

independence against tyrants and aggressors, and defended the general right of his own and other nations to the independence and tranquillity of the Roman Church as the centre of Christendom. The action of Charlemagne was similar, and his overthrow of the Lombard kingdom was justifiable by the right of conquest, the consent of the greater part of the people of Italy, and the necessity of providing for the welfare not only of Italy but of all Europe. His final act of settlement in the beginning of the year 800 had still greater force and legitimacy as the act of the king of Europe, in which all the great estates of his realm concurred, the whole people of Western Christendom applauding, and the Eastern empire tacitly consenting. The possession of a temporal principality by the Pope became thus a fact, which was so connected with natural and divine rights of various kinds that it became a perpetual and inviolable right. This is the only way in which sovereign rights can become vested in any kind of lawful possessor or political person. There is no such thing as a right to civil sovereignty immediately delegated by God or springing out of the constitution of nature directly. Scarcely any one can be found, even among legitimists, who maintains any such origin for sovereign rights. There is a natural and divine right to good government inherent in the social and political order. There is a divine right, having a natural basis, in the Catholic Church to good government, which is specifically secured by the divine appointment of the form of government, as a hierarchy subordinated to a supreme head. This right takes precedence of all others. As those rights which are more particular cede to the more general, all rights whatever must give way to the universal right of all Christians and all mankind, that the Vicar of Christ shall be left free and independent in the possession and exercise of his spiritual supremacy, and that all men shall have liberty of obeying him as the vicegerent of God on earth. The Roman people have a right to good government, the Italian people have a right to national well-being, all Europe has a right to the advantage of a due political equilibrium and alliance among nations. All these advantages were secured by the establishment of the sovereignty of the Pope in Rome. It grew up and became strengthened, and sustained itself for ages, as an

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