

FATHER BURKE.

HIS SERMON IN LIMERICK.

"THE GLORY OF THE HOUSE OF GOD."

A most interesting ceremony took place on the 5th inst., in the Dominican church of St. Saviour, Glentworth street, Limerick, on the occasion of the dedication of a magnificent new pulpit, which has recently been erected in the church. The structure of the pulpit is octagonal, supported on clustered pillars of polished granite; the body is of carved Caen stone. The figures in full relief are the four Evangelists, placed in niches in the corners; the intermediate panels are supplied with slate frontals containing beautiful artistic paintings by (Mr. Westlake, of London), of St. Thomas of Aquino, O. P.; St. Hyacinth, O. P. St. Peter Martyr, O. P.; and St. Patrick, Apostle of Ireland. The figure of St. Dominic surmounts the baldachin, which is of carved oak, admirably executed by Boyd & Son, of Dublin. The body of the pulpit is ascended by a flight of ponderous oak stairs. The cost of this magnificent addition to the ornamentation of this exquisite church is about £300; and nothing can add more to the grandeur of one of the most beautiful of the Irish churches.

On the occasion of the dedication, solemn High Mass was celebrated, at which the Very Rev. Dr. Carbery, Provincial General, presided; the Very Rev. C. H. Condon, O. P., Prior of St. Saviour's, was celebrant; the Rev. Father Kenny, O. R. Prior of Boulagh (Portumna), Rev. Father O'Flaherty, O. P. sub-deacon; Rev. Father Duhan, O. P., master of ceremonies.

At the gospel, the sermon was preached by the Very Rev. T. N. Burke, O. P., who spoke as follows:—

"I have loved, O Lord, the beauty of Thy House, and the place where Thy Glory dwelleth."—Words taken from the book of Psalms.

As we are assembled here to-day, dearly beloved brethren, to make our offering to the Almighty God, and to dedicate in His own especial form to His service the beautiful pulpit in which I am unworthy to stand, it is well that we should consider largely and deeply the thoughts to which this subject invites us. "I have loved," the inspired one said, "I have loved, O Lord, the beauty of Thy House, and the place where Thy Glory dwelleth;" and you also have loved the beauty of the House of God. Your love for that beauty is attested by this stately temple in which we are assembled—by the beauty of those altars and by the loveliness of all the things you have brought here to-day to surround our Lord Jesus Christ and to give Him honor. But the crowning beauty of the House of God is the pulpit from which I preach. When we consider the purpose for which it is erected the word which will resound through it in the future generations—the awfulness of the sanctity and significance of that word—it is a crowning beauty of the temple of God. My beloved, the Almighty God, the Scripture tells us, made all things for Himself. Everything that His hand created was made for an especial purpose, and that was that all creation might speak the praise and announce the glory of its Creator. He made the universe so vast that even science finds itself kneeling upon the threshold of those mighty systems that revolve around us, and far away from us, in the limitless ocean of space. The ancients had a theory that the movements of all those bodies corresponded to a living voice of sweet music,—that they moved to sounds of harmony, which seemed to have its sanction in the Scriptures, for, describing the first day of the Creation, Holy Job explains "that the morning stars praised the Lord, and all sons of God made together a sweet melody." The beauty of the vast universe, according to St. Thomas, consists in the admirable order of its movements. That beauty of the universe proves the existence of an order and law which guide and influence mighty spheres almost infinite in their greatness and almost limitless in their numbers. The law that guides them speaks of God. And, dearly beloved, the Scriptures say that "the heavens tell the glory of God," that "the firmament proclaims the work of His power," and the voices of knowledge of heaven and earth speak as the voice of order. The day proclaims the heart of the succeeding day, and the night reveals the knowledge of the night which is to come. Thus it was discovered that Almighty God created all things for Himself, and that all nature might be, as it were, the pulpit through which the living voice goes forth to proclaim His works.

