

to disease of the liver. Fifteen deaths were caused by phthisis or pulmonary consumption, 1 by mesenteric disease, and 2 by hydrocephalus or water on the brain. Two persons died from cancer. Three of the deaths registered were the result of accidental causes, and 1 death was suicidal. Twenty-eight of the deaths occurred in persons under five years of age, and 25 in persons aged 60 years and upwards. —Freeman's Journal.

AN IRISH PARLIAMENT.—Mr. Shaw, M. P. presided at a recent meeting of the committee engaged in the organization of the movement for a federal parliament, and received a warm vote of thanks for his services. The second chair was taken by the Hon. King Harman, the Nationalist candidate for Longford, and Mr. Butt, Q. C. Mr. A. M. Sullivan, and Professor Galbraith, were amongst those present. We understand that the Committee have modified their original scheme, and are now determined to agitate for a National Parliament—Queen, Lords, and Commons—instead of for a single Chamber. —Cork Examiner.

PURIFICATION OF THE LIFFEY.—On Monday night the Lord Mayor of Dublin, Sir John Gray, Sir William Carroll, and Mr. Norwood had a most satisfactory interview with the Chancellor of the Exchequer at five o'clock, respecting the Liffey purification. Sir John introduced the deputation and explained the object of their visit. The Chancellor was most gracious, and promised a favourable consideration with a view to meet the wishes of the citizens. He asked time to consider how he could best arrange the financial operation suggested, and promised to communicate with Sir John Gray in sufficient time to allow of a notice this session if requisite.

THE NEW LAW ON FELONY.—The Act of Parliament passed on the 4th inst., to abolish forfeitures for treason-felony, makes some important alterations. From and after the passing of the Act no confession, verdict, inquest, conviction or judgment of or for any treason, or felony, or *felonia de se*, shall cause any attainder, or corruption of blood, or any forfeiture or escheat, but nothing in the act is to affect the law of forfeiture consequent upon outlawry. Conviction for treason or felony is to be a disqualification for holding offices. Persons condemned of treason or felony may be condemned in costs, and for loss of property a court may award any sum not exceeding £100 by way of satisfaction or compensation. When a convict has completed his term of imprisonment, or been made a bankrupt, etc., he is exempted from the operation of the Act. The Crown may appoint an administrator of a convict's property, who may pay debts and sums awarded by law or equity to persons defrauded by criminal acts of the convict, and allowances may be made for the support of the family of the convict. The property is to be preserved for the convict, and to revert to him on the completion of his sentence, death, &c. In default of an administrator being appointed by the Crown, an *interim curator* may be appointed by magistrates. Further execution on judgments may be issued against the property of convicts. There are other provisions amending the law as to the property of persons convicted of treason or felony.

At the Meath assizes, on the 6th of July, the case of the Queen vs. Maguire was concluded. The prisoner, a respectable-looking man, was indicted for a Whiteboy offence, and also for stealing a blunderbuss, the property of William Bryan. The case occupied the entire of two days, before the Lord Chief Baron, and terminated at a late hour on the night of the 8th in a verdict of acquittal.

IRISH MONUMENTAL CROSS.—There are at present on view at the stone-yard of Messrs. Earley and Powells, Grantham-place, a magnificent Irish cross, twenty-six feet high, and intended to surmount the family monument of Mr. Vincent Scully, on the Rock of Cashel. The cross, as a work of art, has peculiar claims to the most favourable notice on account of the ancient models being faithfully kept in view, and because of the variety and excellence of the emblematic designs, and the admirable manner in which they have been executed. The ornamentation is most florid, and represents a very great amount of patient and highly skilful labour. All its details are worked out with great care, and the general proportions of the entire work are very accurate, and, as a result, the cross presents a most light, graceful, and symmetrical appearance. No Celtic cross of modern construction that we have seen even distantly approached the merit of the one under notice, which is intended for a site on one of the most prominent positions of the greatest and most heroic group of ecclesiastical ruins in Ireland. From the base of the monument to the apex of the cross will be fifty feet six inches. The inscription-stone is four feet square, by two feet six inches high. It is surmounted by the motto-stone, four feet eight inches square, by one foot six inches high, forming a cap-stone to the monument. The cross itself, with its shaft and pedestal, are of the choicest stone, specially selected in the extensive quarries at Portland. The pedestal is two feet six inches high, and four feet six inches square at its base. The height of the cross, with its shaft, is twenty-two feet; but, with its shaft and pedestal, the cross is twenty-four feet six inches, and with the motto-stone it is twenty-six feet above the inscription stone. The shaft at its base is two feet six inches by two feet, diminishing upwards to two feet by one foot eight inches under the arms, the extreme width of which is seven feet. The outer diameter of the circular ring or halo is six feet, and its inner diameter four feet eight inches. Such being the dimensions of the new Cross of Cashel, O'Scaldine monument and family vault, it remains to describe the inscriptions and sculpturing. On a large white sandstone above the entrance door of the vault is the name O'Scaldine in ancient Irish characters. Surrounding the monument, but below the motto-stone and the sculptured pedestal of the cross, is the inscription-stone, on front of which stone is the following:—

