

THE OLD COLOURS.—Our Tory contemporaries and the "Protestant Association" view with alarm and indignation the conduct of Lord Carlisle with reference to the Presentation of Colours to the 18th Royal Irish.

IRELAND AND ITALY.—There is an admirable suggestion in the Morning Star on the subject of the disputation in the King of Naples, which we trust, will receive the hearty support of the whole of the war newspaper press of England.

GREAT BRITAIN.

The Rev. W. Littleboy, Curate to the Rev. P. Wilson, rector of Knaptoft and Shearsby, forsook his charge (the parish of Shearsby), and left behind a letter addressed to the Rector, in which he stated that he had embraced the Catholic faith.

DINNER TO THE GUARDS AT THE ROYAL SURREY GARDENS.—The dinner to be given to the Guards on their return from the Crimea takes place on Monday next. The arrangements are as follows:—The Grenadiers, numbering 739 men, will march from their barracks in Birdcage Walk, over Westminster-bridge, past the Elephant and Castle, by the Walworth-road, up Amelia-street, to the Gardens.

A MONSTER FRIGATE.—A London paper describes a new frigate at the Royal dockyard at Pembroke, the Diadem. The Diadem is the first of the new class of enormous frigates building to match the Americans, and though only to carry 32 guns, yet her length and tonnage are equal to a ship of the line.

JOHN BULL THE ONLY BISHOP MAKER.—The Hull Advertiser says:—"Our Government is noted over the world for one signal and most dangerous peculiarity. It delights in meddling with the affairs of other people. It likes to tender advice, and to play the busy-body as a sort of generally accredited representative of liberty all over the world.

ADVICE TO WEALTHY ANGLICAN MINISTERS.—How to OBTAIN A THREE YEARS' HOLIDAY.—Habitually got drunk, or swear, and disregard the remonstrances of

your neighbors, until you get cited in the Ecclesiastical Court and suspended for three years, which will save you all professional labor, and only oblige you to keep a garage. You will be able to get one for £100, a year at most, and he will have to do all your duty, whilst you will be secured from all censure for neglecting it, which would not be the case if you merely kept a curate without getting yourself suspended.—Punch.

THE LAW OF DIVORCE.—One of the most important matters, in a social point of view, which occupied the attention of Parliament during the recent Session was the question of divorce. Although the matter can only indirectly affect us as Catholics, for we need scarcely say an Act of Parliament can change neither the doctrine nor the practice of the Catholic Church, yet we are heartily glad that the proposal to facilitate divorce was attended with no result, and that, at least, a year's respite is granted to us from the immoral consequences which could scarcely fail to follow from the enactment of this proposed legislative measure.

POISONING IN ENGLAND.—In the town of Bolton there are three very evil customs. The first custom is, that husbands get drunk; the second, that wives administer to them when in this state, without their knowledge, powders of tartarized antimony; the third, that hybrid druggists—that is shopkeepers, half druggists, half grocers—sell these powders to all applicants under the name of "quietness."

THE AMERICAN PROPOSAL ON MARITIME LAW.—The President of the United States proposes to add to the first proposition in the declaration of the Congress at Paris the following words:—"And that the private property of the subjects or citizens of a belligerent on the high seas shall be exempted from seizure by public armed vessels of the other belligerent, except it be contraband." There is no disguising the fact that America would gain vastly by such an understanding, and that the security thus provided for her vast commercial marine would more than compensate for the loss she might sustain by abandoning the right of privateering; but it is an advantage, notwithstanding, which would be shared in a very large degree by this country.

