

'one pair' floor of a respectable public house in the town, about seven o'clock in the evening. One of the party near whom the traitor sat, jumped up, and seized him by the collar...

THE GOVERNMENT ARRESTS.—EXTRACT OF A LETTER FROM W. S. O'BRIEN.—The Cork Examiner publishes the following extract of a letter received by the editor from Mr. W. S. O'Brien:—

'Although I disapprove more than I can express of secret societies, and up to this moment am unacquainted with the objects of the Phoenix Club, I cannot but feel much sympathy for the young men who are now under arrest...

WILLIAM S. O'BRIEN.

WILLIAM POLLARD URQUHART, Esq.—THE RETROSPECTIVE CLAUSE.—On Mr. Pollard Urquhart's death estate, where a very old lease of a townland had expired, and after the tenants had arranged for a new lease...

That Ireland is rapidly progressing towards material prosperity we knew previously, but the following picture from a Cork paper of the state of things as regards the Irish labourer on both sides of the Atlantic will surprise many at home and abroad...

SUPERFICIALITY IN IRELAND, AS STATED BY THE REV. MR. READE.—We have heard nothing of or from 'the den' in Wellington Place this week...

AS BEFORE THIS MOMENT ENRaptured I see, But this earth is the planet for you, love, and me! Moore, evidently, wrote this song for your wife-marrying parsons, and we have no doubt that the soft-hearted 'divines' often sing it in the hearing of their 'darlings'...

THE STAYS OF IRELAND.—Under the above heading, some important letters from "Cosmopolite" have appeared in this week's Times. We have in our leading columns commented upon their contents. The following extracts will be read with interest:—

Although circumstances have prevented me from enjoying the sports of the field, yet I have caught a canard which has been fluttering near the Liffey for some days:—I fear, however, it is a native fledgling, probably hatched by some Dublin wren...

ORANGE OUTRAGE AT DROMORE.—Recently the papers published a report of an outrage alleged to have been committed on the last Dromore fair day, by three men, on a man named Smyth, in which it was stated that he was so badly wounded by a severe beating, that James Quinn, Esq., J.P., thought it prudent to take his depositions with regard to the outrage...

Dr. Hawthorne was examined, and stated—I am a surgeon, residing at Dromore. On the 11th December last was called upon to examine Patrick Smyth. I found him suffering from a fracture of the fourth rib of the left side, the end of which penetrated his lung, so that his life was in danger for some days.

Defendants did not cross-examine, as they stated they were not prepared to do so. Mr. Dixon having addressed the court at considerable length, bail was taken for the prisoners' appearance—themselves in £50, and two sureties of £25 each, to appear at the ensuing Quarter Sessions at Hillsborough.

THE REFORMATION.—Poisons are the most insidious instruments which assassins can employ, and they were evidently little known in England before the Reformation.—The Registrar-General on Coroner's Inquest.

CONVERSIONS.—Some four or five years ago, that apostle of "Evangelical Protestantism," Lord Shaftesbury, declared in his place in Parliament (characterising it as a remarkable fact—about which there can be no question) that in this nineteenth century during the march of intellect, and in the course of the last few years, when the greatest stimulus had been given to the human mind, a larger number of persons had gone over to the Church of Rome than during the preceding 300 years...

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Who shot at Mr. Nixon?—Again this question is proposed with grim and mysterious emphasis by the weekly cotemporary referred to by us in our last impression; and again that journal sternly calls upon the crown prosecutor to make known who the individual is whom a witness has sworn against as the perpetrator of the deed of blood, for the commission of or connivance in, which, the peasantry of the wild coast of Donegal—a peaceful and long-suffering race—have been stigmatised as a nest of assassins.

that the practice of it was not the intention of those who framed it; and while they received its literal interpretation, and acknowledged its power over themselves, felt that they ought not to eat the bread of a Church and act against its spirit, and consequently they went over to Rome. Such men I esteem; but I cannot feel any regard for those who try to reconcile the doctrines of the Church of Rome with the temporalities of the Established Church; this is a dangerous course, tortuous and insincere, and cannot be defended in a religious sense for one moment.

