

he could, without appearing particular, he inquired for Mrs. O'Donnell.

"O, my cousin? Well, she seldom came to balls. Only had done so once or twice since she had lived with them—and then only to oblige mamma." So, poor fellow, he had to do the amiable to Eliza and Mary as well as he could, as also to take the old lady into supper; but vowing to himself that he should know better than get half tickets again.

Another day he arrived at Neville Square with some bunches of violets; and with a very marked manner, chose out the most beautiful one for Grace—and presented it in such a manner as to cause her cheeks to be suffused with blushes, which made her determined to punish him for his audacity.

So she smelt them, and quietly laying them down, said, "The odor is rather overpowering, and better at a distance," pushing the flowers far from her.

They met one morning at the Rotunda to see some pictures. As soon as the O'Shannon party entered the room he joined them, and very adroitly allowed the old lady and Mary to go on, and as soon as he got the opportunity, offered his arm to Grace and Eliza. They could not politely refuse to take them, and he thought, "Now, madam, I have secured you for a little while at last," but Grace found an excuse to drop his arm almost as she took it. Seeing a party she knew at the other end of the room, she bowed to him, and darted off to secure a seat near them, leaving Mr. Noel horribly annoyed at having to gallant Eliza O'Shannon about until they met her mother and sister, when he politely got chairs for them to sit at their ease and inspect the pictures, and then he bowed and left them.

Was he not in a rage with Grace! But she greatly enjoyed the tour she had played him—for she was resolute in her determination not to like the Englishman, and also to show him her dislike.

They had several encounters like this, for he was as resolute in showing her how very much he admired, even loved her. So he came to their house very often; and oftener met them—shall I say accidentally? Well, no; for you would not believe me if I did.

This perhaps was the very best plan to win her, for the fact of thinking over these little encounters, amusing herself at the remembrance of how she foiled him, of how vexed he had looked, &c., made her think very much about him. Nor could she hide from herself his very unmistakable glances of admiration, which, she pointedly said half aloud to herself, that he had no right to indulge in; but common sense would reply, "And why not, if he is foolish enough to admire me, as long as he says nothing?"

As I said, Grace found that she was thinking a great deal more of the handsome stranger than she liked to own.

What need to go through the different phases that both their minds assumed? Sometimes he was indignant at her evident rejection of his advances, and thought that he would give up the pursuit of a woman who was either very heartless or coquettish. And then, at any apparent change or show of indifference on his part, Grace would rouse up in her liking for him, and think, "It is well I took no notice of his looks or fine speeches, for you see they meant nothing. The English never do care for us Irish. He was only flirting, I suppose." Then off her guard she would comport herself towards him as she would to any visitor at her aunt's. This would bring back all his love and admiration for this charming creature.

As I said a *quasi bono*, to follow day after day these alternate sunshines and storms in each heart. Suffice it, that at the end of two months, when he came one day to tell them that they (his ship) were to be relieved in a fortnight's time, he found Grace alone at home; and then all his resolves, all her determinations, were cast to the winds, and Grace had found her fate; he had accomplished his ardent desire—Grace was his, and had found out and acknowledged the secret of her heart, almost unknown till then to herself.

CHAPTER XXVIII.

I cannot say that any of the family were surprised when they heard the news. They had not been so blind as not to see why he visited them so frequently. "Did I not say truly, Grace," said Mary, "that we have no chance whilst you are by?"

"You did Mary; but you see what it was to be too secure. Take warning by my melancholy example of misplaced courage and confidence in one's own powers of resistance. However, you will soon have it all your own way, for Mr. Noel tells me that everything must be got over within a fortnight, by which time the other ship is expected."

"In a fortnight, Grace," exclaimed both girls at once, "in a fortnight!—impossible!"

"Impossible or not, it must be; since he has to go in his ship, and I have to be started off to England before he leaves. I said as you do, that it was impossible, and could not be thought of; but he would listen to no reason—only looked superb, and said that if I would not make the effort, I might as well acknowledge at once that I wanted to take back my word, and was sorry that I had given it to him, &c., &c.; so I had, after consulting my own dignity in not giving in too soon, to promise to pack up in time; but, dear girls, please leave me now, as I want to write some letters to Sligo."

