

## CATHOLIC CHRONICLE.

## VOL. VII.

#### REV. DR. CAHILL ON THE SACRILEGIOUS CONDUCT OF THE COOMBE SOUPERS.

During the worst days of the French Revolution there have been no instances of such diabolical sacrilege as the reported cases at the two Catholic churches of Francis street and High street on the 25th of last March. The most degrading conduct of the French Infidels in the time referred to, or the most disgraceful acts of the late free-corps Revolutionists in Switzerland bear no comparison with the late shocking recktessness of the Irish Soupers towards the religion and the outraged feelings of their unoffending Catholic fellow-citizens. I shall here quote the extracts taken from the Dublin press on this unparalleled crime :--

"On the 25th of March last-the Feast of the Annunciation-a disciple of the Coombe proselytisers went into the church of St. Nicholas, Francis street, and approached the altar rails for the apparent pur-pose of receiving the Holy Communion. Immediately after receiving it from the clergyman, he left the church, and taking the sacred elements out of his mouth, placed them in his handkerchief, but finding that they had become too moist and had adhered to the handkerchief, he went off at once to the Catho-lic church of St. Audon, High street, and received the sacred elements a second time. On this occasion he contrived to succeed in his diabolical purpose, and for eight or ten days he went about amongst his pious brethren showing the consecrated elements, and boasting of his eleverness. He also exhibited them at a Bible meeting which was held at the Wes-leyan chapel, Stephen's Green."

It is not necessary in this place to discuss the Theology of this monstrous impiety. All Christians feel a chill of horror as they read the scarlet history of the Crucifixion; from Judas who betrayed Christ to the Jewish Deicide who plunged his spear in the heart of our Lord, it presents one unbroken terrific scene of insane perdition; and if there be any one impression inade on the human mind more deep and lasting than another in this awful mystery, it is that nothing can be compared to the infinitude of the patience, the mercy, and the love of God, except the malice, the iniquity, the ingratitude, and the impenitence of man. If the Coombe Souper were alive in these days he would be the foremost in spitting in the face of the Messiah, in scourging him at the pillar, and in receiving the cheers of his companions as under the cross he mocked the Redeemer in his natural form of man; but let the Coombe Souper beware, lest he commit the same crime in attempting to defile the Saviour in his sacramental mode of existence. He has certainly trodden on dangerous ground before God and man: and although the same Godlike endurance may be shown to this sacrilegious, unhappy man, as to the infuriated Jews in the hall of Pilate, it is certain that he, and his employers, the Dublin parsons, shall receive a full amount of the merited odium and contempt of all mankind when the account of this shameful and execrable conduct shall be published .--The public will be glad to learn, too, that this wretched man was once a Catholic, and has recently become a Biblical Protestant and Souper : and thus a proof is supplied, if such were necessary, of the class, and the characters, which Protestantism bribes and employs in the work of the Second Reformation in Ireland ! I am not in the present case, finding fault personally with the police magistrates of Dublin. while I review their decisions in some late Souper cases; I am merely calling the attention of the Catholic judges, the Catholic barristers, the Catholic magistrates, the Catholic noblemen and gentlemen of Ireland, to the public insult which is every day and every hour inflicted on the entire community of Catholics by the harassing and unprovoked conduct of the Soupers. And I shall add that if this state of things be not remedied by the Legislature, a growing additional contempt for the laws, and a universal social disaffection, must be the necessary result of the apparent partiality in our public tribunals of justice. I shall, therefore, in furtherance of this point, make some extracts of the late magisterial decisions of souper cases-"A woman named Anne Fsgan was placed in the dock upon a complaint preferred by Mr. William E. Barry, 20 New street, the schoolmaster of St. Nicholas Without-School. The complainant, on being ex-amined, stated that about two o'clock on yesterday, as he was proceeding through Patrick street, he was assailed with insulting and offensive shouts by some people who recognised him. The prisoner appeared to have caught a portion of the poetic spirit which has been recently infused into this neighborhood in various forms of doggrel, for the purpose of making the lesson of intolerance more attractive, and as the complainant passed along she saluted him with the following pleasaut couplet :---

brought up in custody of 163 A, charged with creating disturbance in the public thoroughfare, by shouting out for sale certain papers entitled, 'The Proselytizers-Public Excitement,' which contained words of an offensive nature, and calculated to create a breach of the peace. The evidence showed that the the prisoner is not himself a literary character, being unable to read or write, he managed to have even more than the contents of the production with which he proposed to enlighten the multitude, for the constable deposed to the effect, that he made use of language not in the paper at all, but supplied by his own inventive genius. "He was required to find bail for his good conduct,

or he imprisoned for seven days.

