

"That'll be the terrible night," murmured Kitty Dillon, as she looked out upon the storm.

"Glory! there is a flash in earnest!" And for an instant a gleam of forked lightning danced in jagged brightness through the kitchen, followed by a loud rattling peal of thunder.

"I hope mother and Nelly isn't under that rain," she continued, closing the door. "They're takin' shelter somewhere, you may be sure," replied Dillon, lighting his pipe composedly.

"I doubt it," said the mother in a tremulous voice. "Something has happened her or she'd never stay out an hour after nightfall; she never did."

"Well, don't fret any how," said Mrs. Fagan consolingly. "I'd keep a stout heart till mornin' ad' now, good night."

"Thus saying, the widow went towards the door, and as she passed Kitty, she gave a wink, as much as to say, 'I want you out wid me.'"

"Don't mention what I'm goin' to tell you, to any one inside, till to-morrow; and she then whispered, in a still lower tone, a few words in the girl's ear, which made her shudder and turn pale, though she pretended to hear them with indifference.

"There's a spirit in the Tip'rary lads that isn't to be found any where else in Ireland," rejoined a powerful, rather ragged man, who was dripping with rain.

"Bedad, if the Tip'rary lads 'ud kape their spirit to work in the fields, in place of shootin' all o'er them, there 'id be greater comfort under ever roof," said Dillon, with determination.

"Well, Pat Dillon, you've quare notions anyhow," said the large dripping man, who having got some supper, and seeing the storm had abated, prepared to depart with his companions.

"It's time mother was here," observed Kitty, as she looked into the night. "It was near ten o'clock now; and the moon and stars were hardly visible in a clear blue sky."

While Pat Dillon and his wife and daughter were bewildered and horrified, Mrs. Fagan stood with eyes fixed upon the fire and lips compressed, as if some deep thought was perplexing her.

"I'd best go home," she observed, after having thus stood for some time. "What d'ye think o' this business, Bet?" asked Mrs. Dillon slowly.

"What can I think?" said the widow evasively; and then, brightening up, she added, in a cheering tone, "But you needn't be scared; you'll see Nelly 'll turn up in the mornin' safe an' sound."

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rous on the shores of the young oak growing out of the old trunk; what has the English creed acquired by her confessions, her penitence, her racks, her fasts, her vigils, her penances, her prayers, her penitentials? Have the fetters on our fathers' limbs made our limbs crooked: or do their headless trunks in their martyred graves damp our courage, or make our faithful unflinching hearts quail?

Where is now the axe of Elizabeth, the cannon of Cromwell, the treachery of William? All this iniquity has vanished like a vision, and no trace of success left behind. And is gone, all has disappeared, save the retentive stinging memory of our wrongs.

Where are now the Charter Houses, the Endowed Schools, the Killdare-street Propaganda, the Supper movement? From the seizure of our own Saint Patrick's in Dublin to the late Tusam conquest and capture of the Christian Brothers' School, all is past like the cloud of the morning; and the sun rises over the chapel of Howth and sets beyond the church of Connemara, as if Cranmer never lived, or Elizabeth never reigned: and as if the old titles of the Catholic widow and orphan had never been plundered to purchase purple and fine linen, and venison and cups of gold for the new Apostles of the modern Gospel.

What has England gained at home by the change of her church and creed? It can be answered by pointing to her namesake faith, her political pulpit, her scattered congregation, her discontented people. It is a more scathing road to heaven? Is God an accomplice in the plunder of the poor? and is the faith of Christ like the sliding-scale of the taxes, moving up or down, according to the commercial condition of the times?

Yes, what has England gained by her Reformation? It can be replied, a naked public building in the form of a Cathedral without a priesthood, an altar, a sacrifice; while standing in the former holy place may be seen a bloated ministry rioting in luxury on the patrimony of the poor.

