

able to start any business there, employs himself from morning till night, shooting, fishing, and riding. You will be delighted to hear he is as stout as ever, and though he has little or no society, his spirits appear to have lost not a particle of their vivacity and heartiness.

O'Donohoe was permitted to remain in Hobart Town in consequence of his having represented to Sir William Denison that unless he was permitted to stay there he would find it impossible to support himself—his livelihood being dependent upon his professional labors exclusively.

At first he had hopes of getting into some Barrister's or Solicitor's office, but there was no opening for him; and so, as a last resource, and with the view of realising an honest maintenance, he started a weekly newspaper, a few weeks ago. It is called the "HUSH EXILE," and, from all I hear, appears to be succeeding extremely well.

When he first thought of it, Martin and I tried to dissuade him from the project. Martin urged several objections to it, I believe; and I gave it as my opinion, that whilst we were in such a colony as Van Diemen's Land, we ought not to mix in politics. Standing aloof from them in such a place, I conceived would be the most dignified line of conduct we could pursue; and if it would not promote, would at all events protect from mockery and slander the cause of our Native Land.

There are no sympathies here to which one could appeal in behalf of the Irish Nation. I do not mean to say there are no kind, generous, gallant hearts to be found in this colony. Far from it. Of such hearts—and they are English, too—I have felt the warm throbs. But these are few indeed; and in a community, three-fourths of which consist of convicts and officials, their influence would be completely lost. Before the leering eyes of such a community I would rather die than unveil the bleeding figure of our poor country, and for her wounds and agonies beseech a single tear.

Strongly influenced by this feeling, I urged O'Donohoe not to go on with the "Exile." In replying to my letter—as also in replying to Martin—he admitted, almost fully, the justness and propriety of our objections, but still maintained that since there was only this one channel open to him for the realization of an honorable livelihood, he was bound to avail himself of it, regardless of all other considerations. Well, this was a view of the matter which could not be effectually opposed; which could not, certainly, be opposed with any degree of delicacy or kindness. I therefore wish O'Donohoe the best success, and will use my utmost influence to procure him subscribers.

Farther than this, however, I feel the deepest repugnance to act in support of his paper. I cannot bring myself to write a word for a public amongst whom, if it were in my power to leave this evening, I would not remain another day. And most painfully does this repugnance act upon my heart, for it would delight me to assist O'Donohoe, and by ever so slight an effort, conduce to the success of his fair and manly enterprise. Martin, however, is contributing a series of papers upon the Repeal movement.

Having written thus far upon the subject of our engaging in colonial politics, it is unnecessary for me to contradict the report which appeared in one of the South Australasian papers—the absurd report, that I had assumed the management of one of the Catholic colonial journals! I did not trouble myself to contradict it here, being perfectly indifferent what became of it at this side of the Equator, whether it sank or floated, having made up my mind to be quite composed, and, in either case, to repress the slightest emotion.

But I did feel uneasy lest it might be believed in Ireland. Not that I consider it would be in any degree discreditable to assume the management of such a paper; but I feel it would be somewhat unworthy of me. Unworthy, for in this case I should have to turn my thoughts from Ireland, and devote them to a subject, or rather, to a number of subjects, none of which could interest me like the former; and in dealing with which, I could work, I am sure, with no greater heart than a dull, plodding, fagged mechanic. Be assured of it, I shall never tie myself down to such a tame, insipid business.

For Ireland alone—for the liberty she has prayed, and struck, and bled for, year after year—for the glory which in many a bright creation of her genius she has seen, and sung, and proscribed—for this alone will I write, and speak, and act. In the morning of my life, whatever gifts of mind and heart Heaven had blest me with, I dedicated to this beautiful, righteous, noble service; and in this service, until Death leads me to another world, they shall faithfully abide.

I now come to poor O'Brien; and of him I have much to say that will distress you painfully.

(To be continued.)

MISCELLANEOUS.

PROSELYTISM IN CLIFDEN.

(From the Tablet, Aug. 3.)

