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REV. DR. CAHILL ON THE PERSECUTION OF CATHOLIC SOLDIERS IN INDIA—CONFISCATION OF THEIR PAY—CRAUELTY TO THEIR CHILDREN.

Every communication which comes to hand from India confirms the accounts already received of the systematic religious rancor with which the Catholic soldiers are pursued by the civil and military Soupers of the East. Every one knows the extent of the power of the Commandant of a station over the Regiments under his control, but no one unless the poor private soldier himself can comprehend the numerous petty annoyances to which he can be subjected, from the permanent and harassing vengeance of the lowest Souper officer of his company: the sergeant, the corporal, can, by incessant insult, and by oppressive command, render the life of a private soldier a very hell. The Indian service is at this moment the best testimony against the disgraceful character of Protestantism: and it is a proof, if such were wanted, of the total disorganization of military discipline, and the palpable ignorance of professional duty among the British superior officers in every part of the world. The British officer heretofore has been proverbially at the tail of his class in every Seminary and College where he has been educated. The scion of an ancient family, a good figure, and a liberal fortune, have been the requisites in our crack regiments: while in the slow corps (as they are called) the hungry officers have been taken from the starved ranks of the sons of the poorer clergy, or from hangers-on of wealthy mercantile companies, or postulants at the gates of the aristocracy. In a vast majority of cases these young men entered on the service "with a full breast, but with an empty pate," and so universal has been the public opinion on the literary or scientific deficiency of these military aspirants, that to be a scholar, or to have even mastered the ordinary curriculum of a college education, seemed to be a degree of attainment scarcely (unless in few instances) ever to be found in that class of men called an officer and a gentleman. The fast regiments being connected with the Bishops, and the slow battalions being drawn from the curates, or the grocer's counter, they all entered the army inoculated with the swaddling mania of modern Methodism, or with the persecuting phrenzy of Exeter Hall. Look at them in every military station, where England rules, and you find them amongst the lowest and most rancorous bigots of modern times, converting the army at home and abroad into Orange lodges or Bible conventicles: deranging the essential discipline of military law, skilled in the canticles and the psalms, but ignorant of the common strategic principles of their profession. The character of a real genuine soldier is one of generosity, chivalry, liberality, toleration, courage, truth, honor: in fact, a true military man is the embodiment, the aggregate of every attribute that can exalt nature or adorn society; but to see an old maimed General, with one arm, preaching in a tub; to hear an old dilapidated Colonel, with a wooden leg, singing psalms on a table: to listen to a toothless Governor of a Garrison or an Island praying to the Lord in an easy chair after dinner, while slandering the Catholics: these are facts and scenes which degrade the color of a regiment, and stain their swords more than cowardice or treachery. Hence the Crimea has told a tale of British military ignorance and incompetency, which now forms part of our national disgrace, and cannot be better expressed than in the scathing contempt of one of the Russian Generals after the battle of Inkerman, in speaking of the English soldiers, viz., "On this day we fought an army of lions, commanded by a staff of asses."

I cannot give a clearer explanation of the degrading bigotry and Souperism in the army of India than to extract the substance of two articles of the Madras Examiner, which has just arrived in Dublin. Although the extracts are long, they will amply repay the Irish Catholic for the perusal; and they will convince him how dangerous it is, without a sufficient guarantee to live in India under a military discipline which forces his child to receive instructions from Protestant bigots, which ridicules his faith and his priesthood, which confiscates his hard earned pay under a burning sun, and which adds to the hardships of war consuming insult to his country, his kindred and his religion. These extracts will also lay the groundwork of a full development of the late mutiny in India, on which I shall treat in my next article: and will promulgate through the world the injustice, the intolerance, and the persecution which England (under the cover of parchment laws of liberality) practises towards Catholics in every part of her empire at home and her colonies abroad. The extracts are as follow from the Madras Examiner:— "Some months ago we received a letter from a Catholic M.P., asking us for information on certain points concerning the Catholics of British India and their relations with the Company's Government. Our correspondent assured us that

