

The officers had collected scattered muskets and cartridge-boxes, and now loaded and fired like the men. We defended the gardens, too, and the cemetery, where we had bivouacked, until there were more dead above than beneath the soil. Every inch of earth cost a life.

It was night when Marshal Ney brought up a reinforcement—whence I knew not. It was what remained of Ricard's division and Sonham's second. The debris of our regiments united, and buried the Russians to the other side of the old bridge, which no longer had a rail, that having been swept away by the shot. Six twelve-pounders were posted on the bridge, and maintained a fire for one hour longer. The remainder of the battalion, and of some others in our rear, supported the guns; and I remember how their flashes lit up the forms of men and horses, heaped beneath the dark arches. The sight lasted only a moment, but it was a horrible moment indeed.

At half-past seven, masses of cavalry advanced on our left, and we saw them whirling about two large squares, which slowly retired.—There we received orders to retreat. Not more than two or three thousand men remained at Schoenfeld with the six pieces of artillery. We reached Kohlgarten without being pursued, and were to bivouac around Rendnitz. Zebede was yet living, and unwounded; and, as we marched on, listening to the cannonade, which continued despite the darkness, along the Elster, he said suddenly:

How is it that we are here, Joseph, when so many others that stood by our side are dead?—It seems as if we bore charmed lives, and could not die!

I made no reply. 'Think you there was ever before such a battle?' he asked. 'No, it cannot be. It is impossible.'

It was indeed a battle of giants. From six in the morning until seven in the evening we had held our own against three hundred and sixty thousand men, without, at night, having lost an inch; and, nevertheless, were but a hundred and thirty thousand. God keep me from speaking ill of the Germans. They were fighting for the independence of their country. But they might do better than celebrate the anniversary of the battle of Leipzig every year. There is not much to boast of in fighting an enemy three to one.

Approaching Rendnitz, we marched over heaps of dead. At every step we encountered dismantled cannon, broken caissons, and trees cut down by shot. There a division of the Young Guard and the grenadiers-a-cheval, led by Napoleon himself, had repulsed the Swedes who were advancing into the breach made by the treachery of the Saxons. Two or three burning houses lit up the scene. The grenadiers-a-cheval were at Rendnitz, but crowds of disbanded troops were passing up and down the street. No rations had been distributed, and all were seeking something to eat and drink.

As we defiled by a large house, we saw behind the wall of a court two cantinieres, who were giving the soldiers drink from their wagons. There were there chasseurs, cuirassiers, lancers, hussars, infantry of the line and of the guard, all mingled together, with torn uniforms, broken sabres, and plumed helmets, and all seemingly famished.

Two or three dragoons stood on the wall, near a pot of burning pitch, their arms crossed on their long white cloaks, covered from head to foot with blood.

Zebede, without speaking, pushed me with his elbow, and we entered the court, while the others pursued their way. It took us full a quarter of an hour to reach one of the wagons. I held up a crown of six livres, and the cantinieres, kneeling behind her cask, handed me a great glass of brandy and a piece of white bread, at the same time taking my money. I drank, and passed the glass to Zebede, who emptied it. We had as much difficulty in getting out of the crowd as in entering. Hard, famished faces and cavernous eyes were on all sides of us. No one moved willingly. Each thought only of himself, and cared not for his neighbor. They had escaped a thousand deaths to-day only to dare a thousand more to-morrow. Well might they mutter, 'Every one for himself, and God for all.'

As we went through the village street, Zebede said, 'You have bread?'

'Yes.' I broke it in two, and gave him half. We began to eat, at the same time hastening on, and had taken our places in the ranks before any one noticed our absence. The firing yet continued at a distance. At midnight we arrived at the long promenades which border the Pleisse, and halted under the old leafless lindens, and stacked arms. A long line of fires flickered in the fog as far as Ransstadt; and, when the flames burnt high, they threw a glare on groups of Polish lancers, lines of horses, cannon, and wagons, while, at intervals beyond, sentinels stood like statues in the mist. A heavy, hollow sound arose from the city, and mingled with the rolling of our trunks over the bridge at Lindenau. It was the beginning of the retreat.

XX.

