

The True Witness.

CATHOLIC CHRONICLE,

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GEORGE E. CLERK and JOHN GILLIES,

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MONTREAL, FRIDAY, APRIL 13, 1860.

NEWS OF THE WEEK.

THE Niagara brings dates to the 24th ult., but these add but little to our previously received intelligence of European affairs. Europe protests vainly against the iniquity of the annexation of Savoy by France; and Great Britain finds there-

in additional motives for keeping up its armaments on a war footing, as a salutary precaution against the hostile designs of its ally. The Times groans in spirit; it denounces the act of Louis Napoleon as a wrong, and as much an outrage upon the laws of nations, as would be a march upon the Rhine, or an attack upon Antwerp; but, to such straits are we reduced—concludes the British oracle, with a sigh—this wrong, this outrage must be quietly allowed. The Emperor of France, it is true, disclaims the doctrine of the "natural frontiers" of the first Empire; but for this very reason it seems certain that it is his intention to assert that doctrine on the first favorable opportunity that presents itself. The value of the man's word is now known. When he swears, we know that he is about to perjure himself; when he tells us that the Empire is peace, we know that he meditates war; when he makes parade of his attachment to the Holy See, we know that he is even then taking counsel with the enemies of the Church to spoil her of her possessions; and so when he disclaims all intentions of territorial aggression upon his neighbors, we may feel assured that he has fully concocted some nefarious scheme for seizing upon their dominions. His solemn disclaimer therefore of any designs upon the Rhenish Provinces, may be accepted as menace to Prussia.

But if Louis Napoleon stands revealed before the world in his true colors, his accomplice, the mean-spirited Victor Emmanuel, is the object of contempt to every honest man; a figure at which the hand of time will ever point his slow unmoving finger. Even Protestants, who erstwhile applauded the Church robber, the sacrilegious thief, the cowardly persecutor of priests and nuns, can scarce find words wherein to express their loathing for the miserable, mercenary hound who has bartered away to stangers the hereditary dominion of his race, the cradle of his ancestors, the faithful subjects to whose fidelity and courage he owes all that he enjoys. These has thus libel on the name of Prince, this standing disgrace to the crowned Heads of Europe, this living proof that a man may be a king without being a gentleman, sold for a vile mess of potage; for permission to revel for a season in the plunder of his inoffensive and weaker neighbors. In one respect, we thank God, that it is so; that Victor Emmanuel now appears before the world in his true character; that the enemy of the Catholic Church, that the patron of Cavour, and the bosom friend of Mazzini, should have consummated his career by an act so thoroughly in harmony and keeping with all his antecedents, as is this vile cession of Savoy to Louis Napoleon; as is this cowardly and treacherous abandonment of his gallant and loyal Savoyards to an alien tyranny from which they shrink with terror and disgust. Yes! it is in accordance with the "eternal fitness of things" that the blustering bully of the Pope, the unprincipled spoiler of his weaker neighbors, should himself crouch like a well whipped hound beneath the feet of one stronger and more astute than himself. In a word, the cession of Savoy to Louis Napoleon is morally strictly in keeping with the annexation of the Romagna; and the following comments from the *Montreal Gazette*, who approves of course of the latter piece of rascality, are most refreshing—coming as they do from a Protestant source. "This act," says the *Gazette*, speaking of the abandonment of the Savoyards—"this act—the Savoyards themselves not consenting—has a most ungracious look. . . . He (Victor Emmanuel) has stooped so very low to conquer, that the muddy boot of his great ally has smirched his Crown, and kicked thence a gem."