Grace received in due time affectionate letters from the O'Donnells. Mr. O'Donnell promised, when he knew the day, to come up and give away his dear little sister, who was never to forget that she belonged still to them (a priority claim, he said), and that he should like to make the acquaintance of Mr. Noel, but that Mary not being very strong, must hope for another opportunity of seeing Mr. Noel.

(To be Continued.)

FATHER BURKE'S SERMON

"The Church and the World."

(From the N. Y. Metropolitan Record.)

The following Sermon was delivered by Very Rev. Father Burke, O. P., in St. Vincent Ferrer's Church, New York:

And it came to pass, that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesee.

And saw two ships standing by the lake; but the fishermen were gone out of them and were washing their nets.

And going up into one of the ships that was Simon's he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship.

Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught.

And Simon answering, said to him: Master, we have labored all the night, and have taken nothing; but at thy word I will let down the net.

And when they had done this, they enclosed a very great multitude of fishes, and their nets broke.

And they beckoned to their partners that were in the other ships, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.

Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord.

For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken.

And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus said to Simon: Fear not; from henceforth thou shalt catch men.

And having brought their ships to land, leaving all things they followed him.

When we read the positive doctrines laid down in the Gospel we are bound to open our minds to the utterance of the Almighty God. We are also bound to meditate upon even what appears to be the most trifling incidents recorded in the actions and sayings of Jesus Christ. Every word that is recorded of him has a deep and salutary meaning. There is not one word in the Gospel, nor one incident that is not full of instruction for us, and the evidences that this Gospel gives of the divine character of the Christian religion and of the divine origin of the church is not only in broad assertion, such, for instance, as when Christ says: "I will build my church upon a rock and the gates of hell shall not prevail against it," or elsewhere, "He that will not hear the church let him be to thee as a heathen and a publican," but these evidences he also in the minor incidents which are so carefully recorded in the mysteries which they convey to us. Now I ask you to consider in this spirit the Gospel which I have just read to you.

St. Peter, who was afterwards the Pope of Rome, began life as a fisherman on the shores of Galilee. He had his boats, he had his nets, he swept those waters, pursuing his humble trade in company with James and John, the sons of Zebedee, and with Andrew, his own elder brother. This man had passed the night upon the bosom of the waters toiling and laboring, but they had taken nothing. Sad and despondent for so much time and labor lost, they landed from their boats in the morning, and they took out their nets to wash them. Whilst they were thus engaged a great multitude appeared in sight, men who followed the Lord Jesus Christ, and pressed around him that they might hear the words of divine truth from his lips. He came to the shores of the lake, and he entered into one of the boats, and the Evangelist takes good care to tell us that the boat into which the Saviour stepped was Simon Peter's boat. He then commanded Peter to push out a little from the land that he might leave a little water between him and the people, and yet not remove himself so far from them that they might hear his voice. There, whilst the people stood reverently listening to the word of the Divine Redeemer, sat the Saviour in Peter's boat instructing the people. After he had enlightened their minds with the treasures of the divine Gospel which flowed from him, he turned to Peter and said to him, "Now I have something to say to you. Launch out into the deep, and cast out thy nets for a draught of fishes." Said Peter, answering, "Master, we have been at this work all night, we have labored all night, and we have taken nothing." However, he replied, "In thy word I trust, and at thy command I will let down the nets." No sooner does he cast that net into the sea, and under the eyes, and at the command of Jesus Christ, than it is instantly filled with fishes, and Peter's boat is filled until it is almost sinking.

This is the fact recorded. What does it mean? What is the meaning of this passage in the Gospel? Has it any meaning at all? Was it prophetic of things that were to be? Oh! my brethren, how significant and how prophetic in the history of this Christian religion, and in the Bible, was the action of Jesus Christ as recorded in this phrase. He sat in Peter's boat, and from that boat he taught the people. What does this mean? What is this bark of Peter? Need I tell you, my Catholic friends and beloved brethren, what this bark of Peter meant? Christ our Lord built unto himself his Church; He made her so that she was never to be ship-wrecked upon the stormy waves of this world; He built her so that He himself shall be always present in her, although Peter sits at the helm. He built her so that it was her fate to be launched out upon the ever-changing, ever-agitated and stormy sea of this world and its society. He declared that Peter should be at the head of this ship when he said to him, "Feed thou my lambs, feed thou my sheep;" "Come, follow thou my brethren, I will make thee to be a fisher of men;" "Launch thou out into the deep: I am with thee."

