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LETTER OF THE REV. DR. CAHILL. THE SOUPER GOVERNMENT. TO THE PEOPLE OF IRELAND.

Ballyroan Cottage, Rathfarnham, July 24, 1856.

Beloved Fellow-Countrymen—We have been all much surprised to observe, within the last two years, the hardihood, and, indeed, the insolence with which the Soupers crossed our path in the public street, and literally attacked us with the foulest abuse as we quietly walked on in the discharge of our legitimate business. We wrote articles in the national press, remonstrating against this fiendish malignity: we craved liberty of conscience: we contradicted the lies circulated in reference to our creed: we appealed to the magistrates. To our astonishment, all our complaints were unheeded, and we were assailed with renewed insult: and so far from affording us any relief against this system of calumny and persecution, an extra force of police was sent to Kilkenny; naval and auxiliary police force was sent to Kilrush (as it was said) to preserve the peace: and this entire parade of military reinforcement was adopted, in order to protect an apostate Scripture-reader while he insulted a whole parish.—Inspectors of police exclaimed against this Souper nuisance, and resident magistrates declared this Souper conduct was infamous: the Government prosecutor at Kilrush designated the conduct of Scripture-readers as a "vile scheme:" and the magistrates of Dublin and Kilkenny declared that this insulting behaviour in the streets was calculated to provoke a breach of the peace. The whole Catholic population were astounded, that after all these public evidences, still the head of our Government looked on quietly, and heard without concern the just complaints of the nation. We all expected redress from the ancient character of Lord Morpeth; and from the supposed liberality of Lord Carlisle, and from the expected even-handed justice of the Lord Lieutenant of Ireland.—But we have been all egregiously disappointed: and so far from having a warm friend, an impartial judge, a dispassionate governor (in the case referred to) in Lord Carlisle, we have, on the contrary, an unprecedented religious bigot, an Exeter Hall fanatic, and a superintendent Irish Souper in the person of the Chief Governor of Ireland. Surely, so far from feeling displeased with my humble pen in giving publicity to these statements, he must, on the contrary, experience extreme pleasure and joy that his glorious souper achievements in the Crimea, in Connemara, and in Weaver's Hall shall be trumpeted forth to the ends of the earth. And now that public facts have fairly placed before us the tendency of the Earl of Carlisle in Irish Souper affairs, it will not be uninteresting to read a second extract from his book in Greek Water, which will account for his extraordinary conduct towards the Catholic priests and people of Ireland. In this extract about to be quoted it will appear that his Excellency gives to the Mahometan worship a decided preference over the Catholic ceremonial. He pays a visit to the celebrated ancient church of St. Sophia in Constantinople: the noble tourist admires the dimensions, the massiveness, the architecture, of the solemn pile; but this theme does not satisfy the inquiry of the English Protestant traveller: he must have a fling at Catholicity; and therefore he goes back in fancy to the days of its former glories, and in the language of fanatical puerility writes the following passages, as a text for the distinguished theatre of his present labors, in "Weaver's Hall"—

CONSTANTINOPLE. "Amidst all the imposture, the fanaticism, the sensuality of the Mahometan faith, still, as far as its ordinary outward forms of worship meet the eye, it wears a striking appearance of simplicity. You see in their mosques many worshippers engaged in solitary prayer; you see attentive circles, sitting round the teacher or Imaun, who is expounding the Koran; but there is an almost entire absence of what we have heard termed historic methods of worship.—Now it is difficult to take one's stand under the massive cupola of St. Sophia, without, in fancy, seeing the great portals thunder open, and the long procession of priests advance with mitre and banner, and crucifix, and clouds of incense, and blaze of torches, and bursts of harmony, and lustral sprinklings, and low prostrations. It may not, however, be unattainable in the righteous providence of God that, when Christianity establishes her own domain here, it shall be with the blessed accompaniments of a purer ritual and more spiritual worship."

