

'Excuse me, major, but here is an order to escort twelve wagons of wounded as far as Lutzen. Is it here that we are to receive them?'

in our language, at which he was still more rejoiced. He called me Josephel, and said: 'Josephel, be careful how you swallow the medicines they give you, only take what you know. All that does not taste well is good for nothing. If they would give us a bottle of Rikvir every day, we would soon be well.'

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worthy that while the members of the Irish Church did not constitute a majority, or the principal section of the population in any of the counties or towns enumerated above, yet in the county of the town of Carrickfergus they formed a majority compared with the Roman Catholics the proportional numbers being 19.3 for the Established Church, and 11.1 for Roman Catholics, while the Presbyterians were 59.2 per cent. In the counties of Antrim and Down, the county of the town of Carrickfergus, and the town of Belfast, the Roman Catholics were outnumbered by the Presbyterians. Of the entire population of the 33 Parliamentary boroughs (797,467) the number belonging to the Established Church was 132,126, or 16.6 per cent. In the boroughs of Carrickfergus and Coleraine the members of the Irish Church were in a majority as regards Roman Catholics, and in the borough of Lisburn they were the largest section, turning to the towns of Ireland, it appears that in Droimore (county of Down), Lurgan, and Portadown (county of Armagh), Portobello, in the suburbs of Dublin, and Lisburn, in the counties of Antrim and Down, the members of the Established Church formed the largest section of the population, but nowhere did they constitute an absolute majority over all denominations except in the town of Portobello, which included 776 military of the Established Church resident in the barracks. In the 27 years, 1834 to 1861, the population of Ireland had decreased 2,155,133; the Roman Catholic population had fallen off by as many as 1,930,795 or thirty per cent, and the Protestant by 224,731, or 14.8 per cent. The decrease in the Established Church was 159,803, or 18.7 per cent. Dividing the population of Ireland into two grand classes, Protestant and Roman Catholic, it appears that the former amounted to 1,285,506, or 22.3 per cent., while the latter amounted to 4,505,265, or 77.6 per cent. The proportional number of Protestants and Roman Catholics respectively in each province was 14.0 and 85.0 in Ulster, 6.07 and 93.8 in Munster, 49.5 and 50.5 in Leinster, and 5.1 and 94.8 in Connaught. The census returns of 1861 give the following account of the number of persons belonging to the Established Church—men, women, and children, all told—in the several dioceses of Ireland: The Archbishop of Armagh, Primate of all Ireland who is also Bishop of Clogher, returned as residing over 150,778 souls, being rather more than 53 per cent of the entire population of the two dioceses. The Archbishop of Dublin with the diocese of Kildare annexed is returned as residing over 112,766 souls, being a fraction over 18 per cent of the population of those two dioceses; the Bishop of Down and Connor, 108,993 souls, being nearly 20 per cent of the population of those dioceses; the Bishop of Droimore, Derry, and Raphoe, 110,425 souls, being above 17 per cent of the population. These four are the only prelates having in their dioceses belonging to their Church so many as 100,000 souls, or so large a proportion as a tenth of the population of their dioceses; they are the dioceses comprising the Irish metropolis and the north-west, including 42 per cent of the population of Ireland. Of the other 53 per cent, the census tells a different tale. The best return is that for the united diocese of Kilmore, Ardagh, and Elphin, showing 53,196 souls—men, women, and children—belonging to the Established Church being less than 19 per cent of the 547,691 inhabitants of those dioceses. Next stands the Bishop of Ossory, Ferns, and Leighlin, presiding over 35,663 souls being between 8 and 9 per cent of the population of the diocese. The Bishop of Cork, Clogher, and Ross is returned with 43,228 souls, or a fraction over eight in a hundred of the people. The Bishop of Meath, 16,259 souls, being a little over 6 per cent of the population. Last come four dioceses, containing together above 1,000,000 souls, nearly 29 per cent of the population of Ireland, and each of the four having less than 1 in 20 of its population belonging to the Established Church. The Bishop of Killaloe, Kilmacomb, and Kilmacshane is returned as presiding over 15,806 souls, or 4.71 per cent of the population; the Bishop of Limerick, Ardferd, and Aghadoe, 15,103 souls, or 3.83 per cent of the people; the Bishop of Caneby, Raly, Waterford and Lismore, 13,863 souls, or 3.73 per cent of the inhabitants and the Bishop of Tuam, Kill In, and Achery, 17,157 souls being 3.37 per cent of the population. Since the returns were made the population of Ireland has become less by about a quarter of a million.

IRISH INTELLIGENCE.

