MADE EASY

BY

's Ointment.

is Sores, Bad Breasts.

ound, sore or ulcer can re-
rties of this excellent Oint-
e readily assumes a heal-
ever this medical agent is
springs up from the bottom
mation of the surrounding
complete and permanent
the use of the Ointment.

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nd weakening diseases may
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use Holloway's Ointment,
the printed instructions.
bbed upon the neighboring
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read and water may some-
bed-time with advantage;
cleanliness must be ob-
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ill never be forgotten, as a
is certain.

Heads, Ringworm and
kin Diseases.

with warm water, the ut-
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must be remembered that
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ven out more freely than be-
uld be promoted; perseve-
On the appearance of any
e Ointment should be well
times a day upon the neck
he chest, so as to penetrate
It is forced into meat: this
remove inflammation and
orst cases will yield to this
ing the printed directions.

g's Evil and Swelling
he Glands.

es may be cured by Hollo-
ills and Ointment, as their
purifying the blood and
system renders them more
er remedy for all complaints
re. As the blood is impure,
nd bowels, being much de-
rifying medicine to bring
out a cure.

Gout and Neuralgia.

power of reducing inflamma-
pain in these complaints in
Holloway's cooling Oint-
g Pills. When used sim-
ive all inflammation and de-
system, subdue and remove
the joints, and leave the sin-
x and uncontracted. A cure
ected, even under the worst
e use of these medicines be
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*and Pills should be used in
lowing cases:—*

orns (Softs)	Rheumatism
ancers	Scalds
ontracted and	Yaws
Stiff Joints	Skin-diseases
lephantiasis	Sore nipples
istulas	Sore-throats
out	Scurvy
landular	Sore-heads
Swellings	Tumors
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letter of Pope Pius IX.

Rome, Dec. 30, 1868.

ER:

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r periodical, "The Catholic
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d even among those who dif-

*e Most Rev. Archbishop
New York.*

New York, Feb. 7, 1865.

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doubt that the Catholic com-
will rejoice at the prospect of
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upplied.
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illustrious wealth of Catholic
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ought to be no such word as
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-merited success, and under
become fruitful in all the good
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, Dear Sir, very truly, your
nt in Christ,

JOHN,
Archbishop of New York.

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THE HERALD.

NEW SERIES. VOL 1. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOVEMBER 9, 1870. NO. 2.

THE HERALD

IS PRINTED AND PUBLISHED EVERY WEDNESDAY MORNING, BY

REILLY & Co.,

EDITORS AND PROPRIETORS.

At their Office, Prince Street, Ch'town.

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For 1 year, paid in advance, £0 9 0
" " " half-yearly in advance, 0 10 0

Advertisements inserted at the usual rates.

JOB PRINTING

Of every description, performed with neatness and despatch and on moderate terms, at the HERALD Office.

ALMANACK FOR NOVEMBER.

MOON'S PHASES.

FULL MOON, 8th day, 3h. 20m., morn., S. W.
LAST QUARTER, 16th day, 4h. 47m., morn., N.
NEW MOON, 22d day, 9h. 9m., even., N. W.
FIRST QUARTER, 29th day, 6h. 21m., even., N.

