

and back again from Calvinism to Lutheranism, or any other ism they chose. Frederic III changed his subjects from Lutheranism to Calvinism, and made them confess to a catechism of his own compiling. When his son Louis ascended the throne in 1576, he revoked the established laws of his father, put down Calvinism, and restored the Lutheran faith once more. In 1582 Calvinism was again brought on the boards by another prince, and an order was issued that any one, not submitting to the decisions of Dort, should be banished the country. In 1586 John George substituted Calvinism for Lutheranism in the province of Anhalt Dessau, and made it obligatory on all to believe in predestination, under penalty of exile. Another prince succeeded John, who compelled the people to return again, or suffer a like penalty. The same transformation was practiced in Brandenburg, by John Sigismund, and also in Hesse Cassel in 1614.

Frederic William, of Prussia, at a far

later date, established an amalgamated faith in his kingdom, placed a veto on the progress of the Catholic Church, raised the decaying temple of Protestantism to eminence, and called it the "Evangelical Church of the Rhine." He caused to be published statutes and ordinances regulating matters of religion at his pleasure. He also directed the mode of worship, prescribed a kind of Mass, introduced candles, incense, crucifixes, etc., etc. But now comes the most laughable farce of all; the Calvinists could not agree with the Lutherans, Rationalists quarreled with both, and forthwith a spiritual row began in the Evangelical camp. Frederic, failing in polemics, yet nothing daunted, thought the best way to end the discussion was by an appeal to the last argument of kings. He called to his aid two hundred thousand muskets, and, with this spiritual phalanx of bristling bayonets, he very soon forced obedience to his decisions, and the famous *Agenda* was recognized as the embodiment of all that



was good and wise in religion. There was but one village in the realm that showed signs of dissatisfaction; the population of Oels closed their houses of worship against the preachers of the new organization, but a battalion of infantry was sent against them. The people showed some resistance, when, by a well directed volley, a large number of the inhabitants were killed and wounded. This put a stop to all opposition, and from ten to fourteen bailiffs were quartered in each family until the insurgents expressed their unqualified faith in the infallibility of his royal highness, Fred-eric William.

In Sweden the same may be said of the royal Gustave. He ruled the consciences of his subjects with a rod of iron.

In the face of such testimony, how can those hireling preachers have the brazen effrontery to step forward and claim for Protestant countries all the good morals, just views, and liberal enactments? There are some men who delight to excel in im-

pudence, and our belligerent friend of the "two-steepled church" is one of them; but we can tell him that the base servility of his king-worshipping sectaries is no more to be compared to the noble principles and practices of Catholics in all that concerns the moral dignity of man, than the flickering taper that burned in the sepulchre of Rosicrusius is to the god of day.