company the furning and the speaking of tables? tain of the magnetic virtue; and such is it also tailed a single postance, nowedoes it explain in the second; and, as the magneticer can often those in the single postance, nowedoes it explain in the second; and, as the magneticer can often do without manipulations and magnetic processes, are on the walls, and on glass utensils, without a single command being enought to set the subthe concordant motion of the muscles, or the unconscious impulses of the thought, which M. Babinet speaks of the thought, which M. Babinet speaks of the thought, which M. Babinet inds insthe facts which do not so M. Babinet inds insthe facts which do not square with his theory, or by attributing them to the faculty of moving about surrounding objects, imposture, and trickery. To this cause he attributes the invisible knockings and rappings in the butes the invisible knockings and rappings in the American phenomena, explaining them by ventriloquism. Hence, as the juggler is able tomake certain acoustic tricks and deceptions, he | the mediums themselves, and especially the writimmediately argues that all the excitement produced in America, by the knockings and rappings is nothing in the world else than a grand attack apon the credulity of the world, practised by seen in magnetic somnambulists. Now, although thousands of ventriloquists, who have all of a sudden become proficients in an art which is always | thought by many persons to be the only and true difficult and confined to a few persons; and who make a variety of feigned sounds by their throats and lungs, and so have given themselves up to deceiving the world, and this so successfully that people have never yet been able to detect the fraud, not even since M. Babinet has put them on the look out, as regards the fact that the ta- still to be born, if even it is to have that good bles turn and lift themselves upon their feet, or fortune. The uncertainty therefore and the disotherwise move themselves without any contact. This, says be, is a fable-an absurdity-an inpossible thing. " We must banish into the realm of fiction all that has been said of actions exercised at a distance, and of movements communicated to the table without contact. This is simply impossible—as impossible as perpetual movement." These are his words. And he brings forward two proofs of this impossibility, which he deems invincible—one of fact and the other of principle. The argument from fact is taken from an experiment of Count d'Ourches and of Faraday, who, in order to see whether the impulse of the hand is necessary to place the table in motion, interposed between it and the fingers of the operafors placed above it a thin layer of tale in powder or some leaves of mica, in order that by preventing the sticking of the fingers to the table they might also prevent the communication of movement.-The table then remained immovcable, from this therefore Babinet infers, it is impossible that any one can move the table without touching it .-But, gently, Mr. Professor! in good logic, all that you can infer is, that here is one case in which the table did not move without contact .-And who says that there may not be many such cases? But they do not at all destroy the fact of there being so many others, no less sure and authentic, in which the tables were moved without contact. The other argument, which is one a priori is not a whit more sound than the preceding. The thing is impossible, says he, because it is in contradiction to the laws of nature, "when there is no example of motion produced without an external force in operation." Very good; but this agent, external or extrinsic to the table moved, is it necessary that it be visible !-Is the world altogether a thing palpable to our duces as many signs of intelligence as are the senses; and does there not exist, perchance, in commands of the intelligent principle in obecreated nature, some invisible agent capable of impressing such motion, which, in such a case, will appear to be in opposition to the ordinary laws of inert nature, but will not really be outside the circle of the laws imposed by the Creator on universal nature? The philosopher who confines of the material world in which his science moves, will certainly be unable to give any account of wonders of this sort; and when he finds himself pressed by the too evident reality mute it into a personal existence? Since, in of the facts (and facts are stubborn things, says fact, if the brain thinks, it owes this power to the proverb), he will be obliged, in explaining nothing else than to the exquisite elaboration of them, either to fall into ridiculous absurdities, the nervous substance and of the fluid of which or to be sceptical and refuse all faith in it is composed. Now, if this fluid, radiating his own theories, or, at least, confessing his from a brain exuberant with vital spirits (and own ignorance, shut himself up in a silence better still, if many brains conspire together with more humiliating than otherwise; and this is exactly the part which many scientific men have taken in this matter, who found themselves, on table, why will it not be able to communicate to the one hand, unable to give a good reason for it life and thought? All is living in nature; all the undeniable marvels of the tables and of the spirits by means of the principles of physical philosophy alone, and, on the other hand, did not | be awakened out of the tornor of that inert sleen choose to lift themselves above matter into a world which they don't believe in or know any- the highest grade of vitality, all that is required thing about; and so they preferred not troubling themselves about these things, and being entirely silent, as the best course which they could take under the circumstances. As this is the case, we will respect their silence and pass on. As, therefore, the agents and the laws of ordinary physics were found insufficient to explain all the phenomena of modern necromancy, every day getting more remarkable, many persons betook themselves to seeking for their origin and cause in a more recondite sphere, but, however, without departing from the circle of natural causes; and, as the field of the unknown has no boundaries, and gives free scope to all the dreams of fancy, it would be impossible to tell the number | the little more refined materialism of those who of the extraordinary hypotheses and theories which were broached in order to decipher the great enigma. We should be mad were we to bodies. As regards the former, the celebrated follow every one of these scientific shams, which were generally so vain and ephemeral, that like bubbles in water as soon as they rose to the surface they burst, having nothing more solid about them than that little bit of rather scientific jargon which was often unintelligible to the authors themselves, and which saved to cover the empti- trines being altogether wanting in proof, it conness of their substance. However, among such a number, there was one which obtained fame and authority, and has still some credit with many people. This is the magnetic hypothesis, which attributes the wonders of the tables and of the spirits to the same principle to which are ascribed the no less extraordinary phenomena of animal magnetism; and, indeed, no one can deny that all the principles of true philosophy regarding there are very singular likenesses between the two classes of phenomena. As the magnetiser exerts a hidden action upon the person magnet contradicts those very phenomena which it seeks not justified in regarding this state of things as a seed by him, which is powerful and of marvellous to explain. In fact, if the will, and the nervous ated and unjustive accused on various and multiplied efficacy, so does the medium exert an influence Buid emitted from it, were the moving principle grounds, but it could hardly be expected that her