But, dearly beloved, the voice of nature—resonant though it be—yet tells us a few of the truths concerning Almighty God. These truths were speculated upon and discovered even by some of the greatest Pagan philosophers,—and we find Cicero reasoning upon the unity of God, and Plato moralizing upon the immortality of the soul; yet although the material creation around them spoke to them, so far, of God, a better time was approaching—the time was coming when the light which nature only so imperfectly revealed—when the light which was so dimly foreshadowed, even by the prophets and the patriarchs and the priests of old—when that light was to burst forth upon the earth in all the fullness and majesty of its glory, and when the voice that spoke before so few words, would reveal not merely the stars in heaven—not merely the silent though eloquent testimony of the admirable beauty and order of earth—not merely the music of the spheres, which proclaimed the law and order, were to speak to God; but when God Himself was to speak Himself,—when the Son of the Father was to tell to man all things of heaven,—when earth was to resound to the voice of God incarnate,—when all hearts were to rejoice at the mercy, peace, truth and love which He brought to them. When that time came, the Eternal Son of God, consubstantial to the Father, the very figures of His substance and the splendor of His glory, became incarnate of the Holy Ghost and Virgin Mary when He mingled Himself with our nature and became man, the true Son of a human mother—but that mother was the purest of Virgins, even when she was a mother; a true man, put to the sad test of all the sorrow and all the suffering and all the agony which the sins of man placed upon Him—yet, true man as He was in the integrity of His nature, He was God and man, united in one person, and He spoke among men and He who spoke was the Son of God, and the words that fell from His blessed mouth were the voice and teaching of God. Now, behold! the very earth was transformed; new secrets are revealed; mysteries are unfolded, that neither nature nor prophecy had ever clearly spoken to man; now, the hidden things of God's power are heard emanating from God, speaking Himself; the very heavens themselves are transformed; the sun, the moon and the stars, which from the first day of the Creation looked down upon the earth, pour rays of light upon the feet of the blessed Son of God—Himself made man. The earth becomes His pulpit. He sat upon the mountain-side and taught a multitude, and in the very voice of His teaching He re-

vealed to them that beautiful hidden mystery that we were all—in virtue of His incarnation and by the assimilation of His Incarnation—made children of God; the Eternal Father had adopted us, and that as far as moral nature would effect it the very nature of God mingled itself with our nature by the divine grace; and that we are entitled to look up to Heaven and say to Him who created us, "Our Father;"—not merely our Creator—not merely our Providential Preserver—not merely our Judge, but our Father, What words more full of tenderness and lovingness could come from the lips of a child and fall upon His ears? And this was the very first word which He taught them upon that blessed mountain near Jerusalem. He lifted His voice and spoke with all the authority of God—with all the truth of God. Those mountains might have caught before the prophet's voice, but it was the feeble voice of man; those mountains might have witnessed the preaching of baptists, who proclaimed that the Almighty God was in the midst of His people; but now those mountain glens rung back with gladness the echo of the voice of God, speaking in the midst of them.

At another time He spoke from a boat, upon the waters of Lake Genesareth; and that boat was the pulpit. And from these waters a voice resounded. It was the voice of Eternal Truth. At another time the temple of Jerusalem resounded to the voice of His preaching. The very sacrifices for which that temple was built found their fulfilment in Him. All the mysteries of the Old Law for which the temple was erected, were all accomplished in Him. And it was fitting that those very walls which resounded to the teaching of the prophets, foretelling His coming, should resound at last with the voice of the Son of God. And the Temple of Jerusalem became the witness of the teaching of God, and of the fulfilment of all its ancient rites.

Thus, for three years, did the Son of God make use of this earth as His place of preaching. He made use of the mountains, and of the sea, and of the dwellings of men as the pulpits from which He spoke to His people; until the blessed day came when death was swallowed up in victory, and the glory of the Resurrection asserted its triumph over the tomb. He then returned to Heaven, and the Apostles, looking after the bright figure of their Master, saw the clouds reverently divide, and His glory pass up in the midst of them; and a voice spoke:—Open wide, ye eternal gates, ye everlasting portals, that the King of Glory may enter in! Then that voice died away, and never resounded more upon the earth; that voice was never heard again by the ears of man.

Jesus Christ enlightened and regenerated man. He shed His blood and made atonement for our sins. But did we require nothing else? Was the work of Calvary all-sufficient? No. Man required much more. He had his intelligence his heart, and his will. These could only be reached by Divine Grace in the form of the Word of God; and therefore our Divine Lord, painfully, patiently, laboriously, spent three years enlightening humanity, driving faith into the souls of men, dispelling the darkness, and softening the hardness of their hearts, and bending, not breaking, their hitherto indelible will, in order that He might prepare them, and that, having effected His Holy purpose, He might immolate Himself upon the cross and take away their sins. But His word went before Heaven; and that word was as necessary to all future generations of men as it was unto those who heard it from the very lips of Jesus Christ; the Word of God—the one great redeeming and regenerating power. "In Him was the Word, and the Word was with Him, and the Word was God; and the Word was made flesh and dwelt amongst us;" and the Word Incarnate came to redeem man, so He made use of the spoken word of His own eternal truth in order to prepare men for that redemption; to make men understand; to make them capable of feeling the importance of the grace which our Divine Lord purchased for us by His death.

