escort twelve nagons of wounded as far as Lut- joiced. He called me Josephel, and said : zen. Is it here that we are to receive them?' 'Yes, it is here,' replied the surgeon.

The peasants and the ambulance drivers, after giving us a last draught of wine, began carrying us to the wagons. As one was filled, it departed, and another advanced. They had given us our great coats; but despite them and the sun which was shining brightly, we shivered with cold. No one spoke; each was too much occupied thinking of himself.

At moments I was terribly cold; then flashes of heat would dart through me, and flush me as in fever; and indeed it was the beginning of the fever. But as we lest Kaya, I was yet well; I saw everything clearly, and it was not till we neared Leipsic that I felt indeed sick. The of centh. hussars rode beside us, smoking and chatting,

paying no attention to us. In passing through Kaya, I saw all the borrors of war. The village was but a mass of cinders; the roofs had fallen, and the walls alone remained standing; the rafters were broker; we could see the remnants of rooms, stairs, and doors heaped within. The poor vil lagers, women, children, and old men, came and went with sorrowful faces. We could see them going up and down in their housess; and in one we saw a mirror vet hanging unbroken, showing where dwelt a young girl in time of peace.

Ah! who of them could foresee that their happiness would so soon be destroyed, not by the fury of the winds or the wrath of heaven, but by the rage of man!

Even the cattle and pigeons seemed seeking their lost homes among the ruins; the oxen and the goats scattered through the streets, lowed and bleated plaintively. At the last house an bourg, and the tears came to my eyes. old man, with flowing white hair, sat at the threshold of what had been his cottage, with a His furrawed brow and stony eyes spoke of des pair. How many years of labor, of patient age! Now all was crushed, ruiced; the child more do you want, Josephal? and he had no longer a roof to cover their heads.

And those great trenches-fully a mile of them-at which the country people were working in such baste, to keep the plague from completing the work war began! I saw them, too, from the top of the bill of Kaya, and turned away my eyes, horror stricken. Russians, French, Prussians were there heaped pell mell, as God had made them to love each other before the invention of arms and uniforms, which divide them for the profit of those who rule them .-There they lay, side by side; and those of them who could not die knew no more of war, but cursed the crimes that had for centuries kept them apart.

But what was sadder yet, was the long line of ambulances, bearing the agonized would dthose of whom they speak so much in the bulletins to make the loss seem less, and who die by thousands in the hospitals, far from all they love; while at their homes cannon are firing, and church-bells are ringing with joyous chimes of victory.

At length we reached Lutzen, but it was so full of wounded that we were obliged to continue on to Leipsic. Fatigue and weariness overpowered me, and I tell asleep, and only awoke when I felt myself lifted from the ambulance. It was night, the sky seemed covered with stars. and innumerable lights shope from an immense

market-place at Leipsic. The two men who were carrying me ascended a spiral stairway which led to an immense hall, where oeds were laid together in three lines, so close that they touched each other. On one of larger building, if it could have been obtained, would these beds I was placed, in the midst of oaths, cries for pity, and muttered complaints from hun dreds of fever-stricken wounded The windows were open, and the flames of the lanterns flickered in the gusts of wind. Surgeons, a-sistants, and nurses came and went, while the groans from the halfs below, and the rolling of ambulances, cracking of whips and heighing of horses with out, seemed to pierce my very brain. While Dr. Botler, Roman Catholic Bishop, the Very Rov. they were undressing me, they handled me roughly, and my wound pained me so horribly that I could not avoid shrieking. A surgeon came up at once, and scolded them for not being more careful. That is all I remember that night; for I became deluious, and raved con stantly of Catharine, Monsieur Goulden, and Anni Gredel, as my neighbor, an old artillery man, should have full religious equality. He referred in whom my cries prevented from sleeping, afterward told me. I awoke the next morning at about eight o'clock, and then learned that I had the bone of my left shoulder broken. I lay in the middle of a dozen surgeons; one of them a Church as an Establishment could not exist. It had stout, dark man, whom they called Monsieur the been asserted that the Catholic laity of Ireland did Baron, was opening my bandages, while an as sistant at the foot of the bed held a basin of warm water. The baron examined my wound; all the others bent forward to hear what he might say. He spoke a few moments, but all that I could understand was, that the ball had struck from below, breaking the bone and passing out behind. The surgeon, passing to another hed, cried :

What! You here again, old fellow?' 'Yes; it is I, Monsieur the Biron,' replied

the artillers man, proud to be recognized; 'the first time was at Austerlitz, the second at Jena, they were fortunate enough to have any real duties and then I received two thrusts of a lance at Smolensk.