The attitude of the other Powers of Europe—with the exception of Austria and Rome—is not very dignified. Austria plainly expresses her disapproval of the annexation of Savoy, but sarcastically adds that, since Europe stood by when other annexations were being effected, she does not feel herself called upon to interfere. Russia consoles herself with the reflection that so long as France does not constitute herself the champion of the doctrine that the people have the right to depose and elect their rulers at pleasure, the Savoy iniquity makes no great change in the balance of Europe; and Prussia professes—by way of a joke we suppose—to be quite satisfied with Louis Napoleon's disclaimer of any designs upon the Rhine. John Bull grumbles in Parliament, and through the press; whilst Switzerland protests against the violation of her neutrality, and the Treaties of Vienna. The drama must, however be played out to its close; as yet we are but at the second act: the denouement will apparently be preceded by, and brought about by means of, a general European war.

The *Anglo-Saxon's* budget of news is somewhat meagre. A Congress of the Great Powers, to be held in London, is now hinted at; as also that Great Britain will act in concert with Prussia in asserting the rights of Switzerland.—Spain, after another victory over the Moors, has agreed to terminate the contest; and her brave troops will, it is said, be sent to the aid of the Pope, to whom the King of Naples has, according to the *Patrie*, refused any assistance.—Excommunication had been pronounced against all who have taken part in robbing the Holy See of its territories.

ST. PATRICK'S CONGREGATION.—The collection for the poor taken up on Easter Sunday from the congregations of the St. Patrick's, St. Anne's, and St. Bridgett's churches, amounted to the very handsome sum of \$320.

A meeting of the citizens of Montreal opposed to the provisions of M. Cartier's City Electoral Divisions Bill was held on Monday evening last, at about 8 o'clock, p.m., in front of the Court House. The Chair was taken by Dr. Leprohon, and the meeting was addressed by M. M. McGee, Drummond, Dorion, McCambridge, Gullies, Dautre, and other gentlemen. Resolutions condemnatory of M. Cartier's Bill were passed, and a petition to the Legislature adopted.—Every thing passed off quietly.

M. Cartier's Electoral Divisions Bill will not pass without opposition even from his friends.—The *Toronto Colonist*, a staunch Ministerial organ, denounces it strongly, in so far as its provisions apply to Toronto.

We should have been most happy had we had it in our power to publish at full all the addresses of the speakers at the several meetings held in the Diocese of Kingston on Passion Sunday, to express sympathy with the Sovereign Pontiff; but, from the limited space at our command, this involved a physical impossibility, seeing that these addresses would have filled two or three papers of the dimensions of the *True Witness*. We have therefore been obliged, though with regret, to confine ourselves to a mere abstract of the proceedings.

We congratulate the Catholics of the Diocese of Kingston on the Mission by the Paulist Fathers that is to be commenced amongst them on Sunday next. The numerous conversions which have everywhere crowned the labors of these holy Priests is a pledge of the success of the Mission in which they are about to engage; and we are sure that the Catholics of the Diocese will, on their part, heartily co-operate with their zealous Bishop in his constant efforts for their spiritual welfare.

ST. PATRICK'S SOCIETY OF MONTREAL.—From the Annual Report of this Society it would seem that its funds are in a most flourishing condition. Its expenditure on charitable purposes during the past year exceeds \$1,000, and it has on hands a sum of \$1,600 to be applied to the building of a St. Patrick's Hall.—Of the harmony that subsists amongst its members the late election of twenty five officers without a single dissentient voice, is a striking proof. The retiring officers were highly and deservedly complimented on their retirement, for the manner in which they had administered the affairs of the Society during their year of office; and the feeling of regret with which B. Devlin's announcement of his determination to resign the Presidency of the Society, which for the last year he has held with credit to himself and profit to the Society, was deep and universal. The following is the list of Office-Bearers for the current year:—

At the Annual Meeting of St. Patrick's Society, held on Monday evening, the 2nd instant, the following gentlemen were unanimously elected Office-Bearers for the ensuing year:—
Edward Murphy, Esq., President.
Thomas Healy, Esq., Vice-President.
Thomas McKenna, Esq., 2nd do.
Patrick Mullin, Esq., Treasurer.
Edward Woods, Esq., Cor. Secretary.
William Booth, Esq., Rec. Secretary.
John Joseph Curran, Esq., Assistant-Recording-Secretary.
Chaplains—Rev. P. Dowd, and the Clergy of St. Patrick's Church.
Physician—Dr. O'Leary.

