MANNING ON THE TEMPORAL POW-# THE POPE .- The following is a pasletter to the Clergy and laity of the ese of Westminster, for the first Sunday ivent, by the Most Rev. Henry Edward, bishop of Westminster :--

WEREND AND DEAR BRETHREN AND t CHILDREN IN JESUS CHRIRT. - We it to be our duty towards the head of Aurch, against whom the Government lorence has lately perpetrated an act of legious violence; towards the Church at legious violence; towards the Church at », which, by the same set, has been as-d in the providential safeguards of its ty; and towards the great principles of ral justice and of international law, h, at the same time, have been pro-dly violated,—in our own name and in s to make this public protest. pesiere and military occupation of Rome.

he siege and military occupation of Rome, he army of King Victor Emmanuel, vioall rights on which the sovereignty of es is based, and all laws by which the ed possessions of the Church are guard-Dangerous as is this example to the r and stability of all civil powers, more act of violence has been justified, not in Italy, but in this country.

is alleged that the national aspirations taly justify this seizure of Rome; that temporal power of the Soversign Pontiff been lawfully dissolved by a *plcbiscile*; that the popular will has transferred the reignty of Rome to King Victor Em-nuel.

protest against these principles, as versive of public morality, order and law, aspire for that which is not our own is motive of all injustice, and is, in itself, rong. The doctrine which teaches that ple may at any time cast off its rulers, change its government, by plebiscites or ple acts of its will, is not to be found r in the laws of nature or in the precepts relation. Nations, like individuals, an d by moral laws, and are subject to al obligations. They have the power to rong, but they cannot have the right to ong. It is true of a people, as of ever l agent, "*id potest quod jure potest*, ns have not the right to do man tons have not the right to do many ges for which they have the power. They e no right to do that which they cannot justly. To rise against a lawful sove-ro, without just cause, is rebellion; to one him, is treason.

Ve hear it daily said that a people has, ay time, the power to revoke into its hands, the sovereignty of those who and to transfer that sovereignty to aner. But a people, if it had such a right any time, at no time has such a right howt just and sufficient cause. It is not end just and sufficient cause. It is no ssary here to discuss what causes woul ist and sufficient for such an act of exjust and sufficient for such an act of ex-me necessity. It is enough to affirm that the violent deposition of the lawful Sove-gn of Rome, no such cause exists. He ds a right of sovereighty not derived m kings or from people. His sovereighty tot at their disposal. It is not their pes-sion text his; and he holds it in behalf of nations, and of the whole Christian rld.

But even if this right of sovereignty were But even if this right of sovereignty were ble to forfeiture, by reason of abuse or ong, it is absolutely certain that no cause ists, or has even been alleged to exist, for rowing off the Government of Pins IX, e only cause alleged is one of providen-l ordination: his sovereignty is that of a jest; but if God has so ordained, who, thout sin, can overthow it? This act, refore, is both treason and rebellion, ich both natural and revealed morality ademns as capital crimes. ndemns as capital crimes. But this rebellious act has a deeper cha

ter of guilt. It is, in two ways, a sin of rilege. It is sacrilege first, becau iolence offered to a sacred person, It is sacrilege first, because it is most sacred person on earth: the Head the Christian Church, and the Vicar of (3 sus Christ. It is sacrilegions, also, be-use it is the breaking up of the Christian der of the world, and the destruction of a widential disposition by which the Chris-n world has been both formed and sus

In the natural order of politics the tem and power of the Holy See is a sovereignty ntirmed by possession and prescription of ore than a thousand years. But it has a gher character. The providence of God us so disposed the Christian world, that its rad is independent of any fivil superior, ad is therefore himself a sovereign. All inistian sovereigns recognize the chief istor of the Christian world as equal to annealess in chill accordenty, and superior istor of the Christian world as equal to emselves in civil sovereignty, and superior themselves in spiritual power. Such has en and still is, the disposition of the chris-un world by the will of God; and the pur-se of that disposition is not doubtful or scure. The history of Christianity mani-stly proves that by this providential order to things have been scenared: the one the o things have been secured : the one, the berty of the church in its spiritual office; the other, the formation of Christian States, ad the conformity of civil legislation to morality and precepts of the revealed v of God. It is therefore the natural soety of the world which has been the chief ety of the world which has been the chief ainer by this disposition of Divine Provi-ence. While it was necessary only to the berty of the Church, it was vital to the effare of States in morals and religion, in eace and in stability. It is not, then, in the power, 'secause it is It is not, then, in the power, because it is of in the right, of any nation to destroy at which is the joint inheritance of all. leither is it in the right of any people, for regratifying of political aspirations, to de-troy the fundamental order of the the tristian ordel. To do so is to apostatize from that hristian order, and no nation has the right apostatize from the laws or the civiliza-ion of thristianity. It is held, indeed, by ertain modern politicians, that a people has right to choose its religion. But the right o choose carries with it, also, the right to eject; and no nation has the right to reject h istianity. It may, indeed, have the pow-r to apostatize, but it can never have the ight. ight. Now, the deposition of the head of the Now, the deposition of the head of the hu ch. f om the thistian sovereignty with which the p ovidence of God invested him, an act in violation of the Christian duties of obschence and loyalty; of the Christian inciples of authority and unity, and of the lictates of faith itself. They who say to the vicar of Christ, "we will not that this man eign over us," reject not the servant but the naster, whose judgment in the case is already poken, "they have not rejected thee, but hey have rejected me, that I should not reign over them." We have protested, therefore, even on the supposition that the people of Rome had by a *plobisetic* pronounced the dissolution of the providential and Christian sovereignty of the Pontiffs. Even so, the act would be a rebelion, a sacrilege, and an apostacy. It would therefore be an act null in itself, and void of all moral effect : and no time or prescription ould give it validity or force. But we further declare our belief, fou But we hardner declare our benet, hondest apon evidence above all suspicion, that the alleged *plebiscite* was illusory. It was carri-ed through after the bombardment of Rome, and in the midst of an invading army. The number of Roman citizens who voted was number of Roman elitzens who voted was small; the number of voters who had no right to vote was great. The result express-ed not the will of the Roman people, but the ed not the will of the Roman people, but the momentary triumph of a sedition elaborately prepared for the last forty years. THE HERALD CHARLOTTETOWN, .

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We have it upon record, under the hand of the chief conspirator, that his aim for forty years has been the unity of Italy, and Rome for its capital; that to this end two things were necessary. for its capital; that to this end two things were necessary; the overthrow of every throne in Italy, and the extinction of Chris-tianity. The means to this end, as declared by himself, were ubiquitous complicacy cov-ering the whole face of Italy, secret arming.