which is the principal and necessary foun- itself, and they would always be (according to acting upon them at a distance and without any contact with organs of motion. Finally, if the magnetisers are often excellent mediums, or wice versa, it often happens, in the same manner, that ing and speaking mediums, offer in the very, act, of their experiments the same nervous paroxysms and the same pathological phenomena which are animal magnetism, considered in genere, is principle of the necromantic phenomena, they are, nevertheless, very far from being agreed upon the manner of applying this principle to them. And no wonder; for the science of zoomagnetisin, as its very champions confess, is still in its infancy; or, rather, it seems to us it has agreement which reigns among the masters of magnetism in explaining the magnetic effects, is much more the case with regard to the necromantic phenomena. We shall, however, here state that which we can collect most explicitly and is most commonly received of the various opinions of the magnetists. The human mind, according to their opinions, by means of the nervous fluid (or vital, biotic, magnetic, zoomagnetic, sympathetic, cerebral fluid, or by whatever other name you please to call it), not only moves and governs its own body, but, by causing that fluid to depart out of itself, and by directing it towards another living body, it is able to exercise upon the nervous system of the latter such an influence and mastery as to produce those marvellous effects which are comprised under the | which a wish not to tire our courteous readers term "Animal Magnetism." Now, if the will, and the fluid which serves it as its immediate servant, possess, and are able to exert this magnetic influence, under certain conditions, upon living bodies, why may it not also be able to operate, in some similar manner, upon inert bodies? Sup posing, then, that the will of one or more operators sends out of its own organic body its nervous fluid, and directs it upon a table, and concentrates it there, this table will become, after the invasion of this magnetic power, the most docile instrument of that will-no less so, in fact, than is the hand, or the foot, or any other member of the body which pertains to it; and not only will it be able to turn, to lift itself up, to change its place, and move in a hundred other ways, but it will be enabled also to speak, to answer, write, and give other proofs of intelligence, just as does the hand, which, when moved by the will or by means of the fluid, continually prodience to which it acts. External and inanimate bodies in this way come to partake of human life; they receive and send on a reverberation of the thought, and take, so to speak, the impression of the spirit which possesses them. Nay, Its sons are brave, loyal, and religious. In the who knows (adds one of these reasoners) that struggle to shake off the yoke of Holland, Belgium does not know how to carry his view beyond the matter itself, under the influence of that fluid, suffered and sacrificed much to obtain the blessings does not come really to spiritualise itself? Who shall say that magnetism does not awaken in matter the dormant power of thought, and transconvergent "effluences")-if this fluid, say they, should insinuate itself into the very fibres of a partakes, more or less, of the universal life of the great cosmos; but, in order that brute matter in which it lies, and ascend to thought, which is is, that it be invaded by this most subtle and marvellous magnetic fluid, which is the vehicle and universal minister of life.

