

The True Witness.

CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETORS, GEORGE E. OLBERK AND JOHN GILLIES, At No. 123, Notre Dame Street.

TERMS: To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not paid, then Two Dollars and a-half.

Single copies, price 3d, can be had at this Office; Pickup's News Depot, St. Francis Xavier Street; and at W. Dalton's, No. 3, St. Lawrence Street.

MONTREAL, FRIDAY, MARCH 30, 1860

NEWS OF THE WEEK.

The latest European dates would seem to warrant our pleasant anticipations of an approaching rupture betwixt France and Sarina. The latter will not consent to waive its ambitious designs upon Tuscany, nor does it seem inclined to accept the Vicar of the Romagna, as proposed by Louis Napoleon.

The farce of an appeal to the people of Central Italy was enacted with great ceremony on the 11th and 12th inst. The result of the appeal was, of course, an immense majority in favor of annexation to Sarina, whilst the process by which this end was secured is divulged by the Times' Florence correspondent, writing under date of the 2nd inst.

Now as all the Gonfalonieri, or Mayors, continues the Times' correspondent, have "been and are appointed by the present revolutionary Government;" and as, according to the same authority they have the sole management of the pretended vote, with power to deal with it as they please, the result was never for a moment doubtful: and even the Times' pretends not to attach any importance to that vote—as a true expression of popular feeling.

The domestic news is of little interest. The visit of the Prince of Wales to Canada is spoken of as likely to occur in the month of May. The Commercial Treaty with France had been carried through the House of Commons, and was under discussion in the House of Lords.

PROVINCIAL PARLIAMENT.

The most interesting event of the last week has been a prolonged debate on a "Want of Confidence" motion proposed by Mr. Foley, which was certainly boldly met by an amendment from

M. Ouimet to the effect: "That the present administration possesses the confidence of the House and of the country." An immense quantity of talk was elicited, as was also the fact that betwixt the "Ins" and the "Outs" there is no difference of principle, and that the sole question at issue betwixt them is that of the distribution of the loaves and fishes.

ST. PATRICK'S SOCIETY.

A Grand Promenade Concert, under the auspices of the St. Patrick's Society, will be held on Monday Evening, 9th April, at the City Concert Hall. The Committee are making all the requisite arrangements for this great national celebration, which will take place on Easter Monday.

In an editorial by the Montreal Herald, on the late debate in the Legislative Assembly, on "Want of Confidence," we find the following remarks:—"To divide a State by a line—to say, from each side of the line there are to be the same number of representatives in the Legislature—to take this precaution which belongs to a federation of independent States, and then by means of the majority on one side to give power to a small and despised faction on the other—is as illogical and unjust, if it be less impracticable, than the visionary notion of a double majority distinct from the joint majority in the same body."

Yet this plan, now denounced as "illogical and unjust" by the Montreal Herald, is the very plan adopted at the time of the Union by the British and non-Catholic minority of Canada, to secure to themselves the power of controlling the affairs of the French and Catholic section of the Province, irrespective of the wishes and interests of its people. The object of the Union was to secure British and Protestant ascendancy over Lower Canada: the means by which it was sought to carry out this iniquitous object were—the giving to the British and Protestant section of Canada, with its smaller population, a representation in the Legislature equal to that accorded to the far more numerous, but Catholic section of the Province. By this process it was hoped that "a small and despised faction" of British Protestants in Lower Canada would be enabled to lord it over the French Canadian and Catholic majority.

But what our friends cannot see, or what, if seeing, they will not recognise, is this. That if it be unjust to govern Upper Canada contrary to the wishes of the Protestant majority of Upper Canada, and by means of a Lower Canadian majority, it would be equally unjust to govern or legislate for, Lower Canada, contrary to the wishes of its French Canadian and Catholic population, by means of an Upper Canadian majority; and yet this is what the advocates of Representation by Population are directly aiming at.

