, and have ever been foremost in spreading the truth. God had given him eyes; God had given him organs of vision, though they were closed; but they were there, and were created for the light; and when he said, "Lord that I may see," he only asked for his right, and it was given to him by the Lord. And so the children of the poor clamoured for their light. They also have their organs of mental vision. They have intelligence, and that will and intelligence would surely be properly trained or perverted. That will is destined, no matter how humbly, to act upon mankind for good or evil, and our first duty is to provide for them a means by which they can come to the knowledge of divine truth and divine life. Our first duty to our neighbour is to exercise charity and mercy. This we can do in a thousand forms. It may take the form of food, of clothing, of harbouring the houseless. This is a more corporal and temporal mercy—magnificent and angelic when it attaches us to God. But there are other claims and more urgent that the children of the poor have upon our charity and mercy, and they are the spiritual wants of mercy—the first of which is to provide for them a Christian and a Catholic education. This is the most urgent of all causes. The nature that teaches the soul in mercy is like the nature of God Himself—that immortal, incomparable, and eternal soul. But it is not only for those poor, but for our own peace, that we are so deeply and practically interested in this great work of Catholic education. Of many arguments on this point, I will only ask you to consider one. First of all, consider that education alone can create what is called conscience. We cannot live in a society without conscience. We cannot enjoy one hour of happiness, unless those around us are trustworthy and conscientious. Many of you are dependent for your comforts upon your servants. What, if you cannot trust them? If you had to live amongst a society of men and women who had no conscience, life would be a burden to you. What is conscience? Is conscience the grace of God to do what is right? It is the intellect knowing what is right and what is wrong. The Catholic Church has been accused by her enemies and calumniators, not only of want of zeal in the cause of education, but even of opposition to principles of education. How strange that this divine institution, which educated the whole world and all the needs of men—this institution which alone was able to take up the broken threads of a disorganized and ruined world, after the destruction and breaking up of the Roman Empire, and out of this broken and tangled skein, to weave again the splendid fabric of modern civilization—how strange that this church which has always brought its influence to bear in the cause of education, whether in ancient or modern times, should be assailed as the enemy of civilization? But, above all, how strange that this word should be spoken, when we Catholics know and feel that the Church of God cannot exist without education. The Church of God is founded on faith. Now faith means knowledge. Faith means the attending to the words, and the will, and the voice of him who speaks the word of God. St. Thomas says, "Faith is an intellectual virtue, and resides in knowledge." Therefore, the very existence of the Catholic Church is dependent upon her having an educated people. Again, every single duty that the Church commands with perhaps the exception of fasting, is intellectual and requires not only a trained intellect, but in some senses an intellect trained in the very highest form of knowledge. It is a duty incumbent upon all Catholics to frequent the sacraments, and amongst those the sacrament of Penance. What does this preparation for confession involve? A thorough knowledge of God's law. It involves the greatest intellectual power of being able to realize that God acts invisibly and powerfully in the sacrament of Penance and the other sacraments. All these duties are incumbent upon the poorest Catho-

lics as well as the highest; are they not intellectual acts of the very highest kind—knowledge so high that the most ancient intellects of the pagan philosophers of old as well as some of the very highest and most cultured intellects of the present day are unable to realize what it is. And yet this is what the Catholic Church teaches. What follows from this? That if we be true Catholics, true children of Jesus Christ, we must earnestly labour and unflinchingly provide for the care and the Catholic education of our poor. I speak on this point all the more earnestly, and with all the deeper attention, because I speak not only from my mind but from my heart. I know well that I am speaking for the children of my own poor—of those that are come to you as to a strange country, most of them in the humblest walk of life, with many natural defects, but all bringing with them here as all the world over a close adherence to the faith that never played false to Almighty God; all this grace of faith which is dearer to them than all the prizes of worldly careers, or even their lives. This is all they have, if you will; but is it not worth keeping? May it not come to pass, in this England of yours, that in the designs of God they are the nucleus of a grand return to the ancient faith which may once more set your land upon the very summit of spiritual as she has already attained to temporal, glory. You can only secure the souls of those who have commingled you and their children by providing schools. In doing this, you will be serving the sacred interests of Jesus Christ. Remember how dear to Him are His poor. He loves them so that He identified Himself with them, and said to His disciples: "If you want to find Me, seek Me in the midst of my poor." How dear to Him the children of the poor are may be known from the way in which they gathered around Him, with all that fearlessness of infancy and when the elders would have put them aside, He said, "Stand aside you, but suffer little children to come unto Me, for such is the Kingdom of Heaven." And now, dearly beloved, suffer the children to come to Jesus Christ. Have pity upon them; their cry is for light. That light for which they cry you can give them. Be merciful, for it is written, that they that instruct many unto justice shall shine with considerable glory.

