

**THE ANGLICAN CHURCH THE CREATURE AND
SLAVE OF THE STATE: BEING A REFUTATION
OF CERTAIN PUSEYITE CLAIMS ADVANCED
ON BEHALF OF THE ESTABLISHED CHURCH; IN
A SERIES OF LECTURES DELIVERED BEFORE
THE ACADEMY OF THE CATHOLIC RELIGION**

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The Anglican Church the creature and slave of the state: being a refutation of certain Puseyite claims advanced on behalf of the established church; in a series of lectures delivered before the Academy of the Catholic Religion by P. Cooper

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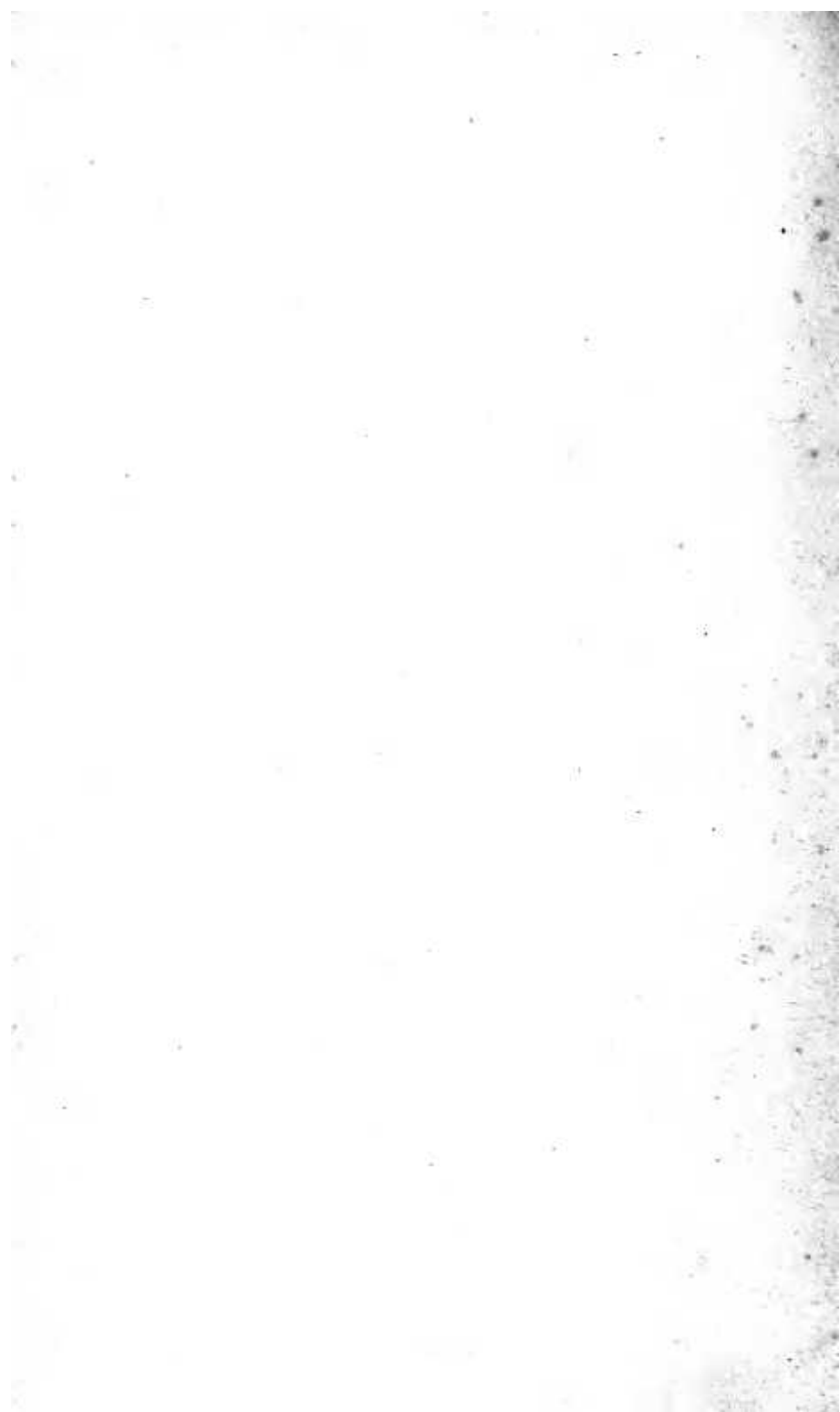
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P. COOPER

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Michael Barrin

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THE
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ESTABLISHED CHURCH :

IN
A SERIES OF LECTURES
DELIVERED BEFORE THE ACADEMY OF THE CATHOLIC RELIGION,

BY THE
REV. P. COOPER,
OF THE CHURCH OF THE CONCEPTION, DUBLIN; PREBENDARY, ETC.

"Souvent leurs théologiens (des Anglais) en appellent à l'Établissement, sans s'apercevoir que ce mot seul annule leur religion, puisqu'il suppose la nouveauté et l'action humaine, deux grands anathèmes également visibles, décisifs, et ineffaçables."—LE MAISTRE, *Du Pape*.

