

lame, restoring the dead to life, none ever asked His aid that it was not given. We have not an instance recorded where He was called upon to give relief to the poor man that He did not do it. And when the populace desired to stone the adulteress; He said to them, Let them who are without sin cast the first stone. Hypocrites they were. He looked into their hearts and saw their wickedness; and he said unto the woman, Woman, is there none who will accuse thee? then neither will I. Was there ever such a phrase of mercy, giving hope to the sinner, and teaching you to subdue the passions of the human heart? And when he came to his death he made his will. And what for purpose? What did he leave to us, to his followers throughout all time? Kingdoms, empires? No such things; these are all to fade, too limited to be worthy of the majesty of him who created all things; besides, has He not said His kingdom was not of this world. What was it then? He left us something of infinite value, for he left us Himself for ever, until his Father stops the pendulum of time in its motion. And He says: "Do this in commemoration of me." It is not a thing to be thought of, nor a thing to be reflected. It is not a thing of meditation. It is an axiom—a fact. And when I see a priest performing the duties of his office, I try to relieve my heart to know if there is any thing in the world like it. In my own puny estimation, I say I have got some illustration. A little child of four years of age, with a spark upon the palm of his hand: weak and powerless himself, he proceeds to throw that spark upon a magazine of powder, and in an instant he awakens a power stronger than himself, and beyond his own control. When the priest goes to do what he is commanded to do, when he opens his lips, I know there is a spark upon his tongue, that the moment he pronounces the sacred words he calls Christ from heaven to stand upon our altars, between man's crimes and omnipotent vengeance. (Loud applause.)

Did he do anything more? By the judgment of human reason, He was crucified on Calvary, between two thieves. When they laid Him upon the cross, on that awful day, and began to tie his sacred body with ropes, the holy host of heaven stood before God the Father in amazement. But when the stroke of the hammer was heard in heaven, and they began to drive the nails into His hands, the whole court of heaven went in agony, and in His own words, they said, "If it be possible, let this bitter chalice pass from me." "No," said God. Then took place that mystery—no, those millions of mysteries concentrated and combined in one great mystery, the Son of God suffering for a lost world, crucified by the men whom He had come to save. But hardly had He expired when the earth began to reel in convulsion—graves were opened, the heavens wept, the sun grew dark, and for three hours all creation mourned over His death, showing for all coming times that nothing but the death of the Son of God could cause such a terror throughout the whole kingdom of God. And what next? The resurrection. Who ever rose before? We have heard of it, we have read of it, but we saw Him. Revelation teaches that, in accordance with His compact, He ascended before His apostles into the skies, and was seen by them until the clouds obscured Him from their sight. Our resurrection shall be the same. Like the sluggish vapor that rises from the deep, and floats higher and higher, until at length it soars in gilded majesty, so the soul which called from the grave, rises from the tomb and soars aloft into glory, into the regions of eternal bliss. (Loud applause.) And when he has entered the Divine presence, he takes a position higher than any spirit which the Father has created; for the cherubim and seraphim are but mere creatures, while the saved soul is marked with the blood of Christ, one drop of which is infinitely more precious than the whole host of heaven. But reason again asks, what guarantee have I that all this will continue, that the Omnipotent Ruler will not change His mind and undo all that He has done. I know that but a few years ago there was nothing of all that exists, that the earth and the heavens, and all they contain, were called out of nothing by the word of God. How do I know that He may not, in the same way, at any moment, destroy all this, and, at a single stroke, annihilate the glorious picture He has created? Ah, there is Christ, our brother, clothed in our very flesh and blood, seated at the right hand of His Father, in His place—our place—which He has purchased for all eternity by His blood. Christ is our brother, and we approach Him and lean on His bosom, for has he not redeemed us? For whom did Christ do all this? The Jewish nation? Surely any of these facts ought to have converted the whole nation. Now we come to test human reason. Instead of calling Him the Lord of the Universe, they denounced him as Beelzebub, the prince of devils. There is human reason! Though they saw him perform all these miracles, they tried him as a malefactor, and found Him guilty of blasphemy. Human reason will you ever again go out of your boundary? Will you follow reason and crucify Christ, or will you follow faith and adore Him? Have I not my facts? Am I dealing with theories? And who tried Him? Pontius Pilate, a man educated in the school of Rome, under Tiberius, the most powerful monarch the world ever saw. He had come over with all the Roman literature fully understood by him, than which eighteen centuries has produced nothing better in style, and which is now the model of perfection in our colleges, like stars shining brilliantly as they did eighteen centuries ago. Pontius Pilate questioned him; he saw his lips move, yet, tho' a Roman Governor, guided by the light of human reason, he could not know Christ. But the blind beggar knew him, who did not see him at all. Jesus of Nazareth, said he, have mercy upon me. O throw me in his way, said he, that I may speak to him. Reason could not know the Saviour, faith did. And Caiaphas, who prosecuted him, was the High Priest of the Jews, a man learned in the Scriptures, and one of those whom Christ denounced as a generation of serpents, hypocrites, as like whited sepulchres full of rottenness and putrefaction within. Caiaphas examined Him; and asked him the question "Are you Christ?" He said, "I am." He looked at Him, but in place of being converted, he tore His garments, and gave Him over to be crucified. Mary Magdalene, the penitent sinner, recognised Him, and He forgave her on the spot; but the impenitent criminal had not faith.

