



# CATHOLIC CHRONICLE.

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ON SOUPERISM IN ENGLAND AND SCOTLAND.  
(From the Dublin Telegraph.)

Draperstown, Co. Derry, Oct. 8, 1856.  
The Catholics of these countries, and indeed of the entire world, are familiar with the shameful conduct of the Cabinet Soupers during the last ten years. Exeter Hall and the House of Commons present records of misrepresentation against Catholicity such as would appear incredible in any human society if they were not the daily publication in the universal Protestant press of Great Britain and Ireland; and Peers, and Bishops, and Members of Parliament have made assertions in their places in the Senate-house of such obscene and such odious slander against the Catholic conventual institution, as future ages could not have supposed possible being uttered and written by men possessing the common principles of honor, truth, and decency. In fact, the first talent in England and Ireland has been salaried, the highest titles have been enlisted, and the most exalted station has been combined to insult, forge, publish and circulate new types of calumny, shuddering unheard-of cases of lies, and hitherto unknown scenes of private guilt; and in this demoniacal conspiracy, which has been conceived, matured, and executed in England, thirteen millions sterling have been annually expended in order to uproot the creed, the name, the remembrance of our fathers, whom they banished, or tortured, or martyred, in order to disarm all future revenge, to revolutionise the surrounding Catholic countries, and to Protestantise Europe.

The language attributed to Lord Shaftesbury, Sir Culling Eardley, Mr. Drummond, and their entire Parliamentary staff, is familiar to every one in this country; and the policy of Palmerston and his relative Lord Minto, and his kinsman Lord Roden, with the whole corps diplomatique at his command over the entire earth, is now a matter of history in all the foreign courts. The living, speaking, teaching Priesthood in the fold of Christ, is, has been, and ever will be, the terror of tyranny and of heresy; and hence to silence these consecrated sentinels is the stratagem of the enemy. If the Protestant Bible, with its errors, additions, subtractions, suppressions, and mistranslations could be substituted, for the living, watching, rebuking Pastors, Protestantism, or rather Anglicanism, would then have no obstacle to the diffusion of its infidelities; and if all the history of the past in Ireland and elsewhere could at the same time be banished from the schools, then Protestantism might hold up its head in the churchyards of our dead, whom it has killed; and it might look in the face of the living Irish poor, whom it has mangled and robbed.—Yes, the family conspiracy was well planned abroad and at home: to muzzle the faithful dog of the shepherd, is the sleepless scheme of the wolf; and hence, if the Priesthood could be deprived of their office of teachers; if the Pope could be made a dependent local Bishop; and if the Spanish, the Portuguese, and the French, the English, the Irish, the entire Italian system of Education, could be freed from all national historical remembrances; if Professors taught science and literature as musicians teach the piano and violin, without any allusion to English plunder, the hangman's rope, or the priest's martyred grave, then, indeed, the conspiracy would be successful, because it would become genteel; the way of the cross would be strewn with orange flowers, the Union Jack would float like triumph over the enemy; above the crimsoned symbol of salvation, the diadem of the "sainted" Elizabeth, set in reform-jewels, would replace the crown of thorns on the bleeding temple of the Saviour, and the royalty of the Cross would pass away for the usurpation of the grossest system of imposition which the cruelties of wicked men have ever inflicted on the human race.

This vile fraud has been attempted and renewed in Ireland within the last ten years, with unexampled vigor, and with unusual slander; but the means they adopted to secure its success has effectually led to its failure and total suppression. Who is it who has not read the statement of a Protestant Bishop who, in his place on the spiritual bench in the House of Lords introduced "the case of a nun who was pressed against her will, taken from her own country privately, unknown to her friends, sent to a foreign country, concealed, confined, and unheard of." This case at the time made a public noise, excited universal reproach, and astounded the Catholic community; and when the great Bishop was called on to say who was the nun?—in what convent she was received?—who were her friends?—who were her parents?—in what year did this abduction take place?—what will it be believed was the episcopal, the apostolic, the senator-like reply received from the benevolent man? "That he only made a hypothetical case! and that the statement was merely an allegory, and a timely suppositious warning against what, in some future time, might possibly be a reality!" Comment on this reply is unnecessary.