DEATH March 25.—It was hardly to be expected that the Roman Catholic lady would continue to allow the numerous batteries of the Church Defence Association to flash their guns upon the assailants of the Establishment without making some reply. Her anti-Church agitation has been confined almost exclusively to the pulpit and the press, but it now enters upon the platform in formidable guise. The first great demonstration was held yesterday in Limerick. It was intended to counteract the effect of the late Protestant meeting in the same place, and in point of numbers at least, was the most imposing which has been held in that city for many years. The day was judiciously chosen, being a holiday in the Roman Catholic Church, when the influx of country people helped to swell the already very large population of the city. The County Court House, where the assembly was held, was crowded to excess long before the hour appointed for the commencement of the proceedings. A much larger building, if it could have been obtained, would have been filled by the people. Every part of the building, we are told, was occupied. Never, unless in the event of a contested election, was there such packing of the jury boxes. Never were so many 'big-wigs' on the bench; never was the dock so full of innocents. The hall and approaches were, as the report in the Express admits, 'overcrowded with people' and 'the streets as far as the bridge was impassable.' Among the principal persons present were Lord Dunsraven, Colonel Monnell, M.P., the Right Rev. Dean O'Brien, Mr. Synan, M.P., Sergeant Barry, M.P., and a number of the Catholic clergymen, justices of Limerick and its vicinity. The chair was taken by Lord Dunsraven. His Lordship congratulated the meeting on the fact that they had not been summoned in the defence of a religious monopoly or sectarian ascendancy, but to testify, by all legal and constitutional means, their determination that Ireland should have full religious equality. He referred in terms of satisfaction to the part taken by two leading statesmen in England in connection with it. The Catholics of the world, he said, ought to be grateful to the greatest orator in the House of Commons for the declaration he had lately made that the State Church as an Establishment could not exist. It had been asserted that the Catholic laity of Ireland did not feel an interest in the question, but that great meeting and others which would be held all over the country would show the falsity of the assertion. Let the regulations which would be adopted, and the petitions which would be sent forward to the Imperial Parliament, show that no grounds existed for such a reproach. He disavowed any antagonism to their Protestant fellow-Christians. They did not come forward to denounce any religious tenets; they would leave that to their opponents, who never had been slow to vilify the faith of the great majority of the people. He was sure that the Protestants felt the highest respect and esteem for many of the clergy of the Established Church. They knew how well and zealously they discharged their duties whenever they were fortunate enough to have any real duties to perform. His Lordship paid a more unqualified compliment to the clergy when he added, 'He never himself experienced anything but kindness from the clergymen of the Established Church. (Hear, hear.) As they all knew, it was impossible for a man to change his religion without feelings of pain towards those he left. Before he became a Catholic he had many friends among the Protestant clergymen, and many friends among the Protestants in general. He was happy to say that the change he had made never lost him one. (Hear.) He combated the argument that education would exchange the people from their priests observing that there never was a time when they were more attached than at present and in conclusion declared his belief that if Parliament receded to the voice of the majority of the people in this and other matters, there would be no more dissent and a better day would dawn upon the country. Colonel Monnell, M.P., who was warmly greeted on presenting himself, moved the first resolution, which was in the following terms:—'That while the ecclesiastical revenues of England are appropriated by the national will to the spiritual wants of the majority of the English people, the ecclesiastical

revenues of Ireland, against the national will, are appropriated to the spiritual wants of less than one-eighth of the Irish people. That in our opinion this appropriation is a national wrong, a badge of conquest and inconsistent with the first principles of justice.'

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'What! You here again, old fellow?' 'Yes; it is I, Monsieur le Baron,' replied the artilleryman, proud to be recognized; 'the first time was at Austerlitz, the second at Jena, and then I received two thrusts of a lance at Smolenk.'

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THE PROTESTANTISM OF IRELAND.—It seeks to create the conscientious conviction and hereditary faith of five million people by giving to a much wealthier community a sixth of their number the property once devoted to the religious wants of the whole in order that this wealth, as appropriated and monopolized, may turn the scale against numbers and convictions. The rights of the few as they have been supported and protected, in order that it may have the same secular aids and appliances in the controversy as that which has not the State for its friend. It is impossible to deny that this is in the nature of persecution. The State has always felt it, and has always had a bad conscience and a weak temporizing policy upon Irish affairs. This is Irish Protestantism, which has never been accepted in this country unless under protest, and with a certain antipathy which it was impossible to suppress. As for the supposed union between the two Churches it has no existence in fact. It is a Parliamentary fiction, begotten and ending in the title of the Book of Common Prayer.—Times