

St. Peter and St. Paul, the former crucified close by the Vatican Mount, the latter beheaded on the Ostian Way. But the primacy of St. Peter—at any rate as interpreted by the Roman Church—has for ages been disputed, even by men whose names figure in the Roman Calendar; and if Rome could claim the sepulchres of St. Peter and St. Paul, Ephesus could claim the sepulchre of St. John, the beloved disciple, and Jerusalem could claim the sepulchre of Christ Himself. The Imperial prestige of the City of Rome was communicated to the Church of Rome. The spirit and genius of Sovereignty, of *imperium*, which had dwelt in the *Respublica Romana* from the first, and had expanded that *Respublica* from a city-state into an Empire, a world, passed into the Church, and found its appropriate organ in the Bishop, the spiritual Imperator,—*Il Papa Re*, as he came to be styled in the language of modern Rome. *Il Papa Re*—the Father-King. The *imperium* of the *Rex* was but the extension of *patria potestas*, fatherly rule—paternal despotism we should be apt to call it—over the *familia* of the State; the authority of the Holy Father was exalted as that of a King over the *familia* of the Church.