THE STREET PREACHING DODGE.—Mr. Norton, the Magistrate, has been charged recently with a somewhat embarrassing duty. More than once his attention has been called to a curious complicity in offences against the police laws. The other day, a man was brought before him and convicted of picking pockets, the opportunity having been made for him by a person who professes to perform the part of a preacher, on Sunday, at the Obelisk near the Surrey Theatre.

every man who is qualified to be a preacher. We have heard some of these peripatetic ministers; and we must confess that we have never yet found them to be the best possible instructors. Occasionally, it is a gentleman under the impulse of an enthusiasm which looks highly morbid; at another time, it is some uneducated man who is quite incapable of perceiving the distinction between a "call" and an irresistible egotism. The maladroitness of preaching does not so often expound religion as expose it; and the brummagan apostle cannot prevent himself from sinking into the acceptance of the pickpocket. No reverence for religion should restrain the police from executing their duty in preventing street nuisances, or check the magistrate in backing the police with the full authority of the bench. If there is any good to be done by street preaching, it will be strengthened, not injured, by preventing it from being confounded with a mountebank burlesque of religion, or with a conspiracy for the benefit of thieves.—Spectator.

PROSELYTISING PLACARDS.—The walls of Birkenhead have been placarded during the last few days with an announcement that a reward of £1,000 will be given to any person who will prove a number of the principal dogmas of the Catholic Church to be true. The placard, it is understood, emanated from a local Clergyman, a furious controversialist. The tendency of the placard in a place like Birkenhead, which numbers a great many Catholics amongst its population, is exciting and dangerous. Several of the leading inhabitants have petitioned the Bishop of Chester to interfere.—Globe.

CHILD MURDER IN ENGLAND.—Last week we had occasion to express somewhat unpopular, or, at any rate, unusual opinions about "the victims of seduction," and we took the liberty of totally dissenting from the sentimental view of the subject. The fact unfortunately is, in too many instances, that young people "keep company" on the understanding that marriage is to be postponed till it becomes necessary. The girl generally selects this view of life as a safe investment, and makes up her mind to all chances. The road to matrimony, in too many rural districts, lies through anti-nuptial continence. In the former class, the girl, if the man repents of his bargain, has the action for seduction and breach of promise to fall back upon—in the latter classes it seems to be the rule that infanticide should clear off the score. We say "the rule," because judging from the newspaper reports, the thing has grown into the compactness and order of a recognised system. This is its usual course—an extremely simple one. The young people keep company, and the natural consequences follow. Marriage is postponed or refused. The girl conceals her sin; sometimes from modesty, but—in many cases, at least—for another purpose. In the latter contingency, she has made up her mind to the emergency. She hides her shame not because it is a shame, for it is the custom of the country, but because she has already begun to contemplate the murder of her child. She goes about her daily work—she suppresses every natural emotion—she becomes a mother without a single shriek; and after depositing her "birth-strangled babe" in the nearest dunghill or well, or concealing it under the mattress, she goes about her work as if nothing had happened. Very often her employers, and even the occupants of the same room, have not been aware that a deed worse than Medea's has been done in their very presence. Now, we are asked to believe that all this is not murder, for juries will not convict girls of any crime under these circumstances. Medical men also "take the merciful view." They pretend to entertain very grave doubts. It is possible that the child was not

born alive—a labor, in the dark, is so very dangerous—a woman is so very likely to cut the child's throat instead of performing another operation incidental to the case; in delivering herself she may easily twist the child's neck. Indeed, though a child is found drowned, and the mother is proved to have been at the pond, and her child is certainly gone, yet the deceased child and the prisoner's child are not absolutely identified. This is the medical evidence—that is, the evidence of the general practitioner, whose business lies in the villages where these cases occur, and who is not likely to be very desirous of getting the character of a hard man in his neighborhood. Juries, add too often judges, acquiesce in all this, and the consequence is that a conviction for infanticide is all but impossible. Such excuses as those which we have strung together will be found "in evidence" most of them no further back than during the present assizes. They are so familiar that most of our readers will recognise them at the first glance. One may usually anticipate both the facts and defence of an infanticide case with as much certainty as Mr. Peacock can trace a Post Office robbery. Turning to the recent assize reports, we find the following fearful unpunished infanticides:—

July 14.—M. A. Jones, at Aylesbury, is convicted only for manslaughter, in consequence of the suggestion that perhaps, when dosing her infant to death with laudanum, she merely meant to administer a sleeping potion. Chief Justice Campbell, with his usual floods of emotion, sentenced the woman to one month's imprisonment.