Now I ask again is this saving and life giving word to depart? Is this word which brought light, and in bringing light brought His love to man,—is it to be heard no longer? Rising from the dead and ascending into Heaven He disappears, to be seen no more. But, before He left us, recognizing all the future wants of man, knowing well that unto the end of time generation would succeed generation, and that the wants of all would be the same, and that He only could supply them, He left Himself upon this earth, invisible indeed, but in the reality of His presence upon the altar of the Catholic Church, speaking as He spoke of old, yet by the lips of other men—men consecrated—men commissioned—men conceived in sin, yet speaking the self-same word which He spoke in the days of His mortal life. Behold then the two-fold purposes for which the Catholic Church is built. First of all, directly and immediately for the Real Presence of the Son of God. Within the golden gates of the tabernacle He dwelleth. At the morning call of the sacrificing priest He opens the gates of Heaven and descends from His throne of infinite glory and unites Himself with the priest on the altar, and in the priest's hands, as really, as truly, and as substantially as when the Virgin of Nazareth opened her hands and said, "Be it done according to the word," and He did come. It is because He is really present, that the Catholic Church at all times endeavors to surround the altar with everything that the skilled workman and the genius of the artist can devise, to bespeak His presence and announce it by the objects of His surroundings. What is fairest and rarest—even that which is hidden under the hills—the Church will gather. She will search the mountains until she comes upon the precious marble to adorn the altars of her God. The fairest and most fragrant products of the earth, the Church calls, with a loving hand, in order that the flowers and fruits which He Himself created may spend themselves before Him. She plucks from the olive tree its rich fruit in order that it may be used in the form of oil in the lamps which burn before the Blessed Sacrament, and there die out in adoration of God. All this is for His real presence. But there is another presence in the Catholic Church; and it is a presence not only of the real body but of the mystical body of Jesus Christ. Now the Scriptures of the New Law, especially the writings of St. Paul, teach with evidence that Our Lord is not only present in His real body, but in His mystical body. "He is the head of the Church," says St. Paul, and He dwelleth in the midst of us, taking care of us, anticipating our wants and strengthening our paths with favors—with the highest favors in the word of Christ,—and loving His Church as the tenderest bridegroom loves his bride, for this is the simile which the Apostle St. Paul has used to describe the love of Jesus Christ for His Church. For the wants of that mystical body the Church provides as for the wants of the dignity of the real body of her Lord the stately altar and rich tabernacle, so for the mystical body she provides the pulpit of the Church—the place in which the accredited speaker proclaims to every intelligence from within and without the glory of Jesus, and His claim to the faith of men. It is the Royal Throne wherein the loving heart of God is enshrined, and from which is sent forth, like a two-edged sword, the message from God to man. It is the place