We have been slumbering this some time past, in the hope that the furious bigotry of '53 and '54 had been set at rest, forgetful of the implacable hatred entertained by Lord Palmerston to our race, our country, and our creed. But we must soon awake from this dream, when we reflect that Palmerston is the same man in '56, as he was in Switzerland, Hungary, and Rome in '47. The conduct of Count Cavour in Sardinia, Howden in Spain, with the various British Ambassadors in all the Catholic countries, with the exception of Lord Normandy, proves the Cabi-

net of Palmerston to have the same anti-Catholic spirit as in the past years. I deeply regret to be compelled to add the name of Carlisle to this perfidious list. They have the words, "liberality, liberty, progress, true Christianity," on their lips: but they have persecution in their hearts: an external show of a desire of national advancement covers an undying internal antipathy to the Catholic faith. And of this concealed imperishable feeling, we have a clear proof in the expenditure of millions of money to calumniate Catholicity all over the world: in the combination of all classes of Protestantism in Ireland to harass, banish, and exterminate the poor tenantry of Ireland. There can be no doubt that the aristocracy, the bench, the army, the navy, the press, the bazaar, the drawing-room, and, alas! the present Government, stand concentrated in one compact, well drilled, well provisioned army, against the Catholic poor of Great Britain and Ireland: and by an open bribery heretofore unknown, and by a persecution, in schools, poor-houses, gaols, towns, villages, cabins, have spread a network of torture over all Ireland, which required all the fidelity and faith in our poor successfully to tear and remove.

If we read over the reports of certain Irish Poor-houses we will only begin to understand how the deserted Irish orphan is assailed, surrounded and at length captured like a young bear by the Souper guardians: the abuse, in fact the personal violence to which the Catholic guardians are every day subjected from this cruel fanaticism, is the exact exponent of this Souper combination. An orphan having no parents to recommend it to the poorhouse, has the mark of Catholicity as legally written on its naked skeleton, as the cross of Christ is the symbol of its faith. Who could be so forsaken except a Catholic: what child so abject, so starved, so naked, except the offspring of the parents who died of hunger and disease, or a broken heart; yet, the Biblical guardians with the magistracy and the Chancellor at their hand, will surround this little Papist like the English at the Kedan, till they are met with unflinching resistance, and obliged to retreat before the constancy and the fidelity of the Catholic guardians. And if you examine the strategy which is employed in this warfare throughout Ireland, you will see that the Chancellor appoints, in every district an overwhelming majority of Protestant magistrates, who, being ex-officio poor-law guardians, can swamp (whenever the day of trial and conflict comes) any resolution of the Catholic guardians of the deserted poor. The bigotry of Ireland was never more influenced than at the present moment: the magistracy, in a majority of instances, never more hostile: the bench, in several palpable cases, never more fanatical. Read the following refreshing extract of a speech delivered on last week at Belfast, by Rev. M. Wilson, of Londonderry, a Presbyterian clergyman:—

"The worthy minister, after denouncing the severe and foolish measures employed to promote the 'Reformation in Ireland,' the physical force system of converting native Irish and bringing them into the pale of the Established Church by penal laws and harsh enactments, said:—

"Brethren, you will not succeed in changing Irish Catholics into Irish Presbyterians by reviling and denunciation; nor by violence and political strife. You will not gain the heart by the acerbity of controversy.—though a public controversy, conducted in a proper spirit, is often necessary and desirable; and I may add you will not succeed by bribery, and the zeal of proselytising papers and unfortunates, who have often no conscience except that of hunger and nakedness. As for the Presbyterian Church, we are too poor to bribe—we have neither the means nor the will; and if there be 'Soupers' and converts by pensions, pence, or aims in the South and West—if there be proselyte-makers, persons who debauch the conscience by fraud, and bribery, and corruption—we do not know them, and we repudiate them as cordially as Doctor Cahill himself. (Loud applause.)..... We seek not success by such means; we seek success 'not by night, nor by power, but by My spirit, saith the Lord,' by methods and measures which the Spirit of God sanctions and approves.

I say that, as a Church, we had no hand nor part in any of those persecutions and oppressions their fathers endured. The Presbyterian people of Ulster never oppressed, persecuted, or wronged the Roman Catholics of Ireland. We had nothing to do with the penal laws except that we suffered under them as severely as they did. We never despoiled them of their social or political rights, and we never encouraged, helped, or sympathized with those who injured, vexed, or misgoverned them; and on this ground we believe we have a strong claim on the respect and kindness of our Roman Catholic countrymen."

Every day adds to the contempt, expressed by every high-minded man in the community, of the Palmerston-Carlisle Souperism: every day reveals some additional feature of scorn and abhorrence of the vile agents in this work of iniquity. I transcribe an extract from a Souper trial, copied from the Catholic Telegraph of Saturday, 19th July.