How THE POOR ARE TREATED IN PROTESTANT COUNTRIES.—The London Times calls the attention of its readers to the condition of the poor of England and to the blessings of Protestant Poor Laws:—"We have to point out to their attention the existence of a class of wretched creatures in this wealthy metropolis of the world so steeped to the lips in misery that they escape general notice altogether...

Canon Williams has—we understand with good effect—addressed the following letter to the Bristol Gazette with reference to the proceedings of the Protestant Alliance:—"Sir—Have you seen the programme of the proceedings of a meeting to be held at the Broadmead-rooms on Thursday evening, the 23rd, under the auspices of the Protestant Alliance, the Rev. R. I. Royer in the chair? They are a disgrace to all concerned; unworthy of a civilized community; unworthy even of the Protestant Alliance, and that is saying a great deal...

THE DEATH OF THE EARL OF WALFORD calls to the penance his eldest son, Lord Walpole, a convert to the Catholic faith. This Reformation.—Poisons are the most insidious instruments which assassins can employ, and they were evidently little known in England before the Reformation.—The Registrar-General on Coroner's Inquest.

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in a regiment of Dragoons, and not possessing those mental qualifications which the Commander-in-Chief now requires, procured a substitute to pass the necessary examination. The substitute duly presented himself to the examiners in London, and received a first-class certificate, which was recorded in the name of the aspirant who had employed him, and in a month or two afterwards the latter was gazetted to a cornetcy. The substitute for nearly ten months has been harassing the young cornet, and procuring from him by threats of exposure large sums of money, till at last he was unable to meet these inordinate demands, when, about a month ago, the substitute anonymously communicated the fact to his Royal Highness the Duke of Cambridge, the Commander-in-Chief, who communicated with the officer, desiring to know the truth of the statements. The cornet was obliged to admit the fact, and has in consequence been removed by Her Majesty from the regiment, and the value he paid for his commission has been forfeited to the Crown.

The Record has had two long leading articles in support of Mr. Cheyne of Aberdeen, who has been deprived of the so-called "bishops" of the branch of the Anglican Church in Scotland for teaching the real presence. In the first it showed the unmanliness of the bishops, who allowed one of their own body, Dr. Forbes, to publish in a charge the very same doctrines, contending themselves with a protest, while they deprive the poor clergyman. On Monday, it showed that Mr. Cheyne has taught nothing more than has all along been taught by great names among the Scotch Episcopates, and has considerable support from their prayer-book. All this is quite true, for there is no doctrine however contradictory, on behalf of which as much might not be said. The Record is connected with the Scotch Presbyterian Establishment, and its object is not to defend Mr. Cheyne, but to assail the Episcopates.

AN ANTI-POPEYITE PROCLAMATION.—The following is a copy of a placard put into the hands of a public meeting held last week at Brompton:—Fellow-Protestants, help! Popery must be thrust out of the Church of England; but that can only be done by rooting out of the Prayer-book those words of Popery which are such a stumbling-block, to every true-hearted Protestant, and under the baneful shadow of which Popery finds shelter—yea and Barflies. The Prayer-book enjoins the observance, as a strict fast, of the forty days of Lent, besides other fast days; which, like Popery, it calls vigils or even; and it makes the Popish distinction between fast and festivals. The Prayer-book also enjoins the observance of far too many Saints-days. What have we Protestants to do with Saints-days in the 19th century of Gospel light? The Prayer-book also enjoins the use of "such ornaments of the Church and of the ministers thereof, at all times of their ministrations, as were in use in this Church of England by the authority of Parliament in the second year of the reign of Edward VI.!" And the lamentable Prayer Council judgment has decreed that crosses, candles, chasubles, copes, and stoles, then in use, are now lawful. The Prayer-book also orders every clergyman to say daily the morning and evening prayers, thus elevating week days to the dignity of the Sabbath, besides inflicting a great hardship on Protestant ministers. The Prayer-book demands that penance has fallen into disuse, and expresses a wish for its restoration in the Church of England. The Prayer-book advises priests to confess privately, and commands priests (to) give absolution. The Prayer-book declares that every child baptised is then and there regenerate. The Prayer-book articles absolutely declare what books of the Bible are the Word of God, and what not, thus putting the church above the Bible.