"Police Constable 164 A applied for a warrant against a ballad singer named Martin Power, for creating disturbance in the public thoroughfare, by singing ballads of a seditious and offensive nature, calculated to create a breach of the peace, and thereby collecting a riotous and disorderly crowd.— The constable stated that between three and four o'clock on Saturday evening he arrested Power in Back lane, in the act of committing the offence charged, and took him to the station house in Chan-cery lane. Bail was taken for his appearance this day, to answer the charge, but he was not forthcom-ing, and it was stated that he had declared his intention, when let out on bail, to proceed to England. Some of the ballads which he had been singing were produced. They were embellished with pictorial caricatures, and were of a very gross and inflammatory character, especially one entitled 'The Devil among the Soupers.' A warrant was issued for Reilly's ap-prehension"!!

In the cases just quoted, the charges were for " creating disturbance :" for " endangering the public peace :" for " uttering offensive language :" and one month's imprisonment, or a fine of £1 has been the sentence of the magistrate. In passing this sentence, too, Mr. Magee fortified his decision by quoting the following Act of Par-

"Mr. Magee read the provisions of the 5th of Vicat single read the provisions of the oth of vice toria, c. 27, s. 2, which enacts that any one using abusive and insulting language and behaviour in the public thoroughfare, calculated to provoke a breach of the peace, or whereby a breach of the peace may be occasioned, is liable to a penalty of £2, or a month's imprisonment. and his morphic stated moath's imprisonment; and his worship stated that it was the determination of the magistrates to put the law rigorously in force against persons engaged in such disgraceful proceedings as had recently taken place. He sontenced the prisoner to pay a fine of £1 or to be imprisoned for one month."

We have, therefore, in the extracts before us not only the Act of Parliament on street disturbance, but we have the charges made by the police against this law, and we have also the clear lecision of the magistrate against the offenders. this salutary law be carried out impartially in all just indecently dragged before the public in gibsimilar cases of threatened breaches of the peace ing irreverence, will raise (if I not much inistake) from the use of insulting language in the public a blush of shame on the face of every liberal thoroughfares of the city. All the Catholics of Protestant in Ireland. The quotation referred the city are painfully aware that fly-sheets and to is as follows: and has appeared in the Daily tracts of the most insulting kind have been dis- Express so late as yesterday, the 20th May :tributed through our public thoroughfares by the emissaries of the Soupers : they have been thrown over walls into the yards, placed under the hall doors, thrust through the broken windows of the poor, and sometimes pushed into the pockets, hands, and bosoms of persons walking in the streets. This practice of the Soupers is a notorious fact which no one attempts to deny, but which all Soupers exultingly acknowledge as being the triumphant object of their Souper mission, or, as Lord Clancarty said, "the aggressive movement of the Bible Society against Popery.' Now, I shall quote from memory some few specimens of the atrocious lies and the unendurable insults of these tracts: and the public will judge whether these written and published insults fall under the provision of the Act of Parliament just cited by Mr. Magee-they are as follows :---

# MONTREAL, FRIDAY, JUNE 19, 1857.

vocation with flagitious crime and the filthiest immoralities. Are not these words of mine the stern reality of the conduct of the Soupers in Kells, in Connemara, in Dingle, in Cork, in Dublin, and in every part of Ireland where they have been permitted to reside ? Is not this the atrocious conduct which has armed Catholic Europe against them, and which has led to their expulsion from Austria, Spain, Naples, and the Italian peninsula? Is not this conduct the just cause why the Continental journals have branded the English Biblical Societies as "the diseased scum of an atrocious impiety?"

