

The History of Protestantism

by James A. Wylie (1808-1890)

James A. Wylie's *History of Protestantism* was first published in 1878. It is a massive work that covers the beginnings of Christianity to the Glorious Revolution in Great Britain in 1688. A .pdf (Adobe Acrobat) version is available at <http://www.reformation.org/wylie2.html>.

The following quote of J. A. Wylie is taken from a publisher's Preface by Mourne Missionary Press:

"The Rev. James Aitken Wylie was for many years a leading Protestant spokesman. Born in Scotland in 1808, he was educated at Marischal College, Aberdeen and at St. Andrews; he entered the Original Secession Divinity Hall, Edinburgh in 1827, and was ordained in 1831. Dr. Wylie became sub-editor of the *Edinburgh Witness* in 1846, and, after joining the Free Church of Scotland in 1852, edited the *Free Church Record* from 1852 until 1860. In 1860 he was appointed Lecturer on Popery at the Protestant Institute, a position he held until the year of his death. Aberdeen University awarded him the LL.D. in 1856."

Wylie's work is large, it is presented in segments of books. There are 24 books in 3 volumes.

Volume I, Book 6, Chapter I, page 308

Rome, he said, had ruined Italy; for the decay of that fine land, completed in our day, was already far advanced in Luther's. And now, the vampire Papacy having sucked the blood of its own country, a locust swarm from the Vatican had alighted on Germany. The Fatherland, the Reformer told the Germans, was being gnawed to the very bones. Annats, palliums, commendams, administrations, indulgences, reversions, incorporations, reserves—such were a few, and but a few, of the contrivances by which the priests managed to convey the wealth of Germany to Rome. Was it a wonder that princes, cathedrals, and people were poor? The wonder was, with such a cormorant swarm preying upon them, that anything was left. All went into the Roman sack which had no bottom. Here was robbery surpassing that of thieves and highwaymen, who expiated their offences on the gibbet. Here were the tyranny and destruction of the gates of hell, seeing it was the destruction of soul and body, the ruin of both Church and State. **Talk of the devastation of the Turk, and of raising armies to resist him! there is no Turk in all the world like the Roman Turk.**

Volume I, Book VI, Chapter II, page 314

"Is it not true that under the vast expanse of heaven there is nothing more corrupt, **more hateful than the Roman court? In vice and corruption it infinitely exceeds the Turks.** Once the gate of heaven, it has become the mouth of hell—a wide mouth which the wrath of God keeps open, so that on seeing so many unhappy beings thrown headlong into it, I was obliged to lift my voice as in a tempest, in order that, at least, some might be saved from the terrible abyss." Luther next enters into some detail touching his communications with De Vio, Eck, and Miltitz, the agents who had come from the Roman court to make him cease his opposition to the Papal corruptions. And then he closes—

Volume I, Book VII, Chapter II, page 401

The armies of the Turk were gathering round Constantinople, and the Queen of the East was about to bow her head and sink in a tempest of pillage, of rapine, and of slaughter. The land of Bohemia, watered, as with a plenteous rain, once, again, and a third time, with German blood, was gloomy and silent. Germany had suffered far more than she had inflicted. From the Rhine to the Elbe, from the Black Forest to the Baltic, her nations were lamenting their youth slaughtered in the ill-fated campaigns into which Rome had drawn them against the Hussites. Italy, split up into principalities, was ceaselessly torn by the ambitions and feuds of its petty rulers, and if for a moment the din of these intestine strifes was hushed, it was in presence of some foreign invader whom the beauty of that land had drawn with his armies across the Alps. The magnificent cities of Spain, adorned by the art and enriched by the industry of the Moors, were being emptied of their inhabitants by the crusades of bigotry; the Moslem flag was being torn down on the walls of Granada, and the race which had converted the Vega around the Moorish

capital into a garden, watering it with the icy torrents of the Sierra Nevada, and clothing it with corn-fields and orange-groves, were fleeing across the Straits to form new seats on the northern shores of Africa. The Swiss, who had looked for centuries with almost uninterrupted indifference on the wars and convulsions that distracted the nations that dwelt at the feet of their mountains, finding in their great hills an impregnable fortress against invasion, now saw themselves menaced in their valleys with a foreign sword, and had to fight for their immemorial independence. They were assailed by the two powerful kingdoms on each side of them; for Austria and France, in their desire to enlarge their territories, had become forgetful that in leveling the Alps of the Swiss, they but effaced the barrier between themselves, which prevented the two nations mingling their blood on fierce and frequent battle-fields.