The system of misrepresentation having failed in Ireland, the magistrates of Dublin, Kilkenny, Cork, &c., having made legal decisions against the nuisance of street preaching, the people everywhere having risen *en masse* against the bribery, the perjury, and the blasphemy of this anti-Christian souper-scheme, the preachers have taken a tour in England and Scotland to collect funds for the declining speculation, and to show their employers that they are not idle in the work of their Gospel.

The following placard of sermons has been posted up in Kilmarnock within the last month on the episcopal, allegorical, and suppositious principle just referred to:—

ROMAN CATHOLIC MISSION OF THE PRESBYTERIAN CHURCH IN IRELAND. SERMON.

The Rev. William Chestnut, Missionary, Tralee, County Kerry, Ireland, will preach in aid of the above Mission, in

KILMARNOCK, On Sabbath, the 21st September. Forenoon—Henderson Free Church, Rev. D. Lainsboro's; Afternoon—Free High Church, Rev. T. Main's; Evening—Free St. Andrew's, Rev. W. Young's.

This Mission occupies fifty spheres of Missionary work in districts where the proportion of the population is twenty Romanists to one Protestant. The agents at present employed are twenty one ordained Missionaries, assisted by twenty-five Catechists and Colporteurs, having under their charge twenty-four Sabbath Schools and sixty daily schools. Seventeen hundred persons are in regular attendance on the public religious services of the Christian Sabbath, and above eight thousand young people, chiefly Roman Catholics, have, within a limited period, passed through the Scriptural and Industrial Schools, all of whom were instructed in the things that make for their everlasting peace, and many, through the industrial training which they received, were enabled to obtain a livelihood in after life.

The attendance and contributions of all friendly to the Reformation of Ireland are earnestly requested.

September, 1856.  
What will the laborious, the learned priests of Kerry in general, and Tralee in particular, say to the 1700 persons in daily attendance on Souperism? and what will their indefatigable, incomparable Bishop say to 3,000 of his flock receiving the instructions referred to? That this number is one of the allegorical devices, which produced such a sensation on the spiritual bench of the House of Lords. The Kerry missionary, on his return to Tralee, will learn that he cannot utter such unblushing mis-statements with impunity, and that neither in Tralee nor the entire county Kerry are there *ten* poor bribed perjurers, whom the Soupers have for a season seduced.

The next extract of the Irish Souper Missionary statement is taken from the *Derwentwater Record*, in Cumberland, on the 2nd September, 1856:—

IRISH CHURCH MISSION SOCIETY.  
A public meeting in aid of this Society was held on Wednesday, in the Court-house, Cocker-mouth, when Robert Benson, Esq., was, on the motion of the Rev. Mr. Eares, voted to the Chair.

The Rev. Mr. Eares having opened the proceedings with prayer,

The Chairman said that he could not congratulate himself on Cocker-mouth taking any great interest in the matters to be brought before the meeting, or there would have been a larger attendance. The objects of the Irish Church Missions would be explained to them by two gentlemen who would presently address them—the Rev. George Brownrigg, the Society's Superintendent Missionary in Galway, and the Rev. Jos. Nadin, late secretary to the parent Society.— Their object was to convince the Roman Catholics of their errors.

The Rev. G. Brownrigg then addressed the meeting on the objects which the Irish Church Mission sought to achieve. Their object was affectionately, lovingly, and faithfully to bring the truth as it is in Christ Jesus to their Roman Catholic fellow-sinners; their object was God's glory, that Christ might be known—Christ in his life, Christ in his death, Christ in his great salvation—to bring home the truth, as it is in Christ Jesus, to the sinner's soul. They had great reason to bless God, and be thankful for the result of missionary operations in Ireland in the conversion of so many souls to the knowledge of Jesus. Notwithstanding their great success there was still fearful opposition to the spreading of the Gospel, and he had received a letter from the wife of the rector of that parish in which she described the acts of violence whose throes opposed to the promulgation of the Holy Scriptures had offered to the friends of the Mission. Thence