"IN MEMORIAM
Patris Praclari
DIONYSII SCULLY—O'SCALDINE
Noblem Matris Amatae
CATHARINE SCULLY ORTI EYRE
Hoc Sepulchrum Statuit
VINCENTIUS SCULLY
M.D. MDCCLXXVII."

On the southern aspect of the inscription-stone, facing towards numerous family tombs, is the following:—

"Juxta Jacent de Gente
O'SCALDINE,

Jacobus—Natus 12 Aprilis, 1571; mort. 16 Augusti, 1648. Thaddeus—Natus 26 Decembris, 1603; mort. 14 Januarii, 1679. Jeremias—Natus 18 Sep., 1645; mort. 2 Junii, 1710. Thaddeus—Natus 8 Augusti, 1674; mort. 27 Julii, 1755. Rogerus—Natus 17 Novembris, 1713; mort. 8 Martii, 1783. Jacobus—Natus 1 Novembris, 1737; mort. 11 Feb., 1816. Dionysius—Natus 4 Maii, 1773; mort. 25 Octobris, 1830." The other two sides of this stone are still un-inscribed. On the front of the cross is the Crucifixion, in prominent relief, and nearly life size, surmounted by a dove, and surrounded with symbolical figures of the Evangelists, typified, as in the Revelations, by four winged creatures—a man, a lion, a calf, and an eagle. At the feet of our Lord crucified are ears of wheat and a vine tree. In front of the shaft are three panels, each three feet six inches high, representing legendary incidents in the life of St. Patrick—as a captive, as a shepherd, and as the Apostle of Ireland. As we have stated above, the details are very elaborate and most artistically carried out, and to describe them in detail would involve more space than we

have at our disposal. The cross will be on view for a few days, and should be seen by all interested in monumental art, and who will see in the work so admirably put out of hands by Messrs. Earley and Powells how some of the glorious remains of ancient Irish art could be used as fitting models for monuments in which patriotism and faith, as well as affection and veneration for the departed, could be most gracefully and most appropriately expressed. —Freeman's Journal.