When the Legends tell us of the Evil One having come upon earth, in person, to deal with some reckless or despairing wretch for the purchase of his soul, we are invariably informed that the price demanded by the seller, for consigning himself to eternal perdition, was such, as, from its enormity, to threaten the exhaustion of the resources even of Satan himself. Thus we read of gold beyond calculation—magical, aye, and regal power without limit—and the possession of all that the passions of man, depraved and abandoned, could desire, being bestowed by the Tempter on a single hapless criminal, as the consideration for the unholy bargain. But in this age of economic science, even the transactions between the Fiend and his votaries seem to partake of the influence of that disposition for diminished expenditure, which now hangs, like a threatening cloud, over so many of the salaried great ones in these lands. It is true, he does not now work by the same means as were reputed to him of yore. In the middle ages, if we believe the olden stories, the Spirit of Evil came himself in mortal form to him he desired to clutch, and so made his terms. Now, he finds it more for his interest to send forth prowling bands of his disciples, carrying in their hands the Word of Life, mutilated and perverted, and some of its most precious portions torn away to meet its ends, fully committed to buy-up souls; the purchase money he levies upon his worshippers in the Sister Kingdom. Little of it, indeed, reaches those whom he succeeds in ensnaring; and in this lies the main

difference between his fabled and his true method of conquest. The Legends tell us that he lavished wealth on those whom he bought. Not so now: the wealth he bestows on his apostles; his victims he barely keeps from starvation.

Among the many evidences which have reached us of the deplorable condition of that ill-fated portion of the west of Ireland, in which the Exeter Hall Ministers of the Spirit of Evil are endeavoring to establish one of their chief stations, we have seen nothing more powerful than the rental of the Clifden properties advertised for sale in the Court of the Commissioners of Incumbered Estates. There are few of our Irish readers who are not aware that Clifden is a romantic seaport town at the extremity of Connemara, more than 180 statute miles from Dublin, situated in a wild and mountainous district, which it pleased the Almighty to visit with a severity almost unexampled in any other part of Ireland during the recent famine. The town, and many thousand acres surrounding it, and tracts situate in other parts of Connemara, having been about to be brought to the hammer through the Court for the Sale of the Incumbered Estates, this rental has been published by the eminent Protestant solicitor conducting the sale. Notwithstanding the policy which in such a case naturally dictates that the property should be brought before the public in as favorable a light as possible, for the interest of every party concerned it, the frightful condition of the estate could not be concealed. Whole districts depopulated by famine—tracts lately cultivated, even in this mountain region, now lying bare and waste—townlands without a tenant—such are the inducements for investment of capital which present themselves to any one desirous of purchasing. We have extracted some of the statements to which we refer:—

"Mounreen.—The land was at one time cultivated, but is now nearly unoccupied.

"Augnismore.....is now nearly unoccupied, several of the tenants having lately died off, or emigrated.

"Gannoughs.....The late famine has swept off most of its inhabitants. The same observation will apply to its sub-denomination, Barnarashreen.

"Claddaghduff.—This townland was, up to the period of the late famine, thickly inhabited, but now nearly the entire population has been swept away."

Such is the locality in which proselytism has of late been riding rampant among a starving people. Where whole districts have been left unpeopled from absolute want of food, is it to be wondered at, that the soul-buyers should have succeeded in betraying some few of the human skeletons who could not withstand the convulsive effort to cling to life in this world, even at the expense of everlasting misery in the next? We know and feel it is a disgrace to our common humanity to behold these wretches practising their unhallowed vocation at such a time and in such a place; holding forth to the famishing men and women bread with one hand, and with the other beckoning them to follow in the broad road which leads to destruction; demanding the souls of their little ones more especially, as the price of their miserable mess of pottage; and, should any refuse to betray their Saviour as the price of the relief, leaving him and his wife and children to faint and die. Many such, no doubt, were among those above recorded as having "died off," or been "swept away," who are now reaping the reward of their constancy among the martyrs and confessors of the Faith of Christ in the other and better world.