from which comes every emotion of sorrow or of love, or of joy, as they pass from the heart of Christ, through the Virgin mind of the beloved spouse of God—His Church. He tells us of the sufferings and of the glories of the Son of God—speaking to-day of His infinite mercy and love, to-morrow announcing with equal truth the terrors of eternity and the anger of His judgment. Behold then this pulpit. It is a dwelling place of the word of God, speaking of His mystical body, as the tabernacle is the dwelling place of Jesus Christ enclosing and enthroning His real body. Well, such being the purpose for which this edifice of preaching is erected, I ask you to consider next how beautiful is the word which shall resound from it through all future generations. And the Eternal Word, the Holy Ghost tells us, is the figure of the Father substantial, the splendor of His glory; and the same eternal Word, the inspired Apostle tells us, was the image of God crucified. That same word which will resound from this pulpit to you and your children, and their children's children unto succeeding generations, is also the image of God, inasmuch as it is one that is unchangeable and unchanging; that it is eternal; that it is to last forever; and that it is the reflection of God because it is His sanctity. First then, the word that shall resound from the pulpit of this Church is one. If it is not one it cannot be the truth; if it is not the truth it cannot be the word of God. If it is not one it cannot be the truth. God has given us by the light of human reason sufficient reason to know that that which is divided and contradictory cannot be true. Two statements, one contradicting the other, one way or the other, must be false. They might both be false, but one being true establishes the falsehood of the other which contradicts it. Therefore, wherever truth is it must be one. But Christ our Lord promised the Church that He would leave her the legacy of truth. He tells us that the special purpose for which He sent the Holy Ghost was "to lead them into the truth and keep them in the truth." He calls Him the Spirit of Truth, and "I will send my Spirit upon you and lead you into all truth;" and His last prayer to His Heavenly Father at the last Supper was for His Church. He says "I have taught them the truth; keep them and make them one in this Truth." What wonder, then, dearly beloved, that all else, outside the Catholic Church—who ever preaches or speaks in the name of God—is sure to be contradicted, is sure to get the lie in his teeth from others equally unauthorized with himself. All is confusion; all is contradiction and breaking up into daily multiplying sects, which are daily repudiating each other as teachers of falsehood. But in the voice of this great Church of God—of God speaking in every nation and language, and for every race of men—speaking in every state; speaking at all times and on all subjects; speaking with a voice which never yet contradicted itself—never yet belied one of its previous dogmatic utterances—never spoke but one truth, as it was in the beginning and ever shall be unto the end of time. Have you ever heard in the experience of your lives one word of teaching—of dogmatic teaching in the Church—in one Catholic Church, and heard the opposite in another? Have you ever heard a Catholic preacher proclaim one thing to-day as a truth of God and proclaim the reverse to-morrow? It could not be. The word is one because it is the eternal truth and is the divine nature of God as an essential unity—as a unity of the teaching voice of God resounding upon the lips of the Catholic priests throughout the world, as an image of God. God is not only one, but He is unchangeable and unchanging. The Apostle says with Him there is no change nor the shadow of transmutation. Unchanging He was from the beginning in all His attributes, in all His nature, in all the greatness, power and majesty that belong to Him essentially in His eternal views of right and wrong, which are in fact right and wrong only because God sees them as such in the eternal laws of morality. He has laid down in the eternal revelation He has made of Himself and of all His attributes; they can never change, they are ever the self-same. Therefore the word of God as preached by the Catholic Church is unchanging and unchangeable. For the same Gospel that St. Patrick preached 1400 years ago is the Gospel I preach to-day—the voice of the Church that was upon his lips then is the same as upon the lips of every Catholic priest to-day. The words that your remote ancestors heard from him are the words your children's children until the end of time shall hear from the priests of the Catholic Church, and no other. They are the same words which 400 years before the time of Saint Patrick the Romans heard from St. Peter and St. Paul. And these words were unchanging because they were unchangeable. But, more than that, the word is eternal, all grand and glorious promise which brings joy to our hearts amidst the storms, persecutions and oppressions that Almighty God has allowed to be waged against His Church. We are yet weeping over the new-made grave of one of the greatest men that God ever gave to His Church,—that man who in the length of his pontificate—in the greatness of his actions—in the splendor of his virtues and in the simple firmness of his life was one of the greatest Pontiffs perhaps that ever lived. His crowning greatness was *crux et corona*—the cross upon the cross. He lost everything he had upon this earth. He lost a kingdom and a crown. He lost position and influence; and the enemies of the Church said that with him Catholicity was about to die. They said, "At last the great exponent of Catholicity is tottering in his grave. We have dragged him from his throne—dragged him through shame and through humiliation;—and we will now send him into his grave, humbled and crushed as a man; and the Church must die with him." Did they reflect? The word of the Creator was this—"My word which I have put upon your lips shall not die from your lips, nor from the lips of your children, henceforth or for ever." Did they reflect that Jesus Christ said—"The Heavens and the earth shall pass away; but My words shall never pass away." The word of God has been manifested—His truth has been attested in all the signs of God. Therefore it must remain, for God gave His word, and He can never be crushed or put down. God can never die. It then from out the grave of Pius, after three days the illuminating shadow of Leo arises. They laid him in a pretty garden tomb where he was consigned to his rest. But when they came in the morning to seek him among the dead they found that he was gone. Out of the grave of one Pope rises another to speak the same word, to proclaim the same law and the same God to millions of hearts, to hundreds of millions of men—the same words spoken from the lips of God to the spouse of Christ, and which will be spoken forever. So it shall be for ever. It is dearly beloved, no passing storm—it is no passing transitory thing—the erection and the dedication of the pulpit in the Church of God. It is a beautiful thing—it is a happy thing to think of. When Moses smote the rock in the desert, and the waters came—clear, limpid and copious—from out its hard heart, it flowed for a time, until the people were satisfied and then the rock closed and the river ceased to flow in its course. How much more beauti-

