

This could easily be done; and it was decided that the owners should exchange their land one with another, till that of each lay compact.

The government sent commissioners to examine the case, and my proposition met with their approbation. But these exchanges were not made without trouble; and, after all was arranged, wood for building was wanting. There was none to be had for many miles; and now every one grumbled at not having bought the baron's wood ten years ago. I let what wood remained be cut down, and sold it at a very low price. I did not require ready money, but allowed two years' credit. I advanced a certain sum upon every house; the government did the same; and I collected subscriptions from the bathing visitors for the poorest of the peasants.

In a twelvemonth the village was rebuilt, the houses apart from each other as you see; the bakehouses were separated from the dwellings, and close to every house is a well. I had a canal dug, and turned the waters of the various brooks therein, and thereby watered the waste lands and meadows; and thus increased the pasture. The gardens and fields were well manured and attended to; for the owners were ways on the spot, and did not need going here and there to look after their laborers. All were obliged to be economical, and the village inn was but little frequented. I forbade the landlord of my hotel to let the peasants have either wine or beer. The widow of the mayor, who still kept the old alehouse, was more angry with me than ever; but I attained my end. Had she followed my advice, she might have done well in the world; for my hotel was generally so full that many guests had to seek rooms elsewhere and I would have assisted her, had she not continued violent in her wrath against me.

Now, certainly, a great number of the inhabitants are in debt to me, but still they have paid off many of their old debts to each other. Our village is now the most flourishing one in the whole country. We have no more lawsuits. Many of my former pupils are now fathers and mothers, and order and neatness reign in every house. I assemble all the peasants yearly; and those who have kept their houses, stables, clothes, &c., in the greatest order, and who have been most diligent in their husbandry, and most correct in their conduct, I release from the interest of the money I lent them. The three first peasants who could pay their debt to me I excused entirely.

XIII.—SUNDAY IN HARD.

Augusta interrupted us just here. She was blooming as a rose, her baby lay on her arm, another little one held her hand, and the elder ones followed her. The church bells sounded through the valley; we went together to the service of God; the gentle, soft singing of the congregation was uncommonly pleasing to me, and the emotion which it caused was increased by the silver-haired cure who prayed at the altar, and afterwards, with a true knowledge of mankind, preached on the relation of this life to that hereafter.

After Mass was over, the people collected under the lime-trees. The mayor spoke kindly to all, and, standing upon a bench, read and explained some government decrees, and obviated the objections which some raised to them. He then laid his hand upon me and said:— "An old and dear friend of my youth is come to visit me; and as I wish to give him pleasure, and to show him those young people who have particularly distinguished themselves by their good conduct, I invite them to a dance and supper at my house this evening." He then read a long list of names from a sheet of paper.

A general smile appeared on the faces of the villagers as they went away. The cure, a kind good tempered, lively man, the schoolmaster Lebrecht, and his wife, and the physician, accompanied us to the hotel, where dinner was prepared for us. I enjoyed myself amongst these excellent people; and I can never forget this dinner nor the concert which followed it.—Twenty-four men, women, and children sang the choruses of Hadn, Handel, and Grann, with as much taste and correctness as I had ever heard at any concert in the city. Engelbert, Augusta and their elder boys, joined the singers. The bath-house garden was the concert-room; and no spot could have been better chosen, for the distant wall of rocks sent back a magic sound, and the evening sun shed its golden rays over all. I was touched, and my tears flowed.

"And one man has done all this!" thought I; "and this man, surrounded by a world of his own creation, stands there as humble and unassuming as the peasants around him." I could not resist, when the concert was over, pressing him to my bosom, and exclaiming:—

"Thou art one of the greatest on the earth, even in thy laborer's frock!"

I now accompanied the party to the bath-house, and danced with Augusta, and afterwards with many of the Hard maidens. Augusta had been the dancing-mistress to the whole village; and the good cure walked amongst the company like a father amongst his children. We sat down to supper as chance directed; a young peasant girl was my neighbor, and interested me more than many a city belle with her conversation.

As soon as Krusz was recovered, and my carriage repaired, I left Hard. Engelbert would not let me pay at the hotel; he said I had been living in his house; and I consented at last to be his debtor. With what feelings I left Hard I must leave to your imagination. I can never forget the impression made upon me by my visit to that happy village.

(Concluded.)

REV. DR. CAHILL'S SERMON, "ON THE IMMACULATE CONCEPTION."

(From the New York Irish American.)