'Yes, yes,' said the surgeon kindly; 'and now what is the matter with you?"

defending my piece from the Prussians?

The surgeon nawound the bandage, and asked \$ 'Have you the cross?'

'Nn. Monsieur the Baron.'

What is your name?

Curistian Zunnier, second artulerie a chewal. V ry gnod !

'You will soon be well.' The old artillers man's heart seemed overflowing with joy; and, as I concluded from his priated by the national will to the spiritual wants of name that he came from Alsace, I spoke to him the majority of the English people, the ecclesiastica!

Excuse me, major, but here is an order to in our language, at which he was still more re

'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 Rikevir every day, we would soon be well.'

When I told him I was alraid of dying of the fever, he laughed long and loud, and said:

I Josephel, you are a fool. Do you think that such tall fellows as you and I were born to die in a hospital? No, no; drive the idea from your bead.?

But he spoke in vain, for every morning the surgeons, making their rounds, found seven or eight dead. Some died in fevers, some in deadly chill; so that neat or cold might be the presage

Zuppier said that all this proceeded from the evil drugs which the doctors invented. . Do i you see that tall, thin fellow?' he asked. ' Weil, that man can boast of having killed more men than a field-piece; he is always primed, with his match lighted; and that little brown fellow-1 would send him instead of the emperor to the Russians and Prussians; he would kill more of them than a corps d'armee.'

He would have made me lough with his pikeif the litters were not constantly passing.

At the end of thee weeks my shoulder begun to held, and Zunnier's wounds were also doing well, and they allowed us to walk in the large garden, full of elms, behind the hospital. There were benches under the trees, and we walked the paths like millionaries to our gray greatcoats and forage-caps. The mereasing local presaged a fine year, and often when looking at the beautiful scenery around, I thought of Paals-

"I would like to know what makes you are so,' said Zunnier. 'Instead of catching a fever child upon his knees, glaring on us as we passed. in the hospital, or losing a leg or arm, like hundreds of others, here we are quiety seated in the shade; we are well fed, and can smoke when we economy, had he passed to make sure a quiet old have any tobacco; and still you cry. What

> at Quatre-Vents; of our promises; of all me former life, which then seemed a dream. He

listened, smoking his pine. 'Yes, yes,' said he; 'all this is very sad .-Before the conscription of 1798, I too was going to marry a girl of our village, who was named Margredel, and whom I loved better than all the world beside. We had promised to marry each other; and all through the campaign of Zuri h never passed a day without thinking of her .-But when I first received a furlough and reached home, what did I hear? Margredel had been three months married to a shormaker, named | could be induced to read the chapter on the diocese Passaulf-

(To be Continued.)