[This trial was copied into the TRUE WITNESS of last week; and therefore we need not insert it.—Ed. T. W.]

year 1559, in which he remonstrates with the Protestant Bishop on the sort of persons intruded into the places of the Catholic clergy in the second year of the reign of Elizabeth. I quote from Dr. Heylin's address, pages 162-174-175:—

"Whereas the Church of God so well ordered, with excellent men of learning and Godliness is constrained to suffer cobblers, weavers, tinkers, tanners, card-makers, tapsters, fiddlers, gaolers, and others of like profession, not only to enter into disputing with her, but also to climb up into pulpits, and to keep the place of priests and ministers:.... or that bagpipers, horse coursers, ale-tasters, were admitted among the clergy, without good and long trial of their conversation and conduct."

Would you not think you were looking at the Soupers of Ireland in this description given by the Protestant Dr. Heylin, of the execrable impostors employed in 1559 by the early Reformers (!) to spread and teach the accursed lie of the Anglican heresy in England? I shall add one more instance of the class of men whom Lord Carlisle has employed in Ireland to teach the Gospel, and to carry out the grand Scriptural idea which his Excellency conceived during the Biblical trance into which he fell while inspecting, in a Souper-reverie, the Church of St. Sophia at Constantinople. This instance will be taken from the late Souper trial at Ennis, on the 7th instant. I shall return to this subject, perhaps, in my next letter; and in the mean time I place before you an extract of the trial, where you will hear Denny the Dicer (one of Lord Carlisle's assistants) speak for himself:—

ENNIS ASSIZES—WEDNESDAY, JULY 9.

THE RIOTS IN KILRUSH. At 10 o'clock this morning, the Hon. Judge Jackson took his seat on the bench in the Criminal Court. A jury having been sworn, the first case, and one of much public interest, was that in which ten persons were charged with riotously assembling and assaulting the police in the execution of their duty in Kilrush, on the 19th May last. There were eight counts in the indictment. None of the jury were challenged by the prisoners' counsel, and Bridget Kane, Honora Morony, Anne Donnellan, Mary Donohoe, John Slattery, Patrick Curtin, John Rochford, Matthew Lynch, and Thomas Gorman, were then put forward and severally pleaded not guilty.

Wm. H. Blennerhassett, Esq., Sub-Inspector, sworn—Cross-examined by Mr. O'Kea—Believes that no offence was meant against the police, all of whom are on good terms with the townspeople of Kilrush; nor against the peace of the country, which hitherto could not be equalled anywhere for quietness; considers that the Scripture reader is nothing less than a firebrand, as Kilrush was peaceable and orderly till he made his appearance; believes he is unfit for his mission by his disposition and conduct; witness is a Protestant, and could not but say Denny was a disgrace to Protestantism; when Denny brought charges against persons at Petty Sessions they were usually dismissed.

To his lordship—Heard that Denny was a gambler—that he played at dice and was a 'card-player.'

William Denny sworn—He corroborated the main facts of the evidence in reference to the collecting of the crowd, the dirt and stone-throwing, the term 'souper' having been applied to him, and everything else deposed to by the previous witnesses.

Mr. Murphy (blandly bowing to witness)—You are William Denny?—Yes, I am.

A Scripture reader?—Yes.

And a gambler to wit?—Not a gambler. Come, now, William, did you ever shake your elbow?—(laughter.)—How shake my elbow?

Mr. Murphy—Did you ever shake your elbow to throw the dice box?—I did, but it was only once—(laughter.)

Mr. Murphy—Only once in your life time? (laughter.) Now, upon your oath, are you not a professed gambler?—I never played for more than two pence in my life.

Mr. Murphy—Did you ever play a hand of cards; do you know the pack? Witness—I do.

Mr. Murphy—Do you know it well? Witness—Well.

Mr. Murphy—And you only played for two pence in your lifetime?—(laughter.) Happy man (loud laughter.) Now, tell me, do you know the "Five"? Witness—I do.

Mr. Murphy—And the "Ace"? Witness—Yes.

Mr. Murphy—In that case you are no stranger to your old friend the "Knave"? Witness—I do well (loud laughter); I was in the county of Limerick before I came here; was living under the Rev. Mr. Waller: I was dismissed from the service there.

Mr. Murphy—Now, William, was it for piety or gambling you were shewn the road from the door? Witness—For neither (loud laughter); I was sent to Kilrush by the Irish Society as a Scripture reader; I am 27 or 28 years of age; I was two years and three months a Scripture reader, for the instruction of the people in the county Limerick.