What occurred until daybreak I know not.—Baggage, wounded, and prisoners doubtless continued to crowd across the bridge. But then a terrific shock woke us all. We started up, thinking the enemy were on us, when two officers of hussars came galloping in with the news that a powder-wagon had exploded by accident in the grand avenue of Ransstadt, at the river side. The dark, red smoke rolled to the sky, and slowly disappeared, while the old houses continued to shake as if an earthquake were rolling by.

Quiet was soon restored. Some lay down again to sleep; but it was growing lighter every minute; and, glancing toward the river, I saw our troops extending until lost in distance along the five bridges of the Elster and Pleisse, which follow one after the other, and make, so to speak, but one. Thousands of men must desire over this bridge, and, of necessity, take time in doing so. And the idea struck every one that it would have been much better to have thrown several

bridges across the two rivers; for at any instant the enemy might attack us, and then retreat would become difficult indeed. But the emperor had forgotten to give the order, and no one dared do anything without orders. Not a marshal of France would have dared to take it upon himself to say that two bridges were better than one. To such a point had the terrible discipline of Napoleon had reduced these old captives! They obeyed like machines, and disturbed themselves about nothing. Such was their fear of displeasing their master. As I gazed at the thousands of artillerymen and baggage guards swarming over the bridge, and saw the tall bear-skin shakos of the Old Guard, immovable on the hill of Lindenau, on the other side of the river—as I thought they were fairly on the way to France, how I longed to be in their place!

But I felt bitterly, indeed, when about seven o'clock, three wagons came to distribute provisions and ammunition among us, and it became evident that we were to be the rear-guard. In spite of my hunger, I felt like throwing my bread into the river. A few moments after, two squadrons of Polish lancers appeared coming up the bank, and behind them five or six generals, Poniatowski among the number. He was a man of about fifty, tall, slight, and with a melancholy expression. He passed without looking at us. General Fournier, who now commanded our brigade, spurred from his staff, and cried:

'By file left! I never so felt my heart sink. I would have sold my life for two farthings; but nevertheless, we had to move on, and turn our backs to the bridge.'

We soon arrived at a place called Hintersdorfer—an old gate on the road to Cannewitz.—To the right and left stretched ancient ramparts, and behind rows of houses. We were posted in covered roads, near this gate, which the sappers had strongly barricaded. A few worm-eaten palisades served us for intrenchments, and, on all the roads before us, the enemy were advancing. This time they wore white coats and flat caps, with a raised piece in front, on which we could see the two-headed eagle of the Kaiser. Old Pinto, who recognized them at once, cried:

'Those fellows are the Kaiserliks! We have beaten them fifty times since 1793: but if the father of Marie Louise had a heart, they would be with us now instead of against us.'

(To be Continued.)

IRISH INTELLIGENCE.