DEMONSTRATION OF SYMPATHY WITH FRANCE.—On Tuesday evening it was rumored that the popular feeling—which has been running very high in this city in favor of France, and which has been notably intensified by the strong language of the English press against the Emperor—was to manifest itself in a "demonstration" before the French Consulate. No advertisement or public intimation of any kind soever gave notice of this intention. Nevertheless, towards half-past eight o'clock the presence of strong patrols of police in Lower Gardiner-street, opposite the Consulate, and the appearance of groups of people pouring into the street, gave proof conclusive that something was "up." As nine o'clock approached this influx of people swelled into a stream, and before the hour chimed from the Post-office several thousands had congregated in the street. The police, of course, prevented them from their manifest purpose of halting before the Consulate, and the bulk of the mass took up a position close by at the end of the street in the open space in Buresford-place. Shortly after nine o'clock music was heard in the direction of a Great-bay street, and immediately two bands heading a great body of people—evidently artisans, as most of them were *en blouse*, or in their workshop attire—marched down the street, the bands playing *Pavane pour la Syrie*. Instantly on coming opposite No. 37, the French Consulate, the first shout arose—"Cheers for France!" "Cheers for the Emperor," and "cries of 'Down with the Prussians!' 'Groans for the English,' and 'God save Ireland!' were raised on all sides. It was observed that the Consulate was closed, and none of the officials appeared. The lands now moved on towards Buresford-place; but were stopped from playing by the police. This prevention gave rise to a "difficulty," which soon had a rather singular solution. While the police, surrounded by an excited crowd, were disputing with the bandsmen, the music of other bands turning into Gardiner-street was heard; and the multitude, raising a cheer, set off to meet them, leaving the police to make the best hand they could of the two corps of musicians whom they stopped. Before five minutes no less than five or six additional bands of music, each followed by a body of people, had come up, and it now became manifest the police could not possibly deal with them all. In fact it became quite evident that the police officers were regularly non-plussed. They probably had not expected more than one band, or, possibly, a second; and these they were in force enough to stop. But the sudden appearance of more than a dozen of them, and the presence of a crowd by this time swelled to a multitude little short of twelve thousand, placed the police in a great dilemma. They now, of necessity, abandoned the idea of stopping the band; and indeed it is right to say the inspector in charge seemed to be very much impressed with the serious responsibility so unexpectedly cast upon him; but at the same time he exhibited every anxiety to execute the orders given him in good temper and forbearance. But he could not be ubiquitous; and during his absence at the lower end of the street, the over-zeal, if not downright indiscretion, of some of his force precipitated an incident which, in diplomatic phraseology, may prove most unward. About a quarter past nine, when the street was thronged with a living mass cheering vociferously in front of the Consulate, a French tricolor, with a broad stripe of orange and another of green entwined with it, was raised on a pole by one of the groups standing close by. The appearance of the French colors was hailed with immense enthusiasm, when suddenly half-a-dozen policemen made a dash at the flag—gasped it—tried to remove it from those who bore it. A scene of great excitement ensued. A cry was raised, "they are tearing down the flag of France!" The police were surrounded, and in a conflict of some minutes' duration, during which everyone anticipated the most serious and lamentable ending to the scene, they doggedly held their grip on the folds of the flag, but were utterly unable to wrest it from those who originally bore it. On the first outcry about this conflict, Mr. P. J. Smythe, Mr. Ryan, Mr. Sullivan, Mr. Cantwell, Mr. Carey, and several other gentlemen, made their way through the crowd, apparently anxious to ascertain the origin of the disturbance. Mr. Smythe was at once seized by the police, and a second hand-to-hand struggle for his body went on side by side with the "fight for the standard," the people vehemently refusing to allow either to be captured. It is difficult to say how all this might have ended had not the inspector rushed up, and he, apparently conscious of the critical nature of the incident, called off the police, leaving the people in the possession of the tricolor. The cheering which followed was tremendous. The police formed in a body in front of the doorsteps on which the standard bearers and their guard took up a vantage ground—as determinedly apparently as if the fate of the Rhine frontier depended on the banner—and the idea seemed prevalent that the police were only waiting to get the banner-guard down from the steps, and in the open street in order to make an assault in force and capture the flag. After a while the persuasions of the gentlemen above named induced the bearers of the flag to fur it and rest content with the fact that they had successfully defeated an attempt by the police to capture and trample the national colours of France and Ireland." They complied—one of the party, it seems, imitating the ensign-bearer celebrated in song, winding the standard around his body lest it should be wrested from his hands. The most of people now were induced by those persons who seemed to interest themselves in controlling the demonstration to retire homeward from Gardiner-street; pausing however, for a short time, in the large space in the rear of the Custom-house. From the steps of this building Mr. P. J. Smythe briefly addressed the assemblage, urging them to return home peaceably and good humouredly. He said they had that night nobly done their duty; they had shown that they were an Irish people, not an English people, and fittingly answered the lying *Times* of London when, truculently abusing the Emperor whom England feared and hated, it said there was unanimity in condemning his action (shout of "No; we don't") and vehement cheers for the Emperor). They had that night tendered their sympathy to France and to her great ruler; and Europe should know that the heart of Ireland was with the banner of the Tricolor on the Rhine. Those Germans were known in Ireland—in '89—and bitterly remembered. It was a saying then that each true Irishman should "kill a Hessian for himself." France should know, whether former allies deserted or betrayed her now; that Ireland, linked to her by historic associations, and proudly treasuring the glorious memories of Sarsfield's Brigade, had thousands of men each ready to "kill a Hessian for himself" if France required their aid upon the Rhine (enthusiastic cheers). Again he entreated of them to separate in an orderly and peaceable manner; and thanked them for their manly spirit, their enthusiasm, good order, and temper throughout the evening. Mr. Smythe was vehemently cheered; and the assemblage soon afterwards dispersed, the several trade bands playing through the city to their respective society rooms. By eleven o'clock the city had resumed its wonted tranquillity.