It has come to this at home, namely—after three hundred years teaching the Protestant Bible in Ireland, it has totally failed! Millions and tens of millions and hundreds of millions of pounds sterling have been expended in this attempt to pervert the Irish, and it has failed! The Nobility, the power, the wealth, the influence, the learning of all Protestant society in Ireland have been even added to these hundreds of millions of pounds sterling, and it has failed! Persecution to an unexampled extent has been superadded to the united agents just quoted, and it has failed!

And not only has all this combination of money, influence, and persecution failed, but the poor Catholics hold in horror these their seducers, trample under their feet their bribes, and set at defiance their renewed cruelties. The enormous wealth of the Church Establishment sets it delicious with pride, and urges it not only to bribery at home, but even to attempt to seduce foreign Nations by bribery abroad.

The enormous wealth of the Church Establishment sets it delicious with pride, and urges it not only to bribery at home, but even to attempt to seduce foreign Nations by bribery abroad. In this effort foreign Catholic people hold England and the English Church in the same abhorrence as the poor Irish tell towards them for ages.

It need scarcely be stated that this Biblical society has failed in this proselytizing scheme in every Catholic country; and it is painful to be obliged to feel that this English conspiracy has raised up not only enemies against the English gospel, but even against the British Crown. There can be no doubt of the damage which this infidel band has done to the English name; and it is most certain that if ever a conflict take place between England and France, the battle will assume additional ferocity from the religious acrimony which Great Britain has engendered by her bigotry.

And the same horror which meets her at home, and which follows her to the South of Europe, again pursues her to India. Her conduct to the poor natives of India has already closed up the slender chance which the Catholic Missionaries heretofore had of converting that people. England has been in India upwards of one hundred years; and with her money, her influence, her learning, she has not, as Lord Dalhousie has stated, made "one dozen of sincere converts" in this whole century!

Her insolence, her pride, her persecution have sinned against her the hearts of the natives: and she is at this moment farther removed from their confidence than the Jay Lord Clive secured a limited footing in the country! The unfortunate persecution which precedes, accompanies, and follows their Bible wherever it is preached, make the English Missionaries the enemies of all mankind. In fact, their ministers and tract distributors are the same lying calumniating scoundrels on the banks of the Ganges, as they are on the Shannon or the Nile; and the principal lessons they teach the Hindoo or Mahomedan neophytes is the same blasphemy against the Blessed Virgin, the same malice against the Priests, the same opprobrious slander against the Nuns, as these creatures teach in Skibbereen, Kilkenny, Connemara, Kells, and Dublin.

And after one hundred years of snopism amongst this simple fine people whom they have corrupted in place of having converted, what think you, reader, is the present policy, the present Biblical policy adopted towards these Pagan races? Hear it: it is to divide the Bible into two parts, namely, the historic and the doctrinal parts; and having marked out this division of history and doctrine (rather a nice distinction), the young Pagans are called on to read the historic parts like Roderick Random, and to read the doctrinal portions as the religion of the Christians! The result is foreseen, namely, the Pagan not being able to see the difference between faith and social narrative (how could he without grace?) will read the doctrine and the history with the same sentiment. Hence he will treat the sacred volume, like Gulliver's Travels, or the Life of Johanna Southcote, or the Adventures of Ned Carpenter.

that the few Hindoo converts to Protestantism ridicule in the English schools in India the Pope, the confessional, the nunneries, and the Blessed Virgin with the same filthy slander as the Drummonds denounce us in Exeter Hall! The last dodge, therefore, of the Established Church in India is a kind of haphazard effort. Since all other modes have failed, they try the romance of the Bible: that is, they wish to seal the Hindoos into faith. They find they can neither flatter, nor bribe, nor flog them into faith: and they now wish to conceal the Gospel in the garb of profane history, and thus steal India into faith. What a bright idea to have attempted the conversion of Ireland through the power of soup and crock butter, and now to hope for the sanctification of all India through the stratagem of covering up the Gospel like packages of snuff, to be taken unconsciously by the captured children of the Hindoos.

Aug. 11. D. W. O.

IRISH INTELLIGENCE.