And has He not given us any plan by which we may escape these two difficulties? He has given us the most splendid legislation that ever came from His own tongue. He said to the Apostles, as my Father sent me, so do I send you; with the same mediatorial power that I have executed the great work, the same power I give to you; and He commanded them to go unto all the world and preach the gospel, that they had all the knowledge which was necessary to teach all the nations; and He commanded that so long as there was a single creature, one nation to be taught, they should never be silent; and to show the value that I set upon your teaching, preach that he who believes and is baptised shall be saved, and he who believeth not shall be damned. I attach to the denial of those two words eternal perdition. Here was important matter to be taught; and it must be evident that their mission was one of great importance. He said to them, for fear you may think that you have not all the knowledge necessary for you, I will send the Holy Ghost to you, who will bring to your recollection all the things I have told you. And you have all the aid, to the commemoration of the work of my authority, my mediatorial knowledge and power; my Father and myself and the Holy Ghost will be with you, and perdition can never prevail against you (loud applause.) Did you ever hear such legislation as that? completely cutting the ground from under human reason. A man possessing all the virtues of good citizenship, kindness, charity; a man who never harbored a wrong thought, who never injured, or wished to injure his neighbor, whose conscience is as clear as the mid-day sun, or as the most cloudless

sky, on which nought is visible save the indelible word G-O-D, God, this man, destitute of Christian faith, but confiding in the powers of human, finite reason, asks me if he have not faith, cannot he be saved on the grounds of his obedience to natural, moral law? If he have not faith, will he be lost? I dare not answer that he cannot be saved, for to Omnipotence, nothing is impossible. But I dare affirm, I dare assert that, without faith, he will be lost. Christ says distinctly, I gave you certain conditions, on which you should base your hopes of salvation. If you are outside of those conditions, if you disregard them, you defy me, you distrust me, you despise me, you are lost!

This is the legislation of the God-man, who shed his blood on the cross of Calvary, for the redemption of sinful human nature. According to this legislation, on which I put my hand (touching a copy of the Scriptures,) and my view of this law, as an authorized barrister in this court—one of the legitimately appointed interpreters of this law—your morally pure, but unbelieving, man is not a Christian, but a pagan,—is not a follower of Christ, but a disciple of Plato, and is therefore not more perfect, nor more sure of heaven than the Roman Governor or the Jewish High Priest, who, in all the pride of richly cultivated intellect, all the acidity of finite reason,—without the sublime virtue of humility, or the heavenly grace of implicit faith,—denied the divinity of Christ, and condemned to death. The Redeemer has declared: "He who believeth not shall be damned." Supposing your moral, but unbelieving man, on the day of judgment, at the gate of heaven, meets his Creator,—suppose, in His infinite mercy, God is inclined to admit his soul to the mansions of eternal bliss,—what do you imagine will be the decision of a crucified Saviour in the case of a man who led an innocent, harmless life, but who doubted the divine mission and the divine law of the Redeemer on earth? Why, he would say to God: I am your equal in heaven, equal in divinity, in power, and in majesty, to you, I am, as much as you are, Lord of all created things. I shed my blood on the cross of Calvary for this man's redemption, and affixed to the compact certain conditions, to which he should voluntarily submit, to have any share in the atonement. This man could not, with his finite, weak intellect, comprehend this; he therefore denied my power, discredited my origin, and disbelieved in my mission among the children of men; he refused to obey my law, because he could not understand it; and, falling back upon his invincible ignorance, claims the benefit of that which he distrusted and despised. I cannot, therefore, grant him salvation, because such mercy would belie my divinity, ignore my authority, degrade my power before all my imperial court; I cannot permit my creature to make me a liar; I cannot allow him to deny me on earth, and to enjoy the bliss of my company in heaven.—You are God with me in unity of divinity, in unity of authority, and unity of decision. I told this man on earth "He who believeth not shall be damned." He did not trust me; he refused to believe me; he depended on his reason, not on his Creator, not on his Redeemer. To the kingdom of heaven he forfeited all claim. My presence he can never enjoy. I led him to his redemption. He refused to accept it.—Let him abide by the decision of his poor, blind reason. He can never obtain that which is the promised reward of Christian faith.