DAY MONTH	DAY WEEK	SUN rises	SUN sets	MOON SETS	HIGH water	DAY'S length
		h m	h m	h m	h m	h m
1	Tuesday	6 46	4 42	morn	4 56	9 56
2	Wednesday	47	40	0 42	5 5	53
3	Thursday	49	37	1 47	7 0	48
4	Friday	50	36	2 47	7 54	46
5	Saturday	52	34	3 48	8 44	42
6	Sunday	53	33	4 52	0 28	40
7	Monday	55	31	5 52	10 9	36
8	Tuesday	56	30	rises	10 49	34
9	Wednesday	57	29	5 40	11 24	32
10	Thursday	59	27	6 20	even	28
11	Friday	7 1	26	7 0	0 39	25
12	Saturday	2	25	7 50	1 21	23
13	Sunday	3	24	8 47	2 4	21
14	Monday	5	23	9 42	2 52	18
15	Tuesday	7	22	10 46	3 38	15
16	Wednesday	8	21	11 58	4 32	13
17	Thursday	9	20	morn	5 28	11
18	Friday	10	19	1 7	6 29	9
19	Saturday	12	18	2 12	7 32	6
20	Sunday	14	17	3 26	8 30	3
21	Monday	15	16	4 56	9 25	1
22	Tuesday	16	15	6 14	10 29	8 59
23	Wednesday	18	15	sets	11 12	57
24	Thursday	20	15	6	morn	55
25	Friday	22	14	7 7	0 2	51
26	Saturday	24	14	8 11	0 55	50
27	Sunday	25	13	9 20	1 50	48
28	Monday	26	12	10 31	2 44	46
29	Tuesday	26	12	11 35	3 36	46
30	Wednesday	27	12	morn	5 32	45

PRICE CURRENT.

Ch'town, Nov. 4, 1870.

Provisions.	
Beef, (small) per lb.	4d a 9d
Do. by the quarter	3½ a 7d
Pork (carcass)	4½ a 6½d
Do. (small)	6d a 8d
Mutton, per lb.	3½ a 6d
Veal, per lb.	3d a 6d
Ham, per lb.	7d a 8d
Butter (fresh)	1s 3d a 1s 5d
Do. by the tub	1s 1d a 1s 2d
Cheese, per lb.	3d a 5d
Do. (new milk)	10d a 1s
Tallow, per lb.	7d a 9d
Lard, per lb.	9d a 10
Flour, per 100 lbs.	19s a 20s
Oatmeal, per 100 lbs.	17s 0d a 18s 9d
Buckwheat flour per lb.	1½d a 2d
Eggs, per doz.	1s 0 d a 1s 1d
Grain	
Barley, per bush.	3s 6d a 4s 0d
Oats per bush.	2s 3d a 2s 4d
Vegetables.	
Green Peas, per quart	6d a 9d
Potatoes, per bush.	1s 9d a 1s 3d
Turnips per bush.	10d a 1s
Poultry.	
Geese	2s 6d a 3s
Turkeys, each	4s a 7s 6d
Fowls, each	1s 3d a 2s
Chickens, per pair	1s 8d a 3s 0d
Ducks	1s 3d a 1s 6d
Fish.	
Codfish, per qtl.	20s a 30s
Herrings, per barrel	25s a 40s
Mackerel, per doz.	
Sundries.	
Hay, per ton	65s a 75s
Straw, per cwt.	1s 6d a 2s
Clover Seed, per lb.	
Timothy Seed, per bush.	
Homespun, per yard	4s a 6s
Calfskins, per lb.	6d a 9d
Hides, per lb.	4½d a 4½d
Wool	1s a 1s 6d
Sheepskins	3s 0d a 3s 9d
Apples, per bush.	3s 0d a 4s 0d
Partridges	1s 0d a 1s 6d

GEORGE LEWIS, Market Clerk.

Banking Notices.

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(*Corner of Great George and King Streets.*)

HON. DANIEL BRENAN, President.
WILLIAM CUNDALL, Esquire, Cashier.
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Hours of Business—From 10 a. m. to 1 p. m., and from 2 p. m. to 4 p. m.

☞ The P. E. Island Saving's Bank is in connection with the Treasurer's Office. Days of deposit: Tuesdays and Fridays, from 10 a. m. to 3 p. m.

Union Bank of P. E. Island.

(*North Side Queen Square*)

CHARLES PALMER, Esquire, President.
JAMES ANDERSON, Esquire, Cashier.
Discount Days—Wednesdays and Saturdays.
Hours of Business—From 10 a. m. to 1 p. m., and from 2 p. m. to 4 p. m.

Summerside Bank.