Committee—Marcus Doherty, J. E. Mullin, C. W. Sharpley, Richard M'Shaue, Patrick Kearney, William Butler, James O'Brien, Daniel Shannon, W. P. McGure, Bernard Tansey, John Ivers, Matthew P. Colovin, Owen Derlin, Thomas Burrows, William Brennan, John Murphy, Michael M'Shane, Daniel Crowley, Esquires.

Marshals—John Macdonald, Esq., Chief Marshal; Assistants, Messrs. John Charles, William Gooley, John Maher, Arthur McKenna.

We would remind our readers of the Promenade Concert of the St. Patrick's Society, with which on Monday next, will be celebrated the National Festival of Ireland. It is the duty almost of every son and daughter of the Emerald Isle to take a part in the proceedings; and from the pains taken by the Society to cater for their guests we are certain that the performance of that pleasing duty will be abundantly rewarded. Remember then—Monday Night—Eight o'clock—and the St. Patrick's Promenade Concert!!!

ST. PATRICK'S LITERARY ASSOCIATION, OTTAWA.

To the Editor of the True Witness.

Ottawa, April 9th, 1860.

DEAR SIR—I am instructed to forward to the *True Witness* the proceedings of the Annual Meeting of this Association for the election of Officers for the ensuing year, which took place on Monday evening last.

The Chair was taken at seven o'clock, and balloting commenced, which resulted in the election of the following gentlemen:—

For Trustees—John Quam, John O'Reilly, T. F. O'Brien, Edward Smith, J. P. Tiernan, W. H. Griffin, W. J. Bingham, P. Baskerville, J. Fogarty, Thomas Kehoe, John Murphy, and Patrick Burns.

President—Edward Smith.
1st Vice-President—Patrick Devine.
2nd do.—John Quam.

Treasurer—Thomas Hanley.
Cor. Secretary—Robert O'Reilly.
Recording Secretary—William Finley.
Assistant do.—J. P. Tiernan.

Librarian—W. H. Griffin.

The trustworthiness and obliging Custodian for past years, Mr. John Rowland, has been re-appointed, with an increased salary; and, on the whole, the Association is still advancing in its sphere of usefulness.

I am, Dear Sir, yours respectfully,
ROBERT O'REILLY, Cor. Sec.

SYMPATHY WITH THE POPE.

From an esteemed correspondent at Halifax, N. S., we have received the following communication, together with a copy of the Address of His Grace the Archbishop, of the Clergy and Laity of the Archdiocese to the Sovereign Pontiff, and the reply of His Holiness thereunto:—

(To the Editor of the True Witness.)

Halifax, N. S., March 29, 1860.

Dear Sir,—Your willingness (manifested so often) to oblige myself personally, and the readiness with which you open your columns for the circulation of anything which tends to edify your readers, or make them feel honored on account of the blessed Catholic religion, induce me again to ask the favor of your space for the insertion of the enclosed Address of our Archbishop to His Holiness Pope Pius IX., and also His Holiness's reply thereto.

It is good to give publicity to such documents; for they not only teach the faithful their duty to the successor of the Prince of the Apostles, but they also teach those who are not of the true fold, that Princes and powers may conspire against God's Church, but that the Catholic heart clings to the Rock on which the divine architect has built His own abiding place on earth.

You are aware the Archbishop's Address is the expression to the Holy Father of every priest and layman in this Diocese as well as of the Archbishop himself; and you will observe from the Pope's reply how grateful the Address has been to him. Indeed, in the midst of the tribulations with which God has visited the States of the Church, it is evident that the consolations which a devoted Catholic world have given our Holy Father more than counteracts the grief he has had to endure.