And now let us inquire what is the law in re-ference to these public insults in the streets against the entire Catholic community. The law is, that the tract distributor is protected ! and if the offended Catholic raise his voice in anger at this unprovoked attack on his creed and his character, he is seized by the police, dragged to the court, and fined and punished ! And if the police appear at all remiss in protecting the Souper they are reprimanded, deprived of their time : and in certain cases degraded and dismissed !---Where the law is, therefore, so constituted as to afford no relief to the Catholics under these aggravated and burning insults, while it protects their guilty assailants, is it any wonder that they begin to take the law into their own hands and break out into open violence? If the same sacrilege which was committed in Francis street chapel occurred in Liverpool or in Manchester, blood would be copiously shed in the streets. On a former occasion, in that city, the writer of this article had a principal share in allaying popular anger in Liverpool: and there can be no doubt, if Sir George Grey had not promptly remedied the grievances of the maddened Catholics and their adherents, they would, perhaps, have burned the shipping in the harbor, and have laid the city in ashes before the friends of order could have quashed the popular fury. There is no intention in this article of finding fault with the magistrates in all those proceedings: it is the imperfect state of the law, of which the Soupers take advan-tage; but it behoves Lord Carlisle and his executive to look in time to the conduct of these

Soupers, and promptly to allay the just and the infuriate indignation of the people. I shall conclude this letter by one more quotation from the sermons of this wretched Society : and it is a quotation which, from the sacred and