Central Street, Summerside, P. E. Island.

President—JAMES L. HOLMAN, Esquire.
Cashier—R. McC. STAVART, Esquire.
Discount Days—Tuesdays and Fridays.
Hours of Business—10 a. m. to 12 p. m., and from 1 p. m. to 12 p. m.

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Rustico, - - P. E. Island.

President—JEROME DOBSON, Esquire.
Cashier—MARIN J. BLANCHARD, Esquire.
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RONALD MACDONALD,

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—AND—

COLLECTING AGENT.

Souris, P. E. I., January 2, 1870. 1y

ALBERT HENSLEY,

ATTORNEY AT LAW!

NOTARY PUBLIC, &c.

OFFICE:—Two doors below Bank of P. E. I.
Great George Street - - - Ch'town
December, 1869.

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(Next Apothecary's Hall)

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Charlottetown, August 3, 1870. 1y

CHARLOTTETOWN MUTUAL

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Mutual Fire Insurance Office, May 7th, 1870.

GENERAL

MINING ASSOCIATION!!

I AM authorized to give orders on the Mines belonging to this Association, for Cargoes of COAL, on favorable terms, at prices named below, viz:—

		Isl'd.	Cy.
Old Sydney Mines, Large,	$2.25	13s.	6d.
" " Small,	0.75	4s.	6d.
Albion Mines, Pictou, Large,	2.25	13s.	6d.
" " Small,	1.25	7s.	6d.
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" " Small,	0.80	4s.	10d.

Coal delivered free on board at the loading wharves at the mines.

A discount allowed on Albion Large Coal, for quantities over 50 tons.

G. W. DEBLOIS.

Ch'town, Aug. 31, 1870. 3m

Tobacco! Tobacco!

THE Subscriber having removed next door to the old Stand, begs leave to intimate to his patrons and the public in general, that he has fitted up a new Tobacco Factory, on an extensive scale, from which he will supply his customers on the most liberal terms.

Also, on hand, a large assortment of Fancy PIPES, 20,000 CIGARS, 400 boxes LOZENGES, 800 dozen SHOE BLACKING, 12 gross BLACKLEAD, 8 cases MATCHES, besides a large assortment of

GROCERIES,

To which he invites the attention of intending purchasers.

CHARLES QUIRK,
Upper Queen Street.

Ch'town, Sep. 7, 1870. 3m

Extra Shoe Nails.

TACKS, &C.,

ARE MANUFACTURED BY

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AT THE

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All goods in this line, of

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are kept constantly in stock, and supplied at FAR LOWER RATES than can be purchased for in any other Market.

☞ ORDERS SOLICITED.

Prompt Attention and Satisfaction guaranteed.

Sept. 21, 1870. 2m

ROME.

THE ARCHBISHOP OF WESTMINSTER ON THE INVASION OF ROME.

Pilate seeing that he prevailed nothing, but that rather tumult was made, taking water washed his hands before the people, saying, "I am innocent." (S. Matth. xxvii, 24.)

I do not intend to draw any historical parallels of persons, nor to affix any names; but to make a parallel of certain motives and actions, with their inevitable results.

It is evident that Pilate was not willing to condemn our Divine Lord to death. Again and again he sought to let Him go. But the clamorous multitude would not. The more he sought to save Him, the more they clamored. And when "Pilate saw that he prevailed nothing, but that rather tumult was made," to cleanse himself he took water and washed his hands before the people and said, "I am innocent." But neither God nor man holds him guiltless.

The other day we read a letter of a Catholic King to the Vicar of Jesus Christ. It stated, not that he was impelled by duty or by justice, but that he was unable to resist the aspirations of the people; and that he had, therefore, no choice but to enter Rome, and to seize its sovereignty. "The state of feeling," he says, "among the populations governed by your Holiness," constitutes "evident dangers to all."