## IRISH INTELLIGENCE,

DUBLIN March 26 -It was hardly to be expected that the Reman Catholic laity would continue to allow the numerous butteries of the Church Defence Association to flish their guns upon the resultants of the Ear blishment without making some reals Hitherto the anti-Church agitation has been confined almost exclusively to the pulpit and the press, but it now etters upon the platform in formid blestre gih 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 im posing which has been held in that ciry for many years. The day was judiciously chosen, being a edifice before us. It was the hospital of the holyday in the Roman Outholic Church, when the influx of country people helped to swell the already very large population of the cur. The County Court House, where the assembly was held, was crowded to excess long before the hour appointed for the commencement of the proceedings. have been filled by the people. Every part of the hailding, we are told, was occupied. Nover unless in the event of a contested election, was there such packing of the jury boxes. Never were an miny hig-wigh' on the bench; never was the dock so ful! of innocents. The hall and approaches were, as the report in the Express admits, torammed to suffication? and the sireet as far as the bridge was impassable." Among the principal persons present were Cord Dupraven, Colonel Monsell, M.P., the Right Rev Dean O'Brien, Mr. Synau, M. P., Serjeant Barry, M.P., and a number of the Catholic clergymen justices of the prace, and other respectable inhabitants of Limerick and its vicinity. The chair was taken by Lord Danraven. His Lordehip congratulated the meeting on the fact that they had not oren summoned in the defence of a religious monopoly or sectorian escendancy, but to testify, by all legal and constitution-limeans their determination that Ireland terms of satisfaction to the part taken by two leading statesmen in England in connexion with it. The Catholics of the world, he said, ought to be grateful to the greatest orstor in the House of Commons for the declaration be had lately made that the State not feel an interest in the question, but that great country would show the falsity of the assertion. Let the resolutions which would be adopted, and the petitions which would be sent for ward to the Imperial Parliamet, show that no grounds existed for such a for the purpose of laying a foundation of union reproach. He disavowed any antagonism to their Protestant fellow-Christians. They did not come for ward to denounce any religious tenets; they would leave that to their opponents, who never had been slow to villify 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 clerge of the Eat-blished Church. They know how we'll and z-alously they discharged their duties wheneved 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 Three sabre cuts on my left arm while L was change his religion without feelings of pain towards those he left. Before he became a Catholic be had many friends among the Protestant clergymen, and he was happy to say that the change he had made never lost him one (Henr.)' He combatted the argument that education would estrange the people from their priests observing that there never was a State endowment of any kind for the support of our time when they were more astached than at present and in conclusion declared his belief that if Parliament acceded to the voice of the majority of the people in this and other matters, there would be no more He dressed the wounds, and went to the next, discontent and a better day would down upon the country. Colonel Monaell, M.P., who was warmly greeted on presenting bimself, moved the first resolution, which was in the following terms : - That while the eccleainatical revenues of England are appro-

