

THE LATE RIOTS AT BELFAST—CHARGE OF MURDER.—At a Coroner's inquest held on Monday at Belfast, a verdict of murder was returned against Michael Stanford, now in custody, on the charge of causing the death of James Russell, by wounding him with a knife, in the late Orange riot, on Sunday last. We hope, however, that this melancholy event will be a warning to all who are inclined to join in these demonstrations of party hostility, which are so apt to end in serious mischief and the highest crimes.—*Belfast paper.*

The town of Clones exhibits at present the fruits of Orangeism, filled with drafts of the constabulary; a detachment of the 54th regiment on march on 13th inst., through the town, was insulted, and had to defend themselves against their Orange aggressor, for no other reason but because they had green facings, on their dress; the Orange got the worst in the row, and witnessed the hauling down of their colors, and their being trampled in the streets.—*Dundalk Democrat.*

In the last year 300 Protestants and 500 Catholic members of the Irish Constabulary force sent in their resignation. Sir Duncan M'Gregor has one-third of the patronage in the appointments, and the Lord Lieutenant two-thirds.

Kinsale, for many years an important military station, is now without a single soldier.

RESULTS OF THE BRIGADE TREASON.—The *Liverpool Journal* directs attention to the careless contempt exhibited towards Irish interests by the Coalition, since the Pledge-breakers succeeded in breaking up the Irish party:—"We can see how insolent this strong coalition government would be, if it were only enabled now and then to pass a measure! or to get rid of one without disgrace. If Lord John contrive to carry this bribery bill, we shall hear of Sydney and Hampden at least three times a week for the rest of the session. There is the same sort of tendency among the other members of the administration who are only kept in decent order by perpetual disasters. Sir John Young is so happy, hardened as he is with a mediocrity of felicity to political abuse, that, having quashed the Tenant Right Bill last week, this week there has been no keeping him in decorous subordination. He would not even condescend to appear at all on Wednesday, on the Irish Church debate. The day before, he treated Mr. Maguire's very proper application for hospital accommodation at Cork—the necessity of which the story of the ship *Divigo* illustrates—with an *insouciance*—Mr. Maguire being a mere independent member who stands aloof from government pay, and the classes interested, being mere poor emigrants—which disgusted the whole house—so much so, indeed, the indignation being expressed, that Sir George Grey had to apologise, and Lord John had to make a sort of semi-promise of attention to the matter; which is a good deal of concession from great Lords to poor emigrants. The whole discussion was very significant, of how little the House of Commons interests itself in affairs directly concerning the poor; and the incident also shows how completely the Irish Party is broken up, when a man with Mr. Maguire's ability and reputation can be thus summarily put down—20 or 30 Irish 'popular' members sitting opposite Mr. Maguire; but so shrinking from the Irish Secretary's whip, that not one of them dared mumble a word in Mr. Maguire's support."—[What else can Irishmen expect, if they will persist, in spite of such oft repeated, and bitter experience, in trusting in a parcel of "ministerial hacks," of miserable, mercenary place-holders and place-seekers. These are the "Yarmin" who, worse than Orangemen, if it be possible to be viler than an Orangeman, bring misery upon their country, and disgrace upon the name of Irishmen; who, at all times, and in all places, have betrayed their country's cause; and whose only boast is, that they have a "country to sell." Fine fellows are they on the hustings; none so loud as they in defence of Liberal and Reform principles; alas that Irishmen should be so "soft-headed" as to put trust in them.—Ed. T. W.]