One fact appearing upon this rental is well worthy of consideration. On the face of it there appears to have been a lease for ever, made by the proprietor, to the Rev. Anthony Thomas, on the 6th of April, 1850, of three roods and ten perches of land, at the annual rent of ten shillings. We learn that the Commissioners have been in the habit of breaking all leases made by proprietors of insolvent estates, subsequent to the date of the creation of the incumbrances, if for a longer period than the usual term of thirty-one years, or at a less rent than the full annual value. We are, therefore, greatly at a loss to know how the Commissioners can have sanctioned and established a lease made long after the property had been brought into their Court, for such a term and at such a rent, and for the purpose of the endowment of such a curse to the district as a proselytising school. Of the lands of Knockawally there appears to be another lease, for ever, of a piece of land on which a school-house has been built, to the same personage, at the rent of a shilling a-year, the date of which is not given. Altogether on this estate there appears to be three proselytising school-houses, besides another at Streamstown, not mentioned in the rental, which, we understand, is held under a middleman. We are satisfied that the Commissioners would not connive at the making of leases on insolvent estates in perpetuity, after the property has come into their Court, to any one, or for any object; and that their impartiality in the administration of their important office will always prevent them from countenancing a system repugnant to every feeling of humanity, such as has been attempted in this neighborhood for the last few years, and by which the misery of those districts, where famine and pestilence have raged in their fiercest violence, has been greatly augmented, and, now that their attention has been called to this particular instance, that they will be prepared to guard against such occurrences in future.

We will conclude by hoping that brighter days are about to open for this wretched and oppressed district, and that the new proprietor of Clifden Castle will bestow as much pains on the physical and social improvement of his tenantry as the late one is reported to have done on the furtherance of the machinations of the soul-mongers who invest Clifden and its vicinity. The ancient family of the Darceys, of Kiltula, whose descendant the late proprietor of Clifden Castle and estate was, having weathered the storms of the penal enactments, and preserved their Faith pure and inviolated down to a very recent period, we

learn on unexceptionable authority that the father of the present proprietor abandoned it, and apostatised, to qualify himself for the paltry dignity of High Sheriff, and of late Clifden Castle has been the headquarters of proselytism. How far these events have pleased the Almighty, appear to us to be strongly evidenced by the fact of the present proprietor being deprived of his paternal mansion and estate, and these transferred to other hands by the strong arm of the law. While we cannot withhold the expression of our regret at the fall of an ancient and respectable Irish family, we sincerely trust the incoming proprietor will protect his tenants from the nuisance and intrusion of "Scripture readers" and hypocritical adventurers, and the persecution of having their children brought up in a system of belief which they abhor; and that the inhabitants of this tract of country, which has suffered so much, may look forward to a speedy termination of many of the trials they have so long and patiently endured.

FRUITS OF PROSELYTISM IN CROAGH.

(From the Limerick Chronicle, July 31.)

Public declaration of some of the unhappy perverts in Croagh Chapel, on Sunday, July 28.

"I am ashamed to appear before this congregation whom I have so much scandalized by my late disgraceful conduct. I now solemnly declare before God and you, that from the time I apostatised from the Catholic religion, about a twelvemonth since, I was, all along, acting the hypocrite. It was for the mere sake of lucre I did so. The pay I was getting from the Parson was what tempted me to become an apostate and outcast from that old and ancient faith, in which alone I knew that I could hope for salvation. I am now most heartily sorry for the scandal I have given, not only to this parish but neighbourhood, and am determined to die in the poor-house rather than have the misfortune of ever again relapsing into so great a crime, or leading others by my evil example, into the path of perdition. May a Most Merciful God look down with compassion on me a sinner, and may my example be a warning to the few remaining renegades who, I have reason to know, are yet acting hypocrites, for the sake of the wretched, miserable pay they are getting for their apostacy.

MICHAEL CONNERS & SON, Croagh, July 28, 1850."

DR. PUSEY'S PRESENT VIEWS.

(From the Tablet, Aug. 3.)

