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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 2, 1851.

Such of our subscribers as may have changed their residence, are requested to leave early notice to that effect at this office.

The steamer *Niagara* arrived at Halifax on the 29th ultimo. By telegraph, we learn that Parliament must meet on the 28th, after the Easter holy days, and that her Majesty will open the great exhibition in person—an act of gracious condescension previous to giving a most gracious assent to a Bill for the persecuting and insulting of Catholics. It must be very gratifying to the victims of Protestant misrule (vide account of Ennistymon and Kilrush workhouses), to know that whilst they are dying of hunger, Queen Victoria and her precious ministry are keeping holiday; for Nero must still be fiddling while Rome is burning. Ah! could the visitors to the exhibition but be made aware of the abominations of British domination in Ireland, we wonder with what feelings they would survey the crystal palace, and the magic scene around them! But the day of reckoning, it is to be hoped, will come in due time.

Late accounts from the Cape of Good Hope, state that the British forces had obtained a decisive victory over the Kaffirs at Kat River. Still there was little prospect of a speedy termination of the war.

A meeting of Catholic gentlemen, of various origins, was held on Saturday evening last, for the purpose of considering the propriety, and the most effectual method, of organising a branch of the "Catholic Association," now so extensively forming in Ireland, for the purpose of expressing our devoted attachment to the Church, and our abhorrence of the persecuting measures of the British government. It was resolved, that it was expedient that such society should be formed at Montreal, and that our brother Catholics throughout Canada, should be invited to co-operate. A committee was named to carry the above resolutions into execution, and next week we hope to be able to announce their full accomplishment.

When, some weeks ago, we noticed an article headed, "Murder and the Confessional," which was going the rounds of the Protestant press, we ventured to suggest, from its manifest improbability, that the whole story, about twelve or fourteen men, confessing their intention to commit murder, was a lie. At the same time, we knew nothing whatever of "Swayne," except that he claimed for himself the reputation of being an apostate priest; we knew nothing of the Carrickschock business, further than that it was one of those desperate affrays, to which, long centuries of cruel persecution and insult, have often excited a noble and courageous people, ardently attached to their religion; and in which, as it sometimes happens, even in this world, where the race is not always to the swift, nor the battle to the strong, condign punishment was inflicted upon the cruel ruffians, who sought, in the name of Christ, to rob the poor of their honest and hardly-got earnings, the fatherless children and widows, of the miserable pittance which Protestantism had left them. But, since then, we have received a letter from a gentleman, who, being on the spot when the conflict occurred, is well acquainted with all the

particulars, and we are, therefore, enabled now to pronounce, no longer upon our private judgment, but from irrefragable evidence, that the whole story, about the confession of a premeditated murder, is an impudent fabrication.

The statement of "Swayne" amounts to this, that in the spring of 1832, (mark well the dates) twelve or fourteen persons, confessed to him their intention of murdering certain members of the constabulary, which design was accordingly carried into execution, in the summer of the same year, 1832. Now, unfortunately for "Swayne's" veracity, the monthly police reports, and the calendar of the spring assizes of 1832, give him the lie direct. From these it appears, that the affray, which our apostate represents as occurring in the summer of 1832, actually took place in the month of December 1831, and that consequently, the intention to attack the police force, could not have been revealed to him, in the confessional, during the spring of the year 1832, several months after the events had occurred. Did we not say well, when we remarked, that evangelicals, who have the gift of abusing Catholics, should carefully abstain from dates, places, and all the little particulars, by means of which the lie, with a circumstance, can be so easily detected. But besides the ridiculous anachronisms which we have pointed out, it is evident that the Carrickschock business was an unpremeditated onslaught. Some of the poor parishioners, were in arrears with the tithes claimed by the Protestant incumbent, the Rev. Mr. Butler. In December, 1831, a strong body of police, well armed, arrived, with the intention of distraining for tithes. The leader, Fitzgibbon, shot two of the unoffending peasantry; the people, already much excited, at seeing their property torn from them, to support the minister of a religion which they detest, were roused to madness, by the sight of their comrades' blood wantonly shed before their eyes, and rushed upon the police; opposing their indomitable courage, their bravado chests, their sticks and pitchforks, to the carbines and cutlasses of their assailants. Right, for once, even in Ireland, triumphed over might: the constabulary were defeated, and put to flight, leaving eighteen of their number, victims to the indignation which their brutality had produced. We regret the blood that was spilt, we deprecate all violence; but we detest still more the tyranny of the Protestant rulers of Ireland, and the brutal enforcement of iniquitous laws, which so often render scenes of similar violence inevitable. Our sympathies are for the poor and oppressed—the blood of the aggressors be upon their own heads.