St. Peter himself, inspired of the Holy Ghost, in after times taught that the Church of God was like a goodly ship, built by Jesus Christ, in which were to be saved all those that are to be saved unto the end of time; for he compares this ship to the ark of Noah, in which all who were saved in the great deluge found their refuge, for he says all were destroyed and perished, save and except the eight souls who received shelter in the ark of Noah, and the rest were tossed upon the stormy, tumultuous billows of the deluge; and as the water rose up around them in mighty volumes, the strong man went down into the vast deep, the infant sent forth a cry, and presently its cry was stifled in the surging waves. All was desolation, all was destruction, save and except the ark, which rode triumphant over the waters, passing over the summits of the mountains, braving the storms of heaven above and the angry waves beneath, until it landed its living freight of eight human souls in safety and in joy. So also Christ our Lord built unto him a ship. He launched this Church forth upon the stormy waves of the world, and it is a matter of surprise that this ocean of human society has not more welcome for the Church of God. Men say: "Is Christianity a failure? Why are so few saved? Why are so few found to comply with the conditions which the holy church commands? Why, if she received the commission to command the whole world and to convert it, why is it that the Church of God seems to have been always persecuted and abused? Oh, my friends, there is a deep and profound analogy between the things of nature and the things of grace. The goodly ship is built upon the stocks; she is strongly built of the very best material; she is sheathed and plated with everything that can preserve her from the action of the seas;

she is built so that in every tide she shall cleave through the waters, and override them; and when she is all prepared, she is launched into the deep, and her mission is to spread her sails and navigate every sea to the furthestmost end of the world. Through them all must she go; over them all must she ride; a thousand storms must she brave; and that ocean which receives her to, its bosom apparently receives her only for the purpose of tossing her from wave to wave, of trying her strength, of trying every timber and every joint, opening its mighty chasms to swallow her up, and falling in that, dashing its angry waves against her, as if in the order of nature the ship and the sea were enemies, and the ocean that received that vessel was bent only upon her destruction. Is it not thus, in the order of nature—is it not this very stormy ocean, these mighty, foam-crosted billows, these angry, roaring waves, the thunder that rolls and the lightnings which flash around her—is it not all these that try and prove the goodness of the ship? And if she outlives it; if she is able to weather all these storms; if she is assuredly able to override them all, and to land her freight and passengers in the appointed port, is it not a proof that she is well built? If the ocean were as smooth as glass; if the winds were always favorable; if no impediment came upon her; if no wave struck her and threatened to overwhelm her, or no chasm opened to receive her into its mighty watery bosom—what proof would we have that the ship was the work of master hands, under the care of master minds?

And as Christ our Lord built the ship of his church and launched her out upon the world; and from the very nature of the case it was necessary that, from the very first day that she set forth until the last day that she lands her freight of souls in the harbor of Heaven, that she should meet upon the ocean of this world of human society the stormy waves of angry contradiction on every side. "This was the destiny, and this, unfortunately, is the destiny that the world takes good care to carry out. Men say Christianity is a failure because this Church has not been able to calm every sea, and ride triumphant, without let or hindrance, upon every ocean. I answer, my friends, Christianity would have been a failure if the ship had been wrecked. Christianity would have been a failure if there was no ocean into which that ship was free to enter. Christianity would be a failure if that ship were known at any time, at any moment of her existence since the day she was built and rigged by divine law and the divine architect, Christ—if she were known for an instant to go down, for a moment to have let the angry waters of persecution close over her—then would Christianity be a failure. But this could not be, for two reasons: First of all, because the helmsman whom Christ appointed is at the wheel, and he is Peter and Peter's successor. Second, because in the ship, Himself seated in her and speaking in her, casting out the nets that are to gather in all those who will come on board and are to be saved, is Christ the Lord our God.

