

whereby to harass and expel from office the existing Government, but its true position and real claims have not been recognized, nor any measure taken to prevent an act, which purports to be an act of justice, becoming an act of very serious wrong, and a precedent for future spoliation and wrong. The Irish Church, continuous in history and succession from the earliest days of the Church, and in full spiritual communion with the Established Church of England, will not cease to exist, however ruthlessly its temporal rights be torn away from it. It may be feeble in organization, deficient in zeal, earnestness and faith, yet, no Act of Parliament can make a Church other than its Divine Founder made it. The Government of the United Kingdom may strip it of the temporal honours and temporal wealth which have been added to it by the liberality of individuals, and by the munificence of the State; but it is unworthy of men professing to be faithful members of a church, of which the despoiled church is a part, to forget, for the time at least, its corporate existence, its communion with the Church Catholic, and to make so great a question as its disendowment a road for themselves to power, and to deal with it in a spirit of confiscation, as if it had no claims to fair hearing and to liberal consideration. When we put these decisions of parliament alongside of Mr. Coleridge's bill for the Declamation of the English Universities, we see that there are many men in the House whom these concessions will not satisfy, but who, having once obtained a precedent in the case of the sister Church of Ireland, will press it ruthlessly, until the day may come when the English Church shall be similarly treated, and all gifts of founders and benefactors to any and every kind of Institution, shall be regarded as the property of the nation, to be dealt with according to the will of the majority for the time being.

In the midst of all these considerations and discussions, while crowded public meetings are being held for the purpose of maintaining the connection of Church and State, and while this inevitable question is forced upon many minds, and is receiving varied answers according to each one's prejudice or predilection, attention has been drawn to a book published long before the great movements in the English Church had fermented so widely and obtained such name and power. It is a work* which Dr. Newman, in his well-known "*Apologia*," states to have had a considerable influence upon his mind, and which shews that these great questions which have now come to the surface, have been previously considered and freely handled by an able and farsighted writer. It claims for the Church of England a distinct corporate character, a spiritual sovereignty independent of the State, whose golden chains have been too closely fastened about the Church in England. Very strongly does the writer pro-

* *Letters on the Church.* By an Episcopalian.—Longmore, 1223.

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