When we come to the Religious Discontent of Ireland the case is very different. Here we have inherited a bitter legacy from the past, and our conscience is not clear in the present. We wronged the Catholics of Ireland for generations, we are wronging them wilfully, knowingly, persistently still, though in a far feebler and milder fashion.—We cannot say that the Irish Catholics have not good reason to hate England for her shameful sins and cruelties against them in former days; we cannot even say that she is not giving them some reason to hate her even now. In this matter we have not really and fully repented of the misdeeds of our forefathers, for though we have departed from and reversed most of them, we have not altogether abandoned or atoned for them. We have repealed all the old penal laws against Popery; we have emancipated the Catholics and placed them on a perfect social and political and civil equality with Protestants; but with an obstinacy and stupidity which is almost insane, we still retain the Church Establishment as a perpetual, irritating, insulting memento of our past enormities. The religion of the minority is maintained as the religion of the State; as if we were bent upon ever reminding our Irish fellow-citizens that in Ireland the majority are still oppressed. No one who is acquainted in detail with the heinous penal laws against the Catholics, which continued up to the close of the last century, can wonder that Irishmen should have grown up in the most passionate abhorrence of the Government which enacted and maintained them: no one who realizes how truly the Protestant Establishment is the outcome, the relic, the memorial of the feelings and opinions from which those laws sprung, has any right to wonder that this abhorrence should endure as long as that Establishment is upheld. It may be true that practically the grievance is little felt; it may be true that Fenianism does not even mention it among Irish wrongs; it may be true that since the commutation of tithes into a rent-charge payable by the landlords, the Irish peasant is not conscious of the pressure, and would be no pecuniary gainer by its removal; it may be true that the chief portion of the property burdened with this rent-charge is owned by Protestant Churchmen; it may even be true that the surrender of the Establishment would not legalize either priests or people, and that this act of plain but tardy justice would bear no immediate fruit and bring us no clear reward; still, when all admissions are made, the undeniable conclusion remains, that as long as this symbol of alien supremacy and hereditary wrong is suffered to exist, no Englishman can say that justice has been done to Ireland, or that Irishmen are irrational in hating England. We have treated this subject so recently, that we need add only a very few words here. In what manner the abolition or disendowment of the Protestant Episcopal Establishment in Ireland is to be effected, is a question, and doubtless not an easy one, for statesmen. Many and various plans have been suggested, both of reducing the Establishment and disposing of its surplus revenues, into which we need not enter. It is sufficient to point out that the measure itself has become incomparably more feasible than it was when last practically mooted thirty years ago, at the time of Lord Morpeth's celebrated 'Appropriation Clause'. In the first place, the principle of Voluntaryism—the separation of Church and State—has made no trifling conversions in the interior of the Establishment itself.—Ritualism, Tractarianism, and the Olenso controversy having effected remarkable changes of sentiment in that direction. Secondly, the political strength of the orthodox Dissenters, and of the middle class generally, who are opposed on system to all religious endowments, has materially increased. And, thirdly, a great obstacle in dealing with the question has been removed by the authoritative announcement of the Catholic hierarchy, that they demand and will accept no portion of the confiscated revenues of the Establishment; for while the majority of the Scotch and English nation would probably prove to be in favor of disendowing one creed, they would to a certainty be resolutely hostile to any scheme for endowing the other. We believe that the only vehement or formidable opposition that need be anticipated to the measure of justice and policy we advocate will come from the ultra-Protestant province of Ulster,—and this must either be disregarded or disarmed. It will never do, at this day, to suffer Orangism to hinder us from doing justice to Catholicism in Ireland.

The Land Tenure discontent is a graver and more difficult matter than either the political or religious

disaffection, and goes far deeper into the heart of the nation. The political animosity towards England may be left to die away with time, simply because it is hopeless on our part to try and remove it, and hopeless on the part of the disaffected to indulge it. It is a chronic sore, too, engrained in the constitution, and ever liable to break out from time to time in a more active form under the stimulus of foreign sympathy or tempting opportunity. The hostile sentiment arising from religious causes admits of more positive remedial treatment, inasmuch as one of its chief objects can and ought to be removed at once. But the question of land-tenure is an affair of interest even more than of idea or feeling: it is, or it is fancied to be, an affair of life or death, of plenty or starvation, of prosperity or ruin, of simple justice or downright wrong to the Irish peasant and farmer—that is, to three-fourths of the population.—It comes home to 'men's business and bosoms' in a way that no other question does. If we can solve it satisfactorily and completely, other matters of controversy will cease to be formidable. If we cannot, no arrangement, however amicable or equitable, that we may attempt on the field of politics or religion, will do anything to lay to rest the discontent and disturbances which are the curse of the country, or suffice to render it either progressive, prosperous, or tranquil. And here we must remark, at the outset that the very prominence and paramount importance and urgency of the land question is itself, if not the evil to be dealt with at least the source and gravamen of that evil, and is a fact for which England and English legislation in the past are mainly, though not wholly, answerable. Scarcely in any matter have we been more guilty than in this; in no other matter is our guilt being punished with such enduring and unrelenting severity. The great passion of the Irish people for the possession and the cultivation of land; they have always and instinctively been too inclined to look to land and cling to land as the only means of livelihood and comfort; the fact that population does increase and that land does not always lay at the root of half their difficulties; the cruel and crushing competition for land resulting from this fact and that feeling has led to no small portion of Irish crime, and to nine-tenths of Irish poverty and Irish turbulence, by augmenting the landlords' and diminishing the cultivators' share of the produce, and by making every actual Irish tenant regard every spring Irish tenant as a robber and an enemy. Wise statesmen and a wise legislature would have directed their most strenuous exertions to mitigate this competition and allay this fierce desire: to teach the Irish that there are other branches of industry that yield far richer returns than the tillage of the soil; to turn their energies into new channels; to foster every sort of manufacture which could be introduced into the island; to diminish to the utmost possible extent the proportion of the population immediately dependent upon agriculture; and by so doing at once to lower rents, to create and improve markets, and to raise the price of agricultural produce. Had this course been followed with persistence, Irish tenants would not be at the mercy of their landlords, as they are too habitually now: Irish occupiers would not have been shooting and maiming successful rivals for the only means of living which they knew; Irish peasants would not have been driven to seek in distant lands for those fields of labor (in their imagination the only ones) which limited acreage will not afford to increasing numbers at home. Instead of this however, English statesmen, who were not wise, and an English legislature, which was not just, pursued, a couple of centuries ago for a long course of years, a precisely opposite line of action. The jealousy and selfishness of British manufacturers and the weak and iniquitous compliance of a British Parliament were allowed to crush and actually to prohibit the various industries which were beginning to take root in Ireland, and which, if fostered or even if simply left alone, might by this time have supported one-half the population, and become as prosperous as the linen trade is now. By this means, by this previous fault, by this heinous injustice, we threw the Irish peasant back upon the land as his sole resource, and shut him up, as it were, within its boundaries; and thus undeniably made ourselves answerable for a large proportion of his subsequent wretchedness and animosity. Of all the wrongs which which England is charged by Irish tongues, perhaps there is no case in which the indictment can be so well maintained as this, or in which the crime has been so heavily visited upon us.—North British Review.

