

was published an agreement between the Holy See and France—a settlement of the difficulties which had so long divided them—known as the Concordat of Leo X. But the prominent and controlling feature of this reign is Protestantism. "Like a clap of thunder," says Balmes, "it attracted, at once, the attention of all Europe; on one side it spread alarm, and on the other excited the most lively sympathy: it grew so rapidly, that its adversaries had not time to strangle it in its cradle. Scarcely had it begun to exist, and already all hope of stopping, or even restraining it, was gone; when, emboldened by being treated with respect and consideration, it became every day more daring; if exasperated by rigor, it openly resisted measures of coercion, or redoubled and concentrated its forces, to make more vigorous attacks. Discussions, the profound investigations and scientific methods which were used in combating it, contributed to develop the spirit of inquiry, and served to propagate its ideas." The occasion of the rise of Protestantism is well known. Leo X granted certain Indulgences to all the faithful who should contribute, by their alms, towards the completion of St. Peter's, and for an expedition against the Turks which he hoped to carry out. The Dominicans were intrusted to preach these Indulgences in Germany, and the Augustinians, claiming that privilege, felt offended. Their claim was warmly advocated by one of their Order, Martin Luther, a young man of intemperate character, proud, passionate, audacious, eloquent and captivating in discourse, and whose faith had already begun to waver. He vehemently denounced the agents appointed to promulgate the Indulgences, and then attacked the doctrine itself of Indulgences, using always violent, and frequently indecent, language. The Pope advised, remonstrated, warned, threatened and condemned; but Luther, too proud to retract, and encouraged by restless spirits in palace and hovel alike, denied all dogmatic authority in the Church, making every individual a judge in matters of faith. This led him to abolish Holy Orders and reject the priesthood; to deny the Primacy of the Pope; to deny free-will, and that any co-opera-

tion on our part with grace is necessary for sanctification; to deny the efficacy of the sacraments; to reject the Mass, Celibacy, and the Invocation of the Saints. These ideas of liberty and independence in religion were gradually transferred into politics, so that the Reformation is not to be viewed as a purely theological dispute, but as a political and social revolution as well. It was not the work of one man, although Luther gave it its first name. And it was not the dogmatic question raised, but the cupidity of rival princes, and the spirit of insubordination growing up amongst the people, which the new doctrines fostered, that swelled the ranks of the so-called Reformers. One of the numerous apologists who arose against Luther, was Henry VIII of England, in an admirable work, which won for him, from the Pope, the title of "Defender of the Faith," which he was afterwards to forfeit by his own scandalous defection. In the heat of these troubles, and amidst the struggles between Francis I of France and Charles V of Austria, Leo X died at the premature age of forty-four years, in the ninth month of the ninth year of his pontificate. He gave his name to a whole age; the world speaks of the age of Leo X as it does of that of Louis XIV, Augustus and Pericles. He was the patron of letters, art and science, and surrounded his throne with all the grandeur of genius, the splendor of art and the glories of literature.

The Eleventh Leo, who was Cardinal Octavian de Medici before election, merely appeared upon the Apostolic Chair, occupying it only from April 1, 1605 to the 27th of the same month.

We find the next Pope of this name in our own century. Although broken down by infirmities and labors in many offices, rather than by the weight of his sixty-three years, Cardinal Della Genga, because of his remarkable administrative abilities, amiable qualities, pure morals and sincere piety, was found worthy to succeed the Pontiff who had conquered the Conqueror of nations—the saintly Pius VII. Elected Sept. 20, 1823, he had to struggle, throughout his whole reign, against *Liberalism*, which is nothing else than Protestantism, or *Private Interpretation*, carried out to its