

in his litter towards Ancona, he died in sight of the galleys, in which he was to embark, but from which no royal banner floated over the sea.

The good old phrases "Christ's Kingdom," and "the Republic of God," had lost their meaning for the worldlings, who struggled for the treasures of the ocean and the earth, and this public indifference was accompanied by gross private immorality. Whether we examine the Republics or the Kingdoms, we find little else but assassinations and adulteries, among the powerful families: conspicuous as these horrid vices are, in the high places of that time, it is equally certain, that the politicians, so criminal in their own lives, were all signalized by "independence" of Rome. The Italian politicians had borrowed the theory of "a balance of power," from the prevalent study of Grecian politics. Gradually the chief European Courts accepted it, and the league of Cambray, for the partition of Venice, formed in 1508, is the type of all the Holy Alliances since projected. One of the chief parties to that compact, had publicly expressed a hope that the then "Pope would be the last of them," for "like all the rest, he was a scoundrel;" another struck a medal to record his hatred of Rome, with the motto—"Perish the name of Babylon." These personages were the most Christian King of France, and the Apostolic Emperor Maximilian, who may be reckoned, says D'Aubigne, "among those who prepared the way for the reformation." Compare the league of Cambray, with any of the Crusades, if you wish to see how far worldly interests had encroached on Christian principles in European politics.

"The balance of power," or "system of equilibrium," was certain to take from the Popes, the arbitrement of the internal disputes of Christendom, and to throw it into the hands of coalitions of princes. But this scheme could not work, so long as the bulk of their subjects were truly Catholic; a fact which the Jubilee of 1450, established. The moral power of the Pope was necessarily the highest political power so long as Europe remained one in faith, loyally bound to the presidential chair of Peter. It is therefore obvious, that princes and communities deeply interested in the new system of policy, and the new projects of commerce, would become natural patrons of Protestantism, as a political agent, as a counterpoise to Rome, and a basis of foreign coalitions.

As if to complete the conspiracy against the Church, the literature of the age, both popular and professional, had grown as