Dr. Cahill made a few concluding remarks, in which he eulogised the Sisters of Mercy, and again expressed his gratification at the kindness with which he had been received on this occasion of his first lecture, after which he retired amid loud applause. After the learned lecturer had concluded Dr. Peuell, President of the Catholic Library Association, announced that Dr. Cahill would deliver a course of four lectures on Astronomy in the Academy of Music on the evenings of the 3d, 4th, 5th, and 6th of January.

IRISH INTELLIGENCE. LORD PLUNKET'S DOINGS IN PARTY. TO THE CATHOLIC MOBILITY, GENTRY AND PEOPLE OF IRELAND. Mount-Partry, 21st Nov., 1859. Fellow-Catholics—There is hardly one amongst you who is not already in possession of the main features of my harrowing case—of the main grounds on which I rest my appeal to your Catholic feeling and Catholic sympathy. A Bishop of that monster Establishment, which lives on the plunder of the olden Catholic charities of your ancestry, and on a species of black-mail levied on yourselves, not content with his share of both, would also fain have the very souls of our helpless Catholic poor. While millions of these were dying of starvation, he was enabled to come into landed property in your country; and no sooner did an All-seeing Providence permit him to exercise the power of landlord than he forthwith began to wield all its fearful instruments to proselytise those souls that Providence had placed in his grasp.—About the aged he cared not. Oh, no! Like his own, their day was not to be very long, nor would it be an easy task even for his power to crowsbar them into perversion. But the children—the little innocents—those tender, pliant twigs—these at once did he set about securing, and with them their indefinite posterity. Schools were erected—pervert teachers procured—Bible-readers sought for from every quarter—and, above all, the amiable daughters of his lordship commenced that pious crusade against the faith of his tenantry's children the details of which would shock the heart of a Pagan parent.—In season and out of season would the motley gang of persons, "readers," bullfies, and accomplished ladies be seen going the rounds of houses, to make sure of the unsuspecting innocents. "A bimble" of serena. Yes, yes—from the very age of two or three the little ones should be forthcoming, to swell the lists and outlets together. Mothers would have to carry the little things in their very arms, while the scolding tears would their path to the odious schools—doors would be forced in—the same houses would be visited five times the same day. There was the person with a tract in his hand condemning every Papist soul to perdition;—the young ladies with the "authorised version," to show that the Pope was Antichrist and Rome Babylon; and, finally, the balliff at their heels to clinch the question by three words—"Notice to Quit!" In vain every argument from the first two sources—Papist bravos were too thick for their cogency. But the third was found to act with grand effect on the Papist spirit. It was applied to one townland—Drinbeggy—stripped though it was. For six months it had no effect. The process was on the point of being served. The village met in solemn deliberation—the question was put, "should the homesteads be saved by sacrificing the children?"—and though conscience and religion answered "No," fear and poor nature cried out "Yes," and next day the school was full, and next day the notice and process fell to the ground.