Again, how can the Earl of Carlisle vindicate his conduct in patronizing by his money and his influence persons who are reported, on the oath of citizens, and several police constables in Kilkenny, to provoke, by daily public insult, a palpable breach of the peace: and how can the supreme Lieutenant Governor of Ireland hear the local rebuke in the following resolution of the local magistrates of Kilkenny, headed by Mr. Greene, R.M.? This document will speak to the ears of the Lord Lieutenant with a force and a reproach which cannot be mistaken:—

"We, the undersigned magistrates, who attended a meeting at the Tholsel on Saturday last, convened by the Mayor, have read with surprise an unfounded article in the Moderator of Wednesday last, headed 'The Authorities and the Scripture Readers,' purporting to be a correct report of what took place at that meeting, which was private, and called for the purpose of considering the line of conduct pursued

by the missionaries in the public streets, when it was satisfactorily proved to us in their presence, and that of the Rev. John Drapes, their head, on the oath of five constables, who when on duty, witnessed the conduct of the missionaries by addressing crowds in the public streets on religious subjects hurtful to the feelings of the assembled Roman Catholics, which, if not suppressed, serious riots may ensue, endangering the lives of the missionaries.

"When the evidence terminated, Mr. Greene, R.M., addressed the meeting, and explained his views of the illegality of the conduct of the missionaries, who committed an indictable offence by addressing crowds in the public streets, particularly on religious subjects, and entering upon matters of religion with individuals against their consent in the streets, as well as entering their houses, all of which was satisfactorily proved. While, on the other hand, if any person willingly conversed on religious subjects with a missionary, or received him into his house, no other person had a right to interfere, or to call him offensive names, or assault or insult him. The magistrates were determined to punish severely any persons convicted of such offences.

"The Rev. John Drapes was then asked if he would undertake that the missionaries should not pursue the same line of illegal conduct, they would take no further steps; if not, it would be their duty to bind the missionaries in security for their good behaviour.

"The Rev. John Drapes declined doing so; the missionaries were then directed to attend with bail at the Mayor's office on the following Monday. The information, with a report of the proceedings, has been sent by Mr. Greene, R.M., to Government, and the answer will decide what further steps the magistrates will take. Should other newspapers have copied the article alluded to, the magistrates trust that in common justice they will publish this authentic document.

WILLIAM LANGAN, Mayor; JOSEPH GREENE, R.M.; THOS. HART, J.P.; JOHN NEWPORT GREENE, J.P.; THOMAS JONES, J.P.; DANIEL COLLEN, J.P.

"Kilkenny, July 18, 1853."

In my next letter I shall return to this subject, and in the meantime, believe me to be, beloved fellow-countrymen, your devoted servant,

D. W. CAHILL, D.D.

JESUIT MISSIONS AT PRESENT IN CHINA.

(From the Tablet.)

Catholic Missioners first penetrated into China in the middle of the sixteenth century. The first breathings of the Faith which ever reached that country may be said to have issued from the expiring lips of St. Francois Xavier, who, after preaching Catholicity in Japan, died upon the threshold of the great empire in 1552. Subsequently to his decease the intrepid disciples of Loyola precipitated themselves upon China, which was then, and long after, perfectly open to their evangelic enthusiasm. Nor was it long before they were to be seen in Peking itself, blended with the courtiers in the imperial palaces, and adding to the rising splendors of the Tartar dynasty by their science and virtues. We can in some slight degree appreciate the extent of their toils and sacrifices when we glance at those prodigious volumes entitled "Memoirs concerning the Chinese." The "Memoirs" are a wonderful monument of their residence in a wonderful country, which, at one and the same moment, they opened up to the curiosity of literary Europe, and enriched with the imported sciences of Christendom. But in spite of their services, rendered alike to the east and the west, the implacable law which successively shut in their faces the principal monarchies of Europe extended into China, and those fearless warriors of the Cross were obliged to abandon in the very noontide of success a conquest which had cost them rivers of tears and blood. But a belief in the eternity of exile seems to be impossible to the Jesuits, and after their cohorts have been swept and decimated by the most terrible tempests, they close their bleeding and attenuated ranks, and the instant the storm is mitigated advance to new disasters.