The Freeman, writing upon the division in an exultant strain, observes:— This vote practically abolishes the last badge of conquest, and religious equality is established in Ireland. The Liberal party have nobly done their duty and great as are the services the Protestants of the first Reform Act rendered to political, municipal, and commercial freedom, the last Session of the last Parliament, by its vote of this morning, has laid the foundation of religious equality, and bequeaths to the first Parliament of the second Reform Act the completion of the edifice. The severance of all connection between the Irish Church and the State will be fruitful of results. The destruction of the greatest and most intolerable of all abuses is nearly consummated. Much remains to be done. But the rest is a matter of detail which the new Parliament will make up and mould into a working system. The plea of property beyond the present holders—in other words, the plea of property in a corporation which has no functions to perform—is summarily set aside, and the future revenue of the Protestant Church in Ireland is to be limited to existing interests, the surplus to be appropriated to some use really beneficial to the Irish people. But this good, great though it is, falls short of the vital point. The great evil of the Establishment lies in the consequences it entails in the practical out-laws by the State of the National Church, and in the absence of the due relations which should subsist between the landed proprietors and the priests, the temporal and spiritual leaders of the people. These consequences were scarcely alluded to in the debate, and yet they are the most precious fruits of the vote. We congratulate our Catholic fellow-countrymen on this great instalment of justice by the House of Commons.

The Northern Whig sings the following psalm: 'The result is the greatest Liberal victory of this generation. After the artifices and insinuations of years, it is something to have to record such a triumph. This indeed, may be called a great day for Ireland.' The Established Church of a small minority of the people, after having long been the scorn and opprobrium of the civilized world, has received sentences of condemnation. The majority which supported Mr. Gladstone this morning cannot refuse to support him in seeking to give practical effect to the principle which he has announced. If it were otherwise the division would have no meaning. Mr. Disraeli is already scheming to counteract the formal votes on Mr. Gladstone's resolutions. They cannot, it seems, be proposed until after Easter and the Prime Minister early next night announced his intention of resisting them when they shall be brought forward. A decisive majority of the House of Commons has, however, declared that the Irish Establishment must go. Mr. Gladstone and his party are fully determined that the history of the Appropriation Clause shall not be repeated. Since that time the Irish Church has had another lease of life. The lease has, however, run out, and it will be renewed. The disestablishment which the House of Commons is now prepared to sanction will be approved by the country and by the new Parliament next year. Until we had this elaborate debate on the whole of this great question the British public could scarcely realize how little could be said for the monstrous institution which has been so long permitted to stand. This morning every genuine Liberal in Ireland, anxious to remove abuses and redress the evils of centuries, will feel a stern joy.

The Fenians and the Irish Tories may, indeed, mingle their sorrows at the triumph of reason and justice. It has been slow but sure. Unity is only possible when ascendancy has been doomed.