THE IRISH EPISCOPACY.—The Irish Hierarchy, last week assembled in solemn convocation, have separated to their homes, their benison having sanctified and legitimated, one of the greatest moral revolutions witnessed within this age—a revolution which, in one short year, has overthrown a mighty evil, which to even attack was, at no very remote period, deemed an evidence of insane foolhardiness—to predict the fall of which was to evoke the derision of its defenders and the scepticism of its foes.

The following letter is from his Grace the Archbishop to the clergy of this diocese:—"Rev. Dear Sir—I beg to remind you that the Novena in preparation for the festival of the Assumption of the Blessed Virgin Mary, will commence on the 6th instant. The devotions will be the same as other years—namely, the Rosary and Litany of the Blessed Virgin, Benediction with the Most Holy Sacrament, and a short instruction on the virtues of the Mother of God, or on some of the eternal truths of the Gospel. The indulgences are the same as at other Novenas. The Prayers for Peace are to be recited until further directions. Peace is not as yet definitely concluded, and Italy is still convulsed. Attempts of the most wicked character are made by revolutionary and secret societies, as well as by wily and infidel statesmen, to rob the Pope of his temporal authority, which is so necessary for the free exercise of his spiritual powers. Were the Pope subject to any other Sovereign, he would be obliged to yield, in the management of the affairs of religion, to the wishes of that sovereign, or undergo continual persecutions, as we learn from the history of the first seven centuries of the Church, when innumerable pontiffs were either martyred by Pagan emperors, or exiled and afflicted even by the Christian rulers of the East and West. Exhort your people, therefore, to pray that peace may be permanently restored, that the enemies of religion may be converted or covered with shame; and that our good and holy Pope may be not only triumphant in his present struggles, but that he may acquire all that power and influence which will enable him to spread the blessings of Catholicity over the world.—Your devoted servant. PAUL COLLETT, Archbishop of Dublin.

CONVERSIONS IN PARTHY.—The Rev. Mr. Lavelle of Partry, received back into the Church, on Sunday last, three families consisting of fourteen souls, who, in the hour of starvation, seemed to deny their faith a few years ago. The heads of the families are Thomas Golden, William Staunton, and John Hough.—Their abjuration was made in presence of the densely crowded flock at the foot of the altar, and created the deepest emotion. Let the Irish Church Mission Society look to this. What is it now getting for all its lavish gold? "Converts," returning to Rome, (God speed Father Lavelle in his course.) Fighting single handed for the cause of religion below in the wilds of Partry, the return of these erring members of his flock must gladden his zealous heart. How nobly his flock resist the temptations which daily press upon them our readers need not be told. Surrounded by Sowers, lay and clerical, who use every means to seduce them from their faith, coerced by their landlord, Bishop Plunkett, to send their children to proselytizing Schools under the dread of extermination, what wonder if, at last, some of them yielded? Father Lavelle has cause to be proud of the success of his efforts—he must indeed exult when he sees how powerless are gold and earthly possessions to effect ought against the cause of truth.

THE TRAMORE CATHOLIC CHURCH BAZAAR, held on Wednesday and Thursday, realised upwards of four thousand pounds.

THREATENED EVICTION OF TENANTS IN PARTHY.—We (Evening Post) have received a letter from the Rev. P. Lavelle, R.C.A., enclosing an appeal "To the friends of religious liberty in those islands and foreign lands," in which the rev. gentleman refers to the system of Proselytism which had for several years been carried on in the schools of Mount Partry, until at length "the wretched tenants, with one desperate plunge, withdrew their children en masse from the dens of perversion, and were thus admitted to sacraments necessarily denied them for years previous." Threats and battery were used in vain to induce the tenants to permit their children to return to the proselytizing schools. "To cap the climax," says the Rev. Mr. Lavelle,—

"Notice to Quit was served by wholesale on May day, with warning to the 'ill-disposed'—i.e., all who dared to run counter to 'the earnest desire of Bishop Plunkett.' The Rev. Mr. Lavelle concludes by an earnest appeal for subscriptions to aid the poor tenantry "in their struggle with wealth and power." In a further letter dated August 10, the rev. gentleman states that the work has already commenced—that, on the lands of Miss Plunkett, distraining for the rent, usually paid at November, has commenced.