THE IRISH POPULATION IN GREAT BRITAIN—OFFICIAL RETURN.—No. 2 of the Population Tables issued by the compilers of the census is out. We now get at a class of figures about which there has been great disputes in the houses of parliament, before select committees and among the poor law union authorities of the United Kingdom, the proportion of Irish in the population of Great Britain, and in the various towns. It seems that out of the 20,959,477 inhabitants of Great Britain and the islands of the British Seas, whose birthplaces are determined, 733,866 were born in Ireland, and that of the 17,927,609 inhabitants of England and Wales, 519,959 were born in Ireland, and 130,087 in Scotland. About seven-tenths per cent. of the population of England and Wales were born in Scotland, three per cent. in Ireland. Of the 2,588,742 inhabitants of Scotland, 49,791 or one-sixth per cent. were born in England and Wales, 207,367 or seven per cent. in Ireland. The proportion of Englishmen in the population of Scotland is twice as great as the proportion of Scotchmen in the population of Scotland, but the tendency of the people born in Scotland to enter England has hitherto been seventeen times as great as the tendency of the English to enter Scotland. The stream of the Irish migration has flowed during the last ten years in a strong current towards Scotland, with a tendency proportional rather to what the native population of that great country should be than what it is, for of every 100 persons in Great Britain who were born in Ireland, 28 were living in Scotland, 71 in England. It is observable of the Irish in England and of the English in Scotland that the proportion of young persons under twenty to those of twenty and upwards, is as thirty-four and forty-five to 100 respectively. Of the Scotch in England the proportion of the young is much less, or only as twenty-four to 100. The number of persons in Great Britain who were born in Ireland was 419,256 in 1841, and 733,866 in 1851; the increase in the ten years has therefore been 314,610; and to supply the place of those who have died, and to constitute the increase, probably about 400,000 of the Irish population entered Great Britain in the ten years—1841-51. Of the Irish population in Great Britain, 219,397 were males, and 199,859 were females. Of persons born in Ireland, Liverpool contains 83,813; Manchester and Salford, 52,504; Birmingham, 9,241; Leeds, 8,466; Bradford, 9,279; Stockport, 5,701; Bristol, 4,761. In other large towns the Irish have settled in considerable numbers. Out of the 967,000 inhabitants of London of twenty years of age and upwards (the whole population is 2,362,000)—89,000 were born in Ireland. Of all ages there are 108,548 persons in London who were born in Ireland, 30,401 who were born in Scotland.—*Daily Express.*

At the Wexford Assizes, last week, the orphan children of Mr. and Mrs. Macsweeney, got £5,000 damages against the Great Southern and Western Railway Company, on account of the loss of their father and mother, who were killed by the railway accident at Straffan last autumn.

Mr. Justice Jackson addressed the Grand Jury upon opening the assizes at Athy on Wednesday. He said it was a subject of congratulation to himself, as well as to his learned colleague, to find, as they passed through the several counties on this circuit, the almost total absence of anything indicating the existence of crime and disorder. Not only were the several calendars light in reference to the number of prisoners, but the offences charged were unimportant.

The magistrates of Armagh county have agreed to apply for the removal of the extra police force, except 26. The number was 97.

IRISH BEAUTIES IN THE EAST.—An officer writing home from the camp at Devana, says:—"Two devilish pretty girls, who, if appropriately robed, would not disgrace the Sultan's harem, have found their way out here after their lovers, in spite of regimental orders, and in male attire. They are both Irish, and one embarked with a regiment from Liverpool, and the other from Dublin. Their beauty has already had such effect upon Turkish phlegmatism, that I saw the other day, an officer high in rank, who had come in from Omer Pasha's camp, actually lay down his pipe, a great effort by-the-by, to gaze upon one of those gems of the emerald Isle! A few more importations of this kind of freight would soon render Ireland a second Circassia in Eastern eyes; with this difference, that the enslaver would become the enslaved."

That able and interesting publication, *Notes and Queries*, has given an additional proof as to the knowledge (so stoutly denied by English writers) of letters amongst the Irish before their conversion to Christianity. The fact that they possessed such knowledge is stated in a work on cosmography, written by Hicæus, a Greek Pythagorean philosopher of the third century, and of which a Latin edition has lately been produced at Leipsic. Hicæus states that he visited Ireland, in person, and that he found the people in possession of an alphabet and literature, at that early period, two centuries before the era of St. Patrick.

GREAT BRITAIN.

THE ENGLISH CORN MARKET.—The accounts from the corn markets held on Saturday in Nottingham, Lincoln, Leicester, Doncaster, Worcester, Colchester, and Leeds, agree in stating, that in consequence of the favorable change in the weather, the crops are progressing rapidly to maturity, and the price of grain is falling. All over Ireland and in the greater part of Scotland, the weather last week was also most seasonable, and cannot fail to influence the markets.

THE NEW DRESS FOR THE ARMY.—After many suggestions and proposals this matter is decided. The patterns were sealed on Thursday, and the people will soon, after the lapse of more than a century, witness a revolution in the attire of their army. To commence at the head, the present unsightly and unpopular cap will be replaced by a shako, very light in regard to weight, soldier-like, and graceful in appearance, not unlike the cap of years back. The small ball, the substitute for the feather, will be retained, and the number conspicuously displayed. Speaking as we are, of course, of the officers' uniform, the coat will be in the shape of a tunic, or frock, scarlet in color, and double breasted, the facings indicating the number of the regiment. The collar will be low and open, with embroidered gold lace in heraldic crowns and stars, showing the rank of the officer. The shoulder-belt and breast-plate will be discontinued. In lieu thereof, there will be a white patent leather waist-belt, with gilt ornaments in front. Epulettes and sash will be abolished. The black trousers will be continued for the winter, and the Oxford, or 'bluish texture,' as Sir Charles Napier the soldier termed it, for the summer. The Guards, so long free from innovation, will, we believe, soon undergo a change in uniform. The cavalry uniform patterns have not yet been sealed. It is supposed the change in the latter will be on a limited scale.—*Morning Herald.*