July 15.—The Barratts, at Aspley Guise, are convicted of having starved a stepdaughter to death, under circumstances of especial atrocity. The reluctant jury, though finding the parties guilty, recommended them to mercy.

July 26.—Hannah Adams, a married woman, most seriously wounds her infant of three months old with a carving knife. She acknowledged that she had meditated the act for a fortnight. The case is ruled to be one of morbid action of the brain (Justice Erie concurring). Not guilty.

July 30.—At Hereford, Eliza Davies' illegitimate child is found dead in a well. The surgeon is of opinion that the child might have died without drowning (Justice Wigham agreeing). Not guilty.

August 1.—At Calstock, in a case against M. A. Roberts in which the medical evidence was very plain, a similar verdict is returned. On the same day, Sarah Harris, at Birmingham, and Catherine Murphy at a place near Birmingham, are also acquitted on charges of child murder. In the latter case, the child's throat was burned with aqua fortis. Even Patrick King, the Clergyman, whose case was pretty clear, was acquitted of the capital offence.

In short, it seems to be a safer course to murder a child, of whom it is wished to get rid. Only kill an infant outright, and you are tolerably sure to be acquitted—beat and starve, and perhaps you may get a long imprisonment. Infanticide is a better investment than ill-treatment, for we find, July 17th, the case of one Rapsall, who for mistreating an illegitimate child, is, with an immense rush of indignation, sentenced to three years' hard labour by Baron Bramwell.

But the crowning case is that of a child murdered at Terry. This seems to have attracted both attention and indignation. The victim was the illegitimate child of a woman named Matthews. By the clearest evidence it was proved that one Jose, the father, himself a married man, murdered the infant a few minutes after his birth, in the presence of its mother. Jose held his finger down the infant's throat for five minutes, in the hope of suffocating it; and at last by felices a jug of water, pours it into an open pan or pail, and holds the child's head in it till it is dead, just as he might have drowned a kitten. Here the precious jury, after consulting the judge, who himself consulted a learned brother, bring in—with the judge's permission, though evidently with his utter disapproval—a verdict of manslaughter.

If this was not murder, then murder is impossible. Either Jose was entirely innocent—that is, the evidence was false—or he was a murderer, as such as Thurtell, or Rush or Palmer. A verdict of manslaughter would not have been a greater insult to truth, or a grosser wrong to justice, in either of those cases, than in this Terry case. Jose might as well have been found guilty of burglary as of manslaughter. Manslaughter, as distinguished from murder, consists in its being committed under a violent and unpremeditated impulse, or where the intention was only to harm, but not to kill, as in a fray or the like. The essence of murder is its voluntary and wilful character. According to this Cornwall jury, to persist in an attempt to strangle for five minutes, and, failing this, deliberately to place water in a pail, and hold the infant's head in it till life is extinct, does not prove deliberation and wilfulness. We do not, of course, impugn the law of the learned judge and the learned sergeant, who affirmed the legal right of the jury, under these circumstances, to bring in a verdict of manslaughter; but we do say that if this is trial by jury, its blessings are dearly purchased by such violation and defiance of moral right.—Saturday Review.