This is a plain statement of the Carrickschock affair, upon which the fellow "Swayne" erects his edifice of lies. In support of it, we publish our correspondent's letter, calling the particular attention of the reader to the dates:—

To the Editor of the True Witness and Catholic Chronicle.

Sir,—I am a native of the County Kilkenny, Ireland, and am fully conversant with the entire of the Carrickschock business. Carrickschock lies between Ballyhale and Knocktopher, in the County Kilkenny. As usual, the incumbent of the parish, a Protestant minister, (bless the mark) named Butler,

"Who dressed so sleekly, and looked so meekly,  
Whilst preaching weekly, to one or two,"  
sent his jackal, also named Butler, and who was supposed to be one of parson Butler's illegitimate children, to distrain for tithes, although there were not ten Protestants living in the parish, to attend the sermons of this blood-stained divine of the bayonet. Butler, the collector, visited Carrickschock early in the month of December 1831, guarded by the chief constable Fitzgibbon, and a posse of peelers, numbering in all fifty men, well armed, and under the direct commands of their unholy magistrate, (who was no other than the venerable divine, the Rev. Mr. Butler, of the church militant,) and who never failed to tell his emissaries that the murder of "Papists, in the true Protestant cause of collecting minister's money," was justifiable. Swayne says this occurred in the summer of 1832; in proof of his falsehood, I refer to the monthly police reports to Dublin Castle, and to the Kilkenny calendar of the spring assizes of 1832. Swayne also states that "seven of the murderers" were brought to trial, and that two were hanged; this convinces me, that he knows nothing at all about the matter, and urges me to say "he lies again." Eighteen men were taken, and closely confined, under the immediate surveillance of Samuel Leigh, the governor of Kilkenny jail, where they remained until the subsequent jail delivery. Four were brought to trial, Kennedy, Ryan, Vos and Walsh; but there was no conviction, as the chief evidence for the prosecution, that of a prostitute, of the name of Catherine Donagher, was not considered sufficient. The apostate Swayne, is guilty of exaggeration, in saying that forty-five of the peelers were killed: the total number killed was eighteen, including the leader, Fitzgibbon, and the parson's jackal, Butler. I declare that there was no intention of murder, upon the part of the people, but being in danger, as Fitzgibbon shot two unoffending individuals, whilst on the way to his own destruction, they had resource to the old custom of self-preservation, and they thought it a foul grievance, to have their little property taken from them, for the support of Mr. Butler and his concubines.

Swayne lies again, in asserting that he was confessor in the convent of "Knocktopher." Swayne was never a priest in Knocktopher; an itinerant juggler of that name, in his rambles, passed through that way, but his inebriated wanton conduct betrayed the impostor, and resulted in his expulsion.

Should you think it worth your while to contradict Swayne, and his abettors in slander and falsehood, you are welcome to make use of this letter, and you may safely confide in the veracity of

Your obedient servant,

ONE FROM THE SPOT.

Picton, C. W., April 18, 1851.

The ship *Toronto*, Capt. Ballantine, from Liverpool, consigned to Messrs. Edmonstone, Allan, & Co., arrived in port Monday afternoon, in tow of the steamer *Alliance*.

We have much pleasure in laying before our readers, the address of the Bishops and Clergy of Canada, to his Eminence Cardinal Wiseman—by the Grace of God and favor of the Apostolic See—Archbishop of Westminster:—

TO THE MOST EMINENT AND ILLUSTRIOUS  
NICHOLAS, CARDINAL ARCHBISHOP OF  
WESTMINSTER, &c., &c., &c.

May it please your Eminence,—

We, the Archbishop, Bishops, and Priests of the Catholic Church in the Province of Canada, beg leave to offer to your Eminence our sincere congratulations, on the occasion of your elevation to the Cardinalate, and to the dignity of Metropolitan of the Catholic Sees in England. This testimony of our respectful esteem, is due to the illustrious qualities which characterize your Eminence, to the inestimable services which you have rendered to the cause of religion, and to the remembrance of your kind connection with the Church of Canada, of which we have the honor to be the pastors.