The following circular was extensively circulated in the course of the evening:— "Mass meeting on Sunday next, 24th July, on

Harold's-cross Green, at four o'clock p.m., to express Ireland's sympathy with France. "Vive la France." "God Save Ireland."—Freeman's Journal.

THE BISHOP OF LIVERPOOL IN PRÆTORIO.—On Sunday, the Right Rev. Dr. Goss, Bishop of Liverpool, visited this part of his diocese, and assisted at High Mass and a solemn *Te Deum* at the Church of the English Martyrs, celebrated in thanksgiving for his restoration to health and return to Lancashire. The church was beautifully decorated for the occasion, and there was a large and attentive congregation, the sacred edifice being densely crowded. Not only was every seat occupied, but forms were placed in front of the altar and along the aisles, and even then many had to stand in the passages. There was a full orchestra, and the music performed—including Mozart's No. 1; Emmerich's Magnificat, by St. Joseph's band; and Handel's Alleluia Chorus—was most admirably rendered. The Rev. James Taylor, the Rev. Father Collinson, the Rev. Joseph Pyke, the Rev. William Walker (St. Augustine's), and the Rev. J. Parkinson (St. Joseph's) were present and took part in the service.

THE REV. GEORGE GILLOW, who delivered the sermon on this occasion, took for his text the following words from the thirteenth chapter of St. Paul's epistle to the Hebrews: "And may the God peace make you perfect in every good work that you may do His will; working in you that which is well pleasing in His sight through Jesus Christ, to whom is glory for ever and ever, amen." He said in his prefatory observations, that the great apostle St. Paul, the glorious bishop and champion of the early Church of God, had left us, at his conclusion of his grand epistle to the Hebrews, beautiful words which are sweetly and touchingly applicable to the present solemn occasion. "Pray for us, and I beseech you the more to do this that I may be restored to you the sooner;" and then he concludes, "May the God of peace make you perfect in every good work that you may do His will; working in you that which is well pleasing in His sight through Jesus Christ." He (the speaker) needed not to explain those words to them; each one could explain and apply them for himself. They knew how their bishop loved them; they knew how they loved their bishop; they knew how his heart, his crown, and his delight. They knew how he was kept away from them when the hand of sickness pressed heavily upon him; they remembered how he wrote to them almost in the words of St. Paul, "Pray for us, and I beseech you the more to pray for me that I may be restored to you the sooner." And they did pray, and during the long gloomy months of winter they besought God with many prayers that He would spare their bishop and send him to them. God had heard their supplication; their bishop was again restored to them that day, and was coming to give them his blessing. God had heard their prayers, and listened to their petition. Again St. Paul says: "You must offer to God the sacrifice of praise for all the blessings He has vouchsafed to bestow upon you." They were going to offer to God that day the sacrifice of praise: they were now assisting at the holy mass, a mass of thanksgiving for the return of their bishop to his diocese, and soon the notes of the grand *Te Deum* would roll around their magnificent and beautiful church. The eloquent preacher then vividly pictured the tendencies of the age, and the persecutions which had been undergone by the Sovereign Pontiff. He brought the beautiful and glowing discourse to a close by alluding to the joyful occasion on which they were now assembled. He said: "The coming of your bishop was to be signalized by the opening of new schools. They must have their children trained up under the watchful eye of the pastors of God's Church; they must be trained to fight the battles of God, against the enemies of God and His Church. He asked them, then, to rally round their pastor and help him to build those schools, which their bishop longed to see finished, in connection with this church. By doing so, and by availing themselves of the advantages it afforded, they would teach their children not to flinch before the rebellious men and women around them. They might not have much silver and gold, or an extensive wardrobe, to leave to their children; but if they left them a love of religion, of the Church, of their pastors, they would leave them a rich legacy—rich, not perhaps for this world, but rich for their everlasting home, for they had not here an abiding city.—A collection was subsequently made on behalf of the new schools connected with the church.