Every country has driven them out, and every country has been reinvaded by the Jesuits. Kingdoms that expelled them in rage have received them in gratitude. Obligated to fly from Ireland in the time of the Stuarts, they returned to this country in the reign of the Guelphs. He was a patriot, indeed, who re-established that Order in Clongowes, which, centuries before, had been flourishing in Dublin. Thus they have recently penetrated into China, not, as in ancient times, when a highway was thrown open by imperial power to their footsteps—not, as of old, to sway the literary academies by their elegant taste or direct the astronomical observatories by their profound science; they now glide cautiously through the ramparts that interdict their faith in a stealthy and obscure way, as simple Missioners, and try to ascertain in the well-worn soil the half obliterated footprints of the great men of their brotherhood, whose cultivated minds and unflinching resolution formerly edified the Chinese. The Jesuits have established their new propagandism in the province of Kiangnan; and in a volume recently published in France a member of the Society, named Father Brouillon, has communicated to the world the state and prospects of the Jesuit missions at present in China. We learn from Father Brouillon that about fourteen years

ago the Jesuits re-entered China. In 1840, by a decree of the Propaganda, the province of Kiangnan was confided to their Missionary zeal, and three of their Priests landed accordingly in Shanghai in 1849, and additional Missioners, during the subsequent years, reached China to share in their labors, and so the mission was established which Father Brouillon describes in a treatise which deserves the most respectful attention.

Nothing could be more gratifying to the illustrious Society than this revocation into China. They richly merited this reparation. So large a share had been taken in the Missionary enterprises of a former age by the Jesuits that they naturally sighed to participate in the Apostolic labors of the Lazarists, who had succeeded them. To them China was full of memories, of which they had reason to be proud, and traditions with which they were compelled, by the spirit of their Order, to connect themselves. This vast territory was thrown open to their spirit of propagandism by Gregory XVI. When in China, at least, the Jesuits can excite no alarm in the breast of European politicians for what is called the balance of power or the internal tranquillity of nations. As the condition of a Catholic Priest in the interior of China has been already described in these columns, we shall not dwell on the miracles of courage and address which are necessary on the part of this obscure soldier of the Faith to enable him to enter furtively and live mysteriously amid a swarming population, which, for the most part, is hostile to his persuasion. It is possible, however, that our readers may be less acquainted with the system which has been adopted by the congregations in order to administer the Chinese churches, and diffuse—in spite of a thousand impediments—the Christian religion among the Chinese.

We learn from Father Brouillon that the foundations of the new mission were laid by the Jesuits in the first instance in the most solid manner. A crowd of colleges, seminaries, and schools have sprung up under their auspices in Kiangnan. These establishments will certainly produce numbers of native Priests, catechists, and students who, when disseminated through the crowded ranks of Chinese society, will open a wide furrow for the introduction of Christian principles. A few traditions had been left by the Jesuits of the last century which were not completely obliterated. Confraternities, congregations, and conferences had been founded, which had survived a century of painful vicissitudes. It was a task of no small difficulty to reach those isolated Christian families who secretly cherished the Faith which they concealed from malignant and prying unbelief; but the embers were buried so deeply beneath the ashes that the Jesuits despaired of discovering them, and the work was to be begun anew, as if there had never been a Christian in China. The province of Kiangnan—as extensive as France—contains fifty millions of infidels; but the Jesuits began the campaign without waiting to reckon those enemies.

At Ti-ka-wei, a village near Shanghai, they established their head-quarters. Issuing from this point, like rays from a centre, the Missioners plunged far and deep into the diocese. Each Priest visits every congregation in the district assigned him at least once a year, and during the visit festivity reigns in the *kum sou*. "The *kum sou*," says Father Brouillon, "is a kind of granary or barn embosomed in a cluster or square of Chinese houses, from which an empty space separates it." The inquiries of malice and intolerance are baffled by the cluster of houses with which the chapel is masked, and which externally differs in nothing from an ordinary barn. In some rare cases the *kum sou* is adorned with a vestibule, and has covered galleries at the right and left, but everything is so contrived that the church can be cleared out and converted into a reception-room in half an hour. When the tempest of tyranny mutters, every indication of religion is at once swept away. The Priest on one occasion had only time to take off his alb when the *kum sou* was inundated by a swarm of furious but light-fingered Pagans, who pillaged it completely in a moment. Ecclesiastical architecture is prohibited not only by poverty but by prudence in China. The moment the priest arrives the news is hastily conveyed to the Christians, and they come quietly trooping into the *kum sou* from all sides. Mass is celebrated to the joy and consolation of the Christians, who can seldom bear Mass. The Priest in China is vested like the Priest in Europe, with the addition of the *tsé-kin*, a covering for the head, which was appropriated to the highest class of literary men under the Ming dynasty, and which our Missioners have been permitted by the Holy See to wear. The moment the visit is ended the Priest passes to another *kum sou*. He never knows repose except during the excessive heats of July and August, when exertion is dangerous or impossible to Europeans. During ten months in every year he leads a nomadic life, constantly travelling through the extensive district allotted to his care. In this way Father Brouillon visit-