

must not be assumed that the principle itself has no longer any force. For we must remember that it is by virtue of this principle that no coercive jurisdiction, civil or ecclesiastical, of any kind, can be exerted in any parts of Her Majesty's dominions, save under the authority of her duly established Courts.

As regards questions of doctrine, no doubt in the reign of Henry VIII. the right to control and regulate the credenda of the Church was claimed by that arbitrary monarch, imbued as he undoubtedly was with Papal ideas, and he really sought to transfer that personal ecclesiastical sovereignty which was claimed by the Roman bishops, to himself personally, so far as the Church within his dominions was concerned; but any such pretensions were laid aside by all succeeding sovereigns and have never since been asserted.

From what has been said we think it must be apparent that the principle of the Royal Supremacy is one arising from the exigencies of the State, and is in no sense whatever due to a spirit of ecclesiasticism. The spirit of ecclesiasticism is most apparent among Roman Catholics, and owing to the fact that their recognized spiritual head is a foreigner, and not a fellow-subject, it is from them that the most danger to the State is to be apprehended.

They have, in common with all Her Majesty's subjects in this Dominion, the most ample religious freedom, and it is to be hoped that that liberty may not be abused to the detriment of the State. So far it would seem that the laity of that Church, at all events, do not seek to set themselves in antagonism to the rest of the people; they are content to rely on the justice and fairness of their fellow-subjects, and it would be greatly to be deplored if any external power, spiritual or otherwise, should seek to create feelings of animosity between them and the rest of the people of the Dominion.