On Sunday evening, Dr. Cahill delivered a most interesting discourse on the above subject, at the Cathedral, Jay street, Brooklyn. The sacred edifice was thronged in every part by an immense congregation, by whom the preacher's words were drunk in with unabated eagerness throughout his lengthened sermon. The Rt.

Rev. Dr. Cahill, and most of the clergy of the diocese occupied seats within the sanctuary.

The Rev. Dr. occupied over an hour and a half in the delivery of his sermon, only a faint idea of the beauty of which can be gathered from the annexed condensed report with which the pressure on our columns obliges us to rest content. He said:—

Dear Brethren—Mankind, since the beginning of the world, never saw such a day as the anniversary we are now met to celebrate. (This is the 25th of March the day of the annunciation of the Blessed Virgin, the festival being put off till to-morrow; but we meet to celebrate it on this day. God the Father in a week painted the skies in the glorious colors which we now see there. But the day that the second person of the Trinity, the Son of God, deigned to unite himself with our nature—God descending from his throne, as it were, to unite himself with man, and lift man to heaven, above the angels—is, without exception, the greatest and most glorious event that mankind ever met to celebrate. Dr. Cahill then proceeded to describe the fall of our first parents, and the consequent introduction of sin and death into the world. If man had not fallen he could have no sin and could not be punished. "Mors pena peccati"—death is the punishment of sin, is the beautiful language of the Church. Without sin man would have finished his course upon the earth, and when the time that had been allotted to him expired, he would rise like a spark to the skies. There are eleven hundred millions on the earth of human beings, and 640,000 die every day. More than half a million appear every day before the tribunal of God. What an awful idea that is! If man had not sinned, the same number—perhaps less, for these are accidents—would appear every day in the presence of God. Would that not have been an easier plan than for Omnipotence to call all men in the twinkling of an eye on the day of the last judgment?—all the bodies buried in the waters; the countless millions buried in the earth, whose dust is perhaps fifteen feet thick over the whole surface. At the twinkling of an eye all mankind shall stand forth, in heaven or hell, to receive their last judgment. Would it not have been a much easier plan, if man had not sinned, but, as he finished his career, rise like a spark to the skies? That was God's intention. And if you take away sin and death from the earth, what a beautiful territory it would be! Standing upon the earth and looking upon the blue vault over our heads, we could every day admire the gorgeous picture written upon that page by the right hand of God himself.—Every day a large manufactory turning out everything for our necessities and luxuries. But death is the punishment of sin, and everything preliminary to death—sickness, diseases—everything previous to it, everything that accompanies it.—And what a terrific punishment it is! To lose one's senses, to have our eyes glazed in death, to be hated and abhorred by our nearest friends, put into the coffin, nailed up and put into the earth, eaten by worms; and who ever heard anything like the clay falling upon the coffin lid?—What tongue can tell that punishment—the punishment—the punishment of death in this world? The woman that loves her daughter most hates her when she is dead; she would not stay in the room with her in the dark, would not sleep with her for all the world. Because death is opposed to life, the person in life abhors the individual in death. It is the same in Heaven; the fondest mother saved will abhor the daughter damned.—Why? Why is it, fond mother, that you cannot embrace your dead, foul, putrid daughter? Because she is in opposition to me—in death. And when you are at the throne of God you love everything He loves; His mind is your mind; His will pierces you as sunlight pierces the glass in the day; you are filled with His essence;—His mind is infinite, yours finite, and so far as finity can assimilate with infinity you think with Him. You are in immortal, eternal life, and your daughter in immortal, eternal death, and your abhorrence of that child rises in proportion as eternity is above this world; and the saved mother must abhor with all the powers of her soul, the lost, the damned daughter. What a terrific thing sin is, to be the cause of this death. And we have death everywhere—death in the air, death in the water, death in the fire, death in our food, death in every pore of the body.—You might propose the question—When Christ died, did he atone for all man's transgressions? He did; He made not only sufficient atonement, but one drop of his blood would have saved all the worlds that could be placed in the blue vault over our heads. He paid an infinity of debt more than was necessary. Adam's sin is more than atoned for; then why is not death removed. God has forgiven crime, as to its eternal fault, but leaves a temporal punishment to warn the sinner not to commit it again. There is atonement infinitely beyond what was necessary; forgiven we are and more than forgiven; but when we see a fresh grave dug, there is the temporal penalty. And, therefore, when you see a little baby coffin carried to the church-yard, after being baptized—a little child, spotless as the ornaments of the altar,—and when I meet a man of this world I say, "Sir, stand if you please;—let us accompany this little funeral, until I speak one sentence in your ear. Had that child any personal crime of its own?" "No." "Why is it killed?" "Because it is the descendant of Adam, the original rebel." "Punished for his crime?" "Decidedly." "Is his eternal guilt forgiven?" "No doubt." And it has no personal sin; and still the imperial lash is lifted over its head and, like the flood of time, it spares nobody, neither the king nor the beggar, the saint nor the sinner; and the little baptized baby is to die under the lash as the result of original sin. Now sir, will you answer this question—If you now commit a new mortal sin of your own, have you to perform no penance for it? If the baby that committed no personal sin, and merely belongs to the race of the rebel, and though that original crime is forgiven as to its eternal guilt, must bear the punishment of the grave, if you commit a new sin are you not to perform penance for it? I think you say you are bound to perform penance all the days of your life.