The great lessons that are in the Gospel are that Peter's boat cannot be wrecked because Christ our Lord is in her—Peter's boat cannot be emptied of the living freight of souls because he is in her who commanded the nets to be cast out until the boat was filled. Peter's boat cannot be destroyed, because Peter himself, in his successor, is at the helm, and this boat of Peter's is the Holy Roman Catholic Church. In no other ship launched out in this stormy world is the voice of God heard. In every other vessel it is the voice of man that commands the crew; it is the hand of man that turns the ship's prow to face the storm; it is the hand of man that built the ship, and consequently every other ship of doctrines that has ever been launched out on the waves of the world has gone down in shipwreck and in destruction; whereas the oldest of all, the Holy Catholic Church, lives upon the waves to-day as fully to the eye, floating as triumphantly her standard, spreading as wide her sail, as in the days when she came forth from the master hand of Jesus Christ our Lord. In her the word and voice of God is heard—Christ sits in Peter's boat, and Christ sits in Peter's boat to-day. We have his own word to it: "And heaven and earth," he says, "shall pass away, but my word shall not pass away, and my word is this: I am with you all days even unto the consummation of the world."

But for what purpose do we ask: "Art Thou with us?" He answers and says: "I am with you to lead you to all truth, to keep you in all truth, and to command you, that even as I have taught you, so go you and teach all nations whatsoever I have taught you." The voice of Christ is in the Church; the voice of God has never ceased to resound in her, the voice of God has never been silent from the day that Mary's child first opened his infant lips upon Mary's bosom, and will never cease until the last hour of the world's existence. The voice is sometimes misinterpreted, that voice is sometimes misunderstood. Men say here is the voice of God, and there is the voice of God; the people lift up their voices in loud command, sometimes against her, sometimes against right and justice, and the times-serving politician and statesman says it is the voice of the people, it is the voice of God—*Vox populi, vox Dei*; but the voice of the people is not the voice of God. There is, instead, the voice of God resounding on the earth, but it is only heard in the unerring Church; therefore, we may say with truth, *Vox Ecclesie, Vox Dei*—the voice of the Church is the voice of God. Wherever the voice of God is, there no lie can be uttered, there no untruth can be taught, no falsehood can be preached. Wherever the voice of God is, there is a voice that never for an instant contradicts itself in its teachings, for it is only enunciating one truth, derived from one source—the infinite wisdom of the Almighty.

Where is the evidence in history of a voice that has ever spoken on this earth which has never contradicted itself, except the voice of the Catholic Church? I defy you to find it. There is not a system of religion which pretends to teach the people at this moment upon the earth that has not flagrantly contradicted itself, save and except the Holy Catholic Church of Jesus Christ. Take any one of them and test it. Where is the voice that teaches with authority, save and except in the Catholic Church? Remember, wherever the voice of God is, there that voice must teach with authority; wherever the voice of God is it must teach with certainty and clearness and emphasis, not leaving anything in doubt, not allowing the people to be under any misapprehension. Where is that voice to be heard to-day save in the Holy Catholic Church?

Men say, "Is Christianity a failure?" I answer, no. It will be a failure as soon as that voice of the Catholic Church is hushed; it will be a failure as soon as some king or some emperor or some great statesman successful in war and in council is able to bend the Catholic Church and make her teach according to his notions or his views. Where in her history has she bowed so to king or peasant?—Where has she ever shaped her doctrines to meet the views of this man and further the design of this other man because they were able to persecute her, as they are persecuting her to-day?

The most powerful man of the world says to the Catholic Church, "You must remodel your teachings; you must admit that the State has a right to educate the children—that you have no right; you must admit that religion is not a necessary element of education; I will make you do it." Thus speaks von Bismarck; he imagines because he has put his foot upon the neck of the bravest and most heroic man upon earth, that now he can trample upon the Church of God. Oh! fool that he is! Oh! foolish man! He thinks that because he has trampled upon a nation; that he can trample upon Christ and His very spouse. He says to the Church: "I will make a decree and I will expel every Jesuit in Germany; I will persecute your bishops; I will take your

