My dear Gladstone,

I know, I need to communicate my congratulations on your speech on the Church Rate Question. I compliment you on your eloquence and sincere fervor, which I have been receiving. You will believe that I watch your proceedings with great interest, and truly, by some growing evidence of home virtues, I was half deceived at first. Now that the highest ground of Christian duty is reached, and you have done your best to make certain of irresistible appeal, I believe that remains true to your faith. It seems time to profess the greatest respect for both your speech and its effect. I am quite satisfied you can
least judge. My firm belief is that, anyone who will go the full length, to breach of
first ten Catholic principles in carrying out his faith in "one holy, catholic, and
apostolic Church" must in the end be the
greatest man in England, and that consequence, coming short of this high standard
will put him sooner or later according
out of the conflict, which is daily growing
in its severity in church, between the
English Church, or Protestant, and Roman
Society. My fear is in the R. P. that he
will commit himself to a middle course, by
which, the more danger among our adherents,
he will lose his commanding place at the
head of the Church of England. That man,
whosoever of the highest, and best Cathol
c principle can in the end stand in that
spot is plain. Many moderate men
may fill it, or hold it for a time, but
the meaning were not the present party
in power have fixed, or maintained, every
moderate colleague, and at last as Sherlock
said: "nothing but thorough will do it."
Your great advantage, my dear friend, is in seeing the things before hand, and having an apprehension of them from the beginning: If you may, think on the heads of any connected with inconvenience a imperfect times, I may take all you could to that last, a full development. This is the subject I have now in thought of, and always with common sympathy. But I should not think it so strong a desire in all ages to see if we hereafter, hanging on every word of action of the present.

In your stead, if rightly given, gentlemen,

Then been drawn to the hypothetical idea of, "What if Church lands the country, a Church pasture thorned as, a half the wealth?" I have always thought that, in laws of reasoning even in the abstract, much confidence of debate, an able head, can derive of us to meet more than the actual, fractious difficulties of a case, so that almost forty days when the case shall come, I will meet it, for the present. I refer to:

But I have not thought it enough to leave the hypothetical, object, uneasured. and I will add wholly some thoughts which came home. Can anything be materially important to God?
Can anything so become God's property, as that it may ever be taken away without decay? This involves these questions. Does the law of God perfect it? or if it does, the law of man allow it?

Will not the law of dedication under the Jewish Covenant render this fruit question? Was it ever known that things consecrated by pure will to God were the irrepealable property of the Jewish state, or people? It was not the property of fruit, but of God. And is not the law of consecration changed? And if not changed, is not the property consecrated on the land, the property, not of the state, but of the Church? And the property of the Church, because the property of God.

The actual cannot without sacrifice—break the Cay. 6. vi. ch. 2500. of church goods a fact the man foundation shall, wherein the nature of these things determined, as in or anything may be answered amongst men as that the title is that, which man had in every of them (as justification) before donation.
The act of the act, or from the time of any such
donation, derivation, a grant came the
Saviour's person of God till the World's end.
united himself to our, relinquish it.

This exactly conveys my belief, which for
longer time, I believe, than I ventured on. As
above was that of our Catholic forefathers.
He has a continuous tradition from the
earliest age, this the Mosaic, and the dis-
junction that a direction, transformed our
invariable progression to God.

The next question is whether the law of man
allows it. Faits positif. Human law is born
to save the right after corruption.

Right human law in any way to hinder
in its distinct consecration? Human law
distinctly entails to a certain number of
ages, a generation, and nothing but a clear
recognition of the difference between the
nature of man, the property of God, that
is between begotten, or consecration, has
acknowledged, consisting in the one, while
it has destroyed the other.

Has a state any legal right, has a law that
any moral right to restrict the purpose of

of Heaven in the Shape of Consecration?

Certainly not; except in such cases as led full into our Lord's condemnation of the Carthaginians.

And could it be said that the consecration of many acres in Great Britain would make any

The very least part of God's Commandments of more effect?

But it might be said that it is con-

necessary, being too much for the purposes

of the Church. I do not argue in this

consecration of more than forty thousand acres,

but I am at least to say how much

more than we have already and be enough

for supporting by adequate incomes con-

vent clergy and providing the means for

circumstances of education, for giving

words and encouragement, for maintaining a sufficient

class. And here I shall take a similar

And even if we should find ourselves

professors of more than all these objects,

because the support of school systems, a

Ecclesiastical foundation for Charity, 

...
sight require, I must ask: Would it not seem that, God forbid, the veneration of our forefathers, giveth as enough advantage, have truly laid upon the great obligation of communicating to the Church of Christ at large, and of extending His Kingdom on the earth. "They have go received it." I cannot therefore fix the bounds of "Church" in any Christian sense. Now can we see with Christ's perspective? Christ is Incarnated by one side. Today no more a Jew, but a man, a Christian, and he is as yet a Jew.

The only remaining point is that the consecration of a whole kingdom would be contrary to political expediency. May God forgive the thought of any heart of me, to think so. But I do not see it would not be a very difficult conclusion for mankind in our present fallen state. I am fallen because almost destruction's statute but I believe it is the will and wisdom of God that "holy, holy, holy, Lord God Almighty, who art and was and art to come."
I need measure of which we will hence
have more some as sound; one that,
the scull, half-buried love of Christ's
Kingdom, which are now struggling in the
shaving weakness of decay, thus, that
chop the body of this world's, late born wis-
dom shall one day come forth, and gather
into the perfection of Symmetry; as
shaking the overthrowing every power, a
dynasty below God, a consecrating
the Kingdoms of Men could take the
Kingdoms of the Lord, of the Christ.

But I did fall under my own
consideration, quite, if I were to
relate you, longer about future destiny;
I am almost ashamed of sending you
a long letter, which has grown;
the added my intention, that your life
in England. Believe me, my dear Claudavan,

March 20.

M. Manning.