The two races—by which the two different sections of the Province are respectively inhabited, are mutually and irreconcilably hostile, or opposed to one another. They are mutually aliens in blood, in language, in religion, with no one natural bond betwixt them. Here is the key to the whole difficulty; and as under such circumstances a Legislative Union is manifestly impossible, without injustice either to one or the other of the parties to it, it would seem as if the only solution of the problem is that afforded by the repeal pur et simple of the existing Legislative Union. A confederation, and "central authority" other than the "central authority" of the Imperial Government, are so long as the Canadas remain Colonies of Great Britain, sheer humbug. The British Imperial Government is the "central, or Federal authority" of all the British Colonies; and to Colonies no other form of Federation or "central authority" is necessary or even possible. The sole conceivable use of such an authority is—to control the external affairs of the Federation—to regulate all its intercourse with Foreign Powers—to provide means for the support of a Federal Army and Navy—and to protect its several parts against foreign invasion. But all these things are done for British Colonies by the British Imperial authority; and as for a "central authority" or Federal government, of the British North American Colonies, no other conceivable functions would remain, it is a self-evident proposition that a Federation of these Colonies is an absurdity. There can, therefore, be no alternative betwixt a Legislative Union, with the government of a simple majority, or repeal pur et simple of the Union; which would leave Upper and Lower Canada, united together indeed in virtue of their common connection with the British Empire—but in other respects as mutually independent of one another, as they would both of them be of New Zealand or Australia.

And certainly in so far as the interests of Lower Canada are concerned, there is nothing to be apprehended from such a repeal of an unnatural union. Betwixt the two sections of the Province there is little, scarce anything, in common. One is Catholic, and the other is fanatically anti-Catholic. The Lower Canadians are proud and naturally jealous of their nationality;

the Upper Canadian Protestants have, for the most part, strong Yankee proclivities; and for half a cent extra profit on the barrel of flour, would have no scruples about a transfer of their allegiance from Queen Victoria to the President of the United States. It is morally impossible, in short, to devise any scheme of policy which should combine in its favor, the suffrages of a majority, both of the Catholic, and of the anti-Catholic sections of the Province; since any important measure, acceptable to, or in accordance with the principles of one section, must ipso facto, be hostile to, and irreconcilable with the principles of the other. Of two things, one therefore—so long as the Union betwixt two such repugnant elements continues. Either one section of the Province must submit to the will of the other section; or government must be a series of compromises, which is but a periphrase for dereliction of principle, ignoble shuffling, and corruption of public morals.

To the Catholics of Upper Canada a repeal of the Union, it is to be feared, would but bring a change for the worse; leaving them in every respect in the same situation as that of the Catholics in the United States—and this is the sole reason why we should hesitate about advocating that measure. Yet if we be forced to accept one of two alternatives—either repeal, pur et simple, of the Union, or to submit to the preponderance of the Upper Canadian and anti-Catholic element in a United Legislature, we should certainly have no hesitation in declaring ourselves heart and soul, for the former. Perhaps, delivered from the moral incubus of Upper Canada, the statesmen of the Catholic section of the Province might—the Union being repealed—approve themselves less unworthy of that nationality, and of that religion, of which they boast themselves the champions.

To CORRESPONDENTS.—We have not seen Mr. Scott's School Bill; we have no knowledge whatsoever of its provisions; and cannot therefore presume to hazard any opinion on its merits. Any School Bill sanctioned by the Bishops of Upper Canada, who are the best judges of the educational requirements of their people, should certainly receive the unanimous support of the Catholics of Upper Canada, irrespective of party, or secular interests, and will, we hope, be sustained by the Catholics of Lower Canada.

aid for the HOLY FATHER.—His Lordship, Mgr. Baillargeon, Bishop of Tioa, and Administrator of the Archdiocese of Quebec, has issued a Mandement, ordering a collection in aid of the Sovereign Pontiff to be taken up in all the Parishes and Missions of the Archdiocese, and the proceeds to be remitted to His Lordship on or before the first of June next.