it was the intention of influential Catholics at home to make war upon the Board of Directors, the Board of Control, and her Majesty's Government, on behalf their brethren in India; and he told us that we could render useful aid by supplying Liberal members of Parliament and other influential parties in the Three Kingdoms with the fullest information on every subject in which Indian Catholics are interested. In the first place then we have, on the part of Catholics of this Presidency, to thank the gentlemen who have so very liberally undertaken to help those who cannot help themselves; and secondly, we will endeavor to place before the public as clearly and as concisely as we can the case of the Catholics of the Madras Presidency. We will leave to our esteemed contemporaries, the Bengal Herald and the Bombay Catholic Examiner, the task, for which they are so much better fitted, of representing the state of Catholic affairs in the other Presidencies, and we will thereby be the better able to speak with confidence when we have only to deal with questions within our own knowledge.

For convenience sake, and as the returns can be depended upon, being furnished by the heads of missions, we will take our statistics from the Madras Catholic Directory for 1857, from which we learn that the Presidency is divided into ten Vicariates Apostolic, presided over by nine bishops, the tenth being at present in Europe. In the ten Vicariates we find there are six hundred and thirty-five priests, viz., of the Latin rite 238, and 397 of the Syrian rite; the latter are to be found in the Vicariate Apostolic of Verapoly. The Catholic population of the Madras Presidency amounts to six hundred and thirty-seven thousand six hundred and fifty-two souls, and is annually increasing—on the one hand by conversions, and on the other by births. Taking the returns furnished from some of the vicariates, and the average of past years from others which have not furnished returns for 1856, as the basis of our calculation, we do not go beyond the mark in saying that the conversions in 1856 must have amounted to upwards of two thousand nine hundred. The Catholics have many schools throughout the country, some of which might vie with European seminaries, but the greater number are village or station schools, in which the primary education of the children, whether in English or the vernaculars, is alone attempted.

All classes of the community are represented in the Catholic body; from the civilian to the ill-paid writer amongst the European portion, from the merchant to the coachman amongst the East Indians, and from the Brahmin to the Pariah amongst the natives, all classes, conditions and degrees are to be found in the ranks of the 637,652 Catholics of this Presidency. No where, however, is the Christian more forcibly reminded of the words of Christ—"The poor you have always with you," than in a Catholic Church in any part of India. The great bulk of the Christians, in this part of India at least, are cultivators. Next to them, in point of numbers, come camp-followers, Lascars and Sepoys—then servants and day laborers. It would appear as if all other classes united to keep the Catholics down, for although we do meet with a few in places of trust and emolument—men who have won for themselves the confidence of those placed under them as well as the respect of their superiors—the number bears no proportion to the numerical strength of the body nor to the amount of qualifications, as compared with others, possessed by its members. We have said that the great bulk of the Catholics are cultivators, and in saying this we have said all that is necessary to show that they are the most miserable wretches, in a temporal point of view, to be seen on earth.

Like their Hindoo brethren, they dwell in wretched huts, by far too small to admit of the inmates stretching their limbs with comfort, and therefore rendering it necessary for the males to repose under the canopy of heaven; they labor hard throughout the year, they are early at work, and late to quit it, and yet they are badly clad and have little to eat, oftentimes reduced to starvation point, and rarely possessed of a rupee in excess of the Government demand. This is the condition of the ryots of southern India, the units who are in comfortable circumstances being lost in the tens of thousands who are in misery. A parental Government expects as tax, or, more correctly, as rent, the last farthing which the unfortunate cultivator can pay, and talks of a revision of the land assessment on the completion of a survey, which the most sanguine do not expect to see finished within the next two and twenty years!!