HOUSE OF COMMONS.—On Friday Mr. Disraeli asked for information as to the war. He adverted in strong terms to the great responsibility assumed by that ruler who was the first to discard peace and amicable negotiations. Mr. Gladstone, in reply, stated that the English Government had spared no pains to bring about a friendly understanding between France and Prussia, but without success, although their remonstrances had been favourably received by both powers. As in the Lords, the question of the cession of Ganbi was brought before the House, and was energetically defended by Mr. Monsell. At the evening a count out took place shortly after the House had resumed.

AN EXPLOSION OF A somewhat singular and very destructive character took place lately at a corn-mill at Blackburn, England. The explosion arose from an accumulation of foul air generated by the action of the grinding stones. Extensive fires had been constructed to carry off the gases, but from some cause they did not act. Three persons were much injured, and property to the amount of several thousands of pounds was destroyed.

OUR LADY OF MOUNT CARMEL, LIVERPOOL.—Father Nugent preached in the morning at High Mass, and Rev. H. O'Brien, D.D., of Orrell, in the evening on last Sunday at the Chapel of Our Lady of Mount Carmel, Clipping-street, Liverpool. The district of Liverpool is badly in want of both Church and school accommodation. At present only a portion of the school-room, which is a very good building and well adapted for the purpose, is available for educational purposes, for as there is as yet no church erected, the boys' school has to be used as a temporary chapel, so that only the very little boys, who are taught in the same school with the girls, receive instruction. The remainder have either to be drafted off to St. Patrick's or other schools or sent to where there is no danger to their faith. In this way, those who will be the future men of the parish, and who ought to be its chief support, are in danger of becoming estranged from it. Powerful appeals were made to the congregation on both occasions. Father Nugent, in dwelling on the necessity for contributing towards the education of their poor children, said that under the new Education Bill, there would be about 14,000 Catholic children in the town of Liverpool for whom education must immediately be provided, and if they did not exert themselves to give their children a Catholic education, the new law would sweep the streets of these children, and they would be driven into schools from which all religious teaching would be banished.

ST. MARY'S SCHOOLS.—MEET TO THE CHILDREN.—On Tuesday a treat was given to the children of St. Mary's Schools, Rap-street, Liverpool. The usual plan, which is now becoming so general, was adopted, namely, giving the children a day in the country. For this purpose a place, admirably adapted, not only for treats to school-children but also to other parties of pleasure, was chosen—Matheson's Hotel, Pleasure Grounds, and Park at New Ferry. The day being fine and not too hot, the pleasing panorama on both sides of the Mersey was seen to much advantage, being diversified and animated by the many steamers and other craft proceeding to and fro, and the numerous lying in