Volume I, Book VIII, Chapter XI, page 452

The second attack came from the Bishop of Constance. In a pastoral letter which he issued to his clergy, **he drew a frightful picture of the state of Christendom. On the frontier stood the Turk; and in the heart of the land were men, more dangerous than Turks, sowing “damnable heresies.”** The two, the Turk and the heresies, were so mixed up in the bishop’s address, that the people, whose minds the pastoral was intended to influence, could hardly avoid concluding that the one was the cause of the other, and that if they should imbibe the heresy, their certain doom was to fall by the scimitar of the Turk.

HISTORY OF PROTESTANTISM FROM THE DIET OF WORMS,
1521, TO THE AUGSBURG CONFESSION, 1530.

CHAPTER I

Man Silenced — God about to Speak — Political Complications — Truth in the Midst of Tempests — Luther in the Wartburg — Lessons taught him — **Soliman** — **Relation of the Turk to the Reformation** — Leo X. Dies — Adrian of Utrecht — What the Romans think of their New Pope — Adrian’s Reforms — Luther’s Idleness — Commences the Translation of the New Testament — Beauty of the Translation — A Second Revelation — Phantoms.

Volume I, Book IX, Chapter I, page 473

Let us first cast a glance around on the political world. It was the age of great monarchs. Master of Spain, and of many other realms in both the Eastern and the Western world, and now also possessor of the imperial diadem, was the taciturn, ambitious, plodding, and politic Charles V. Francis I., the most polished, chivalrous, and war-like knight of his time, governed France. The self-willed, strong-minded, and cold-hearted Henry VIII. was swaying the scepter in England, and dealing alternate blows, as humor and policy moved him, to Rome and to the Reformation. The wise Frederick was exercising kingly power in Saxony, and by his virtues earning a lasting fame for himself, and laying the foundation of lasting power for his house. The elegant, self-indulgent, and sceptical Leo X. was master of the ceremonies at Rome. Asia owned the scepter of Soliman the Magnificent. Often were his hordes seen hovering, like a cloud charged with lightning, on the frontier of Christendom. **When a crisis arose in the affairs of the Reformation,** and the kings obedient to the Roman See had united their swords to strike, and with blow so decisive that they should not need to strike a second time, **the Turk, obeying One Whom he knew not, would straightway present himself on the eastern limits of Europe, and in so menacing an attitude, that the swords unsheathed against the poor Protestants had to be turned in another quarter.** The Turk was the lightning-rod that drew off the tempest. **Thus did Christ cover His little flock with the shield of the Moslem.**

The material resources at the command of these potentates were immense. They were the lords of the nations and the leaders of the armies of Christendom. It was in the midst of these ambitions and policies, that it seemed good to the Great Disposer that the tender plant of Protestantism should grow up. One wonders that in such a position it was able to exist a single day. The Truth took root and flourished, so to

speaking, in the midst of a hurricane. How was this? Where had it defense? The very passions that warred like great tempests around it, became its defense. Its foes were made to check and counter-check each other. Their furious blows fell not upon the truths at which they were aimed, and which they were meant to extirpate; they fell upon themselves. Army was dashed against army; monarch fell before monarch; one terrible tempest from this quarter met another terrible tempest from the opposite quarter, and thus the intrigues and assaults of kings and statesmen became a bulwark around the principle which it was the object of these mighty ones to undermine and destroy. Now it is the arm of her great persecutor, Charles V. that is raised to defend the Church, and now it is beneath the shadow of Soliman the Turk that she finds asylum. How visible the hand of God! How marvelous His providence!