MISCELLANEOUS.

TWO CATHOLIC CHINAMEN are present every Sunday at Mass in St. Hedwig's Church, Berlin. They are members of the Chinese Embassy in Germany, and, judging from their gorgeous dress, they must be of a high rank. They kneel during the whole time of Divine service, on embroidered cushions, which they carry under their arms when returning home.

A DYNASTY IN DANGER.—A pamphlet, entitled "Where are we going to?" is said to be creating a great sensation in Holland. The author, Myndert Speelman, points out that all the hope of Holland rests at this moment on the Prince of Orange. But both the question of the dynasty and that of Dutch national independence are, the writer says, in a critical position. The Dutch Royal Family is very limited in number, and counts no longer a single male heir. The marriage of the Prince of Orange has therefore become a most important question. Holland will and can live only with the House of Orange, Myndert Speelman says, unless she were to become again a Republic. The dynastic question is therefore a vital question for the country.—*Pull Mall Gazette.*

POPULATION OF THE WORLD.—According to recent careful computations, the population of the world is 1,423,917,000, or 28 persons for every square mile. The following table shows the population of the great divisions of the earth:

Table with 2 columns: Division and Population. Europe: 309,178,300. Asia: 824,548,500. Africa: 199,971,000. Australia: 4,748,000. American: 85,919,800. Combined populations of 1876 exceeded those of 1875 about 27,000,000. The inhabitants of different parts of Europe are divided as follows: Germany: 42,723,000. Austro-Hungary: 37,700,000. Switzerland: 2,699,147. Holland: 3,809,527. Belgium: 5,336,634. Luxembourg: 265,153. Russia: 71,730,980. Sweden: 4,383,291. Norway: 1,802,882. Denmark: 1,903,000. France: 36,102,321. Great Britain: 35,450,000. Spain: 16,551,674. Portugal: 4,298,881. Italy: 27,482,174. Turkey in Europe: 8,500,000. Roumania: 5,073,000. Serbia: 1,377,078. Montenegro: 190,000. Greece: 1,457,894. The population of Turkey in Europe, Asia and Africa reaches 47,500,000 souls, of whom 20,500,000 are divided between Egypt, Tripoli, and Tunis, Asia having 13,000. The population of the Russian Empire is estimated at 85,536,000, or 900,000 over the population of 1875. The population of the British Indies numbers 289,000,000, that of China 405,000,000 and that of Japan 33,239,015. London has 3,498,428 souls, Paris 1,851,692, New York and Brooklyn 1,535,622, and Berlin 1,045,000.—*Ex.*

THE LATEST SCIENCE OF WINNING BATTLES.—It is interesting to note the alterations which have taken place in the methods of warfare, even when they do not include such radical changes as that caused by the invention of gunpowder. No age fights like its predecessor, and there were notable changes in the form of attack and defence even where so much depended upon personal valor and discipline, and where there so few essential changes in the forms of weapons, as in the long history of Roman conquests. In our own day, the form of fighting has changed very essentially with armies, although not in quite such a marked degree as with navies. In the Napoleonic wars there is mention of field fortifications of earthworks for an army actually engaged in a campaign. Battles were won by the massing of artillery, by cavalry and infantry charges, and both combatants manoeuvred in open field without thought of improvising protection by the spade. Battles are hardly more fought in that manner now than with lances and bows for weapons. The old muzzle-loading muskets made it possible that there should be successful charges, in which a vast column of men could be hurled on a line and break it, although its head was destroyed by one volley or even two. It is not so now, since the breach-loaders, as has been shown to the cost of the Russians at the attack upon Plevna. General Skobloff in one instance rushed forward three supporting columns to the first charging body, and the last only carried the line into the redoubt, which he was afterward compelled to evacuate. Since the American war, the spade also has become appreciated, and has altered the condition of landfighting almost as much as the use of armor in naval engagements. It gives an immense advantage to the defensive. During the last year of our war, not an army took up the most temporary position without earthworks, and defences scooped out with tin plates and cups saved many a soldier's life, and defeated attack. Ten minutes' spade work often puts a regiment in position to defy the attack of a brigade.

CATHOLIC NEWS.