Six months ago was the "notice" served, a few days ago possession demanded, and in a few days more is the process of ejectment to be flung in amongst us for the one crime of our loving our faith—of parents loving their children. Again, and again, Men of Ireland! will you allow it? Would any nation, any people on God's earth, allow such outrageous proceedings?—Nay, would it be dared in any other land but our own—hundreds and hundreds of God's purchased creatures to be flung adrift on the world—consigned to misery and death for the one crime of not offending HIM! Hear it France—gallant, glorious France; hear it Europe; hear it America—Australia; hear it every soil where a Catholic heart beats—a Protestant Bishop dures, in Catholic Ireland, to press sentence of death on hundreds of your Catholic brethren for their not offending God and damning their souls. Catholics of Ireland! I appeal to you in the name of humanity—in the name of religion—in the name of God—step forward at once—fling a shield over the fellow-members of our mystic body, and save your country from the ignominy in which it would be plunged by the enemy of your creed and people.—I have the honor to be, &c., PATRICK LAVELLE, R.C.A.

BALLYMAY.—Tuesday, Nov. 15th, was a great day for Catholicity in Ballymay. Popery was rampant in its streets, in all its outlets to the surrounding country, and most assuredly any one who had the happiness of stepping inside the walls of the new Catholic Church being erected by Father Carney and his flock, and which stands on a commanding hill overlooking the town and witnessed the assemblage there congregated, and the ceremonies, and heard the sermon of the Rev. Dr. Anderson, must have been deeply edified by the display of genuine Catholic feeling visible in every part of the building. There was the venerable Bishop of Clogher, the Most Rev. Dr. MacNally, robed in full canonicals, and with crozier in hand, surrounded by a large number of his faithful and zealous clergy, and before them hundreds of the people of the parish who had never before beheld such a scene as they then witnessed. Numbers came from Enniskillen, Cootahill, Clones, Castleblenny, Monaghan, Carrickmacross and other districts to witness the august ceremonies. But the greatest triumph of the faith appeared in the person of the preacher, who is an Englishman, an accomplished scholar, and had been a minister of the Protestant Church. In that church he discovered no saving faith; in it he found no sacraments whereby the merits of the Saviour are conferred on the souls of men. He found himself in darkness, and in the region of the shadow of death; and beseeching light from on high to enable him to discover the true road to heaven, it was given him; and at length he arrived at the City seated on the mountain, where true faith, and hope, and charity, reside, to replenish the souls of the faithful. And beautiful was his discourse on the regenerating treasures dispensed by the Church in the administration of the Sacraments, by which all things are made new—baptism washing away original sin; confirmation, strengthening the young Christian to go forth to do battle in the cause of Christ; and the great sacraments of Penance and the Eucharist repairing lost virtue in the soul, and enabling it to live a supernatural existence. We were glad to observe by the proceeds of the sale of tickets, and the amount of the collection, the desire which was felt outside the parish to assist Father Carney and his people to complete their great work; which, when finished, will be no ornament to the town, and a credit to the diocese of Clogher, in which so many new churches have been recently erected, a powerful evidence of its veneration for "the faith once delivered to the Saints."—Dundalk Democrat.

The High Altar of the Franciscan Church, Wexford, is now erected, and will be soon permanently exposed to the public. For beauty of design and finish of workmanship, the altar and tabernacle may fairly challenge comparison with aught to be seen in the three kingdoms. Mr. Bowyer has sent a check for a £100 as his subscription to the fund for erecting the new Church of St. Nicholas, in the lower end of Dundalk. A resolution was passed by the guardians of the Yonghal Union, to the effect that their solicitor be directed to take proceedings in the Court of Queen's Bench, as advised by counsel to compel the Poor Law Guardians to appoint a Catholic Chaplain. In Ireland, to adopt the stirring language of the Freeman's Journal, "The Irish people are profoundly sensitive to the condition of their spiritual Chief, and we believe, in times of the greatest popular excitement, nothing ever approached in intensity the feeling of the people at the present moment. Vast demonstrations are swelling and surging up in every part of the kingdom. The great counties and cities have issued requisitions, the most numerous and influential ever published in this country, to remonstrate against the policy of the British Government, and to sympathise with the Sovereign Pontiff. At any rate, Catholic Ireland feels as a single individual, and if the Palmerston Government abet any infraction of rights which do not concern England, contrary to and despite of the unanimous voice of the Catholics of the empire, they incur a debt of odium which no services can ever liquidate." £15,000 per week is paid out in wages to workmen at the ship-building concerns of Messrs. Pike, of Cork. The commerce of that port will soon compete with some of the first in England. We regret to announce the death, on the morning of the 27th ult., at his residence, Rathmilten, county Meath, of Thomas Kelly, Esq., solicitor, for many years the much respected town clerk for the borough of Drogheda. The Cork Corporation are to present Sir John Arnott, the Mayor, with a silver cradle, upon the birth of a son, recently born. There is no change to report in the state of the Limerick trade, which, though healthy, continues rather in a cative, in consequence mainly of the unsettled state of political matters. Stocks of suitable goods continue very light in the hands of manufacturers, and with the exception of the United States, the principal markets, both at home and abroad, are very bare of our fabrics. There is little doing in linen yards, and prices are without change.—Belfast Mercury.