they went to the Island of Achill where they found 130 children with their teachers receiving instruction in God's blessed Word, and they saw afterwards in the church, morning and evening, a large congregation listening to the Word of Life. They passed on to Headfort where they saw an aged convert, 93 years of age, lying on that bed from which it was probable he would never again rise, expressing the joy that he felt in the knowledge of the truth. In that very parish, too, the clergyman named to him the case of a female convert, who, for fear of persecution, did not dare to make an open profession of faith, but who on her death-bed exhorted her children, who were Roman Catholics, to bury her in the Protestant churchyard. They returned to Galway, their expectations more than realized. The Rev. gentleman at some length proceeded to refer to the apprehensions manifested by the Romanist hierarchy at the success of the proselytising movement of the missionary society, and to the involuntary testimony which the opponents of the truth gave to its progress in Dublin. In Kilkenny, too, where the authorities were nearly all Roman Catholics, there was great opposition to the Mission, the placards of which the police were instructed to pull down. Referring to the dissemination of the Holy Scriptures, Mr. Brownrigg said that the missionary of the society reported that in Cork there were 37,697 Roman Catholics, who had been made acquainted with the truth by means of the Scripture readers during the last year. In the Queen's County the missionary reported that his colporteurs had sold 50 copies of the Bible per month during the last year to Roman Catholics. The Rev. gentleman proceeded to allude to the difficulties against which he had to contend in his own district of Galway, and gave some remarkable instances of the superstition of the people among whom he had to work. In illustration, he said that in one chapel in Galway there was a large black image which was intended to represent God the father, and one leg of which was nearly worn away in consequence of devotees rubbing their faces against it in the full persuasion that it had the power to cure them of the toothache! Great was the progress which the Mission had made in Galway, and blessed were the results. To show the advances made in Scriptural knowledge at the school, Mr. Brownrigg described the examination through which the pupil went, and quoted the expressive answers which some of them gave to the questions submitted to them; and he referred to the Christian zeal, and the exemplary and holy lives by which some of the Society's converts were distinguished. The Roman Catholics crowded to his (Mr. Brownrigg's) own church to hear him, and when they went out they would say, 'God Almighty bless Mr. Brownrigg.' So great was the spread of education that there were now under its influence in Galway ten children for each one that there was when this movement commenced, an increase which was a very cheering evidence of the missionary work in that district. Still there was a fearful opposition made to the schools, especially in Gort, where the attendance has diminished in consequence. There the Scripture readers were not able to purchase a pennyworth of bread which the priests prohibited the people from selling to them, and they were obliged to obtain it privily and by stealth. The people were also forbidden to sell them fuel. The speaker, in conclusion, appealed to his auditors to help in sending the Word of God to his country people. The Christ of Rome was not the Christ of the Scriptures; the Christ of the Scriptures was an all-sufficient and complete Saviour; the Christ of Rome was an incomplete Saviour. Salvation of the Bible was a complete and finished salvation; salvation of the Church of Rome was the reverse of all this. He appealed to them on behalf of his dear fellow-sinners; give the Bible to his countrymen—then Ireland would be noble, would be free. Give the Bible to his countrymen as they valued the Scriptures for their own souls. 'Help us,' he exclaimed, 'to that, by your contributions, by your sympathies, and by your prayers, and let my own district in particular be the object of your prayers, and God will grant a blessing on the prayer of faith uttered up in Cocker-mouth.' (Applause.)

The Rev. Joseph Nadin rose to perform a twofold duty: to propose a vote of thanks to their excellent and esteemed friend, Mr. Benson, for the admirable manner in which he had filled the chair. He wished that every Protestant in Cocker-mouth had the Protestant feeling of Mr. Benson. His second duty was to remind them that there was to be a collection to meet the expenses incidental to the meeting. He did not want them merely to subscribe to meet these, but to contribute liberally at the doors, and then to send their names, if they liked, to him as annual subscribers to the Church Mission in Ireland.— Diffuse that Holy Word throughout every town and village, and then alone will Ireland be great, noble and free. (Applause.)