anchor in the track, including the training ships Clarence and Indefatigable, and the reformatory ships Clewley and Akbar. This portion of the river for beauty of scenery is much preferable to what may be seen about some of the other ferries, which have become more hackaded, and what is more objectionable, have obtained rather an unenviable notoriety for the disorderly character of some of their frequenters. At New Ferry, the river just begins to open out into its widest expanse, and its shores being fringed by the well-wooded country between New Ferry and Eastham, a very charming view is here presented. On landing at New Ferry, the children proceeded to the pleasure-grounds and park, where they had full scope to play and romp to their hearts' content, every appliance for their enjoyment having been kindly placed at their service by the Messrs. Matheson, who gave no pains in promoting the pleasure of their visitors. The hotel contains spacious rooms for the accommodation of pleasure-seekers, and at the rear, surrounded by conservatories and beautifully laid out plots of flower beds, is a spacious pavilion which can be made available for all weathers. Here, each day, a string band discourses eloquent music, and those who are fond of dancing may indulge in that healthful and exhilarating amusement without any fear of interruption from questionable characters, who are rigidly excluded. We might almost say it is the only place of a like kind that we could unhesitatingly recommend as a pleasant resort for our own people; in fact, it is well worthy of consideration, if the Catholic body of Liverpool might not this very summer, or at all events next year, utilize these admirable gardens and grounds for a modest fancy fair, to be given in aid of the whole of the Catholic charities of the town. The idea is worthy of consideration, and we feel assured that the Messrs. Matheson, being members of our communion, would use all their energy in making such an undertaking a success. The nature of the grounds allow of any large party being kept quiet secluded from the general public. This was done on Tuesday in the case of St. Mary's children. It was quite a treat to see how they revelled in the pleasant sunshine, on a calm in the various games and healthful exercises under the direction of their teachers. And then to see all the little folks gathered at tea-time in the spacious tent to enjoy the ample repast provided for them, was a sight not soon to be forgotten. In the evening, all were again gathered, when they proceeded to the steamer, which conveyed them back to Liverpool, all delighted with the day's holiday.

OPERATION HAVE BEEN commenced in the Mersey to raise the steam-tug *Factor Jonathan*, which is sunk at the southern extremity of the Prince's Stage, Liverpool. There will be four balloons, calculated to lift forty tons each, twenty to lift twenty tons, and twelve to lift ten tons—total, 680 tons. The balloons are supplied by a number of gas-generators, and when the latter have been "charged" and the balloons inflated, an apparatus is to be lowered to the sunken vessel, and fastened to it by an iron bolt, and the formation of the hydrogen gas in the generator will be commenced, which will inflate the balloons and cause them to rise, the vessel rising with them.

CONVENTUAL AND MONASTIC INSTITUTIONS.—The Select Committee on Monastic and Conventual Institutions met again on Monday afternoon. Mr. Villiers took the chair, and among the other members present were Mr. Sergeant Sherlock, Mr. Matthews, Mr. Paine, Mr. Pemberton, Sir J. O'Gilvy, and Mr. Newdegate. The proceedings were altogether devoid of interest. Two witnesses were called—one a Mr. Adams, a Scotch advocate, who stated that, happening to be in London, the Lord Advocate had asked him to give evidence as to the state of the law in Scotland relating to conventual and monastic institutions. By an act passed in 1700 against the growth of Popery, the voluntary disposition of property to Catholic uses was declared null and void; and, in the event of a Catholic leaving property to another Roman Catholic, the law declared that it should go to the nearest Protestant relative. This act contained a formula to which the Roman Catholic body would not subscribe. In 1703 another act was passed, substituting an oath of abjuration and declaration for the objectionable formula; and this act remained in force until the Catholic Relief Act was passed. The law of mortmain did not apply to Scotland; neither was there any law in that country against what were called superstitious cases. In his opinion religious communities of women were not illegal in Scotland, but he apprehended that the communities of men were illegal, under the provisions of the Relief Act. The learned gentleman added that no case ever occurred in Scotland, upon the constitution of that act, in reference to the property of conventual or monastic institutions. He also stated, and some laughter, that he should not presume to think that anything had been done by the Lord Advocate was wrong. The next witness was a person named Farmer, of Hinckley, in Leicestershire, who deposed to the sale of some land in that and the adjoining parish, belonging to the Priory, of which the Rev. F. O'Brien was the occupier and respected owner. He admitted, however, that he had never been inside the Priory, and had no personal knowledge as to the precise character of the institution; but he added, that he presumed the owners of the property being priests were also monks. Mr. Matthews protested against the waste of public time and money entailed by the enquiry. In this he was supported by Mr. Sergeant Sherlock and other members, and eventually Mr. Matthews moved that all the evidence of the last witness be struck out, and that no more witnesses should be called. The Chairman having intimated that, if this question were raised, it must be discussed with closed doors, the public were excluded; and, after the lapse of half an hour, the Speaker was announced to be at prayers, and the committee was adjourned until Thursday next.