FRIENDSHIP FOR FRANCE.—The Gateway Indicator says:—"The organs of British interest in Ireland speak of our apathy as compared with the activity of England and Scotland. But now, in the crisis of danger, the Irish Catholics, who of necessity should form the fighting men, might resort on these ultra Protestant mouthpieces. In piping times of peace it was the fashion of the Spooners in Parliament, of the Evangelical Alliance, of Exeter-hall philosophers of Irish missions, and all the machinery of cant which preyed upon credulity, to speak of our people as Papias and Romanists, with a 'divided allegiance,' with mental reservations in the solemnity of oath-taking, and with an eternal rebellion of feeling and passion animating them against England and her rule of Ireland. Now, mark the consistency!—They want those men, with all this supposed disorganising immorality influencing their nature, to arm for the defence of their English masters and calumniators! They ask them to exterminate an enthusiasm for England and its loving, paternal, and Christian rule of this portion of Her Majesty's dominions, and to will for the moment an unyielding hate of France, where they see Irish Catholics the leading statesmen and generals of that country, with honors heaped equally on their wisdom in council and their glory on the field! This is rather taxing poor human nature to the utmost. Nevertheless, I believe Ireland just now is utterly opposed to any war of invasion, and that she would rather go on industriously in her career of material prosperity."

Pursuant to the provisions of the Act of Parliament, the annual election of a Town Councillor for each ward in Dublin, in the room of those who retired by rotation, and to return six Aldermen for the North City wards, took place on the 25th ult. As usual the day was wet and disagreeable, but the zeal and anxiety of the various candidates and their friends were not the less ardent and intense. In the Rotundo Ward, the election took place in the Pillar Room of the Rotundo. Alderman Hudson was re-elected without opposition. The outgoing Councillor was Mr. Vance. He was opposed by Mr. Richard J. Devitt. The contest was a close one. The following was the result of the polling:—Mr. Vance, 158; Mr. Devitt, 148. Majority for Mr. Vance, 11. In the North Dock Ward, the election took place at 14 Lower Sackville-street. Mr. Hoyle, the outgoing Alderman, was opposed by Mr. James Martin, North Wall. Mr. John French, the outgoing Councillor, was opposed by Mr. Maurice Brooks. Messrs. Martin and French were elected. The following is the close of the poll:—Mr. Martin, 227; Mr. Hoyle, 139. Majority, 88. Mr. French, 237; Mr. Brooks, 124. Majority, 113. In the Mountjoy Ward, the election was held at Mr. Burke's Auction Rooms, 13 Upper Sackville-street. Mr. Redmond Carroll, Lord Mayor elect, opposed Alderman Wilson. The competitors for the councillorship were new candidates.—Messrs. Peter P. M'Sweeney, of the firm of M'Sweeney, Dolan & Co.; and Mr. Henry O'Bierne, solicitor. The contest was severe: the last vote was cast by Judge Hayes just as the polls closed. Mr. O'Bierne entered a protest in which he "objected to all votes given for Peter Paul M'Sweeney, Esq., and to the voting papers delivered for him, such votes not having been given in the form and manner required by the statute in that case made and provided." The document was signed by Henry O'Bierne and Thomas O'Dowd. The announcement of the signatures was received with cries of "Oh, oh!" groans and much confusion. Alderman Wilson declared the state of the poll to be as follows:—Mr. Carroll, 214; Mr. Wilson, 171. Majority for Mr. Carroll, 43. Alderman Carroll was declared duly elected. For Mr. M'Sweeney and Mr. O'Bierne the polling stood:—M'Sweeney, 215; O'Bierne, 132. Majority for Mr. M'Sweeney, 81. Mr. M'Sweeney was not declared elected in consequence of the protest entered against his votes. The election of a Councillor for Fitzwilliam Ward was held in No. 1 Lower Leeson-street. The candidates were Mr. J. O. Bonaill, the outgoing Councillor, and Mr. Rosenthal. At four o'clock, when the books were read up, the result of the polls was—Bonaill, 174; Rosenthal, 105. Majority for Bonaill, 68. Mr. Bonaill was, therefore, declared duly elected.