ful would it have been if that rock sent forth a stream that was forever flowing with equal clearness—with equal volume—with equal rapidity—flowing unto the last day. But it is not a transitory word that shall resound from here—it is no mere passing out of the waters of salvation, that shall rush from this rock; but from this rock, as from all such places in every Catholic Church in the world, shall ever, flow a pure and limpid doctrine, unshaken by even the slightest speck of error—untainted by the poison of even a false phrase or suggestion as to the truth of God—flowing on into the river of the earth, unto the enlightenment of souls, unto the vivifying of the sons of men, unto the last days of the world's doom.

The Church, being the image of God, is undying and imperishable. Whatever pertakes of the nature of God has essential life and can never perish, but must go on living for ever. Therefore we call Him the living God. But more than this: God is infinitely holy—God is more than this: God is holiness itself. Whatever there is in Heaven or in earth that is holy, it is only holy in so much as God glanced upon it and gave it some slight participation in His own holiness. Let us contemplate the Immaculate Mother of God. All the angels and saints fade before her, just as the stars in the heavens fade away when the sun rises in the morning. Let us contemplate the glory and sanctity of that mighty Archangel, to whom the Lord said: "Go forth, O Michael! and destroy my enemies." And he spoke in a voice of thunder, because he had received power from God; and he drove the demons forth. When we contemplate the martyrs and angels who form the court of God in Heaven, we are astonished at their grace and sanctity, and we are blinded by the brightness of their glory; and speaking only of one of them—St. Paul—St. John Chrysostom says—"Whenever I contemplate the Apostle I feel my very soul blinded by the brightness of his sanctity." Yet, the sanctity of Mary, the Mother of God, was greater than the holiness of all the angels and saints of God that are in Heaven or ever shall be to the last day. When all shall be gathered into their places on the last day, their sanctity shall be no more to that of Mary than a drop of water upon your little finger is compared with the mighty ocean, or as the faintest ray of light penetrating through a chink in the wall, and falling upon the dark floor of a prison's dungeon, as compared with the glorious sun that illumines the earth! Therefore, the sanctity or holiness of anything is so much greater or less in proportion as God permits it to partake of His own sanctity and holiness. The word that shall resound from this pulpit to the end of time is, therefore, holy in itself and is intended to produce the same holiness in all who hear it—holy in itself, for the teaching that goes forth from the pulpits of the Catholic Church ever takes the form of doctrinal or dogmatic teaching, in which the Church reveals the mysteries of God and explains them as far as they can be explained, or as far as God wishes them to be explained. There is witnessed the holy Scripture and its truth. We instruct not only in what we believe but also as to how we should regulate our lives—what should be done and what should be avoided in our daily intercourse with each other. And in teaching the mysteries—the dogmatic practices of the Church—we are bound to receive and give, as as holy even as God, as holy in truth—nothing more or less than the revelation of God Himself. Oh, how grand, how lofty the standard, how splendid the law, how grand the deductions from that law that form the path and substance of the morality of the religion of Jesus Christ taught in the Catholic Church. First of all consider the standard of holiness put before us, and which shall be put before us as our children to all time. The world of moral teaching takes in every sanctity of God. Jesus Christ Himself is our standard. You will be told that if you would seek the fountains of Christian holiness you must dig laboriously up in thought and in desire—eye, and in gaze—up through the rugged mountains of observation of God's holy will, until you draw your type and standard of purity, of prayer, of patience, and of honest, and every moral virtue out of the very heart of Jesus Christ, who was made man. How glorious the standard of virtue, even if we lower that standard a little by taking that of Him who surpasseth all the standards of purity—the Virgin Mother of Jesus Christ—considering as I have said that the angels of Heaven fall away in the commanding brightness of her standard—of patience, of virtue—a standard which overshadows the array of glorious martyrs who have passed away, and whose deeds have been recorded in the history as well as the dogmatic teaching of the Church. How grand, therefore, is the standard of the perfect life of God. This law, therefore, is a law of patience, perfect justice, truthfulness, and honor. It is the law that makes the perfect Christian, and in making the perfect Christian makes the perfect man, the most truthful, the most honorable, the most trustworthy, and the most humble that this world can behold. No admission of error can enter into the dogmatic teaching of the Catholic Church, because it cannot find place in God, it cannot find place in the Church. Can error of sin—of immoral sin—find any place in the moral teaching of the Catholic Church? Can the lie be glossed over? Can the sin of impurity be put aside and not mentioned or condoned without repentance? Can the least act of dishonesty be ignored or passed over; or can he who has committed such an act be held up to men or his own conscience as a fitting type of a true man? Never. The smallest venial sin that the smallest child amongst you may commit will never find condensation throughout the sanctity of the moral teaching which preaches to us the sanctity of the life of God. No matter if by the teaching of that law I should have to endure persecution or not; I must preach it. If a preacher be silent he is lost. The Church of God may have to suffer oppression, ruin, and robbery, but the Church must seek to speak and go out to die.

