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the faithful are commanded "*to hold most firmly*" that doctrine concerning it, which the Pope has already taught on various occasions. That doctrine, as our readers are well aware, is substantially as follows:—That the civil principedom has been conferred by a special favor of Divine Providence; and that under present circumstances it is necessary, for enabling the Pope freely to govern the Church without subjection to an earthly King. In addition, however, to this fundamental necessity, there are two reasons (we think) which must make the civil principedom very dear to an intelligent Catholic. Firstly, in the Roman alone of civil governments is there so much as an attempt practically to put in force that Catholic doctrine, which prescribes spiritual good as the ruler's predominant aim (this has been admitted by the *Saturday Review*.) Then, secondly, no earnest Catholic will willingly give up the hope that at a future time some reaction may take place in European society towards a more reasonable constitution of Church and State; but the Pope's civil principedom is an integral part of such constitution, and its overthrow, therefore, would indefinitely impede the fulfilment of this pious aspiration.

VII.—ERRORS WHICH HAVE REFERENCE TO THE LIBERALISM OF THE DAY.

Prop. LXXVII.—In this our age it is no