DARING ESCAPE OF A WOMAN FROM GAOL.—About six o'clock on Sunday morning it was discovered by the officials in Newcastle gaol that one of the prisoners, named Mary O'Neil, had escaped. O'Neil, who is 27 years of age, and a married woman, was tried at the late sessions for picking 12s. from the pocket of a woman. She was found guilty, and, having admitted previous convictions, was sentenced to seven years' penal servitude. On the sentence being pronounced the prisoner shouted, "Thank God, that's not for life. I'll come back again and be as bad as ever." On being removed from the dock she created such a disturbance in the temporary cells in the Guildhall that the police had to take her at once in a cab to the borough gaol. There she was confined in a cell situate in the north-west angle of the building. She continued to be refractory in her conduct, and, having threatened to commit suicide, two other female prisoners were placed beside her as a precautionary measure. At ten o'clock on Saturday night O'Neil was visited in her cell by a gaol official, and all was apparently right at that time. On Sunday morning, on the usual rounds being made, it was discovered that the woman was gone. The *modus operandi* had been somewhat as follows: She had in the first place either, snawn through, broken, or wrenched out a couple of bars in the window, and by that means made her escape from the cell, and obtained an entrance into the laundry or wash-house. The determined woman next had contrived to get out of another window and on to the top of the laundry. The roof of the laundry is nearly on a level with the boundary wall of the gaol, and, getting on the wall the woman had let herself down and escaped. When search was made, a piece of stout rope, not very long, however, was discovered hanging over the wall, one end of it tied to the roof of the laundry. As the rope hung only a very short way down

the outside of the boundary wall, the daring gaol-breaker must have dropped fully 20 feet before reaching the ground after leaving hold of the rope. —Northern Express.

STRAWING FROM WORK.—However ingenious and forcible may appear the regulation arguments against the practice of clerical by the Catholic priesthood, the discipline results in incalculable advantage to the laity, at all events. A minister with a wife and family, large or small, must surely belong only partly to his parishioners; the cares and responsibilities of marriage and parental relationships claim necessarily almost his exclusive attention. We know that the most that can reasonably be expected of a married minister is to attend two services on a Sunday; and any work that might crop up between times is properly relegated to curators, or scripture-readers. How marriage retards the missionary efforts of Protestant evangelists, renders their painful failures, in fact, we have Protestant testimony to prove: the missionaries themselves, including Livingstone and other celebrities, in their letters and books, take up much of their time in recording the troubles of their family; how Mrs. Missioner took a severe cold, and the little Missioners had the measles, or were providentially delivered from the hooping-cough. Letters in the *Times* have recently recorded the fact that in China the married apostles never get further than Pekin and the large towns, where they can live with their families in comfort; while the Catholic missionaries, unencumbered, can strike into the heart of the country, and devote themselves entirely and exclusively to their noble work. Only a fortnight ago we had the spectacle of the Protestant bishop of York complaining that the work of confirmation and the visitation of his diocese, was too heavy for him, and he must really "strike" and take things a little easier. The Rev. Mr. Stubbs, the Liverpool clergyman with Orange sympathies referred to above, is of somewhat the same luxurious turn of mind. "A Churchman" had taken him to task for leaving his parish and going to live some miles away, at Waterloo. When Mr. Stubbs is indignant. He says when he first came to Liverpool he did think it wrong in a minister to live away from his sphere of duty; however, the atmosphere of the town has so disagreed with himself and family, and his doctor's bills have been so heavy, that "a different conclusion forced itself upon him," and he thought it only right for a clergyman to claim the privilege of laymen and live out of town and away from business. He consoles his flock for his absence by saying: "that he still gives them the full benefit of a curate, scripture-reader, biblewoman, and several earnest friends;" and infers that there would really be little or nothing for him to do, for during his 15 month residence in Liverpool he had been "called up to a dying person but once in the night." How would Parson Stubbs like to be a priest in a populous Irish parish in Liverpool, and during a fever or cholera epidemic? Wouldn't Waterloo even be a little too close for him? —Catholic Times.