### MODERN NECROMANCY. (Translated from the Civilta Cattolica.) (CONTINUED.)

Before we enumerate and discuss the various hypotheses which have been put forth with a view to explain the phenomona of Modern Necromancy, we ask the reader's courteous attention to two brief and simple considerations, one of which has to do with the phenomena themselves, and the other has reference to the causes which are to explain them. As regards the phenomena, it is fit to observe, that they naturally group themselves into two grand categories, that is, into phenomena purely physical, and into others which belong to the moral order. To the first category, for example, belong all those movements of rotation, change of place and of other sorts, which we observe in the tables and in other inert bodies, and which may be caused by merely physical influences, as for example mechanical impulses, electric currents, attrac-tions and the like. To the second category are referred all those effects which give a manifest token of a moral agent, that is, one endowed with intelligence and free will. And of this kind are not only speaking and answering, or the expressing a thought, by making knockings at measured intervals, by combining alphabetical signs or writing them with a pencil, but also every other order of motions or of signs which for the most part women, that is to say, of that give proof of intelligence, as for instance obedience to a command, changing place with design, performance of musical signs, and others of a similar character: for as the intelligence of man is not manifested and made evident only by the word spoken or written, but by an infinite number of movements and gestures of the body, which proceeding from the intelligence bear the manifest stamp of their principle: so the same may be said of the moving principle of the tables, of whatever nature it may be. With rc-gard to the causes which have to explain the phenomena two conditions are to be noticed, which they ought to fulfil to attain this end. The first is, that they should render an adequate account, not of some of the facts only, but of all: the other is, that we should not bring forward these causes as possible merely, but as the spurious image: and as there has never perhaps real ones. If the second of these requisites is existed any order of facts truly extraordinary wanting the problem would only be resolved in and marvellous, which did not find its countera hypothetical and abstract manner: that is to feit, so there has never been an imposture which We shall, therefore, inquire if the provisions of the amiable character of the deceased Prelate say, we should demonstrate that the phenomena had not its corresponding order of true facts.may be produced possibly by such and such a | Hence the discovery of deceit in some cases, so cause, but not that they are really so. And if | far from showing that all are false, serves the rathe first of these essentials is defective, the pro- | ther to prove that there are some which are true blem would only be half resolved. Here, however, let it be remarked that on the one hand it question; and confirms in this manner what is is not at all necessary that all the phenomena | quite manifest already, namely, how unreasonable should be ascribed to one cause only, whilst ra- a thing it is to wish to ascribe to mere trickery ther their varied multiplicity seems to demand for itself just as varied a multiplicity of causes: but, on the other hand, it is highly probable that in reality all the causes do derive from one principle only, if we regard their simultaneousness and their connection one with the other, and how they have developed themselves one from another with a manifest continuity of action and identity of object. Having said thus much, let us now enter upon the subject, endeavouring to investigate what may be the causes which render an but it is a disease of the imagination or of the adequate account of the proposed phenomena. Now, the answer to such a question will appear of its own accord to spring out of the brief exa- have no other existence after all than in their mination which we shall have occasion to make fown diseased brains. According to this opinion, of the principal opinions which have been put | the phenomena of necromancy have not the forth by those who have undertaken to resolve | slightest object in reality; the tables do not the question. In the first place, however, we really turn, dance or speak ; the pencils of the must put aside out of the number of those opifeeling from his guileless heart : and his prudent | nions, those which do not explain but rather deny | struck by sounds and blows; there is nothing in lip was ever sealed against the expression of even the facts. Such is, for example, the opinion of fact, in the surrounding objects which departs those who take all the wonderful tales which have | from its wonted course and order. The disorbeen told about the tables and the mediums in a der and strangeness is entirely in our eyes, ears bundle, and without giving themselves any more | and senses, the nerves and organs of which being from Heaven on the tender growing flower : his | trouble to examine them, attribute them all with- | from time to time invaded by some unknown, out exception to imposture, deceit, and the illudest requests : and he seemed to express personal sions of charlatans. We say without exception | phantasmagoria. It will seem incredible that gratitude, when their duties to God were zeal- for no one doubts, and we are very far from any one can have put forth seriously an explanadenying that several, nay, many of the facts tion of this sort, and maintain that all who have has never breathed reproach on his name : and which are narrated, may be the fruit of imposthe tears and the respect, and the homage of ture. Who does not know that there is not a of the tables, were all of them simply labouring every class and creed of our city, followed him more ancient art in every country than that of under hallucination: that in the circles of the in co-mingled grief and sincere veneration to his | those who trade upon public credulity, and sharphonored tomb. Of all men in the city, Dr. en their wits in a thousand most crafty ways, so actors and those acted upon, were all of them Whately should not permit his memory to be de- as to impose upon, not only the foolish who are suddenly and at the same time affected with a graded by ribald Souper rancor: he should not always in the majority, but sometimes also even certain giddiness of the senses and of the intel-have allowed a fiery zealot to drag his old com- upon the knowing? Who is not also aware that lectual powers, which made them fancy they saw panion, his friend, and his brother Commissioner it is their custom, we might rather say the pre- those wonders of table-turnings and dancings, from the silent grave, to be made a gibe in a cept of their art to adapt itself to the time, to canting assembly, to clench a fanatical argument, find out the prevailing taste and epidemic of the it is, however: this doctrine has been gravemade between the cases decided and punished by or to point a religious slander. Dr. Whately time, and as soon as anything new or strange Mr. Magee and the opprobrious insults contain- has fallen even below himself, or he would not arises which attracts the eyes of the world, they Institute of France, M. Littre, in an article writimmediately rise and counterfeit its appearance, ten in that respectable periodical, "La Revue amounts to the insult of being called in the pub- baldry as yet executed by the degraded Souper in order that the true giving some credit to the des Deux Mondes." If any one doubts it, let him bypocrisies of Ireland. Our revenge in this case false, the latter may be exposed to view with read it : and if he does not happen to be himself greater safety. It is then exceedingly probable attacked by some unfortunate hallucination all of a that in this affair also the charlatans have played sudden, he will see that the article which we their tricks on more than one occasion, and seeing the noise which the spirits and tables were with all the pomp of science and with all the making, they have endeavoured by their inge- graces of erudition. It asserts, then, that all the puty to simulate their results; and if we had recent phenomena of the tables and spirits, as

