

all his essays and letters prove him to have been a capital party manager, one who used every sort of material that came to hand, and resorted to every stratagem to effect his object. He began by attacking Tetzl, whose patron had an hereditary quarrel with his patron; he used in turn the knights, like Hutten, against the nobles; the peasants of Swabia against both, and the nobles against the peasants and the Anabaptists. When he had established his short-lived Primacy at Wittemberg, and declared "that church and school" the centre of Protestant unity—he allowed every liberty to those who bowed to his chair, whether they were Bohemians, Moravians, Zwinglians, Bigamists, like Philip of Hesse, or public plunderers, like that Archduke Albert, who built the Prussian throne on the spoils of the Teutonic order, of which he was the foresworn Grand Master.

Another proof that Protestantism was in its origin political, is the fact that it has taken its generic name from a mere political *protest*, made by the Seceders from the Diet of Spires. That protest, signed by six Imperial Electors, near a hundred nobles, and a large number of free cities, is as strictly a State paper as a President's message, a Queen's speech, or a Parliamentary protest against a new law. It embodies the principles of the Reformation, but it does so logically; it asserts them as against the Diet and the emperor—it asserts them in the political order, upon grounds strictly political. To prove that the signers so understood it, we have only to remember that they retired from Spires to Smalkalde, made the first Protestant league there, drew up the plan of a campaign, dispersed to recruit their forces, and asserted their private judgment sword in hand.

To see more clearly the difference between Protestantism and Christianity, in their birth and in their growth, we have only to compare these indisputable facts with the early history of the Christian Church.

Pope St. Peter entered Rome on foot, in the reign of Claudius, and descended into the catacombs. There, like coral insects in the sea, the hunted, nameless Christians wrought invisibly on the foundations of the Church. They disclaimed with energy all designs against the State. Nothing could be more noiseless or inoffensive than their social attitude—nothing more resolute than their answers when questioned as to the faith—nothing more consistent than their whole conduct. From proconsuls and princes they received only abundant stripes and scorn, and gall and vinegar for