

preparing the way for the establishment of the temporal power. Constantine, after giving freedom and protection to the Church, transfers the seat of empire from Rome to the banks of the Bosphorus. "The same precincts," observes Count de Maistre, "could not contain the emperor and the Pontiff. Constantine yielded up Rome to the Pope. From that time we also observe that the emperors seem no longer at home in Rome: they resemble strangers passing through and lodging there from time to time." At length, the period had arrived for the destruction of the Roman empire and its guilty capital—Pagan Rome, the Babylon of the Apocalypse. A cry had gone up against it from the Christian martyrs, and was heard; the hour of its doom had struck. The barbarians, bursting from their northern climes and savage forests, swept over the empire with the might and impetuosity of an irresistible inundation. The Roman legions were annihilated; the empire itself, the consolidation of centuries, was broken into fragments by many a hard stroke: *tursione plurima*. Rome's haughty gates were torn down and carried away, and the city itself reduced to a "marble wilderness." But there was in that city a principle of vitality—the Papacy; and Christian Rome, blessed with the Gospel of immortality, arose on the ruins of Pagan Rome, and becomes the capital of "a kingdom which can never be destroyed." The feeble emperors of Constantinople were impotent to protect their subjects, and the abandoned peoples of Rome and the adjoining countries turned to the Pope for protection, and elected him their sovereign. The Supreme Magistracy was spontaneously transferred by the Roman Senate and people to the Sovereign Pontiff, Gregory II., A. D. 730. "The bishops of Rome then became, *de facto et de jure*, the temporal as well as the spiritual fathers of a free people, and after the loss of her legions and provinces, Rome was again restored to honor and dominion. The Chair of Peter replaced the throne of the Cæsars; the seat of empire became the sanctuary of religion; and had it not been for this new vital principle, which renovated her decayed energies, Rome, like other cities of antiquity, like Thebes, or Babylon, or Carthage, might have been blotted from the map of the earth, verifying the awful foreboding of Lucan, '*Fabula nomen exit.*'" (O'Donovan's Rome, Ancient and Modern, p. 68.) "The temporal power of the Popes," says Gibbon, "is now confirmed by the reverence of a thousand years, and their noblest title is the free choice of a people whom they had redeemed from slavery." This necessarily rapid and imperfect sketch of the way in which the temporal power of the Papacy was brought into existence, is sufficient to convince the impartial reader that this power is the work of Providence: "*Digitus Dei est hic.*" And with this work the liberty of conscience and the independence of the Church have been providentially united for centuries. In the words of the illustrious Bishop of Orleans, "it is necessary to the spiritual security of the Church and to our own, that the Pope be free and independent, that this independence must be sovereign, that the Pope be free and that he appear free." And the Pope has time and again asserted that his temporal sovereignty is, in the present