Down Close and Simon Gavazzi.—There is a Catholic Protestant society residing in the name of the "Young Men's Christian Association." Last week, it appears, the annual dinner took place, and the Carlton Club says the Dean of Carlisle was announced as the chairman of the evening. He was indeed present, and took tea, but before the tables were cleared, he ascended the platform, and briefly addressed those assembled. He stated his inability to preside as their chairman, owing to an engagement he had for that evening. The Bishop was dining with him. Although he could not be present, he assured them of the interest which he took in the prosperity of their institution, and that he had been working for its advancement. He intended shortly to give them a lecture on "The Wonders of the Ocean," which he would deliver afterwards to the working classes, as in the case of his lectures on "Geology." He was glad to hear from the secretary of such a cheering account of the prosperity of the association. The very rev. gentleman concluded by expressing a wish that they might all spend a pleasant evening. He then left the room. Mr. R. Newman was called to the chair. On the platform with him were the Rev. F. Stearns (Church of England), the Rev. N. Wright (Independent), the Rev. D. Guthrie (Free Kirk), son of Dr. Guthrie, the Rev. H. Miller (United Presbyterian), the Rev. J. Jones (Wesleyan Methodist), the Rev. Mr. Watson (Primitive Methodist), and the Rev. Mr. Story (Free Methodist Church, Lower-street). To the members of this society, composed as it appears from the above fraternization of sectaries of all degrees of opinion, the notorious Gavazzi has been lecturing on Oliver Cromwell. "The Protector," says Gavazzi, "would never permit a Jesuit to enter England." Oh! said the lecturer, "that it would please God to give us a Cromwell for one hour, to sweep out of England the snakes of Jesuits who have found their way to our families." He said he (the lecturer) had travelled all over England, and had seen monuments to almost everybody, but he had not found a single tablet to commemorate the name of Oliver Cromwell. Was that admiration or gratitude for the greatest of Englishmen? Shame! He asked a monument to the memory of Oliver Cromwell who should have one in spite of all his enemies. Times had changed, and justice should be done to the greatest of Englishmen. There should be no money from the aristocrats—they did not want it; the middle and working classes of England had money enough; and the monument should be the greatest in this country. They might sweep him out of the Abbey at Westminster, out of St. Paul's, out of the royal residence, out of the public gardens, the public squares, the public parks and public streets, but they could not sweep Oliver Cromwell out of European history and the hearts of a grateful people. A monument should be erected. To inscribe an epigraph they would not ask monks and scribes; they would ask common sense to write an epigraph. It would be this:—

"Oliver Cromwell the Defender of the Faith." "Such," says the Carlisle Patriot, "is the Signor's clap-net." Our cotemporary adds: "On Sunday he preached morning, afternoon, and evening in the large upper room of the Athenaeum, and on each occasion the room was filled to overflowing. The Signor stood on a deal table at the upper end of the apartment, and, by the exercise of his strong voice, made himself heard everywhere. But he is a sorry orator. His sermons are second-rate orations only, prelude by a Scripture text. He quotes Shakespeare, and retails small anecdotes by way of illustration—that is to say, an illustration of nothing. There were collections, to defray expenses, he said, not to pay him for his labors: the surplus, if any, would be applied to the support of a school which he had established for the education of youth whom he intended for the evangelization of Italy. Popery came from Rome and spread over the world; the only effectual mode of destroying it was by going to the root of it in Italy. Evangelize Italy, and Popery would fall everywhere. There were girls in this school as well as boys. The Scotch girls were maintained by Scotch ladies; the English girls by English ladies; the boys laid to his care. The congregations, if such they might be termed, consisted mainly of the working class. Good order prevailed, but in the afternoon the Signor expressed some displeasure at seeing so large a number of seats occupied by children."