At a meeting of the St. Patrick's Society, held on Monday evening, 20th February, 1860—

It was moved by Mr. D. Shannon, seconded by Mr. John Murphy, and unanimously resolved:—"That the thanks of the St. Patrick's Society, of Montreal, are due, and they are hereby tendered, to George E. Olberk, Esq., Editor and Proprietor of the True Witness, for the valuable assistance rendered by him to us, upon the occasion of the late demonstration, held by the English speaking Catholics of Montreal, for the purpose of expressing our sympathy with our Holy Father Pope Pius Ninth, in the afflictions occasioned him by the ungrateful and rebellious conduct of a portion of his subjects."

EDWARD WOODS, Recording Secretary.

ST. VINCENT'S MANUAL.—Published with the Approbation of His Grace the Archbishop of Baltimore. John Murphy & Co., Baltimore.

This is a most excellent collection of prayers for the use of the Catholic laity on all occasions, formally approved of by the highest ecclesiastical authorities of the United States, and of Canada. It is recommended by His Lordship of Montreal to the faithful "as a book well adapted to nourish their piety." With such recommendations the work will be sure to be appreciated by those for whom it has been expressly compiled. It remains only for us to add that the handsome style in which the Messrs Murphy have brought the work out is worthy of the highest praise.

GREAT CATHOLIC MEETING AT OTTAWA. (Abstracted from Ottawa Tribune.)

SYMPATHY WITH HIS HOLINESS, POPE PIUS IX. A large and important meeting, for the purpose of presenting an Address of sympathy to His Holiness Pope Pius IX., was held in the Cathedral of Notre Dame, in this city, on Sunday afternoon, the 18th instant. Long before the business of the meeting commenced, the Church was crowded to its utmost capacity—every spot of vantage ground was occupied except the platform in front of the high altar.—Precisely at half-past two o'clock the Chair was taken by the Lord Bishop of the Diocese. Mr. J. B. Turgeon was requested to act as Secretary. On the platform we noticed Messrs. J. Aumond, H. J. Friel, Col. McDonnell, E. Smith, John Heuy, W. Torney, E. M. Gillies, J. Goodwin, J. Champaigne, and J. Berichon, and Drs. Benbien and St. Jean; the Rev. Messrs. Dawson, Dandurand, Molloy, Tabart, Cooke, Turle, Manroft, Ithouil, Dedebeat, Michel, Lefebvre, McGrath, O'Connor, and several other ecclesiastics; the Professors and students of St. Joseph's College. The number of persons present must have exceeded 2000, and when the bustle incident on the arrangement of large bodies had subsided, His Lordship rose, and, advancing to the front of the platform, delivered the following effective speech, in French:—

The object of this meeting is generally known to you. Its necessity is apparent, and the time and place has been designated. Assured from the first that you would respond to the invitation, to attend, nevertheless, I am happy to see so many influential and highly respectable Catholics here this evening to take part in a demonstration so closely intertwined with their religious sympathies. The position of His Holiness the Pope calls for the support and consideration of all his spiritual children throughout the world; and in responding to the invitation to do your part, you have displayed your regard for the interests of your Church. To explain in detail the purposes for which you have been invited to attend is the object of my present address. In the first place, it is to protest against the action of the bad subjects of His Holiness, aided by the infidel revolutionists of Continental Europe, who are desirous of wresting his dominions from his lawful and paternal