The Daily Express points to some grounds of encouragement, and seeks to rally the friends of the Church for a vigorous effort. It says:—

'The cause of the Church is not lost yet. It is easy to point the road to victory; but it will require the strenuous and united efforts of all her friends to attain it. The fate of the Established Church is in the hands of the United Kingdom. If they can be aroused to a sense of their duty before the election of the next Parliament—if English Churchmen can be convinced of the identity of their interests with ours—if Protestants of all denominations can be shown that the protection of Protestant truth is a duty of far higher obligation than the vindication of any particular theory as to Church endowment—then victory is secured. For Protestants of different denominations form the great majority of the electors of the United Kingdom. They have the decision of the question in their own hand. Here is abundance of work; but it is work rendered hopeful by the marked success of the efforts that have lately been made to instruct public opinion in England. Upon this task the exertions of the friends of the Church must be concentrated.'

It agrees that, although a majority of the members representing Liberal constituencies have voted against the Church, there is no reason to suppose that they express the deliberate opinion of the electors, inasmuch as the Irish Church was not the question at the hustings, but they were returned to support Lord Palmerston's Government, which had opposed Mr. Dilwyn's resolution, though it proposed neither disestablishment nor disendowment. The Express adds:—

'The existence of a strong Protestant feeling among the classes added to the constituencies by the Reform Act of last year cannot be doubted. That they have an honest desire to do what is fair we do not doubt. But their ideas of what is fair may be perverted, and it is against this danger that it is incumbent on the Church to provide. It is too often supposed that it is supported, in part at least, by Roman Catholics, and is therefore an anomaly and grievance. Let the English people be shown that the enjoyment by the Church of her own property is no grievance to any class of Roman Catholics, that the tithe rent-charge is a reserved rent, and that the small proportion of it which passes through the hands of Roman Catholic landlords is not in reality paid by them.'

Referring to the Coronation Oath it observes:— 'Why is the maintenance of the rights and privileges of the Church included among the few fundamental principles enunciated in that oath, any more than the rights and privileges of any other corporation? Because there exists that intimate connection between Church and State that its severance would amount to revolution. The Coronation Oath is the most solemn recognition of this connexion that could possibly be devised. This is a truth, independent of technical construction of its strict binding powers, just as the moral powers of the Legislature are something different from its technical powers according to the strict principles of the Constitution. The highest and safest ground upon which to rest the case of the Church is that of duty.'

The Evening Post, taking some credit to itself for helping to form public opinion, says:—

'There is nothing which fills us with such pride and confidence as the evidence brought out by the public meetings of the press in England, but the great revolution—the first act of which was accomplished this morning—is due in an overwhelming degree to the initiative of the Protestant people itself of England. Long before English opinion had given any indication of its awakening to the case of Ireland we encouraged our countrymen to put faith in it, to lean upon it to cultivate it, to embrace it. We invited them at the general election of 1855 to make one more constitutional effort, which we undertook should be the last, so far, at all events, as any appeal from ourselves would be concerned, if English opinion were to deceive our judgment. English opinion has not deceived our expectations; English opinion has not falsified our premises; English opinion let us make the admission frankly, has surpassed our expectations—surpassed them by its maturity, surpassed them by its energy, surpassed them by its generosity. Let us understand well that the English people could, from their own point of view, send no such emphatic message of peace and fraternity to the people of Ireland as this morning's vote. They have nothing dearer or more sacred to offer to the people of Ireland in the way of sacrifice and reparation than their sectarian prejudices, or perhaps, we should say rather their sectarian pride. For the first time, moreover, in all history, does the offer of justice and reconciliation come from England herself.'

The Evening Mail expresses hostility to both the Resolutions and the defensive policy of the Government:—

'The friends of the Church must not, under the shock of last night's division stumble into the conclusion that the defeat of Mr. Disraeli's scheme is necessarily a blow to the Church. Those who are prepared to stand by the Irish Church, as the one institution which has for 300 years symbolized all our constitutional rights—and all those mutual sympathies that bind the two kingdoms together, will be found in equally determined opposition to both plans. The first of these was virtually before the House last night. It is greatly to be deplored that the Government should have embarrassed the simple negative which would have fairly tried the issue by the suggestion of a positive scheme still more monstrous and formidable than that of the Opposition chief.'