revenues of Ireland, against the national will, are appropriated to the spiritual wants of less than oneeighth of the Irish people. That in our opinion this ap repression is a national wrong, a badge of conque: and inconsistent with the first principles of justice.' He referred to his declarations made 20 years ago, and often repeated since upon the husings, that Ireland never could prosper until she had perfect religious equality, and expressed his conviction that when that right was as erted by the first of living statesmen who had linked the fortunes of his party and himself with that act of justice, and the party and endorsed his policy, the result could not be doubtful. A new era had dawned upon Ireland. and the last budge of her conquest was about to be struck off. He expressed a hope that no irritating word might be spoken at that or any other Catholic meeting, and his belief that religious equality will remove every cause of strife in Ireland. He con trasted the tone of the dec'aration for religious equality with the insulting documents emanating from the Central Protestant Defence Association, and the frantic, if not seditions, language used in Rathmines and Newbliss, observing that the speakers were the victims of the system under which they live. Ho pointed out the distinction to be drawn between the claims and presensions of the English and the Irish Church Est b'i hmen a and quoted passages from Froi de Hillam, and Mec ulay, to show that the Irish people never acquiesced in the se tlement of the thurch property. As an illustration of the truth of this, he referred amid cheers, to the history of Limick itself. He said :- Take this ancient city in which I speak Perrott, the Lord Deputy, had depised High Lacy, the Catholic Bishop. In 17 3 the people of Linesick requested bym in St. Mary's Oarhe iral, and the deserved cloisters of Adare Abber from which the Carbolics were driven by force, againwere filled by Franciscan Friers. Again, in 1845, the opportunity wesse. The jornle of Limerick like birds to their own nests, returned to their old cathe dra!, which had by force been occupied by Protestants and hung on the words of missionaries St. Vincent de Paul sen' ever to instruct them. And then in 1690 Sardield know before the old after and the only men there, and those who defended the breach, returned there thanks for the victory. Is there one parish in this diocess or province, or indeed in threefourths of Ireland, where, by the free will of the reople, this Establishment now exists? Is there one parish in which the viet majority of the parishioners do not consider les existence un outrage on their feelings, and a badge of conquest? Does it promote attachment to the law to leave on the stainterbook an Act which every foreigner, whether he come from Protestant Prussia or Catholic France Then I told him of Catherine; of our walks Loke upon as a robbery of the poor for the sake of the rich? Is it wise fra Government to endow, as to the diocese of Lunerick and Kerry, 3 percent. of the population with the funds that belong to the who's 100 per cent.? If it tak 3 per cent, for its exclusive friends, must it not, so long as human nature remains what it is,—so long as Irishmen have the same feelings, affections, passions as other men. -alienate from it the great mass of the population? (Land cheers.) Surely Mr. Fox spoke words of wisdom when he said 'Do not keep an exclusive's Protestant garriers in Ireland; make the people your carrison.' I wish my words may reach my Protes ant friends? Ho then referred to the reports of the Freeman's Journal Church Commissioner, which bere been published in a volume, and said: - 'I wish this of Limerick. Ar fort, and Aghados, with 31 per cent fishe population belonging to the Establisher Church 95 per cent. to the Catholies; 22 peristes without me Anglican; the average number of Anglican parishes in the 188 parishes less than 16;68 parishes with an average of five Anglica's. If they would do this, if, without passi nor prejudice, they would look the faces in the face-then I would venture to put the question to them. I would tell them w may have religious differences, but we all recognize the authority of that Divine prescher who said, ' Are would that men should do to you, do so even so to them.' If you were the 95 per cest of the population of the dincest, and we were the 3 per cent. we being but the small minority, non-erred the w. ol: Church pr perty, and i that iroperty belonged n your Church, and had been wrested from it by violence-in what moral aspect would our portion represent itself to you; minds? Would you venerate the laws that enforced upon you such an injustice? extract from justice or the interested motives of treis You know that you would not tolera e it even for an hour. You would not be worthy to be the countrymen. of Gratten and Piunker if you did. Well, then, I ask my Protestant fliends - How do you reconcile it to your conscience to impose upon us a yoke so brave that you would not bear it yourselves?" He met the argument of confirmation by the following illustration . - 'You might as well maintain that, if large ndowmins and been given for the purpose of changing negroes from black to white, the slave weers had a right to keep the endowments after it had been proved by experience that if e negroes were invariably block. I object a rougly to embark my property, and that of my children, in so crazy a book as hose defenders of the Church Establishment are satisfied to these their property. He contenied it was a fallect to allege that the lard which PUS their own c lculations, and we shall be giad of any tithes is owned by Protestants. Here is his answer - Why, every lan lowner or his unces or acquired his property an joot to the perm at of tithes The Church the first charge on all Irish lands If I bur at 20 years' purchase, a property of £1,000, with a perpenual annuity on it of £100, a year, I pay £18 -000 nor £20,000 for it and I become possessed of entre nine-tenths of the income derivable from the property He declared that with respect to this question they would disappoint those who said that Irishmen wer: dispused to take up many subjects at once and less a practical benefit by running after a number of im practicable visions. They would concentrate all their strength upon this one great object. Ther are pealed to precedent and justice. They sought no privilege or nacendency for themselves; they did not desire to wreck the Protestant Churches built though many of them were by Ontholio bands; but they entreated their Protestant fellow courtry men to abandon a position which could not be maintained, The resolution was seconded by Alderman Quinli van, and carried by acciamation. Mr. Stnan, M.P. moved the next resolution, which declared, - " Th t, prosperity, and peace in Ireland, the disendowment of the Established Church is the first step to be taken. He disclaimed any idea of wishing to deprive Protestants of their just privileges, and quoted, amid cheers and laughter, the following words, no ered by Mr. Disraeli 24 years ago in the Pouse of Commins in reference to the people of Iremad: -The moment they have a strong Executive, a just Administration, and religious uponity in Lelinitity will have order in Ireland. If this were done

To deprive the Irish Protestant Church of its 'ed only 2 per cent. of its population. It is note lawaits sentence.

The following resolution proposed by Mr.