I do not doubt that this King is a brave man in battle, generous to the poor, and that he has still the faith of his ancestors, whatsoever be his acts. But the multitude clamors, and their aspirations he cannot resist. How far his filial protestations will clear his innocence is for the judgment of God.

Such were the motives; what were the acts? An army of sixty thousand men and a hundred and fifty guns encompassed the city of Rome.

On this the Sovereign Pontiff issued to the Commander of his small but heroic army a letter in these words:—

At this moment when a great sacrilege and the most enormous injustice are about to be consummated, and the troops of a Catholic King, without provocation, nay, without even the least appearance of any motive, surround and besiege the capital of the Catholic world, I feel in the first place the necessity of thanking you and our entire army for your generous conduct up to the present time, for the affection which you have shown to the Holy See, and for your willingness to consecrate yourselves entirely to the defence of this metropolis. May these words be a solemn document to certify the discipline, the loyalty, and the valor of the army in the service of the Holy See.

As far as regards the duration of the defence, I feel it my duty to command that this shall only consist in such protest as shall testify to the violence that is done to us, and nothing more: in other words, that negotiation for surrender shall be opened so soon as a breach shall have been made.

At a moment in which the whole of Europe is mourning over the numerous victims of the war now in progress between two great nations, never let it be said that the Vicar of Jesus Christ, however unjustly assailed, had to give his consent to a great shedding of blood. Our cause is the cause of God, and we put our whole defence into His hands. From my heart I bless you and your whole army.

POPE PIUS THE NINTH.

From the Vatican, Sept. 19th.

The rest is soon told. On the 20th of September the fire of five hours made a breach in the old crumbling walls. The Italian army entered in, followed by thousands of exiles and fugitives who, for offences of many kinds, had fled or been banished from Rome; with them troops of women. The legitimate Sovereign was deposed, and a provisional Government was then named by the invader. Such are the facts. Now for the fictions with which the unsuspecting English people are misled.

It has been sedulously propagated that the Sovereign Pontiff was not free; that he was under the dominion of a "foreign soldiery," "ruthless hirelings," "mercenary cut-throats," "fanatics," and "legitimists." So are described some of the noblest and purest blood of Europe—men who for the Vicar of Jesus Christ offered their wealth and their lives; and others who, if poor, and therefore like our brave British soldiers, receiving their food from the Sovereign whom they volunteered to serve, were not behind the nobles who led them in chivalry and devotion. The letter I have read proves this base accusation to be a falsehood.

Again, it was said that the Roman people received the invaders as deliverers, and hailed their entrance with acclamations of joy. The rejoicing and applause entered ready-made through the breach with the invader, duly prepared beforehand.

Lastly, it was said that the Pope was compelled to call for the protection of the Italian army against his own subjects:—That is, the invading hosts had overthrown all order. The mob gathered from all parts which had burst into Rome, and crowded the Piazza of S. Peter's under the eyes of the Holy Father. Every form of tumult followed, and insult with violence. Murder was committed in open day. The invaders had driven all police away, and taken captive the army of the Sovereign Pontiff. They had brought a flood of turbulence into Rome, and they alone had power to control it.

Such are the lies with which the public mind of England has been poisoned. Such are the facts which refute them, known to me not only through public but private channels. I am glad also to know that it was by no English hand that these things were written: but I am ashamed to know that Englishmen lend themselves to spread them wheresoever the English tongue is read.

Rome then has been seized by violence; and the Head of Christendom, and Christendom itself, has been robbed. The capital of the Christian world is reduced to the capital of a nation; and today, the Festival of the Holy Rosary is fixed for the Plebiscite. This day, hitherto sacred in memory of the deliverance of Christendom in the battle of Lepanto, by the Christian powers, animated and sustained by the spirit and energy of a Pontiff, will hereafter be memorable for the mockery of a Plebiscite, taken with all the freedom of a siege and helped by the presence of an invading army. Such are the events, now for the results; of which some are immediate, some future, but all inevitable.