churches; I will alienate your people; I will persecute and imprison your priests; I will put them to death if necessary." But the Church of God stands calmly before him and says: "You cannot do it: God is truth." Christ speaks in Peter's boat. It is true that there are many who will not hear his voice. I ask you what is their fate? What is their fate who refuse to hear the voice of the true Church? In this morning's New York Herald there is a letter from a man who denies the immortality of the soul, and he tries to prove it from five texts from Scripture. The very truth that Plato the Pagan philosopher wrote a book to prove, a man who had never heard the name of God—who had never known the light of God—by the natural light of his benighted Pagan intellect arrived at the conclusion that the soul was immortal, and that its immortality was inherent and belonged to it as its nature. That which the Pagan philosopher discovered and proved, the Christian of to-day denies; and he quotes five texts of Scripture to prove that the soul of man is not immortal, and that men when they die, even in their sins, cease to exist. This is no judgment, no consequences after death, no vengeance for them, no torment—they have no hell. He proves it by the Scripture and gives the lie to him who said: "Depart from me ye accursed into everlasting flames." That is the fate of all those outside the Catholic Church. They are tossed about by every whim and caprice of men who now start one theory and then another; who now dispute the inspiration of the Scripture, and again the divinity of Jesus Christ; who now deny the immortality of the soul, and then come and abuse me and the like of me because I tell them that until they step on board of Peter's boat they have no security, no certainty, no true light, no true religion, and that they must go down. We are called bigots because we preach the word of God.—If this is not true, then what is the use of having a Church? But if the Church teach the truth, if she comes with a message from God, it is not in her power nor in my power, nor in any man's power to change it. This is a message from God. This is truth. Understand, if they say to you, "You cannot be excluded. It is all right. You need not mind these lessons. You need not hear them. I come to preach to you the very words of Christ: 'He that will not hear the words of my Church let him be as a heathen and a publican.'" If I come then and say: "It is not necessary to remain in the Catholic Church; if you love the Lord and believe, it is all right; if I say that I am telling a lie and I am damning my own soul. I cannot do it. I must preach the message which Christ our Lord has given me. I should be glad to preach a 'wider' faith if God would let me, but I must preach the message of God. If they steal their hearts and turn their ears against our doctrines, God will hold them accountable, for he has said: 'He that believeth not shall be condemned.'"

Not only, my brethren, is the voice of Christ heard in that church, in the truth that has never changed nor contradicted itself; but the second great action of the church of God is prefigured in our Divine Lord's action in this day's Gospel, "Peter's." He said: "Launch out thy boat into the deep, and cast forth thy nets." It is no longer a question of preaching. The people have heard the Lord's voice; they have retired from the shores of the lake, and scattered themselves to their houses, each one taking with him whatever of that word fell upon the soil of a good heart. Now, the next operation begins, and it is between Christ and Peter. "Launch out into the deep," he says; "cast forth thy net." Peter cast out his net, and he filled his boat with fishes. What does this mean? It means the prefiguration of the saving and sacramental action of the church of God; for not only is the voice of Christ heard, but the action of Christ is at work in her, taking you and me and all men who will submit to that action out of the waters of passion and impurity, and vain desire, and every form of sin, and lifting us up by sacramental action out of those waters, and placing us in the ship under his very eyes in the light of the sanctity and the brightness of his glory. His action lies in the Catholic Church, and she alone can draw forth from the stormy destructive waters of sin the soul that will submit to be so drawn.—But man falls into that sea, a man like Peter in another portion of the Gospel, the Christian man, treading upon the fluctuating waves of his own passion, of his own evil desire and wickedness, can scarcely keep his footing, and can only do it as long as he fixes his eye upon Jesus Christ and adheres to Him.

But a moment comes, as it came to Peter, when the waves seem to divide under our feet, when man is sinking—sinking into the waves of his own passions, of his own baseness, into the waves of his own corrupt nature. When he feels these waves about closing over him he is lost to the sight of God, and he sees him no more. With the eyes of predilection he has lost his past in Heaven with all its graces, and his future with all its hopes, he has gone down in the great ocean of human depravity and human sin, and he has sunk deep into these waters of destruction. Oh, what man can save him? Oh, what power can touch him? The teacher of a false religion comes with its message of untruth and falsehood, comes with flattery, comes to tell this fallen, sinful man, "You are an honest man; you are an amiable man; you have many good gifts; he is not afraid; trust the Lord: it is all right," whilst the serpent of impurity is poisoning his whole existence.