I feel proud that Halifax has been the first place on this vast Continent where a large body of Catholics met together to enter an emphatic protest against the depredations of the patrimony of St. Peter; and to give expression to their sympathy for the embarrassing position in which the Pope has been placed by avowed enemies and pretended friends.

In order to show still more our attachment to the Holy See, and our particular love for the good Pius IX., we do not intend to be satisfied with mere words. We have determined to have in all the churches of Halifax, and throughout the Diocese, on Easter Sunday next a simultaneous collection, the proceeds of which will be cast into the Pope's treasury. This in fact, is the right way to show the world how much we love our Holy Father. I have no doubt, considering our small population and the limited means of our people, but we shall prove, on Easter Sunday, how sincere were our expressions on the 8th of January last.

With feelings of the greatest regard, I have the honor, dear sir, to remain your obedient servant,

SACERDOS.

(Translation.)

MOST BLESSED FATHER.—We, the Archbishop, Clergy and Catholic people of Halifax, Nova Scotia, convened in solemn assembly, do now, with sorrow and with the hearts and affections of true children, humbly bow down at your feet in this hour of your tribulation.

Waked in the one ship of God's Church in which you are captain, it is necessary that we should be always with you in the mighty and tempestuous ocean of this world—in storm as well as in the calm. Alas! at the present moment, as in so many instances from immemorial time, the frail bark of Peter is tempest-tost; it is surrounded on every side by rocks and quick sands, and the heavings of an angry sea: but we fear not these things, knowing that our good God, in the midst of the storm, and in the darkest hour of the night, will come forth triumphantly upon the waters, and snatch us from the yawning abyss and every surrounding danger, as He has done a thousand times before.

In view of the many evils that threaten God's Church, there is nothing more serious in itself, nor more alarming to us, than the treachery of those who attack our Head and Chieftain, while they ought to be themselves champions and towers of strength in the army of God. Led on by these reasons, we, your underserving children, most blessed Father, though living in a distant country, gather around you in this, the hour of your trial, with more alacrity, and if possible, with more intense and abounding affection,—for you are our Father, and we your children; we are one spirit, one body—one great spiritual family in God and on account of God. If with you we have tribulation and trial and storms, which are the scripture marks and the inheritance of God's children in this world, with you also we shall have certain victory, a haven of peace, and great calm in the end.

While, therefore, at this disastrous epoch, we see false brethren even among Catholic princes, who, purely for their own aggrandizement, and under the mock banner of liberty, would fain depose you of that temporal dominion guaranteed by the laws of Europe, and consecrated by the prescription of ages and the approbation of all Christendom,—we, your Catholic children, as co-heirs to that same estate,

and bona fide participants in the patrimony of Saint Peter, enter our emphatic protest against the unblushing and midday crime.

Though we most firmly believe that the Church founded on the rock can subsist forever without the temporal dominion of its ruler, yet all ecclesiastical history and the experience of more than a thousand years proclaim the principle that the spiritual head of nearly two hundred millions of human beings ought to be at the same time King and Pontiff. To strip you of your regal mantle, and to subject you to the authority of any other government, would be a dishonor to the Catholic world, and unworthy the majesty of the widely extended religion of God on the earth. For the same reason, to reduce the Pontifical States to a smaller compass—to pare them down or cut off any portion, in whatever manner and under whatever pretext it may be—is, properly speaking, neither in the power of the Roman people nor of any foreign prince, for all Christendom is a party to the tenure of the Pope as it now stands; the sacred title by which he holds the whole State is equally potent and valid and irresistible for every city and province in his realm. If it be political reform that is aimed at, the men who are despots in their own country will find it difficult to show how that reform is to be attained by simply detaching the Romagna, and innocently appropriating it, with the sole view of bettering the people's condition.