THE DUCHESS OF WATERFORD had the honor of receiving the last special blessing sent to Ireland by Pope Pius IX.

THE LIFE AND TIMES OF PIUS IX.—Sister Mary Frances Clare will soon publish a work entitled "The Life and Times of Pius IX," with illustrations.

THE SUSSEX DAILY NEWS states that two of the Rev. A. Wagner's curates at Brighton have announced their intention of joining the Roman Catholic Church. Their names are the Rev. J. J. Greene, priest in charge of St. Bartholomew's Church, and the Rev. P. Fletcher. Both clergymen have retired to a Roman Catholic retreat to prepare for their reception. Mr. Henry Farmer, the organist of the church, has already succeeded.

THE CATHOLIC POPULATION OF LOWELL, MASS., is about one-half of the people. There are four churches, besides a chapel. St. Patrick's is a fine church. The new Church of the Immaculate Conception is a splendid building. The Oblate Fathers have charge of this church and St. Joseph's. There is an orphan asylum and hospital. St. Peter's Orphan Asylum and St. John's Hospital are both under the charge of the Sisters of Charity.—*Boston Pilot.*

ILLUSTRATION OF CATHOLICS IN TURKEY.—Ghalib Pascha, Prefect of Constantinople, has placed the mosque of St. Sophia at the disposal of the committee for the relief of the victims of the late war, and has charged the French Sisters of St. Joseph and of St. Benedict in Galata to take care of the sick and wounded sheltered there. Fifty years ago no Christian, and least of all no Christian woman, was ever allowed to enter this mosque, under penalty of instant death.

FATHER NEWMAN.—The very Rev. Dr. Newman has this week revisited Oxford for the first time since 1845. He has been staying with the Rev. S. Wate, President of Trinity College, of which society Dr. Newman was formerly a scholar, and has recently been elected an Honorary Fellow. On Tuesday evening Dr. Newman met a number of old friends at dinner at the President's lodgings, and on the following day he paid a long visit to Dr. Pusey at Christ Church. He also spent a considerable time at Keble College, in which he was greatly interested. In the evening Dr. Newman dined in Trinity College Hall at the high table, attired in his academical dress, and the scholars were invited to meet him afterwards. He returned to Birmingham on Thursday morning. It is scarcely necessary to state that the rumour that Dr. Newman would preach at the Roman Catholic chapel at Oxford had never the slightest foundation.—*John Bull of March 2.*

ANECDOTE OF THE LATE POPE.—Various incidents in the life of our Holy Father, Pope Pius IX., have been related at different times illustrating his kind and gentle nature, and its influence on others, but in the following instance it seems most apparent. Some years since a Protestant lady, visiting Rome, wished to see Pope Pius IX., as she said to a friend afterwards in describing her visit, only to satisfy her curiosity, not going as most persons do, to pay their respects to him, as a holy and venerable man, and to receive his blessing, but to make observations, and afterwards to ridicule him, having heard from other Protestants of "kissing the Pope's toe." She expected to see much to make fun of, and declared that she would not kneel to receive his blessing. She entered the room with proud bearing, and feeling that it was too humiliating to kneel to any man. When she caught a glance of the calm and benignant smile of our Holy Father, a complete change took place, her feelings of pride vanished, and she involuntarily fell on her knees and reverentially kissed the golden cross on his slipper.

THE SPIRIT OF THE AGE.—In a pastoral letter addressed to the clergy and laity of his diocese of Perugia, in the Lent of 1876, Cardinal Pecci, now Pope Leo XIII., wrote: "Human reason, like the man of sin described by St. Paul, rises in revolt with its weapon of negation, sets itself above all that is called God, takes profane possession of the temple, and, driving out the ancient Lord of the temple, declares itself for God in his place. Tell me, my dearly beloved, what place is there left in this world for the Creator and Redeemer of man? Alas! if he still finds a shelter in the hearts of the faithful, few as they are in the world—if there are still some souls at whose doors he knocks and hears an answer—yet, speaking of society at large, he has no home left for him on earth. In the name of science he is banished from the region of beings to gratify a proud spirit of independence, he is excluded from teaching under pretext of liberty, he is driven from his dominion of morals. The cry of the unhappy clans, 'We will not have this man reign over us,' never sounded more noisy nor more audacious than in our day."