Luther never wore sword in his life, except when he figured as Knight George in the Wartburg, and yet he never lacked sword to defend him when he was in danger. He was dismissed from the Diet at Worms with two powerful weapons unsheathed above his head — the excommunication of the Pope and the ban of the emperor. One is enough surely; with both swords bared against him, how is it possible that he can escape destruction? Yet amid the hosts of his enemies, when they are pressing round him on every side, and are ready to swallow him up, he suddenly becomes invisible; he passes through the midst of them, and enters unseen the doors of his hiding-place.

Volume I, Book IX, Chapter I, page 476

While Luther retires from view in the Wartburg, let us consider what is passing in the world. All its movements revolve around the one great central movement, which is Protestantism. **The moment Luther entered within the gates of the Wartburg the political sky became overcast, and dark clouds rolled up in every quarter. First Soliman, “whom thirteen battles had rendered the terror of Germany, made a sudden eruption into Europe.** He gained many towns and castles, and took Belgrad, the bulwark of Hungary, situated at the confluence of the Danube and the Save. The States of the Empire, stricken with fear, hastily assembled at Nuremberg to concert measures for the defense of Christendom, and for the arresting of the victorious march of its terrible invader. This was work enough for the princes. The execution of the emperor’s edict against Luther, with which they had been charged, must lie over till they had found means of compelling Soliman and his hordes to return to their own land. Their swords were about to be unsheathed above Luther’s head, when lo, some hundred thousand Turkish scimitars are unsheathed above theirs!

While this danger threatened in the East, another suddenly appeared in the South. News came from Spain that seditions had broken out in that country in the emperor’s absence; and Charles V., leaving Luther for the time in peace, was compelled to hurry home by sea in order to compose the dissensions that distracted his hereditary dominions. He left Germany not a little disgusted at finding its princes so little obsequious to his will, and so much disposed to fetter him in the exercise of his imperial prerogative.

Volume I, Book IX, Chapter I, page 477-478

Our attention must again be directed to the Wartburg. While the Turk is thundering on the eastern border of Christendom, and Charles and Francis are fighting with one another in Italy, and Adrian is attempting impossible reforms at Rome, Luther is steadily working in his solitude. Seated on the ramparts of his castle, looking back on the storm from which he had just escaped, and feasting his eyes on the quiet forest glades and well-cultivated valleys spread out beneath him, his first days were passed in a delicious calm. By-and-by he grew ill in body and troubled in mind, the result most probably of the sudden transition from intense excitement to profound inaction. He bitterly accused himself of idleness. Let us see what it was that Luther denominated idleness. “I have published,” he writes on the 1st of November, “a little volume against that of Catharinus on Antichrist, a treatise in German on confession, a commentary in German on the 67th Psalm, and a consolation to the Church of Wittenberg. Moreover, I have in the press a commentary in German on the Epistles and Gospels for the year; I have just sent off a public reprimand to the Bishop of Mainz on the idol of Indulgences he has raised up again at Halle;¹¹ and I have finished a

commentary on the Gospel story of the Ten Lepers. All these writings are in German.” This was the indolence in which he lived. From the region of the air, from the region of the birds, from the mountain, from the Isle of Patmos, from which he dated his letters, the Reformer saw all that was passing in the world beneath him. He scattered from his mountain-top, far and wide over the Fatherland, epistles, commentaries, and treatises, counsels and rebukes. It is a proof how alive he had become to the necessities of the times that almost all his books in the Wartburg were written in German.

CHAPTER III

POPE ADRIAN AND HIS SCHEME OF REFORM.

Calm Returns — Labors of Luther — Translation of Old Testament — Melancthon’s Common-places — First Protestant System — Preachers— Books Multiplied — Rapid Diffusion of the Truth — Diet at Nuremberg — **Pope Adrian Afraid of the Turk** — Still more of Lutheranism — His Exhortation to the Diet — His Reforms put before the Diet — They are Rejected — The Hundred Grievances — Edict of Diet permitting the Gospel to be Preached — Persecution — First Three Martyrs of Lutheran Reformation — Joy of Luther — Death of Pope Adrian.