LORD PALMERSTON AND THE DUBLIN BUILDINGS.—In the course of his speech in the House of Commons, on the subject of the new foreign office, the Premier made the following allusion to the public buildings of this city:—"No city contained handsomer buildings for its size than Dublin, and no country produced abler architects than Ireland. (Hear, hear.) In Dublin, there were the Bank of Ireland, the Custom-house, the Four Courts, Trinity College, the Post-office, and the Rotundo. These buildings were not in that monotonous style which his noble friend advocated. There were none of them Gothic, tho' all different in their character."

IRISH CRIMINAL STATISTICS.—The return for the year of the number of persons committed or held to bail at the assizes and quarter sessions gives the following results:—There were committed or held 7,210 in 1857 and 6,308 in 1858; summary convictions at petty sessions and cases before magistrates, 23,693 in 1857 and 23,093 in 1858; and commitments for drunkenness, 9,557 in 1857 and 8,424 in 1858; giving a total of 40,330 for 1857 and 35,425 for 1858, exhibiting the very satisfactory decrease of 4,905 or 12.16 per cent. for the latter year as against 1857.

PROSECUTION OF THE PRESS.—The Connacht Patriot, a new paper published in Tuam, says in its first number of Saturday last:—"We have the gratifying intelligence to convey to the public, that the hounding of entering into security before the publication of a newspaper is now put an end to. We denounce the mock but harassing ceremony of making out securities to the amount of £200 or £500, and the trouble that should be undergone to give the names of referees for the solvency of such securities. This was the more silly, inasmuch as not a penny stamp could be got out of the Custom-house until it was paid for. This annoying process of having recourse to officials made us kick against the farce; and on Thursday last we got a letter from the Custom-house, informing us that we might publish our paper without entering any security. This is a step in the right direction, and we are the very first to benefit by it."

Considerable excitement has prevailed in Tuam in consequence of the persecutions of the Protestant clergy towards the Catholic inhabitants. At the sessions on Monday last, held in Tuam, there were no less than 173 cases for trial, some of them arising out of the unfortunate state of religious dissensions which exist in this town, and foremost in local excitement connected therewith was the charge of riot and assault against the Rev. James Waldron, one of the most exemplary of the Catholic clergy. One of the cases was a charge of assault preferred by Mr. Seymour, the Protestant vicar, against a poor sick woman named Delany, but Mrs. Delany deposed:—Mr. Seymour came into my house. He gave a race like a madman, and staggered into the house. He opened his fist and threw me down on the floor with a thump, though I was not a quarter of an hour after getting out of my sick bed, after having been confined. He said after that, 'you villain of a woman, what did you throw stones at me for?' I said 'I wasn't able to throw a stone at a cat. I didn't know who he was at that time. Upon my oath I didn't strike him or throw a stone at him until he came up to me from Sally Hopkin's house. I flung the tongue at him, and tried to run after him and hit him, but I fell from weakness at my own door. There wasn't one sinner besides ourselves present at all this but the great God. It wasn't true for him that he was so near me that I could hit him a blow of the tongue—but I'll tell the truth, if he was within reach of me I would hit him with it.' It is not surprising after this evidence that the Bench dismissed the case. A charge of assault was also preferred against Patrick Bowler by another Protestant clergyman, arising out of nearly the same cause which had led to the angry sectarian feelings that exist here. The assault was, however, unproved, and the complainant said he was not in dread of Bowler, but he added naively, if I met him again under similar circumstances, I think he would excite me to violence. The court directed defendant to enter into securities to keep the peace. On the case against the Rev. Mr. Waldron being called on—which was expected to be the state trial of the day—it turned out that there was no appearance on behalf of the complainant, which it was said by the friends of the defendant arose from the threatened exposure of the plot in the columns of the Freeman, in whose columns the outline of some particulars respecting it had previously appeared. This break down occasioned much surprise in court. The Rev. Mr. Waldron was present, accompanied by his solicitor, Thomas Higgins, Esq., and the Rev. Mr. Coyne, and a large number of lay and clerical friends. Mr. Higgins submitted to the Bench that this proceeding amounted to a case of very great hardship towards his client, one of the most zealous, respected, and unflinching clergymen in the town of Tuam. He was sure the bench would agree with him in considering that it was a very serious thing, and a matter not to be lightly passed over, to have a Catholic clergyman—one universally respected by all who knew him for the meekness of his demeanour—brought before them on summonses making charges against him such as he should presently read for their worship. The charges to which he would call attention of the bench, with a view to the application he was about to make, were as follows:—