THE JESUIT FATHER ALEXIUS CLERC, who won the crown of martyrdom during the terrible days of the Commune in Paris in 1871 was previous to joining the Society of Jesus, for thirteen years a lieutenant in the navy. He often related the circumstance which led him to abandon the navy and devote himself to the Church. The captain of the ship on which he served was a bitter and outspoken opponent of all religion. He especially sought, though in vain to change the faith of his lieutenant, Clerc, who always showed his conscientious convictions with manly openness, and whom he prized as an able officer. At length the hour of death came to the unbeliever. Hovering on the confines of eternity, he commanded Clerc to bring him a little cask from a secret drawer. The dying man opened it and took therefrom a written formula of a secret covenant, a blasphemous renunciation of Christianity and faith in God. Again in this solemn hour he tried to induce Clerc to renounce his faith, read once more with trembling voice the dreadful heaven-defying formula, and died with an oath upon his lips and with features awfully distorted. This terrible death inspired the whole crew with terror. Lieutenant Clerc forthwith abandoned the marine service and sought in the Society of Jesus safety for his soul and a Christian death, which he found in such a glorious manner.

PIUS IX. AND JEFFERSON DAVIS.—Mr. Davis writes to the editor of the (Cleveland) Catholic Universe the following interesting reminiscence of Pius IX.: "I grieve with you over the decease of the great and noble God Pío Nono. In common with all who honor true piety, that which begets universal charity, I feel the loss which the Christian world has sustained in the departure of this grand exemplar; but I have personal obligations added to the common cause for mourning. You have mentioned many characteristic acts of that sublime man; let me add one, of which you might not otherwise learn; for it was as privately as it was graciously done. When our war had closed in the defeat of the South, and I was incarcerated with treatment the most needlessly rigorous, if not designedly cruel; when the invention of malignants was taxed to its utmost to fabricate stories, to defame and degrade me in the estimation of mankind; when time served at home, as well as abroad, joining in the cry with which the ignoble ever pursue the victim; a voice came from afar to cheer and console me in my solitary captivity." The Holy Father sent me his likeness, and beneath it was written, by his own hand, the comforting invitation our Lord gives to all who are oppressed, in these words: "Venite ad me omnes qui laboratis, et ego reficiam vos, dicit Dominus." That the inscription was autographic was attested by "Al Cardinal Barnabo, December, 1866" under his seal.

IRISH NEWS.

I REPORTED some time ago that the Home Office ordered an investigation of the cases of the remaining Fenian prisoners. This has been done, and the statement of a new inquiry is inaccurate.—*London Cor of Irish Paper.*

SHOCKING OCCURRENCE—DECEASED TO DEATH.—A woman named Kilmey Murphy, aged 70 years, residing at Gortaleer, Parish of Kilmoghry, near Ballineen was found burned to death in her cabin there on Friday morning. Pending an inquest it is not yet known whether the shocking occurrence was accidental or the result of malice.

PETITIONS FROM THE SOUTH OF IRELAND.—In the House of Commons on Monday night Mr. O'Donnell presented a petition from the Town Commissioners of Duogaryvan in favour of an amnesty of political prisoners. Mr. Goulding presented four petitions from inhabitants of the city of Cork in favour of the Irish Sunday Closing Bill.

COKE FISHERIES CONSERVATORS.—A meeting of the Board was held in the Court House on Saturday. Sir George Colthurst in the chair. Other members present—Capt. E. E. Messrs R. W. T. Bowen, M. Hayes, H. Dale, G. Haynes, H. B. O'Sullivan, and H. B. Minbar. The routine business having been gone through, the Board adjourned for a fortnight.

WAR PREPARATIONS IN THIS DISTRICT.—On Monday an order was received in this garrison, directing the men of the Control Supply and Transport Department to be medically examined, with a view to probable employment on active service, and requiring information as to the number of these men who could be spared from this department.—*Cork Herald.*

VOLUNTEERS FOR THE HIGHLAND REGIMENTS.—The Commander-in-Chief having asked for volunteers from a number of regiments to raise the 93rd Regiment to the strength of a thousand men, fifty men from the 16th Regt., in this garrison, have intimated their readiness to volunteer for that purpose. Each man receives a bounty of a guinea and a new kit. The 8th Royal Irish Fusiliers, also in this garrison, were likewise invited to contribute volunteers to the 93rd, but they have not responded. It is little more than a month since this regiment sent 260 volunteers to the 88th Coonagh Rangers at the Cape.