Behold, then, the sanctity of God. Behold the mystery taught in the dogma of morality from the pulpit of the Church of God. Now who will say that it is not a beautiful thing that the place is erected through which this voice will resound forever. Who will that is not the crowning beauty of the Church of God, and the place where His glory dwelleth; for men know that it is in the mystical body—in law of the Church doctrine—in the glory of the Christian sanctity they may love Jesus Christ, proclaim His glory, and share that glory by achieving their own salvation. Let me then congratulate you that a place worthy of speaking to man has been erected in this church. Let me remind you that it is has a peculiar significance in the voice that will speak most frequently and constantly here, that will be the voice of the friar—the preacher, the grandest and most honorable title that the Church of God ever gave to any of her orders since St. Dominic received it from the lips of the Vicar of Jesus Christ. That preaching must go on; and I believe that the ardent hope of St. Teresa will be realized, when she said—"I thank thee, O God, for having created the preachers to the people." Let me ask of you, or such of you, who have not yet con-

tributed, to contribute something to-day to defraying out-lying expenses in connection with this beautiful work which has been erected in the midst of you. It is only fitting to put yourselves to some temporary inconvenience for a place which shall remain eternal to you and to your children. The eloquent preacher closed his splendid discourse by pronouncing a prayer and blessing for the crowded congregation.

IRISH NEWS.

The inquest on the body of Richard Andrews, who was shot by the police in an alley near Cork, resulted in a verdict of justifiable homicide.

Robert Knox, a farmer, was charged by Constable Twiss, Mullinavat, with having made use of seditious language to a soldier. He was lodged in Kilkenny jail to await trial.

The investigation of the murder of Lord Leitrim was resumed at Lifford, May 17th. The magistrates discharged Anthony and Michael McManaghan, but committed the four other prisoners for trial at the assizes.

AFTER THE HOWS mail train had left Athlone recently, the headless corpse of a woman was found on the line. She was ascertained to have been of unsound mind, and to have committed suicide.

The West Cork Eagle announces the death, near Skilbreen, of John Dempsey, who was 33 years of age at the time of the French expedition to Bantay Bay. He was, therefore, 115 years at the time of his death.

A Faction fight occurred in Clara, King's County, between the reserves of the Westmeath and Mayo Militia, when they were about to be despatched together by train to Cork.

The Clare Independent says—There are some who even still insist that Sir Bryan O'Loughlin is coming back for the purpose of representing his native county in Parliament. Let him live where he likes and come when he likes, Clare may pocket her spirit and be silent.

Seven militia-men belonging to the reserves were sentenced in Dublin May 16, to one month each with hard labor, for assaults on the police and riot. Two others, the ring-leaders of the disturbance, were each sentenced to two months' imprisonment with hard labor.

KNOWERS was the scene of a disgraceful riot on Sunday evening, the 21st ult., between civilians and militia-men. A number of the latter marched from Fermoy garrison in the afternoon to Sunday's Well, where a pattern is held annually by the peace-loving peasantry of a large district, and a serious disturbance ensued.

LANDLORD LIBERALITY.—The Marquis of Sligo has given directions to procure a water supply at his own expense for Westport. We believe this water will be borne from an excavated source by pipes to the streets, where it will be available at fountains suitably constructed.—*Mayo Examiner.*

"THE GALTER BOY" FOR CORNER.—Mr. John Sarsfield Casey, the defendant in the celebrated trial of *Bridge v. Casey*, intends offering himself as a candidate for the Coronship of the Eastern District of the County of Limerick in the event of a vacancy which is daily expected, occurring. From the promises of supporters, which Mr. Casey has received, he is confident of success.