Oh! that I had the voice of ten thousand thunderers of God, that I might stifle the false teachings and drown the voices of those who are poisoning people by pandering to their vices and flattering their vanity and notability, nor willing even if able to tell them the consequences of their sins. The Catholic church alone, ignoring whatever of good there may be in a man, if she finds him in mortal sin, she lays her hand upon that sin; she makes the man touch himself with his own hand; look at himself swollen with his miseries, and then with sacramental power she sacrifices and cuts out all that proud and corrupt flesh; she cleanses the wound with the saving blood of Jesus Christ; she brings from out that slough, that cesspool of sin, all the impurity, all the wickedness of the man, and cures him, and brings the tear of sorrow to his eyes, creating a new-born love of God in his heart, and renewing the whiteness of his first baptismal innocence. He is now no longer in the wiles of hell, but he lifts up his eyes in gladness before the Lord. What other church can do that?—what other religion even pretends to do it? The Catholic church pretends to do it, and does do it. In her sacraments she does it. Her sacramental hand will, though the sinner be sunk into the depths of sin, go down and sweep the very bottom of the deep lake of iniquity, and take even those who lie there fossilized in their sin, and scrape them up from out the very depths of their misery and make them fit for God once more. As they are out of the ways of salvation who hear not the voice that speaks in the church—the voice of Christ, so also those Catholics are outside of the way of salvation who will not come to her cleansing and sacramental power, who refuse to open their souls to her, who refuse to come frequently and fervently to her confessional and her communion. To do that is as bad as if they refused even to hear her voice, even as if they disputed her testimony; they are in as bad a position and even a worse position than that of the poor man who disputes, who raises questions as to whether the soul is immortal, as to whether Jesus Christ is God. Oh! my brethren, let us be wise in time, let us have the happiness to know and to hear the voice that speaks in the church. Oh! let us lay ourselves upon her sacramental power and bare our bosoms to her sanctifying touch and cleansing hand that so we may be guided into the treasures of her choicest and best gifts; and so if we have not the ineffable gift of

purity, if we have sinned, we may at least have the robe of baptism washed in the waters of grace and restored to its first brightness through Jesus Christ who is our Saviour, and with this hope we may pass the few remaining days of our lives here weathering every storm that bursts over Peter's bark in the confidence that she is destined to triumph and to ride triumphant upon the crest of every wave. It will not always be so, the haven is at hand, the church militant passes from the angry ocean of her contest into the quiet calm haven of her triumph. Oh! in that harbor where stormy winds shall never blow, nor angry waves shall ever raise their foamy crests, there, there and only there when the night with its tempest and storms of persecution and of trial is passed, the night with its buffeting, upon the black face of the angry ocean is over—when all these terrors are gone, and the morning dawns, then the Christian catches a glimpse of eternity, then he will hear the voice of him who was present in his sleeping and in his rising saying to the waves "be still," then the clouds shall fade away, every ripple shall cease, and there on that ocean which was so stormy, every angry blast of the tempest shall die away, and in the distant horizon, before us the church shall appear triumphant over that pacific ocean of God's benign benevolence, illumined by the sunshine of his blessings. Then we shall possess eternal peace and joy, all that shall be ours if we only fight, the good fight, if we only keep the good faith.

IRISH INTELLIGENCE.

On the 20th ult., the solemn and impressive ceremony of reception took place at the beautiful convent church attached to the Mount Carmel Nunnery, Loughrea. The young lady who had the happiness of becoming a member of the holy Sisterhood of Mount Carmel was Miss Fitzsimon, daughter of Patrick Fitzsimon, Esq., Baldoyle.

The Kingstown Harbor Boat Club has just added to its already long list of well-won victories by a series of triumphs at the Scottish National Regatta. On the 30th ult., they also won the principle cup for four-oared gigs at the Chester regatta, where they were opposed by picked crews from the Dee and Irwell. In the race for pairs the Dublin men (Messrs. O'Flaherty and Beatty) had a lead, and a fair prospect of victory, when a foul occurred, the result of which was that they were disqualified by the referee.

Last year one of the valuable Scholarships founded by Sir Joseph Whitworth for the promotion of Engineering and Technological Science was carried off by Mr. Phillips, a student of the Royal College of Science, Dublin. Two other students of the same institution, Mr. George W. Sutcliffe and Mr. Robert Coey, have this year similarly distinguished themselves. The Whitworth Scholarships are tenable for three years, and their pecuniary value is £100 a year. All the three gentlemen, whose names we have recorded above, obtained at one time or another Royal Exhibitions in the College of Science, value £50 a year each, and highly distinguished themselves otherwise in their College classes.