Volume I, Book IX, Chapter III, page 487-488

We must now turn our eyes on those political events which were marching alongside of the Protestant movement. The Diet of Regency which the emperor had appointed to administer affairs during his absence in Spain was now sitting at Nuremberg. The main business which had brought it together was the inroads of the Turk. The progress of Soliman’s arms was fitted to strike the European nations with terror. Rhodes had been captured; Belgrad had fallen; and the victorious leader threatened to make good his devastating march into the very heart of Hungary. Louis, the king of that country, sent his ambassador to the Diet to entreat help against the Asiatic conqueror. At the Diet appeared, too, Chierigato, the nuncio of the Pope.

CHAPTER XIV

POLITICS AND PRODIGIES.

Wars—Francis I. Violates his Treaty with Charles—The Turk—The Pope and the Emperor again become Friends—Failure of the League of Cognac—Subjection of Italy to Spain—New League between the Pope and the Emperor — Heresy to be Extinguished—A New Diet summoned—Prodigies—Otto Pack—His Story—The Lutheran Princes prepare for War against the Popish Confederates—Luther Interposes—War Averted—Martyrs.

Volume I, Book IX, Chapter XIV, page 543

WHILE within the inner circle formed by that holy society which we have seen rising there was peace, outside of it, on the open stage of the world, there raged furious storms. Society was convulsed by wars and rumors of wars. Francis I., who had obtained his liberty by signing the Treaty of Madrid, was no sooner back in France, breathing its air and inhaling the incense of the Louvre, than he declared the conditions which had opened to him escape from captivity intolerable, and made no secret of his intention to violate them. He applied to the Pope for a dispensation from them. The Pope, now at open feud with the emperor, released Francis from his obligations. This kindled anew the flames of war in Europe. The French king, instead of marching under the banner of Charles, and fighting for the extinction of heresy, as he had solemnly bound himself to do, got together his soldiers, and sent them across the Alps to attack the emperor in Italy. Charles, in consequence, had to fight over again for the possessions in the peninsula, which the victory of Pavia he believed had securely given him. In another quarter trouble arose. Henry of England, who till now had been on the most friendly terms with the emperor, having moved in the matter of his divorce from his queen, Catherine, the emperor’s aunt, was also sending hostile messages to the Spanish monarch. **To complete the embroilment, the Turk was thundering at the gates of Austria, and threatening to march right into the heart of Christendom. Passing Vienna, Suleiman was pouring his hordes into Hungary; he had slain Louis, the king of that country, in the terrible battle of Mohacz; and the Arch-Duke Ferdinand of Austria, leaving the Reformers at liberty to prosecute**

their work of upbuilding, had suddenly quitted the Diet of Spires and gone to contest on many a bloody field his claim to the now vacant throne of Hungary. On every side the sword was busy. Armies were continually on the march; cities were being besieged; **Europe was a sea on whose bosom the great winds from the four quarters of the heavens were contending in all their fury.**

Volume I, Book IX, Chapter XVIII, page 566

The war-clouds at this time hang heavy over Christendom, and discharge their lightnings first on one country, then on another; but there is a space of clear sky above Wittenberg, and in the interval of quiet which Saxony enjoys, we see commissioners going forth to set in order the Churches of the German Reformation. All the while this peaceful work of upbuilding is going on, the reverberations of the distant thunderstorm are heard rolling in the firmament. Now it is from the region of the Danube that the hoarse roar of battle is heard to proceed. **There the Turk is closing in fierce conflict with the Christian, and the leisure of Ferdinand of Austria, which otherwise might be worse employed, is fully occupied in driving back the hordes of a Tartar invasion.** Now it is from beyond the Alps that the terrible echoes of war are heard to roll. On the plains of Italy the legions of the emperor are contending against the arms of his confederate foes, and that land pays the penalty of its beauty and renown by having its soil moistened with the blood and darkened with the smoke of battle. And now comes another terrible peal, louder and more stunning than any that had preceded it, the last of that thunderstorm. It is upon the City of the Seven Hills that this bolt is discharged. How has it happened that the thunders have rolled thither? It was no arrangement of the emperor's that Rome should be smitten; the bolt he hoped would fall elsewhere. But the winds of the political, like those of the natural firmament, do not wait on the bidding of man. These winds, contrary to the expectation of all men, wafted that terrible war cloud to where rose in proud magnificence the temples and palaces of the Eternal City, and where stood the throne of her Pontiff. The riches and glory of ages were blighted in an hour.