There was a passage in the speech delivered by Dr. Pusey at Freemason's Tavern, which struck us as melancholy, considering his antecedents, and the measure of light he has certainly had in regard to Catholicity. He said:—

The Protestant bodies on the Continent were looking with amazement at the conduct of the Church of England in that conflict; and they would not unnaturally inquire, how is it that truth and heresy could be taught side by side? for such would be the necessary inference, should the Church remain passive.

Thus the wheel has come round again. In 1828, or thereabouts, Dr. Pusey commenced public life as a mere Protestant and Evangelical, provoking a sharp castigation from the late Professor Rose, then just beginning to see his way to the movement of 1833. Dr. Pusey, much to his honour, or, rather, much to the glory of God's grace, was afterwards led, step by step, a great way in the direction of Catholicism. As we all know, he used Catholic books, Catholic devotions, Catholic customs, and tried to be as like a Catholic director as he possibly could in a heretical position. Whether he had that degree of grace which extinguished invincible ignorance; whether he has "apostatised," as a man may apostatise even outside of the Church—that is to say, draw back willfully from grace given to lead him onwards—it is not for us to say. But the passage we have quoted looks as if he, whose great boast it is, or was, to live in the atmosphere of the Fathers, and day by day to adopt some new token of identity, in feeling at least, with the Church, at length looks for sympathy to "the Protestant bodies on the Continent," sees, at last, distinctly and unmistakably, that Zuingle and Luther are the companions of the children of Cranmer and Latimer. It is well that a heresiarch thus declares himself; it is well that the simple among our separated brethren, who had learned to shrink at least from foreign Protestant names, should thus see whether they are going. Seeming orthodoxy is no protection. The writer of the famous tract on Baptism, and the sermon on the Holy Eucharist, wishes to be well with "the Protestant bodies on the Continent."

The same melancholy phenomenon seems to be occurring among the Puseyites of America. We observe that Dr. Ives, Protestant Bishop of North Carolina, who, a year or two ago, might be called the Pusey of America, was lately called upon by his Clergy, to clear himself from the charge of Catholicising:—

After much deliberation had, and much discussion, it was suggested that the diocese and the whole American Church, had a right to ask a distinct disavowal of every doctrine taught assimilating him to Romanism. This suggestion was adopted, and a committee of five appointed to meet the Bishop. Accordingly, he introduced in his address an unequivocal disclaimer of Transubstantiation, Auricular Confession, and Absolution, as held by Rome, and Invocation of the Virgin and Saints.

THE ANNALS OF THE PROPAGATION OF THE FAITH.

(From the Same.)

The Annals of the Propagation of the Faith, for July, 1850, contain many articles of interest. There

is a letter from the Abbe Dodot, Catholic Chaplain at Lahore, giving information with which our readers are already partly acquainted. It appears that in Lahore there are not less than 8,000 Catholics—natives, soldiers, and others—and only four Priests (three of them French, and one Irish) to look after them. The Right Rev. Dr. Carli, who has succeeded the Right Rev. Dr. Borghi (transferred to Cortona, in Italy) in the Vicariate of Agra, is making great exertions, with no resources but the alms of native Christians, Irish soldiers, and certain Protestants less hostile than others to Catholicity. At Peshawer, the first advance post of the English army, is stationed the Rev. Dr. Bertrand, who at the last battle with the Seikhs, showed himself a worthy imitator of the heroic Monk who was slain in the exercises of his sacred office, at the battle of Moodkee. Then, near Jhelum, is another French Priest, Dr. Moria, and at Lahore is our respected friend, Abbe Dodot, with a flock of about 1,800 Catholics. Fifteen leagues south of Lahore is a zealous Irish Priest, "worthy of the generous but too-unfortunate Ireland. Thus there are few missionaries, no schools, almost no chapels, no resources to build some church worthy our holy religion on a soil where heresy is beginning to scatter gold and silver by handfuls to pervert souls."