What a glorious day this is, the beginning of a new era, the descent of the Son of God to the earth, cursed as it was, and bringing man up to heaven to sit by His own side on the throne of the Father. I therefore take advantage of this day to bring before your attention the Immaculate Conception in connection with Adam's fall and man's penance. You ask me what is the Immaculate Conception? It is that the Blessed Virgin was not only free from personal and original sin in this world, but was free from the stain of original sin when conceived in her mother's womb. You immediately call upon me to say how it is possible for any theologian to state that fact. I state it and shall proceed to the proof of it. Without personal sin and without original sin! What an idea that is! She did not begin to be without sin at 16, or 15, or 14, or 10, or at the hour of her birth; but, I repeat it again, at the very first moment of her living existence. Dr. Cahill here repeated the story of the fall of Adam, and the cursing of the earth, which should bring forth but thorns and thistles, and the man should eat his bread in the sweat of his brow, and the woman be subjected to the man—a hard punishment—and the serpent condemned to walk on its breast and the seed of the woman should crush its head. And this promise of redemption, through the seed of the woman, was given four thousand years before Mary was born. What did it mean? It meant that a day should come when the seed of the woman should crush the serpent's head. Who is the woman? Clearly, Mary. God the Father foretold this in Paradise the very moment Adam fell. "You are cursed but I hold out a hope to you." He did not wait, but gave the hope out on the spot, that the seed of the woman should crush the serpent. This was telling him of a future Saviour; and all who believed in that future Saviour then, and kept the Commandments were saved. We believe in the Saviour that is come—past tense; they believed in the Saviour that was to come—future tense; and surely the rules of English grammar cannot alter the mercy of God. And who was the woman foretold to be the mother of the Saviour? What sort of woman, I ask you, ought she to be? A sinner?—Oh, I should say, I think not. I could not think that God the Father would name, four thousand years before her birth, a sinner to carry the Saviour in her womb. I think she ought to be the most perfect creature that ever lived to be the mother of the Saviour. It would be a terrible thing that a woman, giving scandal to man and insulting the majesty of God, was to be the mother of His son. It would be canonising iniquity if He did that, and putting a premium on vice, conferring the highest honor on a creature in possession of the devil. She ought to be the most perfect creature that ever escaped from the finger of Creation, because all the angels, archangels, and cherubim and seraphim veil their faces in His presence: they are afraid to look at Him; they are only creatures made by God the Father, and they are not His relatives; but His mother is His nearest relative; and I can scarcely fancy that the pure spirits should cover their faces with their wings afraid to look into his face, so pure is He, if a sinner, in the power of the devil, and food for hell, had been selected for His mother.

