

and freedom of speech
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the British Critic, in
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nt Person from any

or all States, and her relation to the State through Him, *very unlike that of hers, whose duties are summed up in 'love, service, cherishing and obedience.'* And since the one is exclusively of this world, the other essentially of the eternal world, *such an Alliance as the above sentence describes, would have seemed to us, not only fatal, but monstrous!*"* And he quotes the lines,—

"Mortua quinetiam jungebat corpora vivis,
Componens manibusque manus, atque oribus ora:
Tormentii genus."

It was this same conviction, that the Church had rights which the State could not touch, and was prone to ignore, and which, in consequence, were the occasion of great troubles between the two, that led Mr. Froude at the beginning of the movement to translate the letters of St. Thomas Becket, and Mr. Bowden to write the *Life of Hildebrand*. As to myself, I will but refer, as to one out of many passages with the same drift, in the books and tracts which I published at that time, to my Whit-Monday and Whit-Tuesday Sermons.

I believe a large number of members of the Church of England at this time are faithful to the doctrine which was proclaimed within its pale in 1833, and following years; the main difference between them and Catholics being, not as to the existence of certain high prerogatives and Spiritual powers in the Christian Church, but that the powers which we give to the Holy See, they lodge in her Bishops and Priests, whether as a body or individually. Of course, this is a very important difference, but it does not enter into my argument here. It does seem to me preposterous to charge the Catholic Church of to-day with repudiating ancient history by certain political acts of hers, and thereby losing her identity, when it was her very likeness in political action to the Church of the first centuries, that has in our times attracted even to her communion, or at least to her teaching, not a few educated men, who made those first centuries their special model.

But I have more to say on this subject, perhaps too much, when I go on, as I now do, to contemplate the Christian Church, when persecution was exchanged for establishment, and her enemies became her children. As she resisted and defied her persecutors, so she ruled her convert people. And surely this was but natural, and will startle those only to whom the subject is new. If the Church is independent of the State, so far as she is a messenger from God, therefore, should the State, with its high officials and its subject masses, come into her communion, it is plain that they must at once change hostility into submission. There was no middle term; either they must deny her claim to divinity, or humble themselves before it,—that is, as far as the domain of religion extends, and that domain is a wide one. They could not place God and man on one level. We see this principle carried out among ourselves in all sects every day, though with greater or less exactness of application, according to the supernatural power which they ascribe to their ministers or clergy. It is a sentiment of nature, which anticipates

* Review of Gladstone's "*The State in its Relations with the Church*," October, 1839.