national endowment is the undertaking proposed to worthy that while the members of the Irish Oburch Parliament, but it is not a labour to be performed, to use a Horatian phrase, ' upon one foot.' It may, perhaps, be safely said, after making every allowance for the exaggeration we are all prone to apply to the circumstances of our own time, that no greater task has been undertaken since the Revolution of 1688. It is immense. We do not dweil on the shock to Protestant sentiment, on the necessary transfer from purely religious uses of property which has been devoted to such purposes from time immemorial. This is much but it is not all. The working out of the Resolution when at once taken must involve difficulties at least as great as the acceptance of the Resolution itself. Almost every parish will present pecularities of condition which must be seperally considered. In some there will be found private endowments, recent additions to the general property of the Irish establishment, which will have to be respected. Every one will remember the munificent restoration of St. Patrick's at the cost of Mr. Gninness, and in country parishes, here and there. churches have been rebuilt and curacies endowed at the charge of private patrons. A minute, searching, and independent judgment of every case will prove indispensible. Nor is this all the difficulty. Perplexing questions must arise on the more remote inerests of different claimants. The fellow of Trini y. to whose noisy declamation Mr. Gladstone gave au an undeserved prominence last week might have something to say for himself. There can be little question that every Fellow of Trinity, and by the same rule every member of every Irish Chapter has an absolute vested right of succession to the benefices. in the gift of each Corporation as vacancies occur, and some means must be discovared of reconciling their expectations with the realisation of the end Mr. Gladstone has in view. The present Parliament may well flinch from the prostect before it. A task for which it was not summoned is forced upon it and that after the Parliament itself is condomned and the constituences which elected it are virtually deposed of in favour of other electors. Onn it be a matter of wonder that members abould say, We were not chosen with a view to do this dury, and we think it should be relegated to an assembly elected when the question is before the electors?' We have not concrated our opinion on the Irish Church, and we shall not enceal our opinion that the task of disendowment is not within the functions of the present House of Commons. There is truth in Mr. Disraeli's denial of its moral competence to abolish the Irish Cherch Parliament is, without doubt, legally competent to do anything, nor is it easy to determine the limits of its legitimate action. But there is no greater political fallacy than that of denving the existence of limits because they connot be rigidly marked out. The present House of Comm us may properly decide the question whether See land should have additional members but who would declare that the present House of Commota might repeal the union between England and Scot and? It is thus with the Irish Establishment. The House of Commons may, and we trust will, declare with no hesitating voice, that the Irish Betablishment, as an Establishment, must cause to exist; but the option of confirming by opinion, and of pointing out the way of carring it into effort - Times It is not the business of a Catholic journal to de-

onl, excuse, or prop up the Irish Professant Church If it were our inclination, it would not be our dary and if it were our duty it would not be our inclination Mr. Glassione and the Liberal party in Parliament have formally committed themselves to attempt disenablishment, and their success or failure will depend apon the part taken by the Euclish people at the next general election. After all, it is a question of a Protestant Church, and the decision rests with Protestants. The Irish Protestant Church has not de served so well of Catholics that they should besti themselves in its defence. For our own part w have neither inseigned nor supported the attack and are glad to be entirled to decline all responsibility for the results, if they should prove unfavorable. We member the No Popery times of the Beelesia stical Titles Act, when the restoration of our Hierarchy, a harmless and inoff nsive step, in concerned, being falsely represented to them as an aggression on our part, threw the whole nation into a fit of unmanageable frenzy. Since then we have considered at the wisest poley for Catholics to rek for what they wanted for themselves, and to take what they could countrymen, without meddling with Protestant Church questions, or with the disputes of Protestant about their eccesionical affairs. It it were though that the equality of privilege with the Protestants Courch in Ireland, as d a State endowment, were desirable, we should have g'adly joined in supporting the demand. The question, however new raised by Mr. G'ads'one is not about giving anything to Ostholics but about taking something from Protestants, and we shall worth results of his undertaking with keen interest. It seems to no that among the Cath lies of Ireland his enterprise fings much tayour, and that in general they would rather see the Protestion Church disc, tablished, and, if possible, disendowed, than get anything for them selves or their own Church. They may be right in good that may result from their policy. But the p wer to decide the issue of the contest is not in erted is more than the wisest of us at this moment