It seems to prefer of the two schemes Mr. Gladstone's to Mr. Disraeli's and gives the following:— 'Mr. Disraeli's position would be a strong one, as the head of a Government, if it succeeded in defeating Mr. Gladstone; but in what situation would Irish Protestantism then find itself? Mr. Disraeli would be master of the position. The establishment of a wealthy Papal domination in Ireland would be accomplished. The subjection of every Irish Government to that power would be secured. A catalogue of hitherto undivulged pretensions would be unfolded, and the country be helpless under that influence, till perhaps 30 years of suffering and insult had at length roused human nature against it, and a new but not unparalleled paroxysm should convulse the people. On the other hand, with all its violence, Mr. Gladstone's confiscation would impose no domination. It would not place a revenue of £40,000 a year at the absolute disposal of the Papacy. On the contrary, with descent as sudden as the fall of a portcullis, it would place an iron barrier in front of the ambition of Rome. Disestablishment and disendowment, however iniquitous with respect to our rights, would end for ever the dream of the Papacy. Not a shilling of the public money could ever be begged or intruded for more. No status would remain for the Priests; no subsidies for their Colleges; no State authorisation for anything—not even a continuance of the grant to Maynooth; no moral influence as a set-off against the legal establishment of the 'creed of the minority.' Their whole clerical system would at once drop to the level of the Wesleyan or any other Dissenting organization.'

Mr. Gladstone's plan proposes, indeed, to take away a good deal from Protestants, the loss of which they are likely to resent bitterly, but does not propose to give anything to Catholics. Nay, he charges a considerable price for giving them the satisfaction of seeing the Protestants mortified by the disestablishment and partial disendowment of their Church. He proposes to withdraw the Maynooth grant, and to refuse all grants from the Consolidated Fund for Catholic religious purposes. Any prospect of an

endowment for the Catholic University is also shut out by his plan. Now, it seems to us, that as Ireland is always deemed to be the poorest country in Europe, any plan otherwise objectionable would be preferable which would redress the grievance and repair the wrong under which the Catholics of Ireland are suffering, by reason of the position of undue depression and inferiority held by the Church of the majority as compared with the Church of the minority, without depriving the Churches both of the minority and of the majority of all assistance, countenance, protection, and recognition on the part of the State. If no such preferable plan can be devised, by all means, we would say, let Mr. Gladstone's be adopted; but we cannot help regarding it as a drawback that it would leave religion without any State aid or any State recognition in Ireland; that it would mulct the Catholic Church as well as the Protestant Church in Ireland; and that, with the object of inaugurating an era of reconciliation and good will among countrymen of different religions, it would begin by exasperating the feelings of one portion of the population in order to gratify the other. Another reason for hesitating before deciding in favor of any positive conclusion—is to be found in the fact that the Cromwellian Williamite Orange Press in Ireland emphatically prefers Mr. Gladstone's proposals to the policy which they accuse Mr. Disraeli of contemplating.—Tribune.

The Daily News says:—Mr. Disraeli contemplates, as Mr. Gladstone has clearly shown, the establishment of the Roman Catholic Church in Ireland side by side with that of the Episcopal and Presbyterian communities. Lord Mayo, a respectable and upright man, who would not venture to speak on such a subject without the full authority of his chief and of his colleagues, declared in the debate, in which he announced what was called the Irish policy of the Government, that there would be no objection to make all churches equal but the result must be secured by elevation and not by confiscation. The endowment out of the public funds of a Roman Catholic University was the first step taken by the present Government towards this consummation. Lord Stanley has used language which, however guarded, admits of no other interpretation, and the same idea may be read between the lines of Mr. Disraeli's carefully ambiguous declarations. We see, now, what is the clear and plain issue which Mr. Disraeli first raised, which Mr. Gladstone has met, and from which Mr. Disraeli now seeks to divert attention. Shall political justice and religious equality be guaranteed to Ireland by the disestablishment of the Church of the minority, or shall the great Churches of Ireland, Roman Catholics, Anglicans, and Presbyterians, become State Churches? Mr. Disraeli, in the intervals of his jocosity, talks about the necessity of associating the religious principle with the States in the form of Established Churches, in order that authority may be consecrated. . . . The establishment of equality between all the Churches in Ireland by the process of levelling upwards, which Lord Mayo advocates, implies the assignment of the lion's share of the wealth and influence at the disposal of the State to the Catholic Church.