Let us estimate the moral character of the deed which has been done—

I. First it is a sin. In an old book there still is read a law, now obsolete, which runs: "Thou shalt not steal," and, in the same statute, another forgotten precept may be read: "Thou shalt not covet." Now, he that "aspires by force" after his neighbour's house, or his neighbours goods, both covets and steals. Again, in the same book is recorded the sin and the judgment of one who "shed the blood of war in peace." This deed then has these three stains upon it. Once more, this deed is a manifold injustice, even against the laws of nature. It is a war of offence; and all offensive wars are murders: it is also contrary to the laws of warfare, for it was perpetrated, as the door professed, by a "Son" against a "Father," in time of peace, and without even a declaration of war. As such, it was also contrary to the laws of natural justice which bind nations together. Moreover, it was a violation of sovereign rights, the oldest and most sacred in the world. For more than a thousand years the Vicars of Jesus Christ have reigned as sovereigns over Rome. They are the most ancient of Christian kings. Compared with them all European sovereignties are but of yesterday. The crown rights of all existing dynasties are less sacred by antiquity, prescription, and possession than the rights of Pius the Ninth. And this sin, and injustice, as it would be against any sovereign, is also sacrilege against the Vicar of Jesus Christ. It is a violence against a person who is sacred, and a violation of sacred things. The sovereignty of Rome is a sacred trust in behalf of the whole Christian world. The freedom of the Church and the liberty of the truth are contained in it. Pius the Ninth received it from his predecessors as a trust, and is bound before God to hand it on intact to those who shall come after. His throne is not that of earthly right alone, but of the Vicar of Christ; a power not won by conquest, nor sought by ambition, nor bought by gold, nor filched by intrigue, but forced upon the Pontiffs by a moral and political necessity. When the people of Rome and of Italy had no other protectors they made the Pontiff to be their King. Christian Rome became afterwards the germ of Christian civilization and of the political order of the Christian world. But the Christian order of the world is a creature of Divine Providence, and has a sacred character of which the Sovereign Pontiff is the Centre and Head. The attempt to depose him is therefore a sacrilege against the Christian order of the whole world. Such, then, is the moral character of the deed that has been accomplished.

And now, to show what are the results, I would ask two questions—

First, what will be the consequence of this act upon the Church?

S. Hilary says that the wounds of the Passion pierced the Manhood of Jesus, but the Godhead they could not reach. Like as the keenest weapon cutting a flame of fire passes harmless, and the flame is impassible, so with the Church, this outrage and sacrilege cannot reach the life and powers of the Church. It remains intact and inviolable; its faith, its divine authority, its indefectible life, its indissoluble unity, its infallible Head and Voice, all alike undiminished in purity, energy, and freedom. It was not temporal power that sustained the Œcumenical Council the other day, when all the influences and menaces of the world were concentrated against it. It was by the supernatural power of its own Divine authority that it held on its majestic course without swerving a hair's breadth from its duty. Temporal power is of use to the Church only for the peaceful exercise of its prerogatives. Its spiritual power cannot be wrested from it or suspended by any hand below God.