| knows. - London Inblet. STATISTICS OF THE IRISH CHURCH -The relative number of the principle religious hodies in Ireland according to the Census returns of 1861 were as 'ollows: Members of the Established Church, 093,357. or II 9 per cont. of the total population; Roman Catholica, 4505 265 or 777 per cent; Preshyterians, 52 1,291 or 9 0 per cant.; Methodists, 45,399, or 0 8 p. r. cent ; Independents, 4 532; Baptists, 4 237; Quakers 3 695 or 0.1 per cent; persons returned under all other persuasions, 18 798 or 0 3 per cent, exclusive of 303 Jews The province of Ulater contained the largest number of persons in communion with the Established Church the member of which amounted to 391 315, or 20 4 per cent of the population of that province. In Leinster the Established Church, had 180 587 adherents or 12 39 per cent of the population; in Munster they numberel 8,860 or 53 per cent; and in Concenght, where the m mbers of the Established Church were fewest absolutate and relatively to population, they amount el to 40 596 or 4 44 per cept. The tumber of the members of the Established Church in proportion to population was greatest in the county of Fermanagh, 40 608 or 3/84 per cent. The suburbs of the city of Dub in follow, with 17 669, or 35 per cent, and the a unity of Admirch, with 58 735, or 30.9 per ceat. In the counties of Down and To cone respectively the mini terragione 6 1995 and 52 240, are 2013 and 21 of per cent. In the lown of Baltat they were 20,832, or 24 7 per cent. It the counties of Dub'in (exclusive of the suburbs of the city), Wicklow, Antrim and Londonderty, in the country of the town of Carrickfergus, and in the oil cof Dublin, the members of the Escablished Church w remore then 15 and under 20 per cent. In the King's and Queen's counties and in the counties of Oavan, Carlow, Kildare Donegal, and Monaghan, and in the City of Oak their per centage was over 10 and under 15 councies of Longford, Louth, Meath, Westmenth Wexford, Cork (East and West Ridings), Tippersty (North Riding), Leitrim, and Sligo, in the town of Drogheda, and cities of Kilkenny, Limerick, and Waterford, Protestants of the Established Obnuch were over 5 and under 10 per cent. In the counties of Kilk-nav Limerick, Tipperary (South Riding), Kerry and Rescommon and in the town of Galway the percentages exceeded 3, and were under 5. In the counties of Waterford, Gilway, and Mayo they exceeded 2, and were under 3; and in the county of Clare the members of the Established Church form.

did not constitute a majori y, or the principal section of the population in any of the counties or towns countries above, yet in the country of the town of Carrickfergus they formed a majority compared with the Roman Catholies the proportional numbers being 19 3 for the Established Church, and 11.1 for Ro. m n Catholics, while the Presbyterians were 59.9 per cent. In the counties of Antrim and Down, the county of the town of Carrickfergus, and the town of Belfast, the Roman Oatholics were outnumbered by the Presbyterians. Of the entire population of the 33 Parliamentary boroughs (797 467) the number belonging to the Established Church was 133,120, 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 Dromore (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 form. ed the largest section of the population, but nowhere did they constitute an absolute majority over all denominations except in the town of Pertebel o. which included 776 military of the Established Church resident in the barracks. In the 27 cents, 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 Pretestant 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 freland into two grand classes. Protestent and R man Carbolic, it annears that the former amounted to 1 289 206, or 22.23 per cent., while the latter amounted to 4505.
265, or 77 69 per cent. The proportional number of Protestants and Reman Catholics respectively in each province was 140 and 85 0 in Leinster, 6.07 and 93 8 in Munster, 49 5 and 50.5 in Ulater, and 51 and 93 8 in Connaught. The census returns of 1861 gire the following account of the number of persons belonging to the Established Church men, women, and children, all told - in the several discress or Ireland. The Archbiehop of Armach, Primate of all Ireland who is also Bishop of Clogher, is returned as oresiding 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 Kildere annexed is returned as presiding 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 soule, being nearly 20 per cent of the population of these dicerses; the Bishop of Dromore, Derry, and Raphoe, 110 425 souls, being above 17 per cent, of the population. These four are the only prelates having in their discesses b-longing 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, and including 42 per cent. of the population of I-cland. Of the other 53 per cent, the consusted and iff cent tale; The best return is that for the united directs of Kilmore, Ardagh, and Elphin, showing 53 196 sculsmen, women, and children-belonging to the Established Church being less than 10 per cent, of the 547 891 inhabitants of those discaso. Next stands the Bishop of Ossery, Ferns, and Leighlin, presiting over 35 663 souls being between 8 and 9 per cent. of the population of the dioceses. The British of Cork Cloyne, and Ross is returned with 43 228 souls, or a faction over eight in a hundred of the people. The Bishop of Meath 16,259 souls, being at one 6 per cent. of the population. Lost come four diocesia, containing together above 1,600,000 souls, reach 28 per cent. of the population of Ireland, and each of the four having less than 1 in 20 of its population be-longing to the Established Church. The Behop of Kill-loe, Kilfenora, Clonter, and Kilmseein gh is returned as presiding over 15 906 soult, or 4 71 per cent of the population; the Bishop of Limerick Ardfert, and Aghador 15 103 souls or 3 83 per cent of the people; the Bishop of Cashet, Rolls, Waterford and Lismore 13 863 souls, or 3.73 percent of the inhabitants and the Bishop of Tuem, Kill In, and Achony 17,157 souls being 3 37 per cent, of the population. Since the returns were made the population offreland has become less by about a quarter of a million. But although on principle and as a serent rule,