away to give them over to the terrors of anarchy; rebellion and bloodshed. That these are the primary motives which influence the enemies of the Pope, proofs will be furnished by the speakers who will address you. It is enough now to say that the same motives which have led the Catholic body throughout the world to protest against the monstrous wrong offered to our mild, gentle, and venerable Pontiff have also directed you in this proceeding. (Loud cheers.) Secondly, this meeting has been called together to express and indicate the affectionate attachment of the Catholics of Ottawa; to the Supreme Pontiff, and to respectfully offer their sympathy and condolence, in view of the indignities which have been offered to his person and his office as a Sovereign. (Cheers.) Protesting strongly and determinedly against the acts of the revolutionists, and their abettors, our strongest sympathies are awakened by the insults so wantonly offered to the head of Catholic Christendom. (Cheers.) These are the motives which have actuated the Catholic people throughout the world on this subject, and the true cause of all the meetings which have been held. A unity of sentiment pervades the Catholics of the world, and as a proof of it, we have seen the ecclat with which the Nuncio has been received in Canada, and the distinction with which I was received in Rome. Under these circumstances, it was necessary that we should not act supinely—but, as the capital of Canada, both emulate and set the example to other cities of the respect and attachment we entertain for the Sovereign Pontiff. (Cheers.) Connected as this subject is with the interests of our religion, we meet in our Cathedral, not for a merely secular purpose, but to show by our acts how strongly we condemn the actions of those infidels, who would involve the Altar and Throne alike in common ruin. (Loud cheers.) We are the subjects of a liberal and progressive government, and in thus openly and publicly giving expression to our sympathy with the Sovereign Pontiff, we deviate in no manner from our duty as loyal subjects. As Catholics we are ever ready to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."—The laws do not countenance treason, but English institutions permit and foster the free and open expression of public opinion. This freedom is the glory of the English Constitution, and it is the safeguard of those who live under its laws—this freedom of opinion more firmly attaches all classes and creeds under British Government to its enlightened and liberal institutions. No people could prefer a government that stifles freedom of opinion to one that gives it full weight and allows its exercise to influence its actions. Thirdly, we do not recognize the right of the temporal Power to interfere or meddle with the spiritual Power in the Government of the Church. (Cheers.) To deprive the Pope of his Temporal Sovereignty would by no means deprive him of his spiritual authority. In exile, in a dungeon, on the Throne, or surrounded by conspirators or revolutionists, his power is still the same; and his Temporal Sovereignty is only an accessory of that power by right of prescription, by right of succession, by the gift of the Almighty. (Cheers.) The arguments of those who seek to deprive him of that Temporal Sovereignty would be like the reasoning of parties who should endeavor to persuade you that because you worshipped in a wooden church before you erected this Cathedral, or were educated under a more humble roof before your present College was built, that, therefore you had no need of these edifices, and could do without them. This Church and this College belongs to all the Catholics of this Diocese, and the Temporal Powers of the Pope to all Catholic Christendom. (Cheers.) It was their ancestors who bestowed these dominions for the support of the dignity of the Papacy. They belong to us, and why should they be taken from us by the enemies of all religions, an infinitesimal minority of even the population of Catholic Christendom. Ages have consecrated the right of the Pope to his dominions; and it surely is an extraordinary argument to assert that such an unwarranted interference with vested rights will impress the world with either the honesty of purpose or equity of his enemies. What is the object sought by this outrage on all hereditary right or principle? Why, the partition of the States of the Church amongst covetous sovereigns, or possibly, the gratification of the aspirations of ambitious men. (Cheers.) But Catholic Christendom cannot afford to subject the temporalities of the Papacy to even the genius of Napoleon; because the Christian pilgrim, turning towards the Eternal City—sanctified with the blood of saints and martyrs, and endeared by all the associations of antiquity—should not depend on the caprice of a master's will for permission, instead of going on the invitation of a kind and considerate Pastor. If the objections be raised that the movement is for the benefit of the Italian people and their better government, we can unhesitatingly say this is not so. They are essentially a religious people, fond of their pastors and form of government, enjoying many advantages, as hospitals, colleges, light taxation, living in a fruitful and delicious climate, and having many advantages over other people. Indolent and easily coerced, they have suffered a few infidel revolutionists—many leaders among whom have escaped from Continental prisons—to tyrannize over and convulse society, by violence drive their Sovereign into exile, and by the omnivorous of ambitious monarchs place his Throne in jeopardy. (Sensation.) I dare say there may be reforms wanting in the Pope's dominions as well as in other states; but what free people would consent to have a foreign power interfere and force these reforms upon them? or what respect could any government command that would allow itself to be dictated to in this matter? The Papal Government is undoubtedly the best judge of its own affairs, and common sense and international morality would dictate the necessity for allowing that government to deal with its own political and social reforms. This is the course that justice demands, and that honor should dictate. (Cheers.)—Let those who object to this plain course study well their position, and pluck the beam out of their own eyes before they try to pick the mote out of the eye of their brethren. (Cheers.) How can they do in Rome what they have not done at home? Take France, for instance, foremost in this disgraceful transaction, and what is the state of public liberty amongst those under its present ruler, so anxious for Italian freedom and the reformation of the Papal Government? Why, that government has shackled the press, put down freedom of speech at the bayonet's point, and concentrated the public opinion of the country in the Emperor Napoleon. Pretty advocates of Italian independence! (Cheers.) In England, where public opinion is free, it is argued that Papal tyranny is rampant, because the Roman Government put down the rebellion of revolutionary refugees and assassins, at Perugia, with a strong hand; but the English people should remember that rebellion in Canada was crushed by a liberal use of military force; and free as her institutions are, still there are reforms which she would require to make, and a little charity to some of her neighbors would not be misplaced.—The case of Sarina is peculiar. Struggling with the promptings of her ambition, she cannot afford to be honest, and therefore violates the duties of her religion, and by setting the example of revolutionary proceedings, disturbs the peace of the world, and compromises her own position. It is more necessary to make reforms at Turin, in the first place, before the attention of her politicians should be directed to Rome. (Cheers.) I have now explained the objects of this meeting, and feel assured you will attentively and with pleasure hear the addresses of the speakers who are to follow me.