That the defendant on the 1st July, 1859, at Tuam, in the county of Galway, aided and assisted by several others, did grossly assault the complainant. And in the other summons the complaint was—

The defendant on the 1st July, 1859, with several others, did riotously and wilfully assemble together at Tuam, in the county of Galway, and did then and there commit a riot and breach of the peace, and put complainant in fear and terror.

He submitted that it was a case in which he was entitled to recover costs against the plaintiff for his non-appearance to sustain his complaint, which costs he had necessarily incurred to a considerable extent; and he could also assure the court that it was at extreme personal inconvenience to himself that he was there that day to defend the Rev. Mr. Waldron from this charge. No less than a force of one hundred extra police had been brought from Galway and out stations through the county, to keep and preserve order in the event of Rev. Mr. Waldron being committed to jail, which he believed would have been a proceeding attended with very great risk of the disturbance of the public peace in Tuam; and yet all this trouble, annoyance, and expense, had now ended in a complete abortion. All he would add was, shame upon those who had put forward this notional prosecution and now had not the manliness or courage to put him on the table to sustain, if they could attempt to do it, their trumped-up accusation. Therefore he would ask the court to give the Rev. Mr. Waldron his costs. The magistrates retired to consider the application, and after about ten minutes returned, when the Chairman announced that having referred to precedents in applications of a similar nature, they were ready to grant 5s costs to the defendant in each case. Mr. Higgins: Thank your worship; that is sufficient for me, I do not mean to enforce the costs at all, for the complainant is a man of straw. Chairman: You need not levy them against him if you do not like. Mr. Higgins: Just so.

The correspondent of the Freeman writes to say:—"Now that the great priest prosecution and state trial at Tuam has so signally broken down, I feel myself at liberty to make known how it originated. You will bear in mind that while it was pending I specially guarded against going into details; but now that reserve becomes no longer necessary. The Irish Church Missionary Society has its head quarters for the province in Tuam, and has located there its agents, clerical and lay, such as scripture readers, &c. It has also here a building called the Mission House, into which parties willing, whether from professed conviction, or from illdness or temptation, or any other cause, to abandon Catholicity are received, and as regards temporal comforts, the report goes, well taken care of. On the 20th of June, two girls, inmates of this Mission House, called in the

(To be continued.)

REV. DR. CAHILL

ON THE PROTESTANT BIBLE IN INDIA—THE CONVERTED NATIVES BECOME AVOWED DEISTS.

(From the Dublin Catholic Telegraph.)