Having thus given a hasty glance at the condition of John Company's Catholic subjects, let us now assure our Parliamentary friends that the Catholic subjects are the only class under the rule of the East India Company who do not receive aid from the state for the support of their religion. Hindooism is endowed, although John would conceal the fact. Let a return of the Pagoda lands be insisted on, and the truth will

become apparent. Mahomedanism has also a state provision made for it, but like Hindooism, it is indebted to John's predecessors for that provision, and is fortunate only in so far as that John curbed his grasping disposition, and allowed the status quo ante to remain undisturbed.

"But we would not be giving our Parliamentary friends all the information they have a right to from us, if we did not tell them that the Hindoo youths of the Madras Presidency College are taught to discourse most learnedly on the introduction of the 'invocation of saints,' and of 'image worship by the monks of the dark ages,' and that they are crammed with anti-Catholic legends long since exposed and exploded, but which still retain a place under the name of history in the chief Educational establishment of the Madras Presidency.

"We wish it to be distinctly understood that for the Catholic subjects of the Company no provision for religious instruction is made, and we wish it also to be borne in mind that the Catholic subjects are the only persons for whose religious wants the state does not either directly or indirectly make some provision; even the grants in aid for educational purposes which the Court of Directors have long ago authorized to be extended to all classes, are withheld from Catholics, owing to the peculiar sanctity of the local Government. For one issue we have said enough, but we are determined to go through with the subject, and, in a series of articles which we shall take good care will be placed in the hands of members of both Houses of Parliament who profess liberality, and of the Catholic Bishops of England and Ireland, to expose the hollow pretences of the East India Company, its scandalous injustices and barefaced hypocrisy. We hope for little from the Court of Directors, we hope for less from the degenerate son of the illustrious Canning, but least of all do we look for liberality from the nobleman who now governs our unfortunate Presidency. Our strength lies in being able to organize a party in Parliament against the Court, and to that end shall our exertions be directed."

The second extract will be found in the following article from the same journal, as follows: "War, war, war! The Government of the illustrious nobleman who so admirably deals out patronage, are determined upon a vigorous campaign on behalf of the church as by law established, against the poor little Catholic children whose fathers are now on the confines of Pegu defending the boundaries of our Indian empire, and who are at any moment prepared to shed their blood if necessary for their country's honor! A noble cause truly for the grandson of General Harris to be engaged in, the coercing the consciences of soldiers' children, or defrauding the poor parents out of the subsistence allowed to soldiers' children by the Court of Directors.

"Our Indian readers need not be told that the East India Company makes an allowance to the wives and children of European soldiers, which allowance is paid to the wives from the date of marriage, and to children from their birth until (unless previously provided for) they attain their sixteenth year. It is an allowance to enable the soldier to feed and clothe his family, and as such has been hitherto regarded. Up to this time, Catholic soldiers who refused to allow their children to imbibe Protestant principles in regimental schools, had to put up with many petty persecutions from crotchety old officers in command of regiments, but the supplies were not cut off. Now-a-days we have an experienced tactician to deal with, and he, having learned that 'hunger will tame a lion,' has resolved to starve the rebellious parents into submission in order to bring the children within the influence of his well trained hand of proselytizers. And this tactician is the Lord Harris who was complimented on his departure from Trinidad with an address from the Catholics of the Island!

"It will be recollected that the proselytizing scheme of the Government of India made its appearance early in 1856. In the April of that year the Right Rev. Dr. Fennelly, the Vicar Apostolic of Madras, protested in the strongest terms against the plan of the Government of India, pointing out to that Government and the Government of Madras that it would be utterly impossible for Catholics to comply with the regulations at the same time that they preserved their allegiance to their religion. His Lordship told the authorities in plain terms that he could not recognize as a dutiful son of the Catholic Church any one who conformed to the regulations, and he implored the Governor General to cancel the penal clauses, and the Governor of Madras to suspend their operation pending the reference to the Supreme Government. Now, although the local Government did not reply to this portion of Dr. Fennelly's letter of April, 1855, the obnoxious rules were suspended, and we heard no more of them for eighteen months, and then only in the shape of a threat. That threat has been since carried out, and Catholic children, because

they would not forsake excellent Catholic schools for the purpose of attending a garrison school conducted on the most approved Church of England principles, have been deprived of the monthly pittance hitherto granted by Government for support!!! In other words, poor soldiers have been fined in sums varying from ten to twenty shillings a month, because they would not act in direct opposition to the command of their bishops and clergy!