Nothing has been more just—nothing more halloved by the long prescription of time—nothing more advantageous to the people of Rome, to the Catholic world, literature, and religion, and to the cause of true liberty, at every age, than empire in the hands of the successors of Peter. Now, as in the days of Leo the Great, (A. D. 460) one of the most illustrious of your predecessors, it is true to say that "Rome rules more extensively and shines forth more conspicuously through her divine religion than by her earthly domination under the Cæsars."

Neither in you, Holy Father, do we find any cause of offence from which this complication of the political affairs of Europe could have arisen. The friends and the enemies alike of our Church are obliged to confess that they see nothing in your whole conduct unbecoming of the representative of Christ on earth. Following the example of the illustrious Bishops of Europe, we, too, have challenged the enemies of the Church and those without us to prove against you any act of despotism or political dishonesty, or anything derogatory to the character of a true father, a king, and a holy priest of God; but thanks to Him who alone is good, and whose sacred character you so worthily represent, their silence and the absence of a single specific charge against you in their press, is your best vindication and proudest victory, as it is also ours.

While, therefore, kings and princes of the earth have come together, and people unworthy of such a father have devised vain things against you, we also, the Archbishop, Clergy, and Catholic people of this City, in order to perform our duty, have assembled to place our views before the world, and this is our unanimous decision. While the first See, like the highest power in every realm, can not, properly speaking, be judged by any tribunal, yet, to meet the enemies of the Church, most of us have read all that could be urged against you by a hostile press, and this is our unanimous verdict. Instead of imputing to you any fault, or having any reason to blush for you, most blessed and endeared Father, rather on account of you and your exalted virtues, and the sweet odour and prestige of your mighty and spotless name, do we feel proud, and thankfully glory with you in God.

This is the solemn verdict, the unshaken conviction which we profess before God and his angels; and which we now wish to have published to the world, in defence of our religion and the common Father of us all.

Meanwhile, prostrating ourselves, Holy Father, at your feet, and asking your apostolic benediction, we are,

Your most humble
And loving children in Christ,

† THOMAS L. CONNOLLY,
Archbishop of Halifax.

(For the Clergy and Laity of the whole Archdiocese.)

Given at Halifax, Nova Scotia, the 25th day of January, A. D. 1860

His Holiness Pope Pius IX.

POPE PIUS IX. TO THE ARCHBISHOP OF HALIFAX.

Venerable Brother, Health and Apostolic Benediction.

Your letter of the twenty fourth of January, written in the name of your clergy and people, has been most agreeable to us, inasmuch as we have received from it no small share of consolation and joy in the midst of our most pressing cares and afflictions: The external faith and piety, and the deferential feelings of yourself and your clergy and people towards our person and this seat of Peter are conspicuous; and your grief is unmistakably manifested on account of the well known calamities that have been brought upon us by the wicked counsels and plottings of men who, in their hostility to the Catholic Church, and this Apostolic See, have wished and endeavored to overthrow the civil principality of this same See and the Patrimony of St. Peter, and all laws both human and divine. Of yourself, Venerable Brother, you can easily understand how sincerely we have been delighted with the truly honorable sentiments of yourself and clergy and people—worthy of all praise and panegyric, and which, if possible, have excited and increased within us our love for you and for them. Cease not, therefore, Venerable Brother, together with your clergy and people, to offer up your prayers to God, that he may command the wind and the sea, that he may restore peace, adorn his Church with new triumphs, console us in all our sufferings, and bring back all the enemies of our Holy Religion to the paths of truth, and justice, and salvation. And, whereas, you are aware of the disastrous war that has recently taken place, and which still threatens the peace of the Church, and we are persuaded that you, Venerable Brother, with the divine assistance and in your Episcopal zeal, will leave nothing undone to defend the cause of religion, to repel the attacks of all its enemies, and in your paternal solicitude, to rule wisely and providently over the people committed to your care. In fine, as the harbinger of every heavenly gift, and the pledge of our regard for you personally—receive the Apostolic Benediction which, from the inmost recesses of our soul, we affectionately impart to you, Venerable Brother, and to all the Clergy and faithful laity associated with you.