ORANGE PARSONS.—Your pugnacious pastor of Orange lands is a terrible fellow—on paper. Fortunately, the congenial columns of the Liverpool *Courier* afford scope for ebullitions of Protestant feeling, which might otherwise prove dangerous to the peace of the poor Papists. The Rev. Gustavus Carson, is an Orange fire-eater of a most pronounced type. On Sunday week he appeared in his pulpit, and delivered to an admiring Orange auditory, an eloquent panegyric on Saint William the Dutchman. In the course of his enlogium he delivered a diatribe against Ritualism, and the use of ornate vestiture at the same time being habited in a broad Orange stole and other insignia of the order. For this piece of glaring inconsistency, the Rev. G. Carson, and another offender, the Rev. W. F. Stubbs, were very properly taken to task by sundry correspondents of the *Courier*. Mr. Stubbs made a kind of apology for his error, but Mr. Carson has hurled his thunders (which are only orange *peals* after all) at the heads of the audacious scribblers. In a letter in which several names are happily coupled with the apostle of Orangism, Mr. Carson upbraids Mr. Stubbs for his weakness in letting the public know he is not an associate of the order. He designates the offending correspondents "Spawns of the Scarlet Lady," and says that "they must be prepared to meet the lash of an honest Protestant eye and sink away into their slimy haunts," &c., &c. Is it any wonder that Mr. Carson, at the Orange festival last week, had to deplore the absence of persons of position and respectability from the order—or that Parson Stubbs feels ashamed of his having been betrayed into association with the Orange horde through wearing a yellow scarf in the pulpit?

FITTED STAMES.—The venerable missionary of New York, Rev. John Shanahan, died, on Monday, August 8, in the seventy-eight year of his age. Father Shanahan was born, in County Kilkenny, in the year 1792. Coming early to this country, he was ordained by the then Bishop of New York, Right Rev. Dr. Conolly, O.S.D., in 1823. He said his first mass in a shanty, on the spot where now stands the St. James Church, the pro-Cathedral of Brooklyn. He had various, and wide missions. Once in Northern New Jersey, with Patterson as a centre. Then along the Mohawk, from Albany to Utica. At that time, the wages of laborers were so small, and so irregularly paid, that Father Shanahan had, often, to wait for the necessities of life while watching over the souls of those on his mission. In 1849, he went to California, where he discharged the same kind of offices for four years. His eyesight failing, he returned to New York, and ever since has been attached to St. Peter's Church, at the presbytery of which he died. Exceeding simplicity of mind and purpose, and a most sacerdotal spirit, always characterized this good priest. To whose soul may God grant eternal rest.—N. Y. Freeman's Journal.

THE REV. J. J. CONSOLE.—This most estimable young clergyman, the young Pastor of Plainfield, N. J., departed this life on July 26th. The people of Plainfield were so attached to him that they insisted on having his funeral rites performed there. Father Corrigan, V.G., being present, and giving the absolution, after a Requiem by Father Dalton, and a panegyric from Father C. A. Reilly, Chancellor of the Diocese.—*Ibid.*

DEDICATION OF A NEW CHURCH AT EAST GREENWICH, R. I.—The ceremony of dedicating a new Catholic Church to the honor, glory, and worship of God, took place at East Greenwich last Sunday.—The ceremony was performed by Vicar-General James Hughes, assisted by Rev. Mr. Tierney, Chancellor of the Diocese, and also by a number of other clergymen. The new church is to be called the Church of Our Lady of Mercy. It is seventy-seven feet in length, forty-four feet in width and forty-four feet from the floor to the tip of the roof. It is a specimen of gothic style, and is capable of seating about six hundred persons.—*Weekly Review.*

NEW CHURCH IN MINNEAPOLIS.—A new church, belonging to the German congregation, of Minneapolis, was dedicated by the Rt. Rev. Bishop, on Sunday, July 24th, under the patronage of St. Joseph. The church is thirty-five feet wide, by eighty long, it is spoken of as a very pretty building of which the German Catholics may be proud. It is only a short time ago that they conceived the idea of erecting, "but no sooner said than done." They set to work at once, and success has crowned their efforts.—*Northwestern Chronicle.*

ON SATURDAY, July 23, Rt. Rev. Dr. Bacon, Bishop of Portland, conferred the sacred Order of Priesthood on Rev. James A. Finnigan, of New Haven, Conn.