Thus do these profound thinkers discourse;and in the producies of the tables they salute the aurora of a new philosophical age, which will reveal to the world the great mystery of life, about which so many minds have hitherto been vainly puzzling themselves. We shall not give ourselves or our readers the trouble of confuting either the gross materialism of these views-according to which a little magnetic fluid is sufficient to set wood thinking (and to think such follies one must really have a wooden head)-or gratuitously arrogate to the will the power of acting, by means of a fluid only, upon external derision which the venerable Nestor of modern through the journals of all Europe, is the best reply which can be made to them. With respect to the latter, besides the fact of their doctradicts, in the first place, all the hitherto known and ascertained laws of physics, and physiology on which account Babinet, among natural philosophers, and Littre among natural physiologists, have the greatest reason for opposing it as false and absurd. In the second place, it contradicts (as we shall have occasion to show further on) the soul, its relations to the body, and the unity and order of the organic life; and, finally, it

the phrase of Gasparin, one of the most strenu-ous delenders of this hypothesis) a faithful echo of the thought which governs them. But if sometimes, through inertia or stupidity (log we must remember they are only tables), they should happen to full in obeying the command; they would never however, be capable of breaking out into acts of positive rebellion, and much less would they, of their own accord, do or say things which are not, and cannot be, in the mind of the enchanter. Now this has happened hundreds of times; and if any one will take the trouble to go over the very few necromantic facts which we have brought forward as examples, he will find more than one of such character. The tubles once set dancing have done such unheard-of and unexpected extravagances, as not only to astound, but to terrify, even all the bystanders, and the mediums too. They have divined alines ut-terly unknown to the latter; they have given answers which had never come into the mind of the mediums, and were entirely opposed to their intentions; and a hundred other facts of a similar nature. Now, how are we to explain all this introduced, not to transfer the administration of charitable funds to the Clercy. No the representation of by the influence of the will and the reverberation of the thought? If there were nothing else, then the facts themselves would be sufficient to give the lie to the magnetic hypothesis and to show its insufficiency: whence it follows that we have to exclude it, considering that, as we said at the beginning of this article, we are not to embrace every hypothesis which is able to explain cortain facts only well or ill; but that hypothesis only which explains them all, is to be admitted as the true and adequate reason of the necromantic phenomena. Nor should we have anything now to say concerning the applications of the magnetic theory to neospiritualism, if it were Catholic periodical of Germany, with a view of making the table-turnings and the communications with spirits agree with magnetism. But we are obliged to put off treating upon this subject, and upon what we have still to say respecting modern necromancy, till the next article, as this has already perhaps exceeded the limits has set to us.

(To be continued.)

BELGIUM.

(From the Dublin Tablet.)

For the last few weeks the capital of Belgium has witnessed scenes of the most alarming and disgraceful character. The party known there by the general denomination of Liberal, which comprises among its adherents all the infidels, Atheists, Freemasons, and weak subservient Catholics in Belgium, have at length thrown off the mask. They-the friends, forsooth, of freedom and fraternity-have, we sincerely rejoice to say, proclaimed to the world what is the true measure of their boasted love of liberty and their devotion to the theory and practice of repre-sentative institutions. Essentially selfish and deprayed, these men can tolerate no form either of government or of society under which their satunic ambition and boundless rapacity may be controlled or checked. The entire of their appalling history attests the truth of what we say. Descendants of the first French Revolutionists, they inherit to the full the Anti-Christian and anti-social ferocity of their fathers. For a long time this detestable party, animated by an insatiable spirit of aggression, and concealing for a while their hatred of religion and justice, under plausible professions of liberality, contrived to monopolise the Government of Belgium. To what purposes they employed their power is well known. Belgium is pre-eminently a Catholic country. of a free and native Government. That struggle amongst them the realities of representative Government, saw themselves greeted with the admiration and enthusiastic praise of all Europe. Surely they, at least, can neither be charged with servility illiberality, or selfishness? In the first period of their triumph they indulged no parrow views of their own, but generously confided in the dispositions of their fellows-citizens of every creed and every description. But they soon found with what sort of men they had to do, and of what delusions they made themselves the victims, when they ventured to trust or tolerate the pretensions of the grasping minority of so-called Liberals. Although under their own native Sovereign, and