We come all along the old law;—Adam, Noah, Abraham, Isaac, Jacob, Moses lived, and for 2436 years not a word of Mary, except—when the old law comes to be written—we see occasionally flashes, hear of some beautiful flower of glory and virtue above the angels and archangels; the pride of the nation, of a royal race, descended from a race of kings; a royal virgin, the glory of her race. We see they are foretelling something very extraordinary. And Mary was a descendant of David, a royal virgin, of royal extraction. And before we go any further we say she answers exactly the description given of her. At about the age of 15 or 16—the age of perfect maturity with her sex where she was born—the archangel Gabriel met her, the highest minister of heaven met her—no, but was sent to her;—sent from whom? The same God the Father, who said, four thousand years before, that the seed of the woman should crush the serpent's head. He saluted her—"Hail Mary." The highest word of salutation we have in the Hebrew language is "hail," and means as if we said "may you be in health of a superior description, in proportion to the elevation of your rank?" "Hail Mary, full of Grace!" Just what we would expect. When anything is full of one thing it cannot contain any other. St. Paul calls Grace the emanation of the spirit of God. In another place he calls it the charity of God poured out upon the soul. So Mary completely meets our anticipations. Full of the emanation of the spirit of God.—From that very word I would conclude that Mary had neither personal nor original sin, for if she had any sin how could she be full of Grace? And the poor Catholic people—I call them poor to express their affections, and not any want of prosperity—they do not want any thing more than "Hail Mary, full of Grace!" "The Lord is with thee." God is not only her companion, but He is with her, He is in her, and she in Him. "Blessed art thou among women." What women? Those of the present generation? No, but all the women ever born, or to be born. It is a Hebrew expression, but we have equivalent ones in our own language. Thus we say, brave amongst the brave, meaning braver than the brave; learned amongst the learned. "And blessed is the fruit of thy womb." The same blessedness—freedom from sin is ascribed to Mary as to the fruit of her womb—Christ.—She was not and could not be equal to Him, but in freedom from sin she was as blessed. The same word is applied to both in regard to freedom from sin. Had Christ any original sin? Certainly not. No personal sin? No; and Mary was equal to Him in this freedom from sin. Would God the Father send His highest minister to a person in mortal sin? Is there any other condition of Mary except this freedom from sin that would suit the case? No. But does not St. Paul say we are all children of wrath?—Yes, all except the cases God does not include. And are there cases that God does not include

in St. Paul's words? There are. So that we are not all born children of wrath. No. That makes the law can make the exception.—And he has done so, and I will read you the case just now. John the Baptist was sanctified in his mother's womb three months before he was born—an exception to the law made by the king who made the law. And we only ask for Mary about three months beyond John the Baptist—about six months before she was born. The rev. gentleman then read from the first chapter of St. Luke the interview between the Virgin Mary and St. Elizabeth, and the statement of the latter that the child in her womb leaped for joy.—Elizabeth was filled with the Holy Ghost and John was sanctified in his mother's womb. Would you not think every scholar would say, decidedly I will pay honor to the memory of Mary? I pay honor to the patriot, to the benevolent man whose heart is open as day to charity, who dries the tear of the orphan and consoles the broken heart of the widow, whose looks and kindness spread sunshine before the path of the unfortunate. And what signifies any one who ever lived to this woman, Mary? I do not wonder at bigotry, but I wonder at a scholar being bigoted. I used to say in England, because we put crosses on our churches they would put none on theirs; because we put holy water on our foreheads they won't have holy water; because we have seven sacraments they will have no sacraments at all; because we honor the Blessed Virgin they hate her, and because we pray upon our knees they will come, in the end, to pray upon horseback. The infant John three months before he was born, felt the feelings of a grown man—of joy, and nobody feels joy or fear but a grown man. A little child on the bosom does not know fear. He felt a mature sensation before he was born at the approach of Mary. What do you think of the grown man who does not feel joy at her name? And Mary said "from henceforth all generations shall call me blessed." She is the ever blessed Virgin Mary. As an ecclesiastical scholar I do write her name. When did God pass the decree to except Mary from original sin? He called her blessed as His Son in her womb; and He passed the decree the day He spoke of her name in the Garden of Eden. It was a long time debated in the Catholic Church; all the bishops in the world were written to in order to discover what was their opinion. The word "Immaculate Conception" is not in the text; but don't you think from all the reasonings it is contained in it? There is nothing in the text of the sanctification of John, but it is a deduction from it. In the creed we say we believe "our Lord was conceived by the Holy Ghost, born of the Virgin Mary." That is the first principle. She must be immaculate. Out of that first principle in connection with what I have read I take the deduction of the Immaculate Conception. The Pope wrote to all the bishops for their opinion, and they all answered that they believed she was immaculate in her conception. And the Pope confirmed it and made it an article of faith. Our enemies may say, therefore, we have a new faith. No, it was always our faith. We believed in the Son of God "conceived by the Holy Ghost, born of the Virgin Mary;" It was always contained in that. It is not a new article of faith, but a new publication of an old faith. We may take an illustration from astronomy. We always saw the planets move, but we did not know what made them move in the manner they did. Sir Isaac Newton discovered gravitation. Is it a new thing because he discovered it? Is it not as old as the creation? Gas did not light up our streets and edifices until recently; but it was in coal since coal was made. Steam, as now applied, is new, but water always had that property. There is nothing new about this dogma except the penalty attached to him who now refuse to believe it. Heretofore, if a man did not believe it we would not punish or excommunicate him; but now that we have pronounced it formally, there is a penalty attached to those who do not believe it. Several articles of faith had not been pronounced for several hundred years after Christ—such, for instance, as the two natures in Christ—the human nature and the divine nature.