We read also with interest a letter from the late Rev. Mr. Favre, giving some information about the Mission of Malacca. The letter is of rather late date, Aug. 25, 1848; but the subject of the Goa schism is an important part of the contemporary history of the Catholic Church in the East. We therefore make a short quotation:—

"Malacca, which is spoken of a great deal in the life of St. Francis Xavier, a land that has been four times trodden by the feet of the Holy Apostle, and bedewed with his sweat, was a long time under the dominion of the Portuguese, and afterwards occupied alternately by the Dutch and English governments. It is subject to this last since 1825. The Holy See erected there, in 1553, a Bishopric, and constituted it as suffragan to the Archbishop of Goa. In 1838, it underwent the lot of all the former Portuguese possessions, which are now under the British flag—that is to say, it was reduced to the state of a Mission, and administered by a Vicar Apostolic. These changes, that had been made partially some years before by particular decrees, was at length carried out in a general manner in virtue of the Bull, *Multa praeclare*, given at Rome the 24th April, 1838. The two Indo-Portuguese Priests, who at that time administered the Christian settlement of Malacca, refused to submit to the commands of the Holy See. From that time up till the year 1845, the Vicar Apostolic, the Right Rev. Bishop of Biele, and afterwards his successor, the Right Rev. Dr. Boicho, Bishop of Athalie, never ceased, by all the means which prudence could suggest, to try and reclaim back to submission these poor creatures who had gone astray, but always unsuccessfully. At last, in the month of May, 1845, I received an order to go to Malacca to exhort them anew to obedience, furnishing them at the same time authentic copies of the Bull, and, in case of their refusal, to declare that they had no longer any authority, and that I would take care of the Christian settlement. From that moment these unhappy beings declared themselves independent of Rome, and drew the Church of Malacca into schism. I was then obliged to address myself to the Christians. Some of the better informed and more respectable families looked with great horror on the rebellion of their former pastors, and ranged themselves under the authority of the Vicar Apostolic. Thanks be to God, their example was followed by some others, and, in a few months, I had a small flock, composed of the best part of the Christian settlement. Their number is continually increasing, although slowly, which leads me to believe that if we cannot hope for a prompt termination to this schism, at least we can foresee its entire extinction at a somewhat more distant period."

Lastly, we may give a short, but very distressing, letter from the good Bishop of Chicago, Illinois, U. S. His Lordship writes under date December 13, 1849:—

"Since my consecration, I have visited nearly the third part of my new diocese. The episcopal visitation, which was equal to a voyage of 1,200 French leagues, exhibited all the misery of the flock which is confided to me. You will judge, gentlemen, by this simple observation, how I have verified with my own eyes its stern reality.

In general, the emigrants who arrive in this country, and form almost all the Catholic population, are not in a condition to supply their own wants. Poverty is so prevalent that there is not one of the oldest parishes sufficiently provided with those things most necessary for the celebration of the holy rites. One Priest has sometimes to attend as many as eight churches, and as he does not possess for the different stations more than one chalice, one missal, one vestment, one alb, and an altar-stone, he is obliged to carry with him all these things, no matter how laborious or how long the road may be. As for remonstrances and ciborium, these sort of things are almost unknown in this diocese. I have only seen in all the parishes which I have visited, over a space of 4,700 English miles, but three remonstrances and five ciborium. For want of a sacred vessel, the Blessed Sacrament is preserved in a corporal or in a tin box, or in a porcelain vessel. After these details, I believe it superfluous to give you a description of my episcopal residence; it accords in every point with the remainder. I do not know if there is a more humble one in the world, but at least it is certain that there is not a poorer one in America."

THE DEVIL'S RELIGION.—According to the Syracuse Standard, the following is the latest teaching by the spiritual knockers:—"Angels are spirits that once lived in the flesh. There are no other, and there is no devil. The word 'devil,' vicious, wicked and evil; refers to spirits of the lowest sphere, called ignorant ones. We are taught that the churches are all wrong; that sectarianism and creeds are an abomination; that there should be one universal church of the brethren, including all without distinction of cast or color."