comprising within their ranks the great bulk of the people of Belgium, the Catholic community found itself practically degraded and enclaved. fidels ruled everything. The Church was stript of even the semblance of freedom. The State took upon itself the education of the Catholic youth. Universities and schools of primary education were established by the infidel party; and, of course, the chairs were filled in these establishments by infidel professors, and all this was done, for the most part, with the money of Catholics, and on set purpose to poison the springs of education, corrupt the minds of the youth, and prepare the way for the extirpation of Christianity from the country. And still the Liberals were not satisfied. The Clergy and the Religions Orders were beleved by the poor. In no country have they been more beloved. This influence it was important to weaken first and then destroy. The Clergy were the friends of the poor, and the charity of the Faithful never left the Clergy without means to relieve want and assuage suffering. What were the infidels then to do? What did they do? Some of our readers will be astounded, no doubt, to bear that as early as 1830 the administration of the charity of Oatholics was wrested entirely out of the liands of the Clergy, and transferred to the civil power! Since 1830 the Clergy of every grade and the Religious Orders were forbidden by law to have anything whatsoerer to do with the alms or bequests set apart for the poor. They could neither receive physical science, Humboldt, made of these nor distribute the fruits of charity. And so, by this things, in a letter to M. Johard, and which ran unhallowed and perverted piece of legislation, the Church found itself incapable of discharging a function which has been its glory and its soluce, since the days when the Apostles collected the alms of the Gentile converts for the suffering poor of Jerusalem. Assuredly this was, and is, about one of the worst and most intolerable forms that persecution could have assumed.

The right of distributing charitable funds is, as the law stands at present, vested in two boards appointed by the civil power for that purpose—the Administration Hospitalier and the Burcaux de Bienfaisance. These are purely secular institutions. The religious congregations are rendered incapable of receiving any bequests, while all donations to the poor mus reach them-if they do reach them-through the secular corporations above-mentioned.

Now, will any one pretend that the Catholics were upon the inert matter of the tables. In the first of the tables, they never could, in their motions for her described to the interest of the first of the tables. for her devotion to the interests of the poor. She has case, it is the will, according to the magnetolo- and speakings, do otherwise than obey the will covered Europe with magnificent monuments of her thread.

immortal zeal for the poor. She has dried up more tears, and healed more wounds, and assauged more misery in one year of her existence than all the philosophers and Atheists have ever done in the long course of the world's history. Infidels and Athersts have parodied her sentiments in this regard; calling themselves philantrophists; but neither the infidels of modern or of ancient times have ever found they say that, "from the rising of the sun to the going score men or monagathem who, denying themselves the pleasures and luxuries of the world, have devoted their whole lives to the service of the poor, while the Catholic Church has in every age sent forth mighty armies of both serves to dockdeeds of Father kyan on the great of the Blessed Virger and the very finding the configurations of the Blessed Virger and the very finding the care of the Blessed Virger and the very finding the care of the Blessed Virger and the very finding the care of the Blessed Virger and the very finding the care of the Blessed Virger and the very finding the care of the Blessed Virger and the very finding the care of the Blessed Virger and the very finding the care of the Blessed Virger and the very finding the care of the Blessed Virger and the very finding the care of the Blessed Virger and the very finding the care of the Blessed Virger and the very finding the care of the great of the care of the Blessed Virger and the very finding the care of the great of the care of the care of the great of the care of the great of the care of the great of the care of while the Catholic Church has in every age sent forth mighty armies of both sexes to do deeds of heroism all their days on the wide field whence the guidand the Most Holy Trinity are additional memories of agonizing humanity for ever uscend to Heat rials of the high intellectual order of the Society of dels are the fors of the humanity are additional memorials of the high intellectual order of the Society of dels are the fors of the humanity are additional memorials. dels are the fees of the human race. They have never done anything for society - never anything for the poor. Their system has been tried in France, and was found wanting. Not only could not the poor be relieved under it, but society itself could not