Given at St. Peter's Rome, on the 20th day of February, in the year 1860, and fourteenth year of our Pontificate

PIUS THE NINTH.

CATHOLIC MEETING IN PETERBORO.

To the Editor of the True Witness.

Sir,—At a meeting of the Catholics of Peterboro, convened on Sunday, the 26th instant, after Mass, for the purpose of expressing sympathy for Our Holy Father the Pope, it was moved by Mr. Thomas Buck, and seconded by Mr. Edwin P. Ford, that Rev. Mr. Kelly take the Chair.

The Rev. Mr. Kelly, on talking the Chair, said—That as Chairman it was his duty to state the object of the meeting; and, owing to the number who were anxious to speak on this all engrossing subject, he would do so as briefly as possible. He said that the question now before the world was not the spiritual supremacy of the Sovereign Pontiff over the entire Church, for that belonged to a different order of things, and had been defined by Heaven; but his temporal power which has been exercised by him as auxiliary to his more august destiny and as indispensable to the exercise of his spiritual functions. His temporal power therefore, which secures in the Vicar of Jesus

Christ liberty to teach the eternal truths, and free action in governing the Lord's house, which Divine Providence has, for centuries protected from the assaults of the diversified enemies of religion, and through all the vicissitudes of States and Empires—the patrimony of St. Peter has remained in its integrity, intact and undiminished to that time when he who amongst the meek is himself the most meek, to possess that favored land. How does he administer the affairs of that territory? Certainly through no motive which flesh or blood can suggest in favor of his successor, for who that successor may be he knows not. Though himself of the gentlest blood of Italy, he who will succeed may be lowly born. Is it to supply the wants of voluptuousness or luxury? the tongue of calumny itself has not ventured so bold an accusation. It is a shame, the rev. gentleman went on to say, that kings and statesmen who have so many abuses to remedy at home, employ their precious time in inventing abuses where they do not exist, that they may display their philanthropy in applying a remedy; and he regretted much that our own government of all others is foremost in exhibiting in all its loathsome forwardness the character of the physician who had no remedy for his own disease. [Here the reverend gentleman read a passage from the *Atlas*, showing the poverty and moral depravity found in the city of London.]—Here I would remark, continued the reverend gentleman, that our Sovereign—the best upon many considerations that has graced the throne of England for centuries—enjoys the double title of head of the Anglican Church and Queen of England; and I will put it to you, is it not a shame that, under auspices so benign, with means so abundant, with wealth so overflowing, such turpitude, such squalor, such demoralization, such want and such woe should exist in the heart of London, in this century of progress and improvement? But that statesmen cognizant, I may say guilty, of a state of things which shocks all the senses, should stand forth to impeach any other in the civilized world with disregard for the well being of their subjects, is a boldness unparalleled, a meretricious effrontery.

The Rev. Chairman then called on the movers and seconders of Resolutions to ascend the platform.

Mr. J. B. Dunn then came forward to propose the first Resolution. He addressed the meeting in the following terms:—

