

day of Anagni, September 7, 1303, when Colonna, the Roman prince, and Nogaret, the French lawyer, outraged Pope Boniface on his throne—"that throne," says Lecky, "which was once the centre and the archetype of the political system of Europe, the successor of Imperial Rome." Now the Pope sits like a prisoner in his Vatican over against the Italian king, who, from within the usurped chambers of the Quirinal, governs on the lines of Napoleon's famous Code (though with some figure of a Parliament), his modern revolutionary State. The situation has lasted forty years. It is unique, dramatic, pregnant of consequences. To sum up, the Papacy was for hundreds of years suzerain over kings, and the Holy Roman Empire was its armed defender. It is now the head of a world-wide voluntary association which wields no sword but its faith, and which owes nothing to secular governments. How so remarkable a transformation came to pass, and what it means politically, is the subject I have taken in hand. It is a chapter in the history of spiritual freedom. So long as the Vatican endures, Caesarism will not have won the day.

I speak, of course, always under correction, with a deep sense of my own inadequacy in grappling with matters so difficult and so controverted; nor am I able, as I should like, to express my gratitude to the writers, past and present, by whose light I travel. Let me beg the reader's indulgent sympathy.

WILLIAM BARRY.

LEAMINGTON,

IN FESTO S. PETRI AD VINCULA,

*August 1, 1911.*