Volume I, Book IX, Chapter XVIII, page 566-567

Again darkness gathered round, and danger threatened the Protestant Church. Two terrible storms hung lowering in the skies of the world. The one darkened the East, the other was seen rising in the West. It was the Eastern tempest that would be first to burst, men thought, and the inhabitants of Germany turned their eyes in that direction, and watched with alarm and trembling the progress of the cloud that was coming towards them. The gates of Asia had opened, and had poured out the fierce Tartar hordes on a new attempt to submerge the rising Christianity and liberty of the West under a flood of Eastern barbarism. Traversing Hungary, the Ottoman host had sat down before the walls of Vienna a week before the Marburg Conference. The hills around that capital were white with their tents, and the fertile plains beneath its walls, which the hoof of Mussulman horse had never pressed till now, were trodden by their cavalry. The besiegers were opening trenches, were digging mines, and were thundering with their cannon, and already a breach had been made in the walls. A few days and Vienna must succumb to the numbers, the impetuosity, and valor of the Ottoman warriors, and a desolate and blood-besprinkled heap would alone remain to mark where it had stood. The door of Germany burst open, the conquerors would pour along the valley of the Danube, and plant the crescent amid the sacked cities and devastated provinces of the Empire. The prospect was a terrible one. A common ruin, like avalanche on brow of Alp, hung suspended above all parties and ranks in Germany, and might at any moment sweep down upon them with resistless fury. "It is you," said the adherents of the old creed addressing the Lutherans, "who have brought this scourge upon us. It is you who have unloosed these angels of evil; they come to chastise you for your heresy. You have cast off the yoke of the Pope, and now you must bear the yoke of the Turk." **"Not so," said Luther, "it is God who has unloosed this army, whose king is Abaddon the destroyer. They have been sent to punish us for our sins, our ingratitude for the Gospel, our blasphemies, and above all, our shedding of the blood of the righteous."** Nevertheless, it was his opinion that all Germans ought to unite against the sultan for the common defense. It was no question of leagues or offensive war, but of country and of common safety: the Turk was at their hearths, and as

neighbor assists neighbor whose house is on fire, so Protestant ought to aid Papist in repelling a foe that was threatening both with a common slaughter.

It was at this time that he preached his “Battle Sermon.” Its sound was like the voice of a great trumpet. Did ever general address words more energetic to his soldiers when about to engage in battle? “Mahomet,” said he, “exalts Christ as being without sin, but he denies that He is the true God; he is therefore His enemy. Alas! to this hour the world is such that it seems everywhere to rain disciples of Mahomet. Two men ought to oppose the Turks—the first is Christian, that is to say, prayer; the second is Charles, that is to say, the sword... I know my dear Germans well—fat and well-fed swine as they are; no sooner is the danger removed than they think only of eating and sleeping. Wretched man, if thou dost not take up arms, the Turk will come; he will carry thee away into his Turkey; he will sell thee like a dog; and thou shalt serve him night and day, under the rod and the cudgel, for a glass of water and a morsel of bread. Think on this, be converted, and implore the Lord not to give thee the Turk for thy schoolmaster.”

Western freedom had never perhaps been in such extreme peril since the time when Xerxes led his myriad army to invade Greece. **But the terrible calamity of Ottoman subjugation was not to befall Europe. The Turk had reached the furthest limits of his progress westward. From this point his slaughtering hordes were to be rolled back.** While the cities and provinces of Germany waited in terror the tramp of his war-horses and the gleam of his scimitars, there came the welcome tidings that the **Asiatic warriors had sustained a severe repulse before Vienna (16th October, 1529)**, and were now in full retreat to the Bosphorus.² The scarcity of provisions to which the Turkish camp was exposed, and the early approach of winter, with its snow-storms, combined to effect the raising of the siege and the retreat of the invaders; but Luther recognized in this unexpected deliverance the hand of God, and the answer of prayer. “We Germans are always snoring,” he exclaimed, indignant at some whose gratitude was not so lively as he thought it ought to have been, “and there are many traitors among us. Pray,” he wrote to Myconius, “against the Turk and the gates of hell, that as the angel could not destroy one little city for the sake of one just soul in it, so we may be spared for the sake of the few righteous that are in Germany.”