The Cork Municipal Elections took place on the 25th ult., with the following results:—North-east Ward.—The Aldermanship.—At the close of the poll the numbers were—For Mr. W. V. Gregg, 153; for Mr. Thomas Lyons, 133. Majority for Mr. Gregg, 20. Messrs. Shaw and Harvey, the two retiring councillors, were re-elected without opposition.—North-west Ward.—At the close of the poll in this Ward the number of votes recorded for each of the candidates for Councillorships were as follows:—Mr. Alexander McCarthy, 134; Mr. Denis O'Flynn, 126; and Mr. W. J. Lyons, 105. Mr. Charles Sigrine was unopposed for the Aldermanship. North Centre.—Aldermanship.—At the close of the poll the numbers were—Mr. Donegan, 98; Mr. Unkles, 58. Majority for Mr. Donegan, 40. Councillorship.—Messrs. Mayne 104; Finn, 93; Cooke, 75; and Dally, 32. South Centre.—Alderman J. Carnegie and Messrs. Gibbins and Hall, were re-elected without opposition. Centre Ward.—Alderman Sir John Arnott was elected without opposition. For the offices of Town-councillorship there were four candidates.—Messrs. P. O'Connell, solicitor, and James Keane, on the Liberal side; and Mr. R. B. Evans and W. Hannan, on the Conservative side. The following was the result of the poll:—Mr. Keane, 106; Mr. O'Connell, 105; Mr. Evans, 90; and Mr. Hannan, 75. West Ward.—Contest for the Councillorship.—The numbers at the close of the poll were—Mr. Sheehan, 122; Mr. Fitzgerald, 101; Mr. Mullane 95. South Ward.—no contest. Mr. Michael Gould was elected Alderman; and Messrs. Daniel J. Daily and Thomas Rice were elected Town Councillors. It will be seen that the Liberals have gained two votes in the Council by the election—one in the North Centre and one in the South.

The Drogheda Municipal elections took place on the 25th ult., when the following gentlemen were returned for the ensuing year:—Lawrence Gate Ward.—There was no contest, and Messrs. Block and Hand, the outgoing councillors were re-elected. Fair Gate Ward.—There were here four candidates, Messrs. B. Courtney, P. Brennan, the outgoing councillors, Joseph Montgomery and Bartholomew Ennis. At the close of the poll, the numbers stood as follows:—B. Courtney, 24; P. Brennan, 17; J. Montgomery, 35; B. Ennis, 23. Messrs. Montgomery and Courtney were declared duly elected as councillors. West Gate Ward.—There were three candidates also for this ward, Messrs. P. Byrne, West-street, who stood again, P. Lynch, P. Brady, Shop-street, and Samuel Muncie. The polling stood as follows:—P. Byrne, 38; P. Lynch, 28; P. Brady, 30; S. Muncie, 18. Messrs. Byrne and Brady were declared the successful candidates.

The following are the names of the gentlemen re-elected to the Limerick Town Council for the ensuing year:—Castle Ward.—Arthur Russell, Esq., J.P., T.C. Abbey Ward.—W. L. Jovatt, Alderman; Eugene O'Callaghan, Esq., T.C. Irightown Ward.—D. Garvey, T.C. Custom-house Ward.—Lawrence Quinlan, Esq., Alderman; Maurice Lenihan, T.C. Market Ward.—Robert M'Mahon, T.C. Shannon Ward.—Thimmes M'Donnell, Alderman; John O'Donnell, Esq., Solicitor, T.C. Gleutworth Ward.—William Phayer, T.C. Dockward Ward.—William Fitzgerald, Alderman; Robert Rogers, T.C.