Dr. Cahill concluded by thanking the audience for attending in such large numbers out of respect to the Sisters, to aid whose enterprise the proceeds were intended. It is the Christian mother's lap which is the seminary where we all receive our earliest lessons; and nothing but purity should rest on her lip, nothing but good doctrine escape from her tongue. These poor Sisters educated the female orphans, and thus preserved the purity of the source from which all that is sound and pure in society must be derived. They invest in this work their talents and education, and frequently their fortunes, and deserve the highest gratitude of every member of society.

IRISH INTELLIGENCE.

LETTER FROM THE POPE.—The following reply to the Address of the Catholic Clergy and Laity of Drogheda has been received from His Holiness by the Most Rev. Dr. Dixon, Archbishop of Armagh:—

TRANSLATION

"Venerable Brother,—Health and Apostolic Benediction. "In the midst of our grievous afflictions, and address from you and from the faithful clergy and people of Drogheda, which lately reached us, was a source of the most sincere gratification. For, Venerable brother, we saw in it with admiration an evidence of your devoted piety, love, and obedience, and of those of your Clergy and flock, towards ourselves, and towards this Chair of Peter; and at the same time we recognised in it your deep sorrow and theirs, for the tribulations with which, as it is well known, we are visited, through the impious designs and machinations of men who, themselves bitter and inveterate enemies of the Catholic Church and of this Apostolic See, are banded together to effect the complete overthrow of our civil rule, and that of our See, and the destruction of the patrimony of St. Peter. These generous and admirable sentiments emanating from you, your Clergy and your people, could not but deepen our paternal affection towards you and them. And since, Venerable Brother, you well know what an implacable hostility has been excited in these deplorable times against Christ and His Divine religion, through the agency of impious men, who, by every variety of dangerous error, by every form of wicked intrigue, and by every species

of pernicious doctrine, to corrupt the minds and hearts of the people, and tear them away from the Catholic worship, we are well aware that your disinterested piety and priestly zeal, supported by the aid of the Most High, will leave nothing untried to assert with continued and even increased energy the cause of God and His Holy Church; that you will, with the utmost diligence, watch over the safety of your flock, and that you will fearlessly expose the frauds, refute the errors, and repel the assaults of our enemies. Cease not, therefore, in union with your faithful Clergy and people, fervently to implore God, rich in mercy, to deliver His Holy Church from all these painful calamities, to adorn her day by day with still more glorious triumphs, and to deign, through His omnipotent power, to bring back to the paths of truth, justice, and salvation, all the enemies of the Church and of this Apostolic See. In conclusion, we would have you to be assured of the special affection which we cherish towards yourself. And accept, as the surest pledge of this affection, the Apostolic Benediction, which, with all the tenderness of our heart, we lovingly bestow upon yourself, Venerable Brother, and upon all the faithful Clergy and people committed to your vigilance. Given in Rome, at St. Peter's, on the 10th of January, in the year 1860; of our Pontificate the fourteenth.

J. M. P., IX.

NEW CHURCHES AND CONVENTS.—A new church, for Roman Catholic worship, has been erected at Gargary, Dolly's Brae, after designs by Mr. W. J. Byrne, of Belfast and Newry, architect. Another, for the same purpose, is being built at Courtnecuddy, and Lord Carew has subscribed £100, and given a free site.

New convents are to be built at Mountmellick (J. S. Butler, architect), also at Upper Glanmitre-road, Cork; and others are in progress at Roscommon and Sligo.

THE ARCHBISHOP OF TUAM.—We have been requested to publish the following note addressed by the Archbishop of Tuam to Father Lavell:—

Tuam, Feb. 17, 1860.—Rev. Dear Sir,—The sad notoriety of the Partry persecutions through the authentic law proceedings in Ballinrobe, so often repeated and published in several journals, should, I think, be sufficient evidence of the religious and social cruelties inflicted on the poor and patient people if any further testimony of mine, or of the clergy were wanted, I need not refer you to the monies I had to advance to aid you in protecting them, and the share of the diocesan fund—larger than any average portion of it—which has been assigned as a testimony of your zeal to encourage you in this struggle in which you are engaged, chiefly for the faith, and next for the temporal safety of the people. I remain, yours, &c., &c.