## No. 45.

time we could adduce more than one instance of this, in which the imposture was most clearly established, and the spirits which were running wild through the houses were brought to their senses by the police officers, without any more formal exercise than that of the staff. But to maintain, on the contrary, that everything is simple imposture, is to fall into an absurdity; it is to fall from Seylla into Charybdis, encountering difficulties and prodigies much more incredible than are those which are not explained by this proceeding, but simply cut short. In fact, those who are of this opinion must, in order to sustain it, deny at one stroke the veracity of all the experiments, and the authority of the numberless and most respectable witnesses who affirm the reality of the phenomena as things only too true; they must call half the world blockheads, they must in a word refuse henceforward all credit in human authority : since if in this case the world is divided into two parties, one of which is the smaller and composed of the deceivers, and the other, which is by far the greater and composed of the deceived, who is there that does not suspect that the same may happen in an infinity of other cases? Besides all this, they ought to explain among other things, how it has ever happened that the secret of this imposture, which is practised in every part of the world by so many thousands of mediums (who are chattering sex which has greater difficulty in keeping a secret than the spirit itself) has never leaked out, has escaped the lynx-eyed investigations of so many dispassionate and sagacious witnesses, and up to this day keeps on producing wonders which very far surpass all that the most famous jugglers and charmers have ever done .---Imposture, like every occult art, is always the monopoly of the few, nor has it ever any very long success: and the more common it becomes, the more does it lose its credit and efficacy, because the deceit is sooner or later found out .---Besides, we ought to consider well the nature and history of man; in the same way as every lie supposeth a truth, and owes its impure birth to a foul mixture of truth and error, so every imposture supposes a reality of which it is the and real. This is the case also in the present and fraud all the phenomena of Modern Necromancy, which are of so frequent occurrence, so public, and so extraordinary. The same condemnation we must take of that other opinion, which pretends to explain everything by " hallucination." According to this opinion it is not now the juggler who shows us by means of his machinations the moon in a well (to use a common phrase) by making an effect which is very simple and natural in itself appear miraculous; senses which illudes people, and makes them fancy that they see really certain objects, which tripod do not really write; the air is not really vicious and foolish humour, produce all these practised and witnessed in these days the marvels spiritualists, the mediums and the spectators, the lectual powers, which made them fancy they saw of knockings, sounds, light, and so forth. So ly propounded by a learned member of the speak of contains the following statement made

Souper, souper, ring the bell, Souper, souper, go to hell,'

which seems to be a favorite quotation from some local muse. Mr. Barry, however, did not relish the sentiments of the author or delivery of the rhapso-dist, whose elocution was alarmingly expressive, and he accordingly sought the intervention of an unromantic matter-of-fact constable, 98 A, who took her in to custody.

" My Magee imposed a similar penalty of £1 as in

"Firstly-Popery teaches that oaths to Heretics can be dispensed by the Pope. "Secondly-Popery teaches that allegiance to an

Heretical Monarch is not binding in conscience. "Thirdly-Popery teaches that mental reservation

towards Heretics is not only not sinful, but even meitorious when the good of the Church requires it.

"Fourthly-The Church of Rome not only grants pardon for all past crimes, but even grants a license for all future sins by paying to the Priest a given sum

of money. "Fifthly-At different periods during the Middle Ages the Popish Church freely granted pardon to public murderers by their endowing Monasteries, and

by paying certain sums of money to the Pope. "Sixthly—In several countries on the Continent of Europe, the Nunneries are seats of the grossest immorality.

"Seventhly-The Popish Mass is an invention of the Priests for personal homage; and a diabolical doctrine of grovelling idolatry."

While I omit a lengthened catalogue of the vile lies of the emissaries of these Societies, I ask the officers of the Crown, I ask Lord Carlisle, I ask every man of candor and houorable feeling in this country if any comparison can be ed in the extracts just quoted. Of course it endorse, without exception, the most indecent rilic streets by the name of idolators, perjurers, murderers, &c. ; it charges, Priests, laymen, la- is the wide publication of these scandalous infadies, the entire population with the most heinous crimes before God and man: it meets in the honorable men against the framers and the pro-streets the fathers, the mothers, the wives, the moters of this deep, deep disgrace. the preceding case. Patrick Rolly, a vendor of street literature, was Catholics, and brands them without the least pro-

"IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.

" Mr. George M'Guigan will preside at the Discussion Meeting in Irishtown Schoolhouse, near Irishtown Church, on this (Wednesday) evening, May 20, 1857, at half-past seven o'clock.

"Subject-" Is there a Purgatory ?" "If the Priests of the Church of Rome have the power to take a soul out of Purgatory, why have they left the soul of the late Dr. Murray so long in torment ?"

The first person who will suffer public reproach from the Souper announcement just quoted is Dr. Whately of Dublin. During a spotless life of half a century in the city of Dublin, Dr. Murray has never been known to offer the least offence, to cause the smallest unhappiness, or to give a moment's uneasiness to any human being. His intercourse with society was a brilliant example of benevolence to all men: no one who had ever known him who did not hang in unceasing admiration on the abundant flow of Christian one bitter word in a whole life against those who differed from him in religious convictions. On his priests his authority descended like the dew words of command were heard by them like moously performed. The greatest bigot of his day mies, resulting in the inevitable verdict of all

D. W. C. May 21, 1857.

•