The Rev. Mr. Eares, who said that he fully endorsed what had been uttered by the preceding speakers, seconded the motion. Mr. Benson was

one of the few gentlemen in that neighborhood who were disposed to associate themselves with any religious movement; he was always ready to promote any movement conducive to the temporal or spiritual welfare of the town. Let them, therefore, give honor where honor was due. The Chairman returned thanks, and in giving his name as an annual subscriber to the mission, hoped that many would follow his example. Touching upon what had fallen from the previous speakers, he observed that nothing could be more delightful than the *modus operandi* adopted to convince the Roman Catholics of their errors. After a brief prayer from the Rev. Mr. Eares, the meeting separated. The sum of £3 2s 7d. was collected at the door.

In the extracts just quoted (which are only a fragment of the voluminous communications in the possession of the writer of this article) the Catholics of Galway will be surprised.— Firstly—That there is in any chapel, either in Galway or in Ireland, any black image; and above all, that there is any black image, or any image, representing God the Father. Secondly, they will be astonished to hear that Souperism, which is admitted by common consent to be wholly extinguished in Galway, is still on the increase in the proportion of ten children to one, within the last four years. Thirdly, the Protestants of Galway, must be truly delighted that their eminent missionary has discovered in a Galway chapel a phenomenon which the Presbyterian Dean of residence in the Queen's College there discovered some years past was a white statue of St. Nicholas, is now found by the vision of their preacher to be a black statue of God the Father. Fourthly, all the lovers of the Fine Arts, and of sculpture in particular, amongst the Protestants of Ireland, can never cease their admiration of a preacher who, for the first time in Ireland, has discovered a stone statue of a spirit! Fifthly—The Catholics of Galway will, I am sure, present an address to their learned missionary for his most successful labors in turning into irrepressible laughter learned Souperism in Galway; and for uttering a sentence, which for inolevolence, falsehood, ignorance, in fact, for vulgarity, has never been surpassed in any age or country. The statement referred to—of a black image of God the Father—is such a palpable unartistic lie, it reminds me of the anecdote of one of the vulgar swell-mob in London, namely—being asked by one of the guards at a railway station who suspected him, if a carpet bag, marked with the letters T.K., belonged to him, the swell said, "Yes;" and on being further questioned, what did these two letters stand for? he replied like a Galway Souper, with perfect coolness, and without a moment's hesitation, that the letters referred to stood for Patrick Joseph McNamara!! This flagrant, palpable instance of ignorance of both spelling, reading, and writing can only be equalled by our Galway scholar, who has seen, in a chapel in Galway a stone statue raised to a spirit—the adorable First Person of the Blessed Trinity! Verily, these Souper Missionaries will soon confer incalculable advantages upon the benighted people of famous and beloved Galway.

The people of Cork, too, must stare each other in their bright, talented Cork faces with bewildered confusion, when they are made to understand, for the first time, that 37,697 souls (how accurate and scrupulous are those Souper calculations!) have been transformed, within the last year, from irreligious Corkmen into transcendent Soupers; and all done by the agency of the man who has informed the people of Cocker-mouth of this astounding fact of Christian truth, for the small sum of £3 2s. 7d.! These thirty-seven thousand six hundred and ninety-seven Converts must fill all the Protestant Churches in the City and the County of Cork; and the remarkable fact of their all being converted within one year, far surpasses the preachings of St. Peter, who, on a similar occasion, was only able to convert between two and three thousand. In fact, this Rev. Mr. Brownrigg must have in Cork alone a congregation of converted Corkmen considerably larger than the Prussian army at the battle of Waterloo, added to the German Dragons. Alas! for poor Ireland, to be made the theatre of such disgusting, ribald, mountebank knavery! and alas for the eternal mockery of English law and justice, which encourages, commissions, pays, and applauds a system of rancorous and vulgar slander, odious to man and blasphemous before God. Although the enemies of Ireland have organized under Government patronage this conspiracy against our creed, our name, and our race; although this furious bigotry has levelled the houses of the poor, banished and killed them in hundreds of thousands, we have the satisfaction of knowing, that the publication of our wrongs has found its way into all the Courts of Europe, has branded England as the most malignant persecutor amongst all the nations; that her parchment liberty and vaunted principles of toleration are now universally felt as a mockery, and hence that