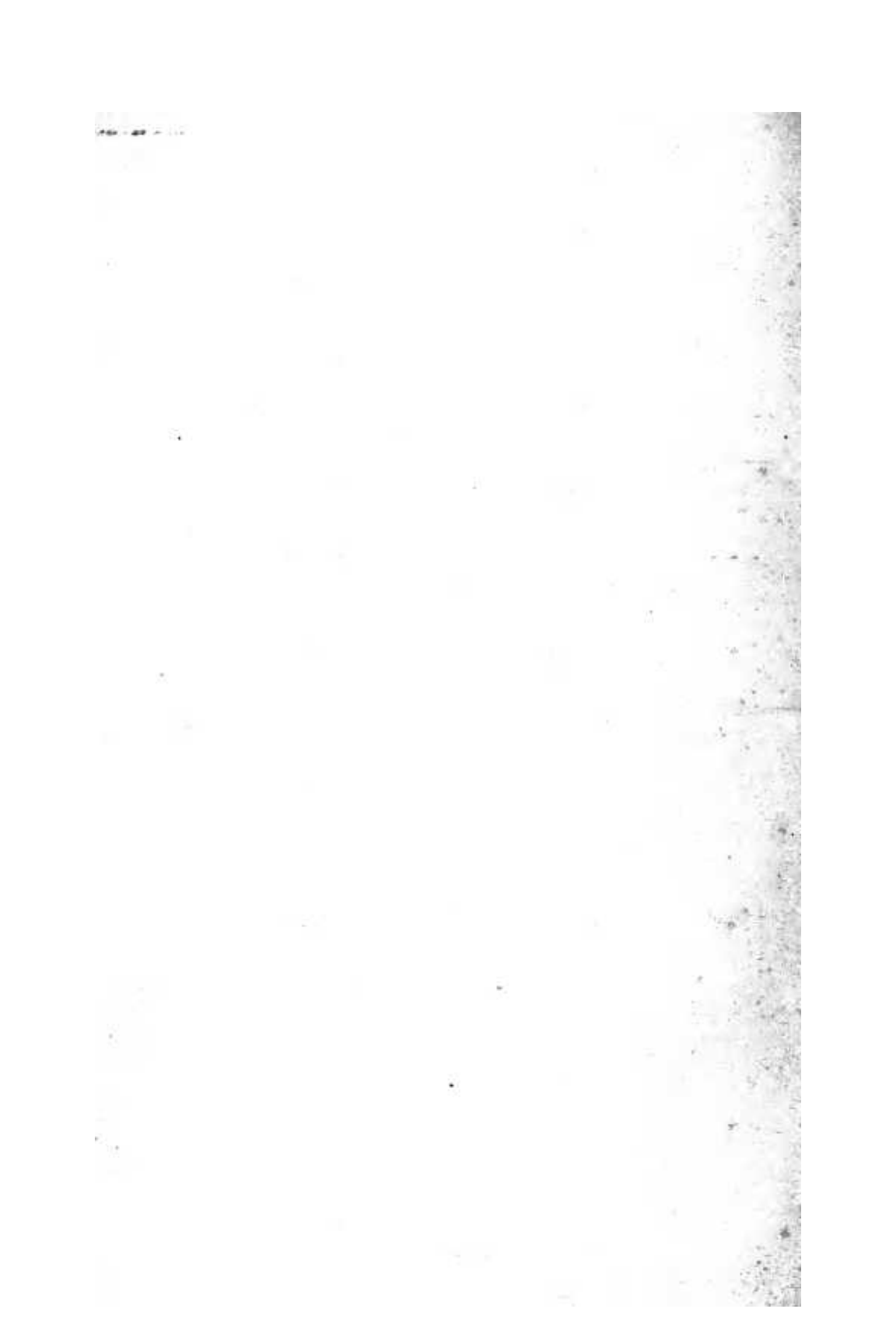
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TO
THE MOST REVEREND
THE PRESIDENT,
AND VERY REVEREND AND REVEREND
THE MEMBERS,
OF
"THE ACADEMY OF THE CATHOLIC RELIGION,"
THE FOLLOWING LECTURES,
ALREADY DELIVERED IN GREAT PART BEFORE THEM, ARE NOW
INSCRIBED IN THEIR COMPLETED FORM,
WITH EVERY SENTIMENT OF RESPECTFUL ATTACHMENT,
BY THEIR OBLIGED FRIEND
AND FAITHFUL SERVANT AND BROTHER,
THE AUTHOR.

Dublin,
Church of the Conception, 1844.



PREFACE.

THE Oxford Divines have opened another chapter in the history of the eternal variations of their Church. In their hands, the ever-shifting drama of Protestantism is about to present a new scene. Of this fresh change "come o'er the spirit of their dream," the first intimation was given in the publication of the *Tracts for the Times*,—a temporizing title, that well accorded with the policy that dictated, and the shifts that were to characterize, this new attempt to bolster up the falling fortunes of a not old, and yet already superannuated, system of religion. The Church was now truly in danger; not, however, from Popery, though Popery would be sure to gain by the result,—but from her old foe, whom she engendered in her own bosom, Dissenterism. She had given the example of flinging off the yoke of authority in religion; and was it to be endured that she should set up in its stead the idol of her own puny and self-constituted authority? No. It was not in the nature of things that the men who had refused obedience to the decrees of a Church that measures its existence by the lapse of ages and the extent of Christendom, should allow themselves to be held by the *placets* of an insular hierarchy, that began with yesterday, and that, holding on precariously by the forbearance of the State, may be consigned to its tomb on to-morrow. In vain, accordingly, were articles framed, the aid of the secular arm called in, and statutes of recusancy and conformity multiplied without number. A mightier law than any which man can frame had gone forth,—the law which says that the human mind, once emancipated from the restraints of authority in matters of faith, its destiny is to plunge on from error to error,—from extravagance to extravagance,—till not one truth of all it ever venerated but is