

legal validity it possesses it is impossible to say. Its interest lies in the evidence it affords of the Church's jealousy of its autonomy and liberty and its implicit repudiation of the right of the State to interfere in its domestic life.

2.

But the question is wider than one of the external relations of States and Churches. It involves the standing of other voluntary associations within the community, such as, for instance, Trade Unions. Here we enter into a region full of prickly legal problems—the fictitious or “legal” person, the theory of concession, the law of corporations and the like. The Taff Vale judgment raised the question in its broader aspects, and in view of the enormous multiplication of associations of all kinds during the last half-century, the discussion of the points involved is gradually working a change in the doctrine of the State itself. The tendency of political philosophers has been to reduce political obligation to simple terms of the State and the individual; but this view does not and cannot square with the facts of life. Between the State and the individual there are countless associations possessing an independent life of their own, claiming from their constituents loyalties which may not be always compatible with the demands of the State. “A doctrine,” says F. W. Maitland, “which makes some way in England ascribes to the State or more vaguely the community not only a real will but