"To the eternal honor of Lord Harris be it told, this glorious campaign was not commenced at a station where her Majesty's Regiments are to be found, nor at the stations garrisoned by one of the Company's European Regiments, nor even at head-quarters, nor at a station where there are effective troops! No, the war should be commenced against worn out old men, women and children, deprived of their natural protectors. The veterans at Vizagapatam, and the women, whose husbands are on foreign service, are the first to be bribed into disobeying their superiors, or mulcted heavily for their fidelity to their religion, and this is the act of the conscientious, the liberal, the high minded Governor of Madras!!! His lordship had his attention drawn to the threat in October last, and we have therefore good grounds for supposing that the measures now carried out at Vizagapatam and elsewhere, meet with his approbation. The seventh of this month, the date on which the children's pay was confiscated, will be long remembered by the Catholics of Vizagapatam, and we trust that the Governor-in-Council will be taught to remember it also.— Those parents who have despised the bribe, and who look with contempt upon the nasty bigots who dared to huckster with them for their children's faith, and we are happy to say that the Catholics of Vizagapatam almost without exception belong to this class, have little reason to be afraid of temporary loss; the Court of Directors will be forced to pay up arrears from the day the pay was first stopped, and will be compelled to rescind the order; war has been declared, and time will teach our rulers a lesson.— We advise the Catholics to place no hope in the Government which for the last twelve months, or nearly so, has kept the Catholic orphans out of the allowances decreed to them by the Government of India; redress must come from Europe, and until it comes they must be content to let the subsistence money accumulate."

From the extracts just quoted, one sees that the conversions to the Catholic faith, in one Presidency alone, are upwards of two thousand persons in one year, where Lord Ellenborough has stated that there are not two dozen real converts to Protestantism since the English conquest of the country!! It is the same story wherever England has introduced her missionaries; they have never converted a country, a district, a hamlet. Their tyranny has always caused revolution: their bigotry and calumnies have ever awakened public hatred of their character: and the history of the last three centuries on this point in reference to Protestantism—namely, their missionaries have been uniformly expelled from all nations, where they, for a time, had been permitted to reside.

July 10, 1857. D. W. C.

SOUPERISM TESTED BY ITS OWN STATISTICS.

(From the Dublin Review.) The word "Souperism" is now pretty well naturalized into the Irish controversial vocabulary, and, however grating to English ears, has undoubtedly some advantages over our own more courteous phraseology as applied to the subject which has given occasion to it. The term "Souperism" has this advantage over its English synonyme "proselytism," that it expresses, and that with a vividness characteristic of the land of its birth, the peculiar kind of spiritual aggression which it is meant to denote. Under the image of that grateful beverage which is so extensively employed by the zealots of reformation as a means of attacking the conscience through the medium of the hungry appetite, is described a certain class of temporal attractions which are sedulously employed by our evangelists for the purpose of introducing into the sister island the very singular form of Christianity to which they are addicted. Soup, while it expresses the principal of these inducements, also represents the whole class under a vigorous and striking metaphor. Were we to give an accurate enumeration of the other constituents of this class, we should have to ring the changes upon bread, butter, potatoes, pigs, fine clothes, and all else which is engaging to the heart of the Irishman, to say nothing of "places" varying in profit according to the value of capture, from the humble rank of housemaid or errand-boy, to the more dignified elevation of school teacher or scripture reader. Such is "Souperism," and when we remember how proverbially and historically powerful the "mess of pottage" has always proved as a temptation to part with man's highest "birthright," we may fear that there is something which looks

like fatality in the choice of this particular form of temptation as an equivalent to the blessings for which it is offered in exchange.