If the Church be spoiled, even the spoiling will in one way work for good. When the world persecutes, persecution purifies. While the Church is in peace morbid humors gather. One thing is certain, we shall have among us fewer bad Catholics, worldly Catholics, lax Catholics, and liberal Catholics. When the world turns upon the Church such men are either reclaimed or fall off. When trial comes, it does not pay to be a Catholic; to be firm costs something. Only those who hold faith dearer than life stand the test. We are not afraid of this sifting. Nominal Catholics are our weakness and vexation, our scandal and our shame: sometimes they are our greatest danger. When there is nothing left for the ambitious, or the covetous, the Church will have more health and peace: and so long as this usurpation lasts it will at least have this wholesome effect. For 300 years, not only without temporal power, or the friendship of the world, but even in persecution and perpetual conflict, the Church rooted itself, and rose and ripened to its perfection. We have no fears then for the Church if its destiny be to return into its first state of isolation. We have seen it already in Ireland, not only seperate from the world but in endless war with it. The Church in Ireland has subsisted as by miracle, not only without temporal power but against all temporal power, in the face of it and in spite of it. The faith of pastors and people has been and is inextinguishable, the alms of the faithful inexhaustible. No Royal Supremacy could ever establish itself over the faithful Ireland; and what is true of Ireland is true of America. In the freest people under the sun the Church wields its authority and spreads daily. So, come what may, the Catholic and Roman Church will thrive of its own intrinsic life and vigor. And if its future relations be not with dynasties which seem to be passing away, they will be with the peoples who cannot pass away. The constitution of the Church is indeed immutable because it is ordained of God. The constitution of political socities may be changed because God has not ordained any particular form of civil power. In the principles and order of the Church we can yield neither a jot nor a tittle, and the world therefore counts us as fanatical and obstinate: but in the political order we are bound to no theories of government, no special kind of constitution. What is it, then, to the Church if dynasties come and go? It can renew its relations with every form of civil order. And it would seem to be in the future that the government of the world will descend into the hands of the people; and with the people the Church is always at home. The people hear it gladly, as they heard its Divine Master. Let nobody, then, deceive themselves, by thinking that the Pontiffs need Emperors or Kings. They are never stronger than when they are the guides of the people, walking to and fro in the midst of them. Let no one imagine that the temporal power is over because a King has invaded Rome and spoiled the Pontiff of his rights. There is a future also for Italy, and the people of Italy have few dynastic reminiscences, but the memory of their Catholic freedom, and of their Pontiffs, is vivid and fresh. Rome will see many changes yet, but there is one which will never change, the See of Peter and the voice of the Vicar of Jesus Christ.

The other question I have to ask is this: What will be the consequence of this Act upon the world? In a word, it will reduce it to the order of nature from which it was elevated by Christianity. The Church has a two fold mission, the one to convert individuals one by one to faith, and to bind them into a spiritual society. The other to civilize and to elevate the political order of mankind. It was this latter office of the Church which, when nations were converted to the faith, united them under public Christian laws, and bound them together by international compacts under one Supreme Judge of all. Of the former part of its mission, nothing under God can deprive the Church. Of the second it may easily be discharged. If the political order of the world separates itself from the unity of faith and from the authority of the Church, then the Church can no longer fulfil its mission as the guide of the civil society of men. For 300 years the separation has been accomplishing itself. In every country of Europe the Church and the civil powers have ceased to act in unison or to be united by common laws. In Rome alone, the civil order remained Christian. And this deed has dissolved this last union of public law and Christianity. The King who did it may not have intended it, but the Revolution did, and he has done its work.

The effect of this is inevitable. Throughout the whole of Europe the political order is now parted from the authority of Christ. Christian faith and Christian laws are left to individuals one by one. States and nations are Christian no longer, when their public life and law and conduct are withdrawn from Christianity. If they legislate in conformity with Christianity, it is not because they recognize Christianity as a rule, but because the popular will may happen to fall in with it. If it happen to fall out with Christianity it will legislate against it.