RELIGIOUS EQUALITY IN THE ARMY.—We were under the impression since the year 1829 that by the Act of Emancipation the Catholic citizen and the Catholic soldier enjoyed the same rights to the exercise of his religion with his Protestant comrade. During the late memorable and destructive struggle with the tyrant of the Russias in the Crimea, England felt and acknowledged the services she received from Catholic soldiers whether of France or of Ireland. In the hospitals, too, our Sisters of Mercy and of Charity were an Irish brigade in the cause of religion; and yet upon every occasion of honour, of privilege, and of right, the Catholic is almost invariably treated with coolness and contempt, and particularly so in the army. The Queen will compliment in person her English and Scotch Guards, while she will scarcely recognise, even at second hand, the blood poured out like water of her brave Irish soldiers in every part of the world. Honours and wealth are showered on Miss Nightingale and her Protestant assistants; while in public meetings or in social intercourse, the labours of the Sisters of Charity and of Mercy are passed over in silence or with something like disdain. These remarks are drawn from us by the fact that at the consecration of the new military cemetery on Monday, in Limerick, the existence of the Catholic faith—the faith of the Irish people—without whom the British army would be a nonentity—was not only ignored, but the Catholic soldier was treated with the contumely and scorn which follow the profession of his religion at home as well as abroad—in the midst of his own friends and relatives, as well as on distant shores on the East. The ceremony of the consecration was gone through not only according to the rite of the Church of England, but with all the usual appertaining to a dominant Establishment, surrounded by English bayonets. The Protestant Bishop, the Dean, and a number of the Protestant Clergy were present. The general and his staff were in attendance, and a great number of military rank and file. After the ceremony the Bishop handed the general a deed, signed and sealed, giving jurisdiction, on the part of the Protestant Rector of St. Munchin's, for the interment of the military exclusively. The Protestant Rector of St. Munchin's thus obtains the burial fees on each soldier, whether Catholic or Protestant. The Law Church thus absorbs all within its voracious jaws. We would ask is this to be permitted? Are the feelings of Catholic soldiers to be outraged without cause? Insult is to follow even to the grave, and, if possible, beyond it. When the soldier complains and remonstrates he is frowned down by official arrogance, and told that he is liable to be tried by court-martial when he exclaims against the aggressions practised on his principles and his feelings. There was no distinction between the Catholic and the Protestant soldier in the Crimea—none in the Peninsula under Sir John Moore—none at Waterloo under Wellington, when Catholic bravery and devotion conquered the greatest military genius of the

world, and gained unfading laurels for England. There is a distinction, however, when the Law Church interferences; and even in death the last resting place of the Catholic is not respected. Why not apportion a plot in the cemetery for a Catholic burying ground such as the Catholic soldier should possess? Why not have the plot consecrated by the Catholic Bishop? We believe the general of the district has little or no voice in the matter. Whether he has or not is a question for those who are placed over him, to whom the facts should be made known without the least delay. A burial-place for the Catholic soldier can be had at the new Catholic Cemetery of Mount Saint Lawrence; and we do not know that the military code can prevent the execution of the will of the dying Catholic, though he should wear the Queen's uniform, of being interred where prayers can be offered up for the repose of his soul, and where the minister of his faith can preside over his funeral obsequies. As it is, nothing can be more disreputable and disgraceful.—Limerick Reporter.

UNITED STATES.

Father Schaffner, a Catholic priest of the Redemptorist order, fell down within the rails of the altar while singing the Magnificat, in St. Mary's Church, Buffalo, during vespers, on Sunday evening. He lived only about half an hour. The cause of his death was disease of the heart. He was a very learned and benevolent priest, and much beloved by his people.

"Protestant Unity" is admirably illustrated by the following correspondence published by the N. Y. Church Journal. The said Journal is an organ of the Anglican heresy. We insert the following extract from a private letter of a clergyman of high standing in the Church of England, to a clergyman of this city (New York):—"I hope in some respects the violence of party spirit is abating, and that the two extreme parties have less influence than before. But what we most apprehend at present is the spread of Rationalism, which has appeared in a prominent but insidious shape in the writings of Messrs Stanley and Jowett, the former unfortunately a popular writer. Our hope is that this evil tendency is not in accordance with the general temper of the English people; still I regret that it is not opposed with greater vigor. There is much said of an alteration of the Prayer Book, for convenience sake. To this I must say I am strongly opposed, and have spoken against it in our Convocation. I do not think there is a prospect of its being carried; so great are the differences of opinion even among those who are disposed for change; and these I cannot believe to be the majority. The new translation question (of the Bible) is also beginning to make a stir. But here I may say the same as of the Prayer Book; with this great difference, that here not only Britain, but America, and all our colonies must combine; and I do not see how agreement is probable upon so difficult a matter, at least not till after the controversies of many years.