British subjects as well as your Eminence, we most cordially rejoice in seeing re-established in your person, and that of your worthy brethren in the Episcopacy, that Hierarchy, so necessary for the spiritual requirements of the Catholics of England, and in former times rendered so illustrious by the virtue and the devotedness of its Anselms, its Thomases-Becketts, and its Fishers. We are convinced that the present successors of those holy prelates will, like them, guard with fidelity the sacred deposit which has been confided to their care, and, like them also, protect it, even at the peril of their lives, against the encroachments of the temporal power, and the attacks of the enemies of our holy religion.

We beseech your Eminence to accept the prayers which we offer up to Heaven, for the prosperity of your Eminence and of your colleagues in the Episcopacy of England, and for the happy success of your apostolic labors.

Canada, January, 1851.

(Signed) † P. F., Archbishop of Quebec,  
† Rus., Bishop of Kingston,  
† Ignace, Bishop of Montreal,  
† Eug. Bruno, Bishop of Bytown,  
† Armand, Bishop of Toronto,  
† Patrick, Bishop of Carraha, Administrator of Kingston,  
† J. C., Bishop of Martyropolis.

[Here follow the signatures of the members of the Clergy of the cities in which the above-mentioned Prelates reside.]

To which his Eminence, the Cardinal Archbishop of Westminster, was pleased to return the following reply:—

TO THE RIGHT REV. THE BISHOPS, AND THE  
CLERGY OF CANADA.

My Rt. Rev. and Rev. Brethren in Christ,—

It is beyond my power to express the feelings with which I have received your cordial and truly Catholic address. How well does it prove that the unity of our Holy Church is complete, that not even the vast expanse of ocean which separates us in body, can interrupt or deaden the bonds of religious sympathy and strict union which binds together the hearts and souls of her children!

But a voice like yours, from Canada, is more peculiarly welcome, for many reasons. I have had the gratification, through my long residence in Rome, of watching the progress of the establishment of the Catholic Hierarchy in your country; and knowing how much encouragement we have received in our own efforts from your success, you, on your side, have experienced the blessing of a properly constituted ecclesiastical government sufficiently to understand our eagerness to obtain the same privilege; and your own long-sustained struggle to obtain it, enables you to sympathize with us in our sufferings after its attainment.

Your fervent prayers, I am sure, will continue to be offered up for your afflicted brethren here, while we rejoice that our colonies have been excluded from the Penal Bill, and thus you will continue to enjoy, undisturbed, the benefit which, in us, has been pronounced incompatible with the prerogatives of our common Sovereign.

Recommending myself and my flock to your more special prayers, and once more cordially thanking you for your kind expressions, I am ever, dear Rt. Rev. and Rev. Brethren, your affectionate servant in Christ,

† N. CARD. WISEMAN.

Press of matter must be our excuse for not devoting more of our space to the twaddle of the *Montreal Witness*, and his correspondent, *Scrutator*. It is clear, that *Scrutator* is just as ignorant about the meaning of Catholic terms, as are the generality of his brother scribblers, from the lot of nonsense he talks, about the difference of "do penance," and "repent," as translations of the Latin, "*agere penitentiam*;" he evidently confounds "doing penance," with what is termed "*satisfaction*," that is, he mistakes a part for the whole. He should remember that the expression, "do penance," implies all that is implied by the word "repent," and something more. To repent, in the common acceptance of the word, (vide Webster) signifies a mere mental act—"to feel pain or sorrow for something done or spoken; in theology, "sorrow for sin." To "do penance," implies all this, and something more; indeed, if *Scrutator* will look at the definition of "penance," as given by the Council of Trent, Sess. vi., Cap. xiv., he will find it thus explained, that in "penance," is contained, "*non modo cessationem a peccatis, et eorum detestationem, aut cor contritum et humilatum*," for these dispositions were indispensably requisite on the part of the adult candidate for baptism; but also,

"*eorundem sacramentalium confessionem, saltem in voto, et sacerdotalem absolutionem; itemque satisfactionem per jejunia, elemosinas, orationes, et alia pia spiritualia vitæ exercitia*,"—not only does penance, for sins committed after baptism, require contrition, or hatred of sin, from the love of God, but "sacramental confession, absolution, and satisfaction." To the last of these three component parts of the sacrament, do the generality of Protestant writers, in their ignorance of the meaning of Catholicity, restrict the word penance; as is the case in the very silly remark of *Scrutator*, that "According to one Word of God the faithful are only to repent in order to obtain the pardon here spoken of, but according to another, they are first to do penance, and then to repent. Now, what in the name of pity, are the faithful to do?" Had *Scrutator* been aware, that by "doing penance," is implied, not only confession, and the practice of corporeal austerities, prayer, almsgiving, and other good works, but first and above all, as the "*sine qua non*," contrition, or godly sorrow for sin, we do think that we should have been spared the display of folly which is contained in the above question. He who "does penance," begins by repenting, that is, by conceiving a lively hatred of sin, "*animi dolor ac detestatio de peccato commisso*," and a firm determination to flee from all sin for the future, "*cum proposito non peccandi de cetero*."—Conc. Trid. Sess. xiv., Cap. iv.