J. M. P., IX.

DEATH OF THE MOST REV. DR. BLAKE.—The patriarch of the Irish Catholic Church, the Most Rev. Dr. Blake, Bishop of Dromore, has closed his earthly career. This venerable Prelate died on Wednesday at his residence, Violet Hill, Newry, after a short but severe illness, full of years, and revered for the true Christian charity, the zeal for religion, and the benevolent disposition which had characterised him all through a life extending to 85 years. The Newry Telegraph, a Protestant and Conservative journal, with mourning lines, announces the demise of the esteemed Prelate, and pays a high tribute to his memory. Those who differed with Dr. Blake admit that there never existed a more amiable man. The deceased Prelate was born in the parish of St. Paul, in this city, on the 16th of July, 1775. He received the rudiments of education in the best schools then obtainable by a Catholic in Ireland, and left home in the year 1792, in his seventeenth year, for the Irish College in Rome. He returned to Ireland in 1798, and shortly afterwards was ordained a priest in Liffey street Chapel, by the Most Rev. Dr. Troy, assisted by the late Archbishop, then Dr. Murray. After his ordination he was appointed a curate in St. Paul's parish, and afterwards in St. Michael's, during the time the Rev. Dr. Wade was parish priest. On the death of the Rev. Dr. Beggan, Dr. Blake was appointed parish priest of SS. Michael and John's, in the year 1810. From his great knowledge and uncompromising principles, he was selected by Archbishop Murray to accompany him and the Most Rev. Dr. Murphy, then Bishop of Cork, to Rome, in order to oppose the "Veto" and to represent to His Holiness the extreme dangers likely to result from permitting the English Government to have any right of interference in ecclesiastical affairs in this country. This was in the year 1815, but it was in the year 1825, when Dr. Blake went a third time to Rome, that he evinced the extraordinary powers so well known to those conversant with his character. During the occupation of Rome by the French troops under the first Napoleon, extensive vineyards and other property bequeathed by the piety of rich residents in Rome for the support of the Irish College, had been confiscated by the usurper, and up to that time remained in the hands of those upon whom he had conferred them. Doctor Blake brought this injustice under the notice of the Court of Rome, and never ceased his efforts until he had effected the restoration of the College property. Having performed this act of gratitude to his Alma Mater, he returned humbly to his pastoral duties in SS. Michael and John's parish in the year 1829, to share in the jubilation and thanksgiving of his countrymen for the attainment of liberty of conscience in the passing of the Act of Catholic Emancipation. During Dr. Blake's absence in Rome his parochial duties devolved upon Monsignor, then the Rev. Dr. Yore. In the year 1831 Dr. Blake was appointed pastor of St. Andrew's parish, where he found the parochial church a wretched, insecure, and insufficient building. The good priest did not long let this state of things continue, and soon set about erecting a temple worthy of God's service, and equal to the requirements of the extensive parish over which he was called to preside. In the year 1832, the first stone of the church of St. Andrew, Westland-row, was laid by the Most Rev. Dr. Murray, and on the 17th March, in the year 1835, Mr. Blake was consecrated Bishop of Dromore, and preached the dedication sermon of the church which he himself had raised to God's glory in the following year. In the year 1836 his long-wished for opportunity came of founding an asylum for single destitute females of respectable character, and in that year he aided in establishing the Institution of St. Joseph, Portland-row. Every energy his lordship could bring to bear was exerted in promoting the interests of this institution, as no one was better conversant with the dire necessities of the deserving class for whom it was designed. Perhaps one of the most effective of Doctor Blake's splendid sermons was the one which he preached in its aid in 1838. It was pronounced by all to be so excellent that it was printed and sold for the benefit of the institution. Never at rest when good was to be accomplished, or the welfare of the Church consulted, though far advanced in years, Dr. Blake proceeded, for the fourth time, to Rome in the year 1842. He returned again to Ireland, and entered with his accustomed zeal on the arduous duties of his diocese, and as we have stated, was selected in the year 1850 to preach the opening sermon at the Synod of Thurles. The last time Dr. Blake preached in public out of his own diocese was on the 15th of October, 1856, when he delivered an admirable discourse in the chapel of St. Joseph's Institution, Portland-row, having come up from his distant diocese for the special purpose, thus evincing the enduring interest he took in the advancement of that institution. In the year 1854 the infirmities of his lordship's age rendered it necessary that a Conductor Bishop should be appointed to Dromore diocese, and the Most Rev. Dr. Blake applied to Rome for that object. The Rev. J. P. Leahy, one of the Order of St. Dominick, then attached to the church of