we regret every new victory of the voluntaryles and refuse all priicipation in their enterprises, it is not our place to decide, and we shall not attempt to hat precise relations between the State and the Carbolic Church in Ireland would, in the cresent circumstances of Ireland and of the Catholics of Ire-I and, he more conducive to the welfare of the Church and to the salvation of souls. What would be the hest relations between the State and the Church in any country, at any particular time, is a matter on which the Pore claims to have a voice, and makes his voice heard when he chooses. But a fair offer is no c use for fend, and the offer to raise the Catholic Church in Ire and to an equality of status with the Protestant Established Church appents to us in itself a more gratifying, complimentary, and tempting offer than a proposal to lower the Protestant Church to the status of a voluntary association. Cromwe'lian Williamites and Orangemen of Ireland, and the Low Church Protestants of Ergland appear their hands—it is in the hands of the Protestant to consider Ur. Disraell's policy either quite people of England—and how that power will be extestable. The Evening Mail tells us : - Mr. Gladstone sea Mr. Distaeli are both avowedly levellers, but from and to opposite points. The one says to the Roman Catholic Church, Friend come up higher. -The other to the Est blished Cou ch, Get down lower - lower than the breathing level - emeng the things under the earth, namely, which shall emerge and be seen no more. Mr. Dieraeli's plan is not less fatal ultimately; but it is more gradual. There are natures which would rather prove the worst at once than sink and dwi-dle painfully into dissolution -When those eminent Roman statesmen who succeeded to the Imperial purple had noted a reputed millionaire for death, and saw that the 'crisis' inviting execution had arrived, they generously permitter him to choose the process of his death. The Irish Church finds now two propositions before it .-Mr Gladstone offers to despatch it at a blow with his iron mace. Mc. Discaeli proposes tapping a few veins, and placing the patient in a warm bath .-Tablet.

> THE PROTESTANTISM OF IRELAND -- It seeks to overbear the conscientious conviction and hereditary faith of fire million people by giving to a much wealthier community a sixth of their rumber the property once devoted to the religious was to of the whole, in order that this wealth, so appropriated and monopol z-d, may turn the scale against numbers and convictions. The edigion of the few was been imis supported and protected, in order that it may have the same secular aids and appliances in the convoversy 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 wask temporizing policy upon Irish affice. This is Icish Protestantiem, which has never been accepted in this country unless under protest, and with a cettain antiputby 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, hegioning and ending in the title of the Book of Common Prayer - Times

Mackay has arrived in town from Cork the author rities having wise'y resolved to remove out of the reach of possibly reckless sympathizers a prisoner to whose conviction considerable importances was attached. David Barry, who was acquited at the Cork Assized on Sit rd. y on a charge of being concerned in the robb-ry at Messre. Allport's has been convicted of having arms in a proclaimed district, and

50 years beace, and 50 years is a small item in a nation's life, in 50 years the people of Ireland would be a contented people." Now that Mr. Disroeli was at the head of 'a strong Executive and a just Administration, they would have religious equality in Ire-Sergount Burry, M. P., and seconded by Captain Howley, J. P.:-" That, convided as we are that religious equality connect be attained in this country so long as any religious body is endowed by the State, we heartly join our bishers in rejudicting clerge, and we consider that the members of cach religions decomination should support their own clergy, as the Ortholics of this country have hitherto done, and are still willing to do." Other resolutions expressing similar views were passed, and a memorial to Parliament was adopted. Toe activity of the Protestant defenders of the Church has not diminished Meetings continue to be held and lectures delivered in various places. - Times Cor.