The actual success which has attended the great proselytizing movement in Ireland, is one of those matters on which it has seemed almost impossible to arrive at even a portion of truth amid the jar of conflicting testimonies. It is not merely Catholics and Protestants who give us, as might seem natural, very different accounts of the effect of these attempts. Even Catholics themselves vary materially from one another in their evidence on the subject: some telling us that efforts of proselytizing zeal have succeeded in making considerable inroads upon the faith of Ireland—others maintaining, with equal confidence, that the success of the movement is most absurdly exaggerated. There may be reason also to think that these several judgments have been, in some measure, unconsciously colored by the natural bias of the witnesses, of whom one portion is disposed to measure facts by a strong antecedent prejudice in favor of the inflexibility of Irish faith; another, to give ready credence to stories which fall in with previous impressions of Irish fickleness and venality. In the great uncertainty created by this war of testimonies, though with a strong personal inclination to believe (antecedently to irrefragable evidence) everything which is good of the Catholic poor of Ireland, we caught with avidity at a document bearing a statistical character, and emanating from the stronghold of "Souperism" itself. We were of course prepared to take *cum grano*, the testimony of the parties concerned in this movement, and especially as knowing that "cooking" is an accident as inseparable from "Reports" as from the soup whose successes they chronicle. Of a statement framed for the very purpose of eliciting the applause of a public meeting, satisfying subscribers, and inviting subscriptions, it would be quixotic to suppose that its natural tendency is to the unfavorable side. Who does not know how easy it is, and how necessary (and that, too, without anything like dishonest falsification of facts) to set matters in an advantageous light, and to withdraw into the background all which can check hope and cloud encouragement! And, to do the present Report but justice, it must be admitted to possess this feature in common with other Reports; it betrays a manifest, and yet not an exaggerated desire, of subserving the interests of the Society to which it belongs; a natural and perfectly legitimate vein of promise and hope; an inclination to gild the bitter pill and sweeten the nauseous draught; to press topics of consolation, and mitigate the force of unwelcome disclosures. Yet, after every allowance of this kind, the most obtuse intellect cannot fail to perceive that the materials of congratulation are felt to be exceedingly scanty, and that a most praiseworthy reliance upon Providence everywhere takes the place of that solid substratum of hope which would guarantee the grounds, though it might possibly diminish the merit, of this exalted and sometimes rather extravagant confidence. There is something (as we shall have to show by quotations) almost touching in the strain of pensive melancholy which ever and anon discloses itself amid the tinkling of symbols and the beating of drums; it reminds us of the wailing of the wind instruments at a military funeral; indeed the general tone of this very curious Report is that, far more of men accompanying a corpse with honor to the tomb, than of those who are heralding the glories of a victory.

The earliest note of discouragement meets us in the very first page.

"The ordinary, and what, in dependence upon God, may be called the reliable, income of the Society, has decreased in the past year in a measure which gives just grounds for the fear that it may become necessary seriously to diminish the efficacy of the Missionary operations"—p. 7.

The Report consists principally of returns made by the various agents of the Society, of the fruit of their labors in different districts.— We shall proceed to notice some of the conclusions, interesting to the Catholic public, which are warranted by these records of Protestant missionary experience, verifying them as we proceed by quotations.

The first impression favored by the Report is, that modern Protestantism has added an entirely new weapon of spiritual influence to those which it found ready made to its hand; we allude to the circulation of handbills and the posting of placards. The distribution of the Scriptures

"We were delighted to observe a very able and spirited article in the *Union* on the Report here under review, and beg to acknowledge our obligations to it. Not the least promising token in that article is the bold adoption of the word "Souperism" to express the detestable system which it exposes. This is one of the many evidences which the *Union* gives of a desire to throw itself heart and soul, into the spirit of Catholics. It forms an agreeable contrast to that eclectic, fastidious, and patronizing tone of complacency with which we are sometimes the objects, or rather victims, at the hands even of friendly critics.