Who will deny, again we ask, that the Catholics were entitled to consider this law a grievance, an uncharitable law? Had they not, therefore, a right to seek a repeal of this law-a redress of this grievance? Yes, you will say, but by constitutional means. Very well, then, by those means, and by those only, charitable funds to the Clergy. No, the proposition greatly more moderate—it was, that every one wishing to dispose of his property; or a part of it, for charitable purposes, should be free to name such administrators as he pleased, and as he thought most trustworthy, that the property in ques-tion might be devoted to the end desired. Further still, the Bill provided that by a simple decree under the King's hand the Government should have the power of conferring on religious congregations, the rights of citizens, with all the usual privileges of possessing, inheriting, and receiving all legacies and

denations given to them.

This measure, which ought to find favor in an assembly of men professing to respect the rights and liberties of their fellow-citizens, was debated for six weeks in the Legislative Chamber. It was at length carried by a majority of 60 to 44. Nothing could not that a new doctrine presents itself, which has be fairer or more constitutional than every step taken been recently brought forward by an excellent by the Catholics in this business, and they had the satisfation to find that an overwhelming majority of the freely-chosen representatives of the people of Belgium, after the maturest deliberation, affirmed the proposition made, peacefully and legally made, on their behalf. How, on the other hand, have the infidels behaved? You know it is said-and oh! how often - that the spirit of representative institutions is now here more at home than in the breasts of Pro testants and Atheists—in fact, that it is pretty con-genial to every sort of people but Catholics. Well, we are told that all through the discussion of this measure-more especially towards the close, when it was felt that they themselves might not come off victorious-nothing could exceed the disorderly and indecent behavior of the partisans of the minority .-They filled the galleries, interupted the debates, and behaved so badly that the galleries had to be cleared of them several times. Upon the announcement of their defeat they became desperate. In the spirit of the wildest frenzy they collected together the whole strength of the party, now greatly augmented by copious accessions from among the crushed, disappointed, and maddened revolutionists of France. They collected about the Legislative Chamber, hooting and hissing every member belonging to the majority who presented himself before them. They grossly insulted the Pope's Nuncio, and, scattering themselves through the city, yelling and screaming frantically, they smashed in the windows of the Bishop's palace,

and those of convents and monasteries. To such a pitch did the violence of the mob rise that the King thought proper to issue a decree pro-roguing the Chamber—and so the matter rests for the present. Tranquility, we are told by later accounts, begins to be restored. We heartily regret the inconsistency and bad taste of the Protestant journals in this country, who have been singing triumphal hymns over the hellish orgies of these Belgian Atheists. These journalists have shed so many tears and uttered so many despairing grouns over the despotism which they say prevails in most of the Conti-nental states! What deplorable hypocrisy! Here they are now cheering on a mad rabble of bad men rising up in rebellion against the workings of a representative constitution, and that in the only country of Continental Europe enjoying the blessings of was crowned with success; and the Catholics of such a constitution. Why do they laud the theory, Belgium, accepting a Protestant King, and planting and in the same breadth assail the practice of representative government? Why? Because they are not sincere. They do not love liberty, but they hate Catholicity. They cannot endure that Catholicity should be free; but as long as Protestantism or infidelity enjoys the monopoly of power either at home or in Belgium; as long as legislation goes forward forging letters for the Church of God, they unite in adoring the theory and practice of constitutional government. But the moment that Catholics begin to shake off the yoke of subjection and the badges of inferiority, that moment any violence employed to silence discussion, to destroy freedom, to subvert and frustrate the determinations of the Legislature, is not only tolerable but praiseworthy, and simply glorious.