Mr. Callan has given notice that early next session he would call the attention of the House of Commons to the unsatisfactory constitution of the Irish magistracy, the existing irremediable mode of nominating thereto, the failure of the Irish Executive to fulfill their promise to have advantage taken of "all fair and proper opportunities" to reduce the inequalities admitted to exist in the undue disproportion of Protestants to Catholics in the Commission of the Peace, the sectarian character of the nominations to, and the strange and persistent exclusion of Catholics from the magistracy bench in certain counties in Ireland, and to move a resolution thereon.

In the House of Commons on the 5th inst., Mr. Sergeant Sherlock gave notice that he intended, next session, to move for a select committee to inquire into the circumstances relating to the claim of the Irish College of Paris to participate in the compensation paid to the British Government after the war with France, on account of losses sustained by British subjects in France, and report whether Her Majesty's Government are accountable for any and what portion of the indemnity fund, in order that the same may be applied to the satisfaction and demand of the Irish College.

The small-pox epidemic is now virtually at an end in Dublin. The visitation lasted about eighteen months, and it is calculated that since it commenced it affected over twelve thousand persons, of whom over fifteen hundred died. On Sunday, the 4th inst., a circular note from the Cardinal Archbishop was read in all the churches and chapels in Dublin, announcing that, as the virulence of small-pox had disappeared, the dispensation to eat meat on Friday was revoked.

At the last meeting of the Newbridge Town Commissioners, Mr. Michael Moore in the chair, with Messrs. T. J. Dowling, John Farrell, Thomas Farrell, and James Hyland, Commissioners present, after the minutes were read, the Town Clerk (Mr. Scanlan) informed the Board that the Grand Jury had at the assizes thrown out the presentment for the additional sewerage of the town. Whereupon Mr. Dowling gave notice that he would move at the next meeting that application be made to the Chief Secretary for Ireland to have all powers over roads, bridges, &c., within the township, vested in the Town Commissioners, as has been done in other places.

The Duke of Leinster and other large proprietors in the Ballacreevy River Works, about thirteen miles in length, have entered into a contract for the construction of these works, and a large number of men will be employed on same within the next fortnight. The works will be carried out under the direction of Mr. James Dillon, of Dublin, by whom they were designed, as principal engineer to the Board.

The Sheriff of Kilkenny has received an order from the Lords Justices, commuting the sentence of death—which was to have been carried out on Friday, the 16th August—passed at the recent Assizes of the county of Kilkenny, by the acting Judge, Joshua Clarke, Esq., Q. C., on John Barry, for the murder of John Kelly, at Killinaspig, on the 25th of April last, to penal servitude for life.

On Wednesday, August 7th, Sir James Power, Bart, Lady Power, family, and party, accompanied by a large number of ladies and gentlemen, proceeded by special train in open and closed carriages over the picturesque new line just completed, from Ennisorthy to Wexford, and having spent a short time in this ancient town of our "model county," the party returned to Ennisorthy, having had a most enjoyable trip, and greatly pleased with the charming scenery along the peaceful valley of the far-famed "Gentle Slaney."—*Wexford Independent.*

In the British House of Commons on the 8th inst., Mr. Callan asked the Chief Secretary for Ireland whether, considering the satisfactory condition of the borough of Dundalk and the County of Louth as evidenced by the calendar of prisoners and the charges of every going judge of assizes during the years '69, '70, '71, and '72, both as regards offences against the person and against property—and the statement of Mr. Justice Lawson that the County Louth and borough of Dundalk, he might with truth say, challenged comparison for peace and order with any of Her Majesty's dominions—he is prepared to remove the proclamation of the borough and county under the Peace Preservation Act. The Marquis of Hartington said he could only give the hon. gentleman the same answer which he had given him a few weeks ago—that the Irish Government had given instructions to the resident magistrates to relax in certain districts the stringency of the Peace

The English language is spoken throughout the world by 90 millions of people, German by 75 millions, Spanish by 55, French by 45, and Italian by 40.