A MEETING of the Kerry Tenants' Defence Association was held on the 20th ult., at which Mr. Jonathan Waldpole renewed his complaint against Mr. Herbert, M. P., that he had not kept faith with the tenant farmers. Without passing any opinion upon the truth or otherwise of the charges, the meeting seemed to think that they could not ascertain them in the absence of Mr. Herbert.

ATTENTION has been called by the opponents of the Irish Sunday Closing Bill to three petitions in favor of the O'Connor Don's measure, said to be irregular. The question has been inquired into seriously by the Petitions Committee; they find that several wives and children have signed names of husbands or fathers. In consequence they have determined to report the irregularity to the House of Commons.

TWO HUNDRED men who volunteered from the Cheshire Militia for the 22d (Cheshire) Regiment, now at Butevant, arrived in Cork, recently, en route for that place, and fifty of the reserve of the City of Limerick Artillery Militia Corps, for Plymouth. It is worthy of note that the regiments that are being sent to this country to take the place of the 1st Army Corps regiments are mostly Scotch.—*Dublin Freeman.*

THE Ulster Examiner says—A deplorable case of accidental shooting took place near Lurgan. Two Orange bands from Lurgan had gone by invitation to the residence of the Rev. Mr. Whaley, a well-known Orange minister residing at Donaghony. Mr. Whaley was particularly kind to his visitors, and among other things he showed them an interesting revolver, which accidentally went off and fatally shot a lady named Charles. The clergyman was arrested and discharged.

"ONSTRUCKIONS" is clearly a game at which two can play. There was recently performed in the Westminster establishment, the curious spectacle of obstructing the Obstructionists, with great *éclat*. The *rose* was quite changed. Messrs. Parnell, O'Connor Power, and other prominent Obstructionists, figured as opponents of obstruction, while O'Connor Don, and other most mildly-mannered men, O'Sullivan, Mr. Downing, and Mr. Collins, filled the parts of Desperate Obstructionists. And they stayed off all night, and the play lasted till long after daylight did appear, over the Sunday Closing Bill.

AN act of kindness and liberality performed by another landlord, Mr. M. P. O'Donnell, the owner of a large property in North Kerry, a tenant of his named Hanrahan, residing at Moohone died recently, and Mr. O'Donnell having heard of his death, manifested his sympathy towards Hanrahan's widow in a kindly, practical and substantial manner. He forgave her a gales rent, over £10, which act is more appreciable when it is known that the rent of Hanrahan's farm is very moderate already. This model landlord has acted in a similar manner towards another tenant named Barry, of Balleagun.

THE LOCAL military prison, Fermoy, was cleared of its prisoners recently, who were set at liberty with the remarkable privilege of being allowed to return to their regiments without escort. Some of these regiments have been for some time out of this garrison, and some of the liberated prisoners have been undergoing sentences of two years' imprisonment. As those Militia Reserve men who travelled to headquarters near the Great Southern and Western Railway took their departure from the city, scenes of great excitement took place at the Cork terminus.

AN inquiry was held by a committee of the Cork Board of Guardians into certain complaints made by Rev. Dr. Webster, Protestant Chaplain of the workhouse, respecting the religion of a child named Daniel Birchill, an inmate of the workhouse. Birchill was the illegitimate son of a Protestant woman of Limerick. The child was left in the union until June, '76, when an aunt, who was also an in-

mate, and had changed her religion to a Catholic, left on pass, taking the child with her. The Guardian decided that there was no one culpable in the matter.

THE FOLLOWING is Sir George Bowyer's reply to the letter of Mr. Trevelyan, M. P., which we recently copied from the *Wexford People*:—"Sir, I see in your paper of the 27th ult., a letter of Mr. Trevelyan's in which he states that, taking the proportion of members at one to every 49,000 of the population, the redistribution of seats would give Ireland 110 members instead of 105. My answer is that it is a mode of computation utterly unknown to the constitution, and inadmissible. The computation of seats would not be in the ratio of the population, but according to the number of voters, and this would considerably diminish the number of Irish representatives.—Your obedient servant, 'GEORGE BOWYER.'"