NEW CANNON FOR THE BALTIC.—A new cannon and carriage of peculiar formation as regards the bore, has been sent from the ordnance department for shipment on board the *Vulture*, for passage to the Edinburgh, Rear-Admiral D. Chads. It is intended for the use of the long range projectile; it weighs 94 cwt. 3 qrs., and it is calculated to throw a projectile 9 inches by 8. The carriage is of new construction, and adequate to carry a long 95 cwt. gun for shot or shell. It is intended that all ships in the Baltic capable of carrying these guns are to have them put on board immediately.

ANGLO-SAXON FESTIVAL.—The *Times*, in a recent article on the proposed international festival, said—"How is it possible to hint, without offence to them (the French) that in reality they are not the guests of the English nation, but of a bath of fussy traders, at whose tables they would be sure to meet with every luxury save the letter H?" In a second edition the words in italics were omitted, being probably, on second thoughts, considered too offensive. The project, it appears, has been virtually given up. It is too late to have the proposed celebration this season; next year our allies will be occupied with their "Great Exhibition," and it will be somewhat late in 1856 to celebrate the union of 1854, even if, happily, it should last so long.

COMMERCIAL PATRIOTISM.—A curious scene has occurred twice in the House of Commons lately—nothing less than a set-to between the Home Secretary and the Financial Secretary of the Treasury. The Emperor of Russia desires to raise a loan in order to carry on the war. To prevent British capitalists from lending money to the enemy of their own Sovereign and country, Lord Dudley Stuart proposed a legislative enactment. Lord Palmerston warmly supported the Bill, which Mr. Wilson as energetically denounced. The Home Secretary took the statesmanlike and popular view of the question; the Secretary of the Treasury, on the contrary, viewed it as a political economist. Lord Palmerston stood upon high political principles; Mr. Wilson upon pounds, shillings and pence. Both he and Mr. Baring contended that the measure was unnecessary, for that no British capitalist would touch the unclean thing. Then why resist the Bill so fiercely! If Mammon be so pure and patriotic, why all this warmth in resisting a Bill, the object of which is to enforce decency and loyalty up-

on Mammon? The energy displayed in opposing this measure satisfies us, and we believe most people, and the pretence of Messrs. Baring and Wilson is false, and that the Bill is necessary to prevent our greedy money-seekers from infamously supplying the enemies of the country, with means to purchase powder and shot to slay our soldiers and sailors. The stupendous iniquity of such an intention is no proof of its improbability. We know that British Merchants were so steeped in selfishness and scoundrelism as to supply the Kaffirs with ammunition during the late Kaffir war. Considering the inferior position occupied by Mr. Wilson in the Government, we cannot help thinking his conduct—and especially his contemptuous tone in debate, after a leading cabinet Minister had spoken warmly in support of the Bill, and after the announcement that the President of the Council concurred with the Home Secretary—was very audacious; but to become a teller for the Opposition in the division which followed was really a monstrous piece of subordinate insubordination. The conduct of Sir William Molesworth and Mr. Lowe in declining to vote was perfectly legitimate. They entertained doubts as to the effect of the measure, and reserved their votes. But no Government can long last that tolerates such an unseemly exhibition as that made by the Joint Secretary of the Treasury on the Russian Securities Bill. The House of Commons supported the measure by overwhelming majorities, and we trust it may speedily receive the Royal assent. Our only fault with it is, that it imposes too mild a penalty for so gross a crime against the State as that which it is intended to prevent.—*Catholic Standard.*