The Dayton Gazette gives the details of the death of a Protestant minister, lately converted to the Sect of "Spirit Rappers," and lately of the Universalist denomination, by name, the Rev. Joshua Upson:—"He has lived in an almost skeleton condition, abstaining from nourishment for fifteen, twenty and even thirty days, in succession. He has maintained and believed that he did this under the direction of 'the spirits,' who promised by this course of discipline, to develop him into a more extraordinary 'medium' than has hitherto been known. He lived under the impression that hundreds of disembodied spirits were constantly talking to him, directing him, encouraging, rebuking him, prescribing what he should eat, what he should say, foretelling every day, the least change in his physical condition, and punishing him severely when he refused to act in accordance with their directions." The Gazette says:—"Professing by their information, he pointed out with singular accuracy many of the symptoms that would manifest themselves in his own case, sometimes for weeks before they actually occurred. With limbs hardly larger than an infant's, unable to rise from his bed, and frequently suffering exquisite tortures yet supported as he said by the 'spirits' he exhibited the most extraordinary hope cheerfulness and enthusiasm. The 'spirits' constantly signified to him that he should recover to fulfil his mission; to afford a wonderful specimen of a spiritually developed man, and to proclaim the truth to a world sunk in doubt and unbelief. In this the 'spirits' were mistaken, but there is not the slightest reason to doubt Mr. Upson's sincerity. Though the victim of what seems to us a delusion, he was, we have reason to believe, an honest and good man.

TROUBLE WITH A PRIEST.—The Martinsburgh (Va.) American gives a long account of the arrest of a Catholic priest in that city, who was held to keep the peace. It is alleged that by his conduct he had become so obnoxious to the more respectable portion of his congregation that they looked up the church, of which he had but lately been appointed pastor. This offended the priest, who, it is alleged, made such threats against his opponents that they had him arrested. At this his friends became indignant, and made a demonstration that came near leading to a riot. Ten of them, however, were arrested, and the rest quietly dispersed. Such is the substance of the account given by the Martinsburgh paper.

As a sequel to the above, we copy the following from the Frederick Examiner of yesterday:—"A person, representing himself to be the Rev. William Kinney, Roman Catholic Priest, at Martinsburgh, Va., was committed to jail yesterday in this city, together with a man named Patrick Toppa, under the following suspicious circumstances:—The accused had called at the jewelry establishment of Messrs. A. & C. H. O. Fox, and offered for sale a silver and gold plated chalice for a sum so insignificant as to create a suspicion of its being stolen, and caused their arrest. They were promptly taken into custody by police officer P. J. Lawman, and upon examination before Justice Harding, it appeared by telegraphic dispatch from Martinsburgh that the chalice and other articles were taken away from the church and the priest gone; but the Roman Catholic priests of this city not being able to identify the one called Kinney, and unwilling to hold any communication with him, he and his alleged confederate were committed on suspicion of having stolen the articles. Their carpet bags were afterwards examined and found to contain a gold plated ring, containing an apartment with a lid for the consecrated wafer, a small golden plate to receive the wafer, sundry sacerdotal vestments, missals, a small dark lantern, daguerreotypes of women, &c. It is proper to state that Kinney persists he is the priest as represented, and that the articles belong to him. There is some mystery about the matter which a day or two may clear up.—Ball Sun.

There is no priest of this name belonging to any Diocese in the United States. We recollect a few years ago an unhappy man of the name falling into the hands of the N. Y. Police. He claimed to be an "ex-priest" degraded, or converted to Protestantism, or something of the kind, in Ireland.—N. Y. Freeman.

COWS MILKED BY MACHINERY.—Mr. H. A. Reeves, an ingenious New Yorker, has invented a machine to assist dairy maids and others who milk cows. It is thus described by the Scientific American:—"The milking is done by means of a crank attached to a shaft, on which there are four elastic arms of steel, the ends of which are furnished with rollers. On one side of the ring within which the rollers move there is an elastic pocket, into which the animal's teat is placed. The back of this pocket is stiff, so that when the rollers revolve they will come in contact with the front part of the pocket and press it, with the teat against the back part. The teat thus pressed is relieved of its milk, which flows down through the pocket, and through the hollow case of the instrument into the tube, and thence into the milk pail. Nothing can exceed the simplicity of this device. Its size is convenient, and its cost not great."