The perverse abuse of the Protestant Bible has inflicted more injury on mankind during the last three hundred years than has arisen in the world within the same period of time from all other sources of irreligious indoctrination taken in the aggregate. Without recurring to its early history, which would offend many honorable and conscientious minds of the present generation of Protestants, it is impossible to observe its practical policy in any country where its propagation or progress is sought without seeing in its baneful track all the criminal results of its first establishment. I am not one of those who feel pleasure in quoting Cobbett when he states "that this system was born in pollution, nursed in plunder, and matured in blood." I belong to a class who would feign conceal these primal transgressions as well to cover up from the unborn generations these shocking enormities of our common humanity, as to keep out of the view of society these bleeding scandals on the name of Christianity. No, I unfeignedly regret the pestiferous office of collecting the fifth of Protestantism in a huge heap in the sixteenth century: then sweeping it into a united aggregate with the accumulations of the seventeenth century: again, adding this amount to the masses of the eighteenth and nineteenth ages: and thus keep rolling from generation to generation this poisonous creation of interfection. Most decidedly my heart would dictate to confine this history of scandal and human crime to the library, and never to corrupt the mind of the simple faithful with the opprobrious narrative of this infidel novelty. The priest has no fancy whatever to handle the dirt of this church in order to throw it in the faces of the professors of that creed: he should much prefer to proceed quietly on his journey through this transitory scene, and not to turn round at the end of every mile to shovel out of the way of the weak who follow in their path, telling them at the same time the parentage and the pedigree of their malicious corruptors. But not a day passes either in this country or in any spot on the earth in which English influence can be felt or tolerated where an effort is not made to uncatholicize the Gospel and to lay the foundation of modern infidelity.

Without bringing under notice in this place the early records of the Reformation in England and Scotland, is not the disastrous condition of Ireland during three centuries the fatal result of this perversion of the Bible? The profession of the Established Religion in this country is not so much the Gospel, as a scheme of political combination; its duties are not so much the love of God as the hatred of their Catholic fellow-men: to persecute rather than to aid them; to belie them; to basish them, to kill them. Is not the universal theme at the meetings of this Bible progress, is it not the extermination of the Catholics? At all the Bible assemblies, where the title, the rank, the learning, the wealth, the beauty of the various cities and towns of Ireland, are congregated, do not the speakers, the preachers of these Bible re-unions all denounce, in the name of God, with full-mouthed lies, the idolatry of the Romanists (as they call us); and do not the young and the old, the parent and the child, the master and the servant, in that Biblical assembly, brand us as a damnable creed, an odious race, unfit for human intercourse. Will any one assert that the Magistrates of that Biblical assembly will in the presence of their Bench do unsuspected justice to the hated Irish idolator? and who will say that the Jurors of that Biblical assembly will perform nice equity to the odious Irish Romanist? On the contrary, will not every one who reads the speeches, the sermons, the applause, the cheers of that Biblical meeting declare his belief, that there can be no confidence in the law administered by such Magistrates; no faith in the verdicts pronounced by such Jurors; no hope in the justice of the Landlords belonging to this class of Biblical slanderers and persecutors. To this principal source may be traced therefore the impoverishment, the degradation, and the discontent of Ireland; and to this cause may be ascribed the extermination and the banishment of the people. More crime has been committed, more injustice inflicted, more blood spilled in the furtherance of this political gospel that have arisen from our longest and most disastrous National conflicts; and when we add the deep wounds given to Gospel truth, the damage done to faith; the social discord, the malice engendered by ancient injury and modern persecution, it may be well concluded that the propagation and sustenance of the English gospel in Ireland is the worst form of political oppression, and of heartburning torture known to the edicts of state cruelty. Let any impartial observer of Irish society inquire into the cause of our universal derangement in this country, and he cannot fail to trace it to the premises here glanced at. And if any man of feeling and independence raise his voice in favor of the poor, the defenceless poor, in opposition to this flagrant iniquity, executed in the name of Religion, he is set upon by the press as a firebrand, pointed at by the Biblical aristocracy as a rebel; and if he be in the power of the Biblical Landlord he is crowbarred like a felon, and hunted out of the country like a mad dog. The premature grave, the poorhouse, the emigrant ship; the houseless, forlorn Irish wanderers in Australia, America, and over the wide world's bleak common, are the heartrending evidence of the truth of these statements, and these palpable facts and testimonies stand before mankind the imperishable proof of the sanguinary Biblicism of this unfortunate and down-trodden country.

Now England has during three hundred years tried this experiment of slander of the Catholic creed and of persecution against our name and race in Ireland; and what has she gained by it? Her numbers are decreasing, her churches are emptying, and her creed, her ever-changing creed is failing; while the numbers of the poor Israelites are waxing strong, our churches multiplying, and our ancient faith vigorous.