IRISH BANKS.—The prosperity of two or three of the Irish metropolitan banks has attracted the attention of some of the leading commercial men in this city, and the initiatory steps have been taken for the formation of a new company, to be named the Dublin Joint-Stock Company, on the limited liability system, with a capital of £300,000, half paid up.—Unlike the majority of establishments already in existence, the directory of the new bank, it is said, mean to eschew exclusivism as respects the political-religious element, and men of all creeds and parties will be found acting on the board, whenever it may be constituted. The names of the wealthiest merchants in Dublin are mentioned as taking an active part in the project, but until the details are fairly before the public it is unnecessary to be more specific.

THE DUKE OF DEVONSHIRE.—About forty lots of the Duke of Devonshire's property in the neighborhood of Dunganree have been sold to the occupiers, at about twenty-five years' purchase, on their letting value. Some experienced valuers have been engaged valuing the several holdings, and making out maps, &c., of it, and, on that being done the holdings have been offered to the tenants in possession at twenty-five years' purchase, and many of the offers have been accepted, and already no less than forty deeds of assignment have been submitted for approval. It is his grace's wish that no one on his property should be displaced, and he is, therefore, desirous that the occupier should purchase the fee of his holding. The lots which the tenants do not purchase will be put up for competition in the Landed Estates Court.—Waterford Mail.

IRISH LIBERALITY.—A few weeks since a Scotchman arrived in this city, and obtained employment as engine-fitter, from the directors of the Cork and Youghal railway company. A short time after his arrival, he accidentally sustained a fracture of one of his legs, and other injuries, which terminated fatally on Saturday, the 12th inst. On the same day his wife and five children arrived from Glasgow, and learned, for the first time, the news of the accident

which had befallen him who was their only support in life! Their wretchedness and misery appealed to the hearts of the laborers employed on the line, who with true Irish generosity, immediately subscribed, amongst themselves, a sum of £23, which they handed over to the widow and orphans. The example set by these honest fellows was followed by the railway company, and by other persons connected with the line.—Cork Examiner.

A new farm residence is about to be built on part of the Kelly's Grove property, at Rosgluss, for Mr. Warner Barr, to whom the Earl of Clancarty has let a beautiful new farm of over 200 acres. Mr. Barr is a Scottish settler, and intends to adopt the tillage system with which he is intimately acquainted. The lands were reclaimed a few years ago by Lord Clancarty, and an extensive standing with a steam engine erected to meet the emergencies of a tillage farm.—The plan of the new residence, which was drawn by Mr. Maxwell, C. E., has been much admired, and its adaptation to the site and circumstances of the farm generally approved. The contractor is Mr. Cody, of Lawrencestown, who has executed several extensive works in the neighborhood, and has been largely employed by A. Pollok, Esq.—Western Star.

THE EVICTIONS AT PARTRY.—There is before us, while we write a heart-touching, spirit-stirring appeal from the Rev. Father Lavelle, for sympathy and aid for the fearfully-used tenantry of Partry. "The die," he says, "is at length cast. The billiard, with the police at his heel, was abroad all this day demanding possession of my poor parishioners. The pretence is not that cattle would pay better than men, 'made to God's image and likeness'—that 'green crops' would bring a better average than even the exorbitantly increased rents already exacted—that these rents are not paid—no; no such thing.—The sole cause of this crying outrage on the part of one who pretends to hold a commission from the God of Mercy is the refusal of the tenants to prosecute their fathers' blood animating yours? Do you cherish that faith for which they shed that blood? Are you, like them, prepared to show, by word and deed, that never shall you yourselves be robbed of that, your greatest inheritance, nor shall you allow any person to treat it from your fellow-Catholic countrymen? People of Ireland? What, we ask, is to be done in this terrible case? Your money contributions would no doubt assist in alleviating the immediate horrors of eviction, but you will scarcely be able to provide these honest families homes in which to lay their heads and lands to cultivate. And if you by great exertions were able to do so in this particular instance, the landlords will still be able to beat you at that game. The sure headed up in one place will break out elsewhere with still greater violence.—Money may save the tenants of Partry, it will not save the people. Well did the Rev. Father Malony, P.P., when writing of the case of the evicted families at Belmont say:—"These poor sufferers may indeed be relieved in their present distress through the charity of kind and tender-hearted individuals, but the next day will exhibit some other landlord and his unfortunate tenantry on the same stage, and thus the good people of England and Ireland (the rev. gentleman was writing in acknowledgement of a charitable contribution from Yorkshire) will be forever harassed by scenes of distress and endless appeals, until the legislature interpose and eradicate, once and for ever, the crying evil by legal enactment." Charitable contributions may do something for a few victims of eviction, but there is a system at work in this country which they will not break up, and which must be broken up before there can be peace or prosperity in the land. The Rev. Father Lavelle in concluding his letter says:—"In the name of creed and country, forward! Catholic parents in Ireland, the parents of Partry, appeal to you. Children of Ireland, the little ones of Partry invoke your aid. They are ready to die for their faith. Will you not aid them in their struggle? The Very Rev. Michael Waldron, P.P., of Cong, is Chairman of the Financial Committee. He will gratefully receive any donations given for the sacred cause."—Notice.

