

We are too apt to believe that ecclesiastical domination thrives only under the shadow of the Roman Catholic Church, but that Church has only avowed the doctrine more openly than any other, and as its influence over governments has been greater, it has been enabled to exercise such domination to a greater extent than any other. But the Church of Rome has no monopoly in this respect; almost every church has at some time sought the aid of the secular power for the propagation of its own tenets. The Roman Catholic Church openly avows to-day that the power of government should be exercised to propagate its own peculiar doctrines; the claims of other churches are more moderate and certainly not so successfully maintained, but the difference is one of degree and not of kind. Wherever a church demands that the civil power be exercised to further its ends or promote its opinions, there is a claim of temporal power. The Hebrew prophet commanding the king under threats of the dire vengeance of Heaven, the Brahmin invoking curses on the head of the obstinate rajah, the pope excommunicating the rebellious sovereign, the bishop making laws for the payment of tithes, the Presbyterian demanding that the State teach the doctrine of the Trinity, are all alike exercising or attempting to exercise temporal power. Let us, then, look at the grounds on which the claim that the Church and the State should be united, is based, or rather, to state it concretely, the grounds on which the Church claims that the civil power should be exercised in propagating religious truths. The ultimate proposition on which the claim is grounded, is that the religious concerns are more important than secular affairs, or, as it is stated in current phrase, that the spiritual life is of greater consequence than the temporal life; and the Government being the supreme power in the State should be employed in advancing the higher or spiritual concerns of the subject as well as the lower or temporal. It must be confessed that the argument is attractive at first sight, especially as it has an appearance of sanctity; but appearances are deceitful. The reasoning is based on a fallacious conception of the fundamental purpose of government. That purpose is the protection of the person and property of the subject. It may be that the terms of this definition must be used in their widest signification to include all the incidents