

LIFE AND TIMES OF THOMAS BECKET.¹

[NINETEENTH CENTURY. 1877.]

I.

THE mind, or spiritual part of man, ought to direct his body. Nothing is more natural, therefore, than the parallel assumption that the Church, or the spiritual part of society, ought to direct the State. A theory so simple, so complete, has in all ages recommended itself to theologians. It would be accepted universally but for one difficulty—that while society can be divided into separate orders, wisdom and virtue cannot be divided, and priests are sometimes worldly and wicked, and laymen sometimes also are brave and wise and good.

Priesthoods, therefore, to make out their case, have been driven to assume that they possess

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