His Lordship was warmly applauded during the course of his eloquent address. Its beauty and power are considerably depreciated by translation. The Rev. Mr. Dawson then addressed the meeting in a most eloquent speech, to which we regret that the limited space at our disposal prevents us from doing full justice. The Rev. gentleman nobly vindicated the conduct of Pius IX., and hurled back the

insinuations of his enemies in their teeth. Loud and prolonged cheers greeted the reverend speaker during the course of his address and at its close; after which Dr. Benbien, who was seconded by U. Torney, Esq., rose and proposed the first resolution:—"That the preservation of the Temporal Power and Sovereignty of the Pope has been hitherto by the Divine permission, the means of securing to him that independence of action, so essential to the government of the Church, we therefore regard its preservation as of vital importance to the interests of religion." The second resolution was proposed by J. H. Friel, Esq., and seconded by J. Champaigne, Esq., President of the Society of St. Jean Baptiste:—"That this meeting, composed of the Catholics of the new Capital of Canada recognizing, with sincere satisfaction, the free expression of opinion, guaranteed by the liberal governmental institutions of our country, consider it our duty give expression to our deep sympathy for the Sovereign Pontiff in the great trials to which he is now subject, and to cause to be conveyed to His Holiness assurances of our unwavering fidelity to the Holy See."

Moved by Ed. Smith, Esq., seconded by Mr. Councilor Berichon:—"That the title of the Sovereign Pontiff to his temporal dominions is more satisfactorily established than that of any other power—the sovereignty being one of the most ancient in Europe—its foundation being the most legitimate—its conservation having been the most pacific, and its influence the most powerful for the moral advancement of mankind; the efforts, therefore to despoil the Sovereign Pontiff of his territory, wholly or in part, are iniquitous, and deserving reprobation." Moved by Dr. St. Jena, seconded by Mr. Councilor Heney:—"That the efforts to overthrow the temporal power of the Pope being criminal in character, and being moreover directed against the most legitimate of institutions, if successful in their results, would compromise the security and existence of every other sovereignty, and—if carried to the utmost extreme—of all property; they are therefore deserving of the condemnation and execration of all Christians."