CHAPTER XXII

LUTHER IN THE COBURG AND MELANCHTHON AT THE DIET.

The Emperor Opens the Diet—Magnificence of the Assemblage—Hopes of its Members—The Emperor’s Speech—His Picture of Europe—**The Turk**—His Ravages—The Remedy—Charles Calls for Execution of Edict of Worms —Luther at Coburg—His Labors—Translation of the Prophets, etc.—His Health—His Temptations—How he Sustains his Faith—Melanchthon at Augsburg—His Temporising—Luther’s Reproofs and Admonitions.

Volume I, Book IX, Chapter XXII, page 590-591

FROM the cathedral the princes adjourned to the town-hall, where the sittings of the Diet were to take place. The emperor took his seat on a throne covered with cloth of gold. Immediately in front of him sat his brother Ferdinand, King of Austria, On either hand of him were ranged the electors of the Empire. Crowding all round and filling every part of the hall was the rest of this august assembly, including forty-two sovereign princes, the deputies of the cities, bishops, and ambassadors—in short, the flower not of Germany only, but of all Christendom. This assemblage—the representative of so much power, rank, and magnificence—had gathered here to deliberate, to lay their plans, and to proclaim their triumphs: so they firmly believed. They were quite mistaken, however. They were here to suffer check after check, to endure chagrin and discomfiture, and to see at last that cause which they had hoped to cast into chains and drag to the stake, escaping from their hands, mounting gloriously upward, and beginning to fill the world with its splendor. The emperor rose and opened the Diet with a speech. We turn with a feeling of relief from the fiery harangue of the fanatical nuncio to the calm words of Charles. Happily Sleidan has handed down to us the speech of the emperor at considerable length. It contains a sad picture of the Christendom of that age. It shows us the West, groaning under the twin burdens of priestcraft and despotism, ready to

succumb to the Turk, and the civilization and liberty of the world on the point of being overwhelmed by the barbarous arms of the East. It shows us also that this terrible catastrophe would most surely have overtaken the world, if that very Christianity which the emperor was blindly striving to put down had not come at that critical moment, to rekindle the all but extinct fires of patriotism and valor. If Charles had succeeded in extirpating Protestantism, the Turk would have come after him and gathered the spoils. The seat of Empire would have been transferred from Spain to Constantinople, and the dominant religion in the end would have been not Romanism, but Mohammedanism.

The emperor, who did not speak German, made his address be read by the count-palatine. "Sacrificing my private injuries and interests to the common good," said Charles, "I have quitted the most flourishing kingdom of Spain, with great danger, to cross the seas into Italy, and, after making peace with my enemies, to pass thence into Germany. Not only," continued the emperor, "were there great strifes and dissensions in Germany about religion, but also the Turks had invaded Hungary and the neighboring countries, putting all to fire and sword, Belgrade and several other castles and forts being lost. King Lewis and several of the nobles had sent ambassadors to desire the assistance of the Empire... The enemy having taken Rhodes, the bulwark of Christendom on that side, marched further into Hungary, overcame King Lewis in battle, and took, plundered, and burned all the towns and places between the rivers Save and Drave, with the slaughter of many thousands of men. They had afterwards made an incursion into Sclavonia, and there having plundered, burned, and slain, and laid the whole country waste, they had carried away about thirty thousand of men into miserable slavery, and killed those poor creatures that could not follow after with the carriages. They had again, the year before, advanced with an innumerable army into Austria, and laid siege to Vienna, the chief city thereof, having wasted the country far and near, even as far as Linz, where they had practiced all kinds of cruelty and barbarity... That now, though the enemy could not take Vienna, yet the whole country had sustained great damage, which could hardly be in long time repaired again. And although the Turk had drawn off his army, yet he had left garrisons and commanders upon the borders to waste and destroy not only Hungary, but Austria also, and Styria, and the places adjoining; and whereas now his territory in many places bordered upon ours, it was not to be doubted but upon the first occasion he would return again with far greater force, and drive on his designs to the utter ruin chiefly of Germany.