We copy the following letter from the *Times*, as singularly illustrative of the doctrines of Socialism, or ultra Protestantism. According to the principle of private judgment, the man was perfectly right. He thought that his master had too much of the good things of this world, and he himself too little, and acted accordingly:—

"My dear Master,—Since I came into the world, or rather since I have begun to reason, I am convinced that life is not equal for all. Men have abused what God has made equal for all. By what strange coincidence is it that you have so much, like so many others, and that you are overwhelmed with the favors of fortune? What have you done more than I have, and a great number of wretches, of whom I am one? Have you a larger dose of intelligence? No! I deny it. For a moment the wind of liberty and of fraternity had blown on France; everything was about to become equal for all—but no! savages have stopped its progress—things are in the same state. Wretchedness always for the *proletaire*. When I entered your service I bowed my head. I was hungry. I lowered my dignity as a free man. I became your valet! But I still cherished in my heart the thought of freeing myself one day from that servitude, from that abusive slavery, from that profiting of man by man—shame to me, shame to you. I hope you understand the logic of my reasoning, and that you will agree with me in adopting the following conclusion—namely, that he who possesses too much is the debtor of him who has not too much. Now, I know that you have superfluity, and I, therefore, profit by your absence to take the 1,500 francs out of your secretaire, and to take myself off. I can establish myself with it, and gain an honest livelihood in trade. You understand me well! Many people may think this is a theft, but the principles of reason declare that it is legal. I do you no injury, as you possess too much. Now listen, and bear in mind—a day will come when the rich shall want the poor. That day is not far distant. I have influence in a certain quarter—amongst those who will before long be the conquerors. On the day of settlement they will be kind to their brother. My word with them is a safeguard. But if you annoy me by complaints, which will be listened to because you are rich, I shall point you out to my brothers; and, sooner or later—vengeance! If, on the contrary, you consider yourself as having only conferred an obligation on me, you will have nothing to fear, whatever may happen. Health and Fraternity!"

"DEL.—"

"The owner of the 'superfluous' was not dismayed by these threats any more than he was convinced by the reasoning, of this commentator on the '*Organisation du Travail*.' He referred the case to the police, who discovered the retreat of the 'brother' in a house near the Hôtel-de-Ville. He still had in his possession most of the 'superfluous' he had abstracted; and his too ardent admiration of Socialism ended in his being made a complete victim to the selfishness of the age, and clapped into prison."

We copy from the *Mélanges Religieux*, the following extract from the pastoral of Monseigneur Rendu, Bishop of Annecy, with the prefatory remarks of a leading Paris paper:—

"Since the abdication of Charles Albert, every act of the Piedmont government, relating to religion, manifestly tends to a schism, and the establishing of a national Church. If such be not their design, they must have been totally ignorant of what they are about, and act in utter unconsciousness of what they are doing; and there is reason to fear that the doctrinists to whom the destinies of Piedmont have been consigned, instead of renouncing a project as insane as it is criminal, pursue it with that blind tenacity for which they have become so remarkable.

"It is, doubtless, this fear that induced the Bishop of Annecy, one of the most learned and eloquent of the Sardinian Hierarchs, to include the following passage in the Pastoral he has recently addressed to the Clergy of his diocese; and, in our opinion, its perusal cannot be more useful to the Catholics of Savoy, than to the Anglicans who still retain some sentiments of Christian dignity:—

"To establish a national Religion, and, therefore, a national Church, is one of the greatest works of reason, and the one of which it is most justly proud. As it may happen that the doctrinists of our times may attempt to confer upon us such an institution, it is essential, my dearly beloved brethren, that we should explain to you what a national Church, a national Religion really is. It is the essence of despotism, the acme of tyranny. Ambitious men arrive at power, anxious to retain the prey they have seized upon, desirous to secure its tranquil possession,