

tended donation from Pepin and Charlemagne, which was not established by any authentic title and appears to have been a mere verbal bestowal of a local jurisdiction, if any—but not a sovereignty, for Charlemagne's son was made King of Italy. Otho, the Great, of Germany, Italy and Rome, emperor and King in 962, brought the Pope John XII to a recognition that he, the Pope, was not a sovereign, and that his authority lay only within the walls of churches. But by persistency subsequent Popes obtained the cession of great tracts of domain in Italy which had been lordships and over which they claimed dominal prerogative—forgetting that those dominal prerogatives had been conferred on the original holders by Kings and Emperors and that these prerogatives were subordinate—in subfeudation—to the royal or imperial sources from which they were derived. The subsequent powers of the Popes grew great in the succeeding wars, which they themselves did much to ferment in Italy for the gain of this "sovereignty." These wars between the "Imperialists and Papists," between France and Austria and Spain were continued until 1870, when all Italy was united in one Kingdom, whose only sovereign—the King of Italy—rules in the city of Rome.

Before this the civil authority was in conflict with papal pretensions. But this conflict, or protest, was not represented by bodies of men, as after the "Reformation," but by the Emperor and those Kings and Princes of Christendom who dared assert a liberty for thought and action in the name of the Crown and for the good of the State.

The long wars between the Guelphs and Ghibellines in Italy followed after the reign of the Emperor Ottho and are known as the Wars of the Imperialists and Papists. These wars divided Italy into the legitimate, or imperialist party, and the illegitimate, or Papal party. These wars severed all ideas of national unity from their common centre and retarded the realization of a fatherland in Italy until the XIX century, when it was aroused by Victor Emmanuel, Cavour and Garibaldi.

The various political intrigues through these early ages had been pursued with the understanding that "The end justifies the means." In this light, forgery, assassination, poisoning and murder have been deemed fit weapons to strengthen their military weakness. While the entire Christian world was yet Roman Catholic, the treatment of the descendants of the Emperor Louis, reveals

these proceedings. The Emperors, under charge of heresy, were excommunicated and their subjects smitten by terror of the same, were in fear of giving them obedience, and so Frederic II and Conrad and the whole of the imperial family of Hohenstaufen were extinguished by murder and proscription—a family that had been the bulwark of human liberty, beside whose hearthstone science was expanding in peace. By the church instructing its ministers to teach their congregations to be false to their sovereigns in the name of the church, to betray their fellow citizens when the church commanded, there was being erected throughout the Christian world, even when that world was under one faith, two classes: I. The princes and their royal retainers and, II, the clergy and their ignorant followers. The kings and princes and high nobility of the Gothic race, while yet papist, afford the most striking evidence of this condition. When Pope Gregory VII called on William the Conqueror to do fealty for his realm, that monarch replied: "Fealty I have never willed to do, nor will I do it now. I have never promised it, nor do I find that my predecessors did it to yours." Under that goodly Franco-Norman race in England, the crafty politics of the church were undone. It must be seen that, by this sketch, that it was not primarily a religious quarrel that divided the Christian world. It was the political and social interference of the clergy that was resisted.

In the abstract the popes have favored monarchical government when such government has been the strongest, but with the rise of democracy in the New World and the dominance of the lower democratic factions in France their favor has turned that way. The career of the late Pontiff is a fine illustration: So soon as he was seated in the pontifical chair, Leo XIII began to accommodate his views and policy to the exigencies of the time and place. In his encyclical of Dec. 28, 1878, he called all the forces of the church to aid the imperial governments of Russia and Germany in their efforts against nihilism and socialism. His eagerness in this respect bore the expected fruit, for after the attempts of 1878 on the life of the Emperor of Germany by the Socialists, the priests who were about to be banished from Germany were restored to their functions and in 1882 the Emperor sent Von Schloetzer to Rome as envoy, and Germany chose the Pope as arbiter between herself and Spain in 1885 over the dispute concerning the Caroline