Moved by Joseph Aumond, Esq., seconded by Col. McDonnell, Esq.; that an address in accordance with the foregoing resolutions be now adopted, and that the Right Rev. Bishop of this diocese, the President of this assembly, be requested to transmit the same to His Holiness. Joseph Aumond, Esq., briefly alluded to the resolution he proposed, and proceeded to read the address in the French language. It was then read in English by the Rev. Mr. Friel, and the addresses were then handed to His Lordship:—

ADDRESS. Of the Catholics of Ottawa, to His Holiness Pius IX. We, the Catholic inhabitants of the City of Ottawa, the Capital of Canada, humbly approach your Holiness, in association with Catholics throughout the world, to give expression to our feelings of sympathy surrounding you at the present time. Conscious of the duty we owe to our sovereign, as enjoined by our Holy religion, which inculcates loyalty to governmental institutions, we cannot forbear expressing our abhorrence of the attempt made to overthrow the sovereign authority of your Holiness, and the sacrilegious effort to dismember the States of the Church. It is our conviction, and this we are sustained by every incident in the history of the Church, that the intention of Divine Providence in authorising the temporal sovereignty of the Chair of St. Peter, was to secure the independence of the Holy See, and to protect it from the dictation of mere temporal rulers.

Not alone desirous of expressing our deep sympathy with your Holiness, and exhibiting our desire to uphold those rights, conceded by the world for at least eleven hundred years, and founded in the first centuries of the Church, we would likewise avow our admiration of the moral heroism evinced by your Holiness in your nobly expressed determination to maintain unimpaired those temporal powers and possessions given in trust to your Holiness by the universal Church, and handed down through a line of venerated Pontiffs. Your august example must excite the admiration of every sincere Christian, and we humbly pray to our Heavenly ruler that in our walk in life and in the performance of our religious duties, we may be permitted to imitate the virtuous and dignified example of your Holiness. We desire also to assure your Holiness of our unalterable fidelity to the Holy See, and to convey to you our determination to use every means compatible with our duty and obedience to our Gracious Sovereign the Queen of these realms, to dissuade our government from giving aid or countenance to the revolutionary spirit now unhappily so extended throughout the world. We pray earnestly that Heaven may remove the difficulties which surround your Holiness, and change the hearts of those misguided men who yielding to evil inspirations, have conspired against the head of the Catholic world; and we further beseech our Heavenly ruler that He may cause rulers among men to moderate their ambition, and view with horror the sacrifice contemplated in the threatened dismemberment of the territories of the Church. The address was adopted amidst loud applause. His Lordship congratulated the people upon the success of the demonstration. The meeting then dispersed.

SYMPATHY WITH THE POPE IN BELLEVILLE. On Sunday the 25th inst., (Passion Sunday) the Catholics of Belleville, and surrounding Mission, met immediately after Mass in St. Michael's Church, Belleville, pursuant to announcement, to express their sympathy for the Holy Father, Pius IX., in his present difficulties. The large church was crowded—no fewer than one thousand persons being present.

On motion of John O'Hare, Esq., County Attorney, seconded by Michael Nulty, Esq., the Rev. Mr. Brennan was called to the chair. John O'Hare, Esq., moved, seconded by Jas. Grant, Esq., that John P. Macdonnell, Coroner, be appointed Secretary. Moved by Mr. Nulty, seconded by William Kelly, Esq., that Mr. Philip P. Lynch be assistant Secretary. The Rev. Mr. Brennan, on taking the Chair, explained the object of the meeting in a clear and forcible manner. He entered eloquently into the history of the Popes, and dwelt with much effect on the many benefits conferred upon civilization by the Sovereign Pontiffs, and the many trials and tribulations to which they were, from time to time, subjected by the impious and licentious; he also dwelt particularly on the treatment received by the present Pontiff from those who on every occasion had received from him the greatest kindness.

Mr. O'Hare, in a very able speech which occupied half an hour in its delivery, moved, seconded by James Power, Esq., M.D., the first Resolution, as follows:—"Resolved—That it is with unmitigated sorrow we have received the tidings of the impious attempts to involve the Sovereign Pontiff in the universal ruin that oppresses society in Central Italy; his most sacred rights invaded—his high position trilled with

insinuations of his enemies in their teeth. Loud and prolonged cheers greeted the reverend speaker during the course of his address and at its close; after which Dr. Benbien, who was seconded by U. Torney, Esq., rose and proposed the first resolution:—"That the preservation of the Temporal Power and Sovereignty of the Pope has been hitherto by the Divine permission, the means of securing to him that independence of action, so essential to the government of the Church, we therefore regard its preservation as of vital importance to the interests of religion." The second resolution was proposed by J. H. Friel, Esq., and seconded by J. Champaigne, Esq., President of the Society of St. Jean Baptiste:—"That this meeting, composed of the Catholics of the new Capital of Canada recognizing, with sincere satisfaction, the free expression of opinion, guaranteed by the liberal governmental institutions of our country, consider it our duty give expression to our deep sympathy for the Sovereign Pontiff in the great trials to which he is now subject, and to cause to be conveyed to His Holiness assurances of our unwavering fidelity to the Holy See."