THE ATTEMPTED REVIVAL OF CONVOCATION.—That the Protestant Convocation can ever be really restored we suppose no sensible person, not even those agitators who are most eagerly proclaiming this impossible idea, can imagine. Institutions which were dead and buried above a hundred years ago can no more be re-suscitated than individuals. The Anglicans could as easily bring back the historical assembly called Convocation, as King Olho's Ministry could recall the Amphilyonic Council. The name only remains; and a mere fragment embedded in the accretions of later times. Vainly may the politico-ecclesiastical antiquary seek to impart life to what has only been retained from that antiquarianism which is the national characteristic of the English people. They are the creatures of custom, and the acute Whig Ministers who strangled Convocation in days long gone by knew this well, and did their work all the more effectually for leaving a trace here and there of what they destroyed. Dr. Wilberforce and the other revivers of the Convocation of Canterbury (for the Puseyites, who make the reconstruction of this assembly a watchword for that it is only a representation of a part of the Establishment) show a good deal of ingenuity in withdrawing those claims which the Parliament would never, under any circumstances, allow, and insist on those only which, if granted, would make Convocation a useful servant to the State, without any pretensions to supremacy. Practically, it is conceded that in questions of faith the ultimate authority is the Queen in Council. The Convocation does not profess to interfere with that. How indeed could it, when there is no fixed principle for it to proceed upon, when each of the four or five parties which divide the establishment is alike represented in it, and according to Doctor Wilberforce, most fortunately so? But although as completely subject to its lord, the British Government, as the ocean is to the glimpses of the moon, an humble office still remains for Convocation, which the subtle Superintendent of Oxford perceives she may fill without offence, and yet, by retaining its name and organisation, in some degree meet the ideas of those "Romanising" members who demand what the Greeks would have called the autonomy of their Church. Convocation may discharge the office of a committee of the Parliament. It may debate on matters afterwards to be referred to that superior authority; may collect facts, form the materials of opinion, report on what it ascertains, and make demands to be granted or dismissed with as little ceremony as Homer's Jupiter partly grants the prayers of his supplicants, partly whiffs them away into the vacant air. Very possibly no part of the proposed reconstruction may actually take effect. So far, all has been merely on sufferance, and in itself as distinct from real business as the chirpings of the grasshoppers to which the same poet likens the reminiscences of his worn-out warriors. But it is quite conceivable that a liberty of action, with the important limitations to which we have adverted, may be allowed to this relic of the past.—*Tablet.*

Belgravia still continues in a great state of excitement. The High and Low Church fight still rages high, and the presence of the police is required to keep them from breaking each other's heads. Meantime, I am glad to say, several of the more sensible have taken refuge in the bosom of the Holy Catholic Church, and are under the instruction of the good Fathers of the Oratory at Brompton. Some excitement was created at Kensington last Sunday, by two of the Brothers of the Little Oratory visiting a cluster of buildings occupied almost exclusively by Irish Catholics, for the purpose of forming a reading-room which is to be the nucleus of a school to oppose the Soupers who have located there, and who, by the influence of rags soup, have trapped about fifty of our poor children. Both the Brothers addressed the people in the open space, and denounced the soul-traffic of the Soupers. We understand it is their intention to visit this place repeatedly during the week on the opening of the room, and on every Sunday night. The Brothers of St. Vincent de Paul would do well to take this hint.—*Correspondent of Glasgow Free Press.*

PUBLIC AMUSEMENTS ON SUNDAYS.—The select committee of the House of Commons, appointed to examine into the system under which public-houses, coffee-houses, and other places of public entertainment are now regulated, have agreed to their report, and laid it before the House. The committee, referring to the evidence which they have taken, notice the great advantage which has been derived by the public of Dublin from the opening, on Sundays, of the grounds of the Zoological Society, in the Phoenix Park, Dublin, at a charge of one penny. Further on, the committee say—"A working man, living in the neighborhood of the Crystal Palace, states that there is great drunkenness on Sunday night in the public-houses at Norwood. A great number of people come down to see the building during the Sunday, and stop at the public-houses, where they get intoxicated, and make a great disturbance during the evening." This is precisely what in the neighborhood of Chatsworth used to happen during the period the grounds remained closed; and from his experience on that occasion,

Sir Joseph Paxton apprehends persons going to see the Crystal Palace would, in the first place, be too tired by their exertions in going round it to have any inducement to go to the public-houses to drink. Their wish would be to take recreation, and see the beautiful objects which the place contains; and when they had been there several hours, he does not think there would be a tendency to stop and drink. The prevention to the admission of the public to the Crystal Palace on Sunday arises from the Act of George II., which prohibits money from being taken for admission to any place on Sunday. The act is evaded at several music saloons, tea gardens, &c., by the sale of refreshment tickets being made to cover a nominally free admission.