Christendom then, that is, the family of Christian peoples united in one body, one spirit, one Lord, one faith, one baptism, under one common law, and one common Father, the representative of Jesus Christ among men, is dissolved. The deed has dethroned him, and the nations of the world look on without moving a finger to restore him to his right. The international law of justice and mutual respect is gone. Diplomacy is a name without authority; talk without force to do; and, by this act of disintegration, Christendom returns into the order of natural morality and natural sanctions. What it retains of Christianity it retains, not as such, but as expedient, or politic, or of mere custom. In its public order it has no custom, and is therefore without God in the world. In its morality it has no higher sanction than the awards of penal retribution. In its education nothing higher than the service of this world. Therefore this disintegration reproduces itself in every civil State throughout the world. One by one they are dissolving by the same law and force which has dissolved the unity of Christendom at large. Wheresoever the plague of revolution enters effects are anti-christian and anti-social. Two things surely follow in its train: the dissolution of Christian marriage by divorce, and the abolition of Christian education. Where these things are, society is smitten at its root, and the offspring of society grow up without faith, and therefore without God. Woe to the people in which the young are rising to manhood without Christianity. And how shall they be Christian if Christianity be expelled from education? and what dissolves States, dissolves also homes, and in the end the canker eats into men and their very nature. The intellect developed without faith is the prey of all error and perversion. The will grown strong without Christian law is the source of all rebellion. And to such a state of nature the public apostacy of nations from Christianity is re-conducting society, homes, and man. All these may seem far-fetched. But so is the early calculation by which the shoals and reefs and sands are foreknown and avoided.

You may ask: What has all this to do with the temporal power of the Pope?

The temporal power of the Pope is the providential guardian of the public order of Christian law in Europe, from which our ripe Christian civilization sprung; and the dissolution of that temporal power means straightway to the dissolution of that public, domestic, and personal commonwealth.

Men will not believe that under temporal forms and accidents lie concealed and guarded the highest moral laws. They denounce S. Thomas of Canterbury, because he resisted King Henry the Second, in matters of Church lands and manors, and tribunals, and appeals. They accuse him of pride, worldliness, and avarice. But S. Thomas saw by an intuition, that under these things lay faith, morals, and the divine authority of the Church; and that in them all were at stake. He won his contest by the shedding of his blood, and he saved these things to the English people for 400 years. The usurpations of Henry II. triumphed in Henry VIII., whom Thomas Cranmer served and flattered when he ought to have withstood. The instincts of S. Thomas are proved to be unerring in the spiritual and moral state of England now. The poor have been disinherited of their spiritual patrimony, and the civil powers with its laws, has departed century by century further from the unity of the Christian Church and faith. But these things men will not hear from our lips. They have been spoken lately by one for whom I am sorry to be widely parted, but for whose fearless zeal I have a true respect. He has described the state of London as he sees it, and as we know it to be. And London of to-day is the legitimate fruit of civilization without Christianity, and this is the work of the same anti-social, anti-Christian spirit, which is now exulting over what it believes to be the downfall of the temporal power of the Vicar of Jesus Christ.

But, to be brief, I will put in a proof above suspicion. A book has lately appeared which tells the truth, but yet not a thousandth part of the truth. It bears for its title, *The Seven Curses of London.* If men will not hear our testimony, let them at least listen to their own.

And now I have but two other words to add.

The one is this: that the Roman question which men say is now ended, is only now beginning. Do not think me fanatical, or blind, or sensceless, if I affirm that the temporal power is not ended yet; but that the Roman question is only once more begun. We have had to repeat, even to weariness, that some five-and-forty Popes before now have either never set foot in Rome, or have been driven out of it. Nine times they have been driven out by Roman factions. Times without number by invadors. Why not, then, a forty-sixth time? Pius VI, Pius VII, were prisoners, why not Pius IX? Pius IX has been already once in exile, why not a second time? Nine times the City of Rome has been held by usurpers, why not a tenth? Seven times Rome has been besieged, why not an eighth? Twice it has been nearly destroyed, and once so utterly desolate that for forty days, we are told, nothing human breathed in it, and no cry was heard but of the foxes on the Aventine. Warfare, suffering, wandering, weakness, with imperishable vitality and invincible power, is the lot and the history of the Pontiffs; and Rome shares their destiny. There has nothing happened now that has not happened, and that often, before; the end that has often been predicted, has not come, why should it now? Men are always saying "Now at last is the end." But the end is not yet.

