

had done its work and had given its warning. Photian was a right good Protestant, and he originated a far higher heresy than Luther's. The German appealed to the passions, railing against celibacy, fasting, and Church taxation; the Greek appealed to the intellect, projected subtle theories on lofty and obscure points of doctrine, luring the will away through the imagination and the reason. The principle of both was the same—the all-sufficiency of private judgment—the coronation of pride—the revolt of the individual from system, from prescription, from infallibility on Earth. Photian succeeded widely and prepared the path of Mahomet; Luther succeeded locally and prepared the path of Spinoza, of Voltaire, of Robespierre, of the Goddess of Reason, and the present German rationalism, which treats our Lord and Saviour as a myth, and tolerates Luther's own Bible chiefly on account of "the poetical passages."

Grateful Europe beholding, in the age of Charlemagne, that Paganism overran the schismatic East, as fire does flax, intimately knowing that Rome alone could give unity and a system to the Christian Nations, forced gifts, tributes, and territories on the Popes. From the days of Constantine they were the lords of the city, but from the days of Charlemagne their temporal power becomes apparent, not only in Italy but through Europe. The political influence which the first Apostles disclaimed in the Pagan world, was forced upon their remote predecessors by the grateful and much indebted Christian generations. And in this there is no inconsistency between St. Peter and St. Gregory. Before and after an event, the conduct of the same person may be very different and yet quite consistent with the rigid rule of duty. The beaten soldier may retreat with honor, the betrayed people may resist with justice, the outraged wife may leave her husband, and the abused child her father—upon certain grave contingencies, arising in each case. The Church of the Feudal Age after a thousand years of civilizing services, could very consistently wield the temporal powers which the Primitive Church disclaimed. It does seem that there was no other alternative open for the Popes, consistently with Christian interests. The unanimous voice of Europe, both princes and people, hailed the Pope as vicar of Christ, and father of all true Christians. Could the father refuse to heal family quarrels? Could the chief who alone all agreed to honor, refuse to summon Christendom together in great councils, for the maintenance of order and law, or the common defense against