A BATHER STORMY meeting of the Queens-town Town Commissioners was held in reference to the departure of the Duke of Connaught from Ireland. A deputation waited on the meeting and repudiated any sympathy with Mr. Dornan's late letter on the subject. It was proposed that the Duke should be asked to receive an address. Mr. Dornan objected, and defended his course of action, an animated discussion taking place. He proposed an amendment, declaring the commissioners declined to present an address to the son of the man who represented the Poles as being as little worthy of sympathy as the Irish. Finally, however, the resolution was adopted by the meeting, but the Duke of Connaught subsequently refused to receive the address.

The *Irish Times* says—Considerable excitement prevailed on April 16, owing to a company of the 23rd Fusiliers being called out and placed under arms in the Town Hall. The Nationalists were to have had a *soiree* in aid of the political prisoners, and had engaged the hall, but at the last moment the corporation withdrew their permission, and owing to some absurd rumor which got about, some magistrate had the military called out, and placed as a guard on the building. The soldiers were in a short time marched back to barracks, the panic having passed over. The National parties, it is now to say, published an advertisement announcing the postponement of the *soiree*, and furthermore, in a letter to the public, intimated that they would meet the corporation in a strictly legal way.

MISCELLANEOUS.

Orangeism is spreading all over. Idaho is organizing Communist outbreaks. A great Social war threatens the old and new world.

Grand Trunk Second Equipment bonds are quoted at 104.

The "Idaho" was lost because of an erratic compass.

The International Postal Treaty has been signed.

Politicians are busy stamping this unfortunately political country.

China has recognized the independence of Siam, which recognition averts a war.

The United States proposition for a postal treaty has been accepted by Russia.

Sitting Bull means very serious business. He is forming what we civilized people would term army corps, and is making Canada his base of operations.

The Americans are surveying with the view of making a connection between their Northern Pacific and our railroad across the country.

It is thought that the present Social movement in Europe will lead to a closer alliance between the Vatican and the European governments.

Noedling, who attempted the assassination of the Emperor of Germany, thinks there should be neither a God nor a King on this terrestrial globe.

Notwithstanding that England and Russia are so smilingly confident of peace they are arming, manœuvring and concentrating everywhere.

The Turks are striving with might and main to make Russia fight England, in the hope that when two dogs are fighting for the bone, the bone may gather itself up and get a little meat on it.

Consols are moving steadily upwards in England, and consols are the arteries of the public heart. The *London Times* thinks the English Government deserving of all praise for its clear-sighted action in Eastern matters.

Omme lodges are increasing. McKenzie Howell, M.P., has resigned his position as Grand Master of the Orange lodges of Canada. His place is taken by Henry Merriek, M.P.P.

Gordon Bennett writes from Paris contradicting the statement which appeared in the American papers (except the *New York Herald*, of course) that he was the coward of the duel in the May-Bennett affair and his opponent the hero.

At the meeting of the Quebec Legislature it was found that the Liberals had 32 adherents, and the Conservatives 33. One of the latter was elected Speaker, so that now the parties are evenly balanced.

SHIPWRECK ON THE IRISH COAST.—The Williams & Gunion steamer *Idaho* went ashore in a fog, near Koiningbeg lights, on the coast of Ireland, June 1, and afterwards foundered. The crew and passengers were saved. The vessel sank twenty-two minutes after striking the rocks. The captain ordered the boats lowered immediately on the vessel striking, and the women and children were first embarked. No property was saved. The captain was the last to leave the vessel. The passengers remained on the Saltees until Sunday morning.

LONDON DEFENDED BY TORPEDOS.—The torpedo defences of the Thames are now complete. The station is at Shornemead Battery, and in the operating room there are a number of bells, each in electrical connection with a torpedo, which can be fired by completing the circuit. When a ship touches a torpedo the bell belonging to the latter will ring, and the officer in charge can either explode the machine or allow the vessel to pass on her course uninjured. Of course the torpedoes are not in position, but they are ready, with all appliances, for being moored when required.

RUSSIA BUILDING A WAR RAILROAD.—The Russian Government has ordered steps to be taken for the construction of a railway from the Russian frontier to the Prussian harbor of Memel. This order has been given in pursuance of the resolutions of a committee to consider what measures should be adopted, in the event of a blockade of the Russian ports on the Baltic, to enable exports from Russia to be conveyed across the frontier. The line will be built at the cost of the Russian Government, and the same gauge will be adopted as that of the Prussian lines, so as to prevent the necessity of unloading at the frontier.