It was well known how many places he had taken from us since he was master of Constantinople, how much Christian blood he had shed, and into what straits he had reduced this part of the world, that it ought rather to be lamented and bewailed than enlarged on in discourse. If his fury be not resisted with greater forces than hitherto, we must expect no safety for the future, but one province after another being lost, all at length, and that shortly too, will fall under his power and tyranny. The design of this most cruel enemy was to make slaves of, nay, to sweep off all Christians from the face of the earth." The emperor having drawn this picture of the Turk, who every year was projecting a longer shadow over Christendom, preceded next to counsel his hearers to trample out that spirit which alone was capable of coping with this enemy, by commanding them to execute the Edict of Worms.

Volume II, Book XII, Chapter I, page 98-99

When the spring of 1531 came, the emperor, instead of beginning hostilities, paused. The sword that was to have swept German Protestantism from the face of the earth, and which was already half drawn, was thrust back into its sheath. Besides the Schmalkald League, other things had arisen to convince the emperor of the extreme hazard of attempting at this moment to enforce the Edict of Augsburg. France, whose monarch was still smarting from the memories of Pavia and the imprisonment at Madrid, threatened to break the peace and commence hostilities against him. **The irrepressible Turk was again appearing in the east of Europe.** Further, the emperor had given umbrage to the Popish princes of Germany by making his brother Ferdinand be elected King of the Romans, and so could not count on the aid of his own party. Thus, ever as Charles put his hand upon his sword's hilt, a new difficulty started up

to prevent him drawing it. It must have seemed, even to himself, as if a greater power than the Schmalkald Confederacy were fighting against him.

The issue was that Charles, on a survey of his position, found that he must postpone the enforcing of the Edict of Augsburg to a more convenient time, and meanwhile he must come to an understanding with the Protestants. Accordingly, after tedious and difficult negotiations, a peace was agreed upon at Nuremberg, July 23rd, and ratified in the Diet at Ratisbon, August 3rd, 1532. In this pacification the emperor granted to the Lutherans the free and undisturbed exercise of their religion, until such time as a General Council or an Imperial Diet should decide the religious question; and the Protestants — now seven princes and twenty-four cities— promised to aid the emperor in his war against the Turk.⁹ Thus the storm that looked so dark rolled away without inflicting any harm on those over whom it had lowered so ominously. The finest army which united Christendom had yet raised marched against the Turks; “and the emperor,” says the Abbs Millot, “who had not yet appeared at the head of his troops (a thing surprising in an age of heroism), on this occasion took the command. He had the glory of disconcerting a formidable enemy, whose forces are said to have amounted to three hundred thousand men.” **Solyman, intimidated by this display of force, withdrew his devastating hordes without coming to a battle;** and the emperor leaving Germany in order to superintend the vast military projects he was now setting on foot in other countries, the Church had rest from persecution, and the period of her tranquility was prolonged for well-nigh a decade and a half.

Volume II, Book XII, Chapter II, page 100

The career of Charles V. was outwardly more prosperous, but at the heart of his glory were labor and sorrow. Raised above all other men in point of worldly state, the emperor was in hourly terror of falling from the dazzling pinnacle on which he stood, and in order to maintain himself was compelled to have continual resort to fresh levies, new battles, and the expenditure of yet more millions of gold crowns, till at length the gulf was dug into which himself and his kingdom finally descended. Not to speak of Francis, who was a thorn in his side; nor of Clement, whose fickle alliance gave him little satisfaction, the emperor hold no faith in the order of things which he had established in Italy and Germany, and labored under continual apprehensions of his system falling in pieces around him. But worst of all he was: haunted by the specter of Lutheranism, which a true instinct told him would one day rob him of his Empire; nor could he understand how it should happen that every time he raised his sword to make an end of that detested thing, **the Turk unexpectedly presented himself, and seemed with menacing gestures to forbid the blow.**