COMPENSATION UNDER THE PEACE PRESERVATION ACT.—Cornelius Cahill and his brother John, both of Mitchelstown, who were drawn at the fair of Tipperary on the 25th of last June, have served the necessary legal notices of their intention of applying at the ensuing sittings for the South Riding of Tipperary for the sums of £100 and £300 respectively, compensation under the Peace Preservation Act, for the injuries sustained by them. The Cahills were at that time in possession of the farm from which John Ryan had been ejected, on the Buckley estate. They surrendered it immediately after this occurrence, and it has been since a waste. The claims will be opposed on behalf of the ratepayers.

AN AFFAIR OF THE HEART.—An incident which occurred on Saturday night in the vicinity of one of the city bridges shows the dangerous lengths to which even in our sentimental age men will be driven by disappointed love. After some days of irresolution, a young man of respectable business connections, on the night in question, after several preliminary peeps through the window at a young lady engaged in business in the locality indicated, took the desperate step of putting the question that leads to matrimony. The negative particle that has brought misery to so many thousands of hearts was the fair one's reply. The rejected lover, straightway leaving her presence, threw himself over the quay wall into the river, where his adventure was brought to an unromantic termination by the rescuing hand of Paddy Doyle.—*Cork Herald.*

FISHING ON THE LEE.—The fishing on the Lee has not been productive of much sport during the past week, and this seems all the more unaccountable as the condition of the weather and water were excellent. The fish are plentiful, but they appear to be so shy and to be in no humour whatever for taking the ordinary bait. On last Thursday, after the flood, Sir Oriel Foster met eleven fish and killed four. On Friday a member of the Anglers' Club captured five, of which three were springers, weighing respectively 12lbs, 11lbs, and 9lbs. This was an exceptional take, however, as there were many other rods on the bank that met with indifferent success. Major Abbott, of the Barracks, captured a large red cock fish after some splendid play; the fish was hooked in the body by both flies, and the head being free, he plunged away down the river for some distance. Captain Nettles party captured one springer, and this was the sum total of Friday's sport. A few days previously, Mr. Richard Barter killed one springer, and played a very large fish into the bank without, however, succeeding in landing him. Mr. Young, jun., landed a springer of 22lbs, a few days ago, below Carrigrohane bridge.

TERRIBLE SCENE AT AN EVICTION NEAR BALLINA.—On Monday Constable Egan and Sub constables Kelle, Reilly, and Green, accompanied T. Reddington, E. J. sub-sheriff, to the townland of Moher (on the estate of the Earl of Cincinarty), where a man named Reynolds was to be evicted from his land. The sub-sheriff, when demanding possession, was told by Reynolds that the first man who would enter his house he (Reynolds) would take his life. A man named Patrick Comer, residing at the village of Muckey, to whom possession was to be given, made several attempts to break the door, when Reynolds, who was armed with a pitchfork, attempted to stab Comer. Constable Egan, who was in charge of the constabulary party, gave orders to his men to fix swords, and with much difficulty kept Reynolds and his wife from inflicting dangerous wounds. However, Comer received several stabs in his arms, which were subsequently dressed by a doctor. The constabulary disarmed Reynolds, and brought him to the barrack where informations were taken before John J. O'Shaughnessy, Esq., Birehgrove House, and the prisoner was remanded till the petty sessions on Saturday next.—*Correspondent of Freeman.*

THE LATE HURRICANE IN THE ATLANTIC.—CASUALTIES.—Captain Samuelson, of the Norwegian barque Immanuel, reports having sighted at midnight, on the 20th inst., a full rigged ship, apparently in ballast, lying on her beam ends. He hailed her and received an answer, but could not discern anyone on board. He noticed that a flag was being hoisted and lowered aboard her and despatched a boat with three men to her assistance, but when the boat got within about a cable's length of her the ship sank, and the only thing that came to the surface was a water cask. The American ship Abner J. Bonjon, which arrived in the harbour on Tuesday night, for orders from San Francisco, reports having experienced a heavy gale on the 23rd December last, with high seas, which caused her to labour and strain heavily, and become leaky. She will probably go to the Passage Docks for repairs. The barque Wave Queen, Captain Peak, from Philadelphia, with a cargo of maize, to this port for orders, arrived in the harbour on Tuesday night, and reported having experienced a terrific hurricane on the 9th inst., in latitude 45 deg. north, and longitude 31 deg. west, with a heavy sea, which lasted for 36 hours, during which time the vessel lay heave to. It commenced from S.E. and went round to W.N.W. The vessel had her bulwarks and stanchions on both sides carried away and decks swept.