GUARANTY AND EVICTIONS.—In a late number we showed, from the experience of the counties of Calthness and Sutherland, that evictions were unprofitable in a money point of view to the proprietors, and injurious to the public good by depriving the nation of her defenders. We turn now to the most pleasing task of giving an example of a landed proprietor, who, by following the opposite course, has benefited himself, his people and his country. Mr. Alexander Matheson, M.P., purchased the estate of Ardross, from the Duke of Sutherland, in 1846, and, instead of "clearing," directed that none of the tenants should leave the property,—that they should be provided with good farms and better houses. Upon the whole of Mr. Matheson's extensive possession there has been no clearing of the old inhabitants, to make room for improvements or sheep-walks, yet it has been found perfectly compatible to carry out the most extensive improvements without removing a single tenant, or without attempting to expatriate a peasantry of which any nation might be proud—all that has been found necessary was simply to adjust matters, and none can be more easily managed than our Highland crofters in this way, if they are but fairly and kindly dealt with. Mr. M'Kenzie, factor of Ardross, got the gold medal of the Highland Agricultural Society of Scotland for his management of the estate, which has been profitable to the proprietor and beneficial to the tenants. Since 1846 the population has increased from 109 to 429, there being seven farms from 110 to 300 acres; 4 from 50 to 100; 12 from 20 to 60; 12 crofters from 5 to 20; and 2 under 5 acres, all happy and contented. For further particulars we refer to the Highland Society's transactions in the Journal of Agriculture (Edinburgh).—Having now shown, by comparison of the systems of the Duke of Sutherland and Mr. Matheson, how much better the latter is in a national point of view, we can with pleasure refer to many Irish landlords, who have not been evictors, but who have fostered and encouraged their tenants, and as one of this class we may mention Lord Palmerston, whose treatment to his small tenants stands in marked contrast to that of the Duke of Sutherland in Scotland, and of the management of the Castlebar and Dandrum estates, some time ago, in Ireland, when undergoing the system of clearance as well of the inhabitants, as of the pockets of the proprietors. We trust we have stated the cases fairly, proving from facts, figures and public documents that clearances and evictions are not profitable or patriotic, but that kindness and fostering care will make an estate productive, and the tenants happy and comfortable.—Cork Examiner.

MONK ABOUT DOON.—Crowe's house is situated about a mile west of the village of Doon. The spot where he was murdered is in a hollow part of the road leading from his house to the village, between a portion of Lord Derby's property, tenanted by his bailiff to the north, and Mrs. Newport White's property, in her own possession, to the south. There are three houses—and only three—within view of the fatal spot; the nearest about 188 yards distant, is on the property of Mrs. White, and inhabited by a Protestant, the gatekeeper of the adjacent church. The second, about 200 yards distant from the place of the murder, is on the property of the Earl of Derby, and is inhabited by the cousin-german of the murdered Crowe. These two houses are to the east of the place of the murder. The third house in view is to the west of the fatal spot, about 300 yards distant, and belongs to Lord Derby's bailiff. Neither the door nor any of the windows of these three houses faces or commands a view of the place where the murder was committed. The police barrack lies to the east, between the village and the latter, and much nearer to it than any other house is, except the three already mentioned, and perhaps another, which, by a bird's-eye, is about the same distance as the barrack from the place of the murder.—Notice.