Professor Brewer of King's College sends to the Times, a letter in favour of the Irish Church, which strikes us as exceedingly fallacious and unworthy of his high reputation. The real gist of the letter is that a State Church ought to be kept up, if only as a sort of living symbol of the doctrine, that the Monarch is Head of the Church,—as a vigorous, protest against errors more subtle and dangerous than image worship and transubstantiation.' In other words, Professor Brewer, apparently giving up the theory, that the Protestant Establishment should be kept up to witness to true theological doctrines, asserts that it ought to be kept up to witness the true political and ecclesiastical doctrine. Why, as it has failed in bearing effectual witness to both classes of truth alike, it ought to be kept up at the cost of a Catholic nation to bear its useless witness in the future to this rather than the other sort of truth which Catholics deem to be error, Professor Brewer does not, because he cannot, say. But the Irish Church, liberated from State fetters will become as defiant and intolerant as it pleases, says Professor Brewer doubtless;—it may become as defiant and intolerant as the Scotch Free Church, or English Nonconformists. But why is that a reason for taking national property, and applying it to uses which offend the majority of the nation?

The Pall Mall Gazette Dublin correspondent telegraphs:—It is stated in Dublin that a meeting of Archbishops and Bishops is about to be held there to prepare a large number of petitions in favour of the Irish Church for presentation to the Queen in person. The Bishops of London and Lichfield will, it is said, accompany their Irish brethren to present the petitions.

ATTEMPTED ROBBERY OF ARMS NEAR CORK.—CORK, Monday.—About 1 o'clock this morning, Mr. Thos. Lynch, farmer, Ballinamought, about two miles outside the city, was startled by a loud knocking at his door. The house is a one-storey building, with a slate roof, and is divided into three rooms on the ground floor, with a loft running over one room at the southern end. Mr. Lynch, his wife, children, an old woman, and two servant-boys, were at the time in the house, and when the knocking, which was very loud and accompanied by a demand to open the door, had continued for a few minutes, Mr. Lynch told one of the boys to open the door, and let 'the men in.' He refused, and Mr. Lynch then himself got up, dressed, and going to the door, asked what they wanted. He received for a reply a peremptory demand to open the door, or they would burst it in. The family had by this time become alarmed, and most of its members came into the central apartment, or kitchen, at the door of which the visitors were knocking. A little distance from the door the front wall of the house is pierced by a small square window. The party outside became every moment more pressing in their demand for admittance, and when told if they stayed that they wanted they would be allowed in, a voice replied: 'We want the revolver.' Mr. Lynch assured them he had no revolver, but they insisted he had, and should give it up. Mr. Lynch then expecting the door would be forced, seized an adze and took up a position beside the door, intending to cut down the first who should enter. Instead, however, of assailing the door, the party outside burst in the little window, using for the purpose a piece of plank which the found in the farm yard. A gun was then pushed in through the aperture, and rested on the sill, while the person holding it pointed towards where Mr. Lynch was standing, and fired. Had he suspected that the gun would be exploded, Mr. Lynch might easily have withdrawn into shelter. The bullet passed close to his breast, and struck the partition wall, in which it made a deep hole, and then dropped upon a meal bin, where it was subsequently found. Immediately upon the shot being fired the gun was withdrawn, and the occupants of the house, who kept up a continual cry, heard the party outside loading, the ring of the steel ramrod being distinctly heard. Through the hole in the roof Mr. Lynch escaped from the house, jumping into the adjoining field and hastened across the country to the Ballinamought police station, which is not quite half a mile distant. The attacking party probably became aware of this, for soon after firing the second shot they were heard to depart, and were not seen or heard of after. A party of police returned with Mr. Lynch to the house, and instituted a search in the neighbourhood. The only result was the finding of two bullets in the kitchen, one of them on the ground near the fire-place, and outside the house were found the empty cases of two patent rifle cartridges.

DISCOVERY OF FENIAN CANNON AT MIDLETON.—On Thursday last, a laboring man named John Conroy was employed digging in a field in the neighborhood