I say that the Roman question is only beginning, because the statesmen, and the diplomatists, and the Princes of Europe, have undertaken to solve a question which has only one solution, and that solution they have rejected. For more than 1,000 years the Providence of God has clothed the Head of the Christian Church with a temporal sovereignty, in order that he may exercise his supreme spiritual power in peace. His supreme spiritual power is not of man, or by man, but from God alone. He has exercised it in prosecution and in peace. In the one state or the other, exercise it he will until the end. In Pagan days he exercised it in prosecution; in Christian times in peace. Therefore, it is not for its exercise, but for its peaceful exercise among Christian men, that the temporal power is needed. Between persecution and peace there is no third state. When the world became Christian its instincts proclaimed that the Vicar of Jesus Christ could be the subject of no mortal sovereignty; therefore, he became Sovereign. Between subject and sovereign there is no middle state. Men saw that the Head of the Religion of all nations could not be natural; that is, the subject of any nation; lest national jealousies in politics and religion should set the world on fire at all corners. But if not national or the subject of any nation, then he must be extra-natural or independant of all nations; and then he must be sovereign, for between independence and sovereignty there may be a difference of sound, there can be no difference in reality. Such is the solution of Divine Providence. Therefore the Vicar of Christ and Head of the Universal Church has reigned independent as sovereign, for more than 1,000 years. But now men will not accept this solution of the Providence of God. They must find another. They must revise His solution and find a better. But they will find neither a better nor another, and while they are seeking to solve this riddle, time will run, and the Roman question will not be ended. It will entangle itself more and more, and be further from its end the longer it is unsolved. Nay, I will be bold to say they will end it in one or two ways. They will either find, after all, that Providence is wiser than they, and they will put back the Head of Christendom in the throne and possession of his rights; or they will keep him out of them, and the whole of Christian Europe will be torn by political and religious conflicts. The Roman question will then last longer, and will cost all nations something more stern and solid than the illuminations and vivas of the Italian Monarchy.

The other word I have to say is this: The principles of the Roman question are applicable to all kingdoms in the world.

The Jews had a proverb that "tithes are the fence of property." God's freehold is the defence of man's freehold. The respect paid to sacred property is the guardian of all human rights. If so, the violation of Divine rights is the violation of all.

Now, what is the first principle of this Italian deed? The deposition of kings; and that by invasion; without declaration of war, and without cause. "A monarchy of more than 1,000 years," we read the other day, "has fallen." I say no; it has not fallen; it has been violently broken down. What crowns are safe when this is possible? Let no man say crowns are safe when people are contented. People are not contented when systematic intrigue and bribery buy them to sedition uses. There are in every country, even in the best governed, masses whom good government does not reach. They are the ready material for sedition and conspiracy. Englishmen believe England to be well-governed; let them look to the classes below those who have anything to lose. For 20 years a Revolution the most systematic and the most stealthy has surrounded and pervaded Rome. If countries not far from us were treated in like manner, if Belgium had been so treated by France, how long would contentment last? In all this long conspiracy there has never been a charge of cruelty, of injustice, or of oppression, which would bear the touch of examination. The Government of the Holy Father has been a government of clemency and of forbearance to excess. No secular government in the world would have spared the lives of criminals whom Pius IX has spared to lead the outrage and sacrilege of the 20th of September.

What then is the cause of discontent? "We will not have this man to reign over us." No crime of violated rights or of unendurable oppression can be proved. These things might lend a color to a popular judicial process, on a hard or unjust ruler. Nothing of this kind is so much as alleged by the hundred tongues and pens always going against the Holy Father. It is "we will not." His only crime is one which cannot be purged. The Government of the Vicar of Christ is the Government of a Priest.

And this the world hates, and the revolution hates. It has an instinctive hatred against a Priest at the altar; what then against a Priest upon the throne? But there is a Priest upon a throne who in this enmity against His Vicar reads the true motive, which is enmity against Himself. I know that I shall be thought a babbler, to utter these things in the 19th century, and in England. But they are truths which are not affected by time or nation, and will outlast both.

Well, then, another principle of the Roman question is the deposition of a