This determination of the committee has aroused the holy indignation of the conventicle. But a large section of the public press approves of it highly.—*We copy from the Northern Whig:*

"While commenting, on a former occasion, on the advantages to the public, which might be expected to arise from the opening of the Sydenham Palace, we noticed the drawback, from its benefits, which existed in its being entirely shut up on Sundays. As they do with many other institutions in this country, the wealthy have been able to exclude from the moral benefit of the Crystal Palace, those very classes whom it would be most desirable to invite within its walls. Rich hypocrites in these lands, who have no temptation to step abroad on Sundays, shut up public gardens, public museums, and public picture-galleries on Sundays, because it is on Sundays that such places would be most accessible to the poor, and because this shutting up is no deprivation to themselves, as Sundays are no more leisure days to them than Saturdays or Mondays, and because, besides, they have their own gardens and pictures at home. That, if the Palace at Sydenham were opened on Sundays, after the hours of Divine service, it would be the great day of attendance by the working and poorer classes, we may calculate upon as a certainty. The opening of Kew Gardens, on Sundays, has increased the annual attendance from 9,174 (in 1841) to 331,210. In other words, the opening of Kew Gardens on Sundays has made a great many thousands of poor people healthier, happier, more moral, and more Christian. Injury may have been done to some few parties, to be sure, as there never can be any measure of unmixed good in the world. The opening of palaces, such as Kew and Hampton Palace, on Sundays, and the establishment of Sunday railway trains, have, no doubt, done serious injury to the selling of intoxicating liquors, and have, also, deeply grieved the souls of a class of aspirants to the false reputation of being religious, who, living in the habitual neglect of all religious restraints, as far as their own personal conduct is concerned, signalise their ostentatious piety by the sacrifice, as far as is in their power, of the Christian liberties of their fellow-subjects. We understand that there is now a movement amongst the shareholders of the Crystal Palace Company, to aid in the work of educating the people, and removing them from the debasing and vicious enjoyments by which they are at present beset, by throwing open the gates of the Palace on Sundays, after or between the hours of church service. In order to effect the truly philanthropic and Christian object which they have in view, the proprietors are to make a beginning, by opening the Palace to the shareholders. A meeting is to be held, on the 20th inst., for the purpose of taking into consideration, and deciding, on a proposition to this effect. We can hardly doubt that, amongst a body of gentlemen, many of whom have, on various occasions, and in a variety of ways, shown that their professed zeal for the moral regeneration of the humbler classes, is no pretext, but a living principle of action, there will be found a large majority ready to take this first step, in opposition to a system of cruel fanaticism, which is one of the most active agents in maintaining the vice and misery which prevail amongst the increasing masses in the land.—Fearful of a coming emancipation from the chains of their tyranny, we observe an agitation arising amongst the enemies of the poor and the Christian observance of the Lord's day. Mr. Oliveira, whose public life has been honorably marked by a course of laborious efforts to promote the comfort, the elevation, the happiness, and the rational enjoyment of the people, and whose name appears in almost every philanthropic scheme devised for their moral education, and particularly for delivering them from the enthrallment of debasing excitements, has, on account of his persevering and laudable exertions to open the Sydenham Palace on Sundays, been bitterly assailed, by a Mr. Edward Baines, in a series of sophistical letters, in which the writer denounces, as a positive sin, the opening of the Sydenham Palace, and the contemplation of the beauties of nature and art on the Lord's day; or as Mr. Baines, in the depth of his ignorance of the history, as well as the spirit, of Christianity calls it 'the Sabbath,' as if it were Saturday, and not Sunday. Disguise it as Mr. Baines may attempt to do, the whole tenor of his argument amounts to this—that while to read God's written Word on Sunday is a duty, to read His unwritten Word is a sin; and that a man cannot be as devout in the green fields, in the Crystal Palace, and in the British Museum, as within the walls of a Church—even if it were here a question which it is not, of setting up Sunday trains and Crystal Palaces against Churches—whereas the opposition of the Sunday trains and the Crystal Palace are wholly operative against Sunday taverns and all the immoralities which follow from drunkenness, in the promotion of which gentlemen like Mr. Baines are the most active agents, whom the spirit who rejoices in man's moral guilt and degradation, could desire to employ. The triumph of the work of these men, and of the master whom they serve, is to be seen in the moral, or rather statistics of Glasgow. Glasgow has no Sunday Gardens, no Sunday Museums, no Sunday Crystal Palaces, and no Sunday trains. It is a city made holy after the fashion of Mr. Baine's holiness. It is crammed with false professors of piety, and with would-be subverters of Christianity, who, like Mr. Baines, call the Sunday the 'Sabbath,' and hence, both from its wants and its possessions, it is the most drunken and the most depraved city in the empire."

In London, with a population of two and a half millions, the total number of deaths for the week ending July 1st, was 1,299.

The *Mining Journal* promises a speedy relief from the present scarcity of material for making paper, stating that patents are secured for the process and machinery necessary to convert the fibres of various plants grown in our own colonial possessions, within the tropics, into material calculated to supply the place of flax, hemp, and rags.