

ere as well founded
nge, not so strictly
64.)

ory represents it to
at was possible, to
trouble with 1,800
instead of one, with
ngagements, public
of great interests,
temporal possessions,
op with his follow-
is own views, each
misusing them, all
theory, made real.
f it did not benefit
wer. Take a small
Parliamentary pro-
ich its enemies call
e its members are
their conscience as
ere that episcopal
is kindled by local
with a Pope's full
cessive ministries
ament understands
inciple. Here, for
those great powers
es, we see why His
of them should be

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the Vandals swept
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Christianity, or that
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otestant historians,
r in those centuries
ope. Of course it
n to the European

commonwealth by the political supremacy of the Pope, would, if he was still supreme, be rendered in time to come. I have no wish to make assumptions; yet conclusions short of this will be unfavourable to Mr. Gladstone's denunciation of him. We reap the fruit at this day of his services in the past. With the purpose of showing this I make a rather long extract from Dean Milman's "Latin Christianity;" he is speaking of the era of Gregory I., and he says, the Papacy, "was the only power which lay not entirely and absolutely prostrate before the disasters of the times—a power which had an inherent strength, and might resume its majesty. It was this power which was most imperatively required to preserve all which was to survive out of the crumbling wreck of Roman civilization. To Western Christianity was absolutely necessary a centre, standing alone, strong in traditionary reverence, and in acknowledged claims to supremacy. Even the perfect organization of the Christian hierarchy might in all human probability have fallen to pieces in perpetual conflict: it might have degenerated into a half secular feudal caste, with hereditary benefices more and more entirely subservient to the civil authority, a priesthood of each nation or each tribe, gradually sinking to the intellectual or religious level of the nation or tribe. On the rise of a power both controlling and conservative, hung, humanly speaking, the life and death of Christianity—of Christianity as a permanent, aggressive, expansive, and, to a certain extent, uniform system. There must be a counterbalance to barbaric force, to the unavoidable anarchy of Teutonism, with its tribal, or at the utmost national independence, forming a host of small, conflicting, antagonistic kingdoms. All Europe would have been what England was under the Octarchy, what Germany was when her emperors were weak; and even her emperors she owed to Rome, to the Church, to Christianity. Providence might have otherwise ordained; but it is impossible for a man to imagine by what other organizing or consolidating force the commonwealth of the Western nations could have grown up to a discordant, indeed, and conflicting league, but still a league, with that unity and conformity of manners, usages, laws, religion, which have made their rivalries, oppugnancies, and even their long ceaseless wars, on the whole to issue in the noblest, highest, most intellectual form of civilization known to man. . . . It is impossible to conceive what had been the confusion, the lawlessness, the chaotic state of the middle ages, without the mediæval Papacy; and of the mediæval Papacy the real father is Gregory the Great. In all his predecessors there was much of the uncertainty and indefiniteness of a new dominion. . . . Gregory is the Roman altogether merged in the Christian Bishop. It is a Christian dominion, of which he lays the foundations in the Eternal City, not the old Rome, associating Christian influence to her ancient title of sovereignty." (Vol. i., p. 401, 2.)

4. From Gregory I. to Innocent III. is six hundred years;—a very fair portion of the world's history, to have passed in doing good of primary importance to a whole continent, and that the continent of Europe; good, by which all nations and their governors, all states—