But they say that it is fine to see Catholic Belgium thus rising up against Priests, and Jesuits, and Nuns! Do they really believe it? Ah! no. What is really heartbreaking to every bigot amongst them is thisthat they know right well the Priests, and Jesuits, and Nuns have, in this struggle, the heart, and the bone, and the sinew of Belgium at their back. Catholic Belgium rising up against the Clergy! Would to Heaven we had Catholic Ireland to-morrow rising as our generous brothers of Belgium have risen. Catholic Belgium! Why, at the very last election there were returned a powerful unjority of thoroughly carnest advocates of Catholic rights and Catholic

liberties. What insanity it is to talk of the Catholics of Belgium as these journals talk. It is, after all, a poor and a shallow way of pandering to the credulous bigotry of the Protestants of Great Britain. We say glory to the Catholics of Belginm; they have with them the sympathies of every true-hearted lover of God's Church in Christendom. We don't deny but there are to be found in Belgium, and in the minority voting for the secularisation of charity, many a Catholic of the Whig school-many an Ousley Higgins and a Sadleir-men who hate the Priests or who rob the poor. Such Catholics-wordly men-unscrupulously devoted to the supremacy of the civil power. and indifferent about the interests of the Church-are to be found in every country. We ought to pray for them-to tolerate them-but never ought we to trust them. No doubt these Belgian Whig Catholics have leagued themselves in stirring up and exciting the violence which has shaken the public tranquility in Brussels and elsewhere for the last three weeks. They like violence when employed on their side and in their interest. They would never say a word against the Clergy as long as the Clergy consented to act for them—to be their tools; but they abhor the conduct of the Clergy when they stand up for the Church or

The poor know their friends, and in Belgium the poor are devoted to the Clergy. It is impossible but God will bless this noble struggle of the Church in behalf of the poor.

A young man, confined in a prison in France, has constructed a watch of straw. This little masterpiece is two-and-a-half inches in diameter, about half-an-inch thick, and will go for three hours without winding-up. The dial plate is of paper, and a pretty straw chain is attached to the whole. The instruments and materials the prisoner had at his command were two needles, a pin, a little straw, and

TRISH INTELLIGENCE.

Mission of the Jesuit Fathers in NAVAN Missionary inbours of these holy men commenced on the 10th and ended on the 31 May. (Tils unnaccessary to and curse attendant on public-houses will remain till death on the minds of many :- Cor. of the Tablet.

During the last week of May the Right Rev. Dr. O'Brien, Lord Bishop of Waterford and Lismore, administered the Sacrament of Confirmation to nearly two thousand persons, of both sexes, in the parishes of Dungarran and Abbeyside.

THE NEW CHURCH AT ST. JOHNSTON CO. DONEGAL,-The Builder of Saturday, May 9th, contains the following architectural description of the new Catholic Church, at present in course of erection at St. Johnston, by the Rev. Mr. Stephens, together with an excellently executed wood cut of the design. The entire length will be 100 feet 5 inches, and the brendth across transepts 56 feet 5 inches. There will be a bell gable over the chancel arch, and the height to the summit will exceed 70 feet. The light will be principally through traceried windows at the extremities of the cross, and the roof will of course be open. Over the chancel arch will be a representation of the "Agnus Dei," the ground work being or-namented with a scroll pattern. The principal altar will be supported by eight marble columns. The side altars will be supported on brackets, backed by three arched and gabletted compartments. Above the centre one on the south side will stand an image of the Virgin, and on the North side a figure of St. Bathin, the patron saint. The fout will be placed at the west end of the church, and will be constructed of native marble and freestone. - Derry Journal.

