

existence. He hoped to show that these two principles are Ultramontanist ; that the Bull "Unum Sanctum" contains no more ; that the Vatican Council could define no less ; that in its definition it enunciated nothing new ; that its two constitutions were, as Parliament would say, not enacting but declaratory acts ; that they have changed nothing and added nothing either to the constitution of the Church, or to the relations of the Church with the civil powers of the world.

Ultramontanist teaches that within the sphere of its competence the civil power is to be obeyed, not only for wealth, but for conscience sake. It is a part of the Christian religion to obey "the powers that are." As to the independence of the Spiritual Power we need waste no words. The existence of the Church and the primacy of its head in these 1,800 years are proof enough. These two distinct and separate powers have distinct and separate spheres, and within these spheres respectively they hold their power from God. Where the limits of these spheres are to be traced it is easy enough to decide in all matters purely civil or in all matters purely spiritual.

The conflict arises over the mixed questions. And yet here there ought to be no real difficulty. Nobody can decide what questions are pure or what questions are mixed, except a judge who can define the limits of the two elements respectively, and therefore of the respective jurisdictions. In any question not within the competence of the two powers, either there must be some judge to decide what does and what does not fall within their respective spheres, or they are delivered over to perpetual doubt and to perpetual conflict. It is clear that the civil power cannot define how far the circumference of faith and morals extends. If it could, it would be invested with one of the endowments of the Church. It must know the whole deposit of explicit and implicit faith ; or, in other words, it must be the guardian of the Christian revelation. But if the Church be certain with a divine certainty as to the limits of its jurisdiction, its voice in such matters is final. But an authority that can alone define the limits of its own office is absolute because it depends on none, and infallible because it knows with a divine certainty the faith which it has received in charge.

Now, no Christian, nor any man of sound mind, claims this for the civil power ; and if not, then either there is no judge to end the strife or that judge must be the Church, to which alone the