

command; and, in case of contumacy, he may inflict on them ecclesiastical censures. The exercise of this power peculiarly suits the Chief Bishop, since local prelates could scarcely venture to say to their prince—'Thou art the man.' The majesty of the Sovereign is guarded by reserving cases in which he is concerned to the mature and unbiassed judgment of the Pontiff."—(Primacy of the Apostolic See, p. 326.)

These extracts, so clearly stating the relations of the primacy to the civil power, will doubtless establish, to the satisfaction of many, that, instead of seeking the destruction of the State, the Church has always been her coöperator, and that in condemning, as she has in her Syllabus, a *libertas* which is synonymous with licence, and in maintaining the supremacy of Divine authority in declaring the sacredness of marriage, and asserting the necessity of religion in the instruction of youth (see the 18th proposition, cited on page 16 of the pamphlet), she is but throwing a safeguard around society, and upholding the absolute sovereignty of God over man.

We should have expected that a High Churchman like Mr. Gladstone, and a statesman of such great experience, who, doubtless, recognises the necessity for enactments such as Lord Campbell's Act, would, instead of questioning these truths, be the first to give them his cordial assent. He must not blame us if, instead of accepting his views on these points, we prefer to be guided by the unerring instinct of the Church of God.

THE END.