Moved by Ed. Smith, Esq., seconded by Mr. Councilor Berichon:—"That the title of the Sovereign Pontiff to his temporal dominions is more satisfactorily established than that of any other power—the sovereignty being one of the most ancient in Europe—its foundation being the most legitimate—its conservation having been the most pacific, and its influence the most powerful for the moral advancement of mankind; the efforts, therefore to despoil the Sovereign Pontiff of his territory, wholly or in part, are iniquitous, and deserving reprobation." Moved by Dr. St. Jena, seconded by Mr. Councilor Heney:—"That the efforts to overthrow the temporal power of the Pope being criminal in character, and being moreover directed against the most legitimate of institutions, if successful in their results, would compromise the security and existence of every other sovereignty, and—if carried to the utmost extreme—of all property; they are therefore deserving of the condemnation and execration of all Christians."

Moved by Joseph Aumond, Esq., seconded by Col. McDonnell, Esq.; that an address in accordance with the foregoing resolutions be now adopted, and that the Right Rev. Bishop of this diocese, the President of this assembly, be requested to transmit the same to His Holiness. Joseph Aumond, Esq., briefly alluded to the resolution he proposed, and proceeded to read the address in the French language. It was then read in English by the Rev. Mr. Friel, and the addresses were then handed to His Lordship:—

ADDRESS. Of the Catholics of Ottawa, to His Holiness Pius IX. We, the Catholic inhabitants of the City of Ottawa, the Capital of Canada, humbly approach your Holiness, in association with Catholics throughout the world, to give expression to our feelings of sympathy surrounding you at the present time. Conscious of the duty we owe to our sovereign, as enjoined by our Holy religion, which inculcates loyalty to governmental institutions, we cannot forbear expressing our abhorrence of the attempt made to overthrow the sovereign authority of your Holiness, and the sacrilegious effort to dismember the States of the Church. It is our conviction, and this we are sustained by every incident in the history of the Church, that the intention of Divine Providence in authorising the temporal sovereignty of the Chair of St. Peter, was to secure the independence of the Holy See, and to protect it from the dictation of mere temporal rulers.

Not alone desirous of expressing our deep sympathy with your Holiness, and exhibiting our desire to uphold those rights, conceded by the world for at least eleven hundred years, and founded in the first centuries of the Church, we would likewise avow our admiration of the moral heroism evinced by your Holiness in your nobly expressed determination to maintain unimpaired those temporal powers and possessions given in trust to your Holiness by the universal Church, and handed down through a line of venerated Pontiffs. Your august example must excite the admiration of every sincere Christian, and we humbly pray to our Heavenly ruler that in our walk in life and in the performance of our religious duties, we may be permitted to imitate the virtuous and dignified example of your Holiness. We desire also to assure your Holiness of our unalterable fidelity to the Holy See, and to convey to you our determination to use every means compatible with our duty and obedience to our Gracious Sovereign the Queen of these realms, to dissuade our government from giving aid or countenance to the revolutionary spirit now unhappily so extended throughout the world. We pray earnestly that Heaven may remove the difficulties which surround your Holiness, and change the hearts of those misguided men who yielding to evil inspirations, have conspired against the head of the Catholic world; and we further beseech our Heavenly ruler that He may cause rulers among men to moderate their ambition, and view with horror the sacrifice contemplated in the threatened dismemberment of the territories of the Church. The address was adopted amidst loud applause. His Lordship congratulated the people upon the success of the demonstration. The meeting then dispersed.