RELIGIOUS Entrices in THE South,-We believe there is at present scarcely a town throughout the length and breadth of this great county that cannot boast of its handsome church, its ample and well built convent, and its extensive schools for the educution of the children of the poor. The last few years have probably witnessed the development of those institutions in a greater degree than can be found in any similar period for centuries past; but this gratifying fact is, no doubt, owing to the improved circumstances of the people, for of the zeal of the Clergy or the willing and cheerful support of the people in the promotion of works of religion and charity at all times, no doubt can be entertained. Owing to causes which history makes it unnecessary to refer to, Skibbereen has, up to the present time, been without any institution of a conventual character; but we are rejoiced to learn that the esteemed and venerated Bishop has already laid the foundation of a series of conventual and Ecclesiactical buildings, and that already they have made considerable progress towards completion. Those buildings promise to be of a more extensive character, and are intended to fulfil a greater variety of Ecclesiastical purposes than many similar buildings throughout the county. As you approach the town of Skibbereen by the Cork road, and immediately before entering it, a lofty coninence rises to the left, overlanging the river, and on this elevation the buildings are at present making rapid progress. The site of those buildings is an undulating, inclined plain, on which there happen to be four plateaux, each of which will be happily availed of for the erection of a separate building appropriated to a special purpose. The ground which forms the site contains about eight acres, and as its height contains a beautiful view of the Castledonovan range of hills and the pleasant valley of the river Hen, the situation is at once one of the most suitable, healthful, and picturesque that could be obtained. The buildings which it is intended to construct, are the convent, which will be the most prominent, as it is the principal; the schools, a residence for the Bishop, and a presbytery. The length of the convent is 105 feet, and the breath 32 feet, and will consist of two stories. The school for the education of the poor female children of the town will be situated at a distance of about sixty feet from the convent, and senarate from that building. The school will be abo 120 feet in length and thirty feet wide, with two stories. The upper plateau has been selected as the site of a hundsome Episcopal residence, which will be built in the style of a chateau; while to the south of the convent the presbytery, a large and commodious house, in the Italian style, will be erected. The ground between the convent and the presbytery will be hereafter occupied by a small chapel, in the pointed Gothic style of Pugin; and when the buildings are completed, when the beautiful hill on which they stand has been laid down and planted, there will not in Ireland be a more interesting or beautiful spot devoted to the service of religion. The entire plan is the design of Mr. P. O'Sullivan, architect, of Skibbereen, a gentleman who has, in the execution of many works of importance and magnitude, shown a a thorough knowledge and just appreciation of his profession, and the work is being carried on under his personal superintendence.

Viscount Lismore expired on Sunday morning the 3rd ult., at Shanbally eastle, in the county of Tipperary. He had been for a long time in extremely bad health. The deceased is succeeded in his title and estates by his son, the Hon. George Ponsonby O'Callaghan.

Mr. O'Brien, formerly M. P. for Clare, who had attained the venerable age of 74, and who for a quarter of a century, had represented his native county, expired at his country seat in Clare, on the 5th.

MONAGHAN. - With deep regret we have to announce the sudden death of Jumes Henry Boyd, Esq. of Castleblaney, late High Sheriff of the county Monaghan, an event which has cast a gloom over the town in which he lived, and was deeply respected and beloved, wherever his kind disposition and goodness of heart were appreciated. Mr Boyd had been dining with his friend Mr. Swanzynt Clontibrel, on Sunday, and on returning home at 10 o'clock he went to bed. Next morning his housekeeper went to his room with a drink, as was her custom, but to her horror she found him lying dead in his bed, and apparently without a struggle, as the bed clothes gare no evidence that he was in the least disturbed in his last moments .- Dundalk Democrat,

The Shoriff of Tipperary, by virtue of a writ of outlawry, is about to hold a county court for the purpose of carrying out the outlawry of Mr. James Sadlier, late M. P.

ENGUMBERED ESTATE SALES-NATIVE PURCHASERS. -Amongst the purchasers at the sale of Mr. R. A. II. Kirwan's property in this county ; on Thursday last at the Encumbered Estates Court, the two most extensive were Messrs. Edmond and Nicholas Kirwan, of Regent-street, Liverpool. These gentlemen, are the sons of the late Martin Kirwan, Esq., of Woodfield, in the county of Galway, went to reside in Liverpool some fifteen years since, and it will prove a source of exceeding gratification to their relatives and friends, as well as to every county Galway man, to learn that they now rank amongst the wealthiest and most important merchants in Liverpool. The general satisfaction is increased in a small degree at finding them, now, extensive landowners in their native county.—Tuam Herald.

The Westmeath Estate of Peter Fitzgerald, Knight of Kerry, who was the petitioner for the sale, were disposed of in the Encumbered Estates Court on Friday, in eight lots, the gross produce of which amounted to £24,895.