she suffers in her national reputation, in her public character, more than she can ever gain from her present system of bigotry and persecution. Not only is she hated in Spain, abhorred in Portugal; but she is despised and set at defiance in six out of the seven Italian States, which, through the *Times*' Correspondent, she tells the English people, are on the eve of a universal revolution. A more palpable falsehood was never written than this statement: Naples, Parma, Modena, Tuscany, Lombardy, have no revolutionists except the English cut-throats: Sardinia alone is the only State which is led astray by the peridy of England. The six States referred to have a devoted population of twenty millions of souls; Sardinia has only five millions: and what danger can be apprehended from such a fraction against these confederated States, with Austria and France at their back? Souperism has, therefore, failed at home, it is silent abroad; and the tens of millions, the hundreds of millions, of money which have been expended on this anti-Christian scheme, have produced no other effect than to combine in more united action the Catholic countries of Europe, and to place the character of England before the world as a nation of insatiable bigotry, incurable perfidy, and relentless cruelty.

D. W. C.

## THE CONGRESS OF PARIS.

(From the Nation.)

When this body assembled in Paris, it entered not into the contemplation of mankind that any other objects would engage its attention save those necessarily connected with the project for the restoration of Peace. Mankind, however, was mistaken; and subsequent events have proven that the Plenipotentiaries in Conference assembled, regarded themselves as not merely commissioned to effect a rectification of the Bessarabian frontier in particular, but the rectification of the world in general. We do not quarrel with this assumed authority on the part of the Congress to deal with matters foreign to the special object for which it was convened; but we have a right to expect that it will deal with all such matters in a large, wise, and catholic spirit. We have a right to expect that its favor or its frown shall be impartially bestowed; and that its great zeal for the cause of humanity and civilization will not be confined within any narrow or arbitrary geographical limits.

This august body is now about to reassemble, and we are assured that the condition of Naples, of Greece, of Neuchâtel, will occupy a large portion of its attention; while *Le Nord* strenuously urges upon its consideration the state of the little Italian Principality of Monaco, formerly under the protectorate of France, but, since 1848, annexed to the Kingdom of Sardinia. We say we do not quarrel with the Congress for thus travelling out of the record; but we do respectfully submit that any body that assumes to itself the right of vindicating the faith of treaties, and of adjusting international relations, cannot, with any degree of consistency, honesty, or good faith close its eyes to India and Ireland. If Humanity and Civilization be the watchwords of the Congress, we ask where, save only in Ireland, has Humanity undergone so bloody a crucifixion as in India?—where has Civilization been so cruelly outraged?—If Treaty-faith be its watchword, where has Treaty-faith been so flagrantly and systematically trampled under foot as by the British plunderers in India? In examining the History of British India, the difficulty is not to name the treaties which England has violated, but to point out a single treaty which England has kept.

If the Congress of Paris is bound in honor and consistency to take into its consideration the condition of India, it will not require many arguments to prove that Ireland has especial claims upon its notice. Europe owes much to Ireland. Not without reason in the olden time did this Island receive the appellation of *Insula sanctorum et doctorum*. Hither, in those days— "Ere the emerald gem of the western world was set in the crown of a stranger"—students flocked, not only from Britain, but from the continent; and from her pious bosom went forth missionaries of learning and religion throughout the world. In many a proud cathedral on the continent the relics of Irish saints are enshrined; while on every modern battle field of renown, the blood of Irish heroes has prodigally flown. What Ireland has in ancient and modern times done for the literature of Europe, the libraries of Europe will attest. We say then, that in the Congress of Europe, Ireland has an irresistible claim to be heard. We suggest that measures be at once taken to bring before the notice of the Congress, the relations which subsist between this country and England. In doing so, it would be vain to expect that Congress would look deep into our history, and contemplate the unspeakable wrongs, the unparalleled oppression of which this unhappy country has been through a series of ages the victim. We would be disposed to base the case of Ireland upon the settlement of 1782. That settlement wrung from England is

now universally felt as a mockery, and hence that