Mr. Chairman and Gentlemen—This is the first time in my life that I have been called upon to address an audience; and I feel happy to inform you that I never felt more gratified in my life in being called upon by those who are assembled here this day within the walls of this sacred edifice to declare their loyalty, their sympathy, and their unwavering attachment to our Holy Father Pope Pius IX. I am impressed with the conviction that this is the last time that we will have to meet on a similar occasion, knowing as we do that the enemies of the representative of Jesus Christ will be annihilated. What greater assurance can we have of this than the words of Jesus Christ himself to his first Supreme Pontiff—"Thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall never prevail against it." I have never known an Emperor, Prince, or Potentate to tamper with the representative of Jesus Christ that was not annihilated.—Where are those heroes now that had once the world at their beck? They wish they had never borne the sceptre or worn the diadem. Where now is Napoleon the First? He is buried in oblivion; that cursed ambition, that sacrilegious ambition imbibed in him from the paps that gave him suck, prompted him to do, or at least to try to do, what any temporal monarch never can or shall accomplish—to subvert the representative of Jesus Christ, to divest the Holy See of those inalienable rights and privileges that have been riveted to it for eighteen hundred years. Where now is the Church of Christ? It is shining brighter than the rays of the sun—firmer than the heavens—"The heavens and the earth shall pass away, but my words shall never pass away." Had they been faithful to the representative of Jesus Christ they might have been enrolled in the catalogues of those holy warriors who fought under the banner of Jesus Christ on earth, who are now in the Kingdom of eternal glory, with crosses in their hands and crowns on their heads, which they won with that indomitable courage becoming soldiers fighting under the emblem of their redemption;—Yes, the emblem of their redemption appeared to them in the heavens, with that indelible insignia—"in hoc signo vinces"—under this banner we will conquer. I am as certain as I am of the sun that rises that, should the eldest son of the Church persevere in his present career, his fall will be as great as that of other tyrants who have persecuted the Church of God.

Mr. Daicy seconded the resolution, and delivered an energetic address, during the delivery of which he was rapturously applauded. The Resolution on being put from the chair was carried with enthusiasm.

The second Resolution was moved by Mr. Lemay. He supported his Resolution by an able address in French. Mr. J. Caine seconded the Resolution in French.

Mr. Fitzgerald then moved the Resolution in English. The Resolution was seconded by Mr. Cose;—and on being put from the Chair, was carried with acclamation.

The third Resolution was moved by Mr. McGillis. In support of this Resolution, Mr. McGillis delivered an animated address which was received with applause. The Resolution was seconded by Mr. James Ryan, and on being put from the chair, was carried with enthusiasm.

Mr. McMillan moved the 4th Resolution in Gaelic; he supported his Resolution by an able speech in the same language. The Resolution was seconded by Mr. Jordan, who delivered an address in Gaelic which was received with rapturous applause.

Mr. Thomas Buck then moved the Resolution in English.

Mr. Buck gave a very clear review of the origin, progress, and successful administration of the Pope's temporal power—stigmatised as a most ruinous principle that doctrine avowed by some European Powers, viz., that a people had the right, whenever guided by caprice or bad passions, to change their rulers or form of government; and concluded an able address by saying that if such a principle became practical, some who were now living might pay homage to a king of Cork, in his own native cherished country. The Resolution was seconded by Mr. Joseph Shaw, and on being put from the Chair was carried with acclamation.

Mr. Haffey moved the 5th Resolution. The Resolution was seconded by Mr. Joseph Shaw, and carried unanimously.

Mr. John Maloney moved the 6th Resolution. The Resolution was seconded by Mr. Santry, and carried with acclamation.

Mr. McGillis then moved that Rev. Mr. Kelly leave the Chair, and that Mr. Buck be called thereto, and that a vote of thanks be given to Rev. Mr. Kelly for the able manner in which he filled the chair.

The Resolution was seconded by Mr. Santry. The vote of thanks was tendered and passed with acclamation.

I have the honor to be, Mr. Editor,
your obedient servant,
EDWIN P. FORD,
Secretary.

CATHOLIC MEETING IN TRENTON.

To the Editor of the True Witness.

Sir,—At a meeting held in St. Aloysius Church, Trenton, C. W., on Palm Sunday, to sympathize with the Holy Father, the Rev. H. Brettagg being called to the Chair, and F. J. McGuire being appointed Secretary, the Rev. Chairman spoke as follows:—

Gentlemen,—As Chairman of this meeting, it becomes my duty to explain to you the object for which it has been called together. We are met to-day as Catholics to proclaim our undying attachment to the Holy See, and our veneration for that