

beloved by all, and Henry III of France proclaimed him the most accomplished gentleman he had ever met. He was a firm ally of Queen Elizabeth as long as he lived. Now Maximilian's daughter had married Charles IX of France, and being of gentle nature, was quite broken-hearted at the cruelties she saw at his court. Maximilian himself was filled with grief and indignation when he heard of the Massacre of St. Bartholomew, and as emperor always stood up for justice exercised with mercy.

His son Rudolf followed him as emperor, but weaknesses from the many close marriages among the Hapsburgs began to show in the children of Maximilian, and in Rudolf more than the rest. The Empire was by this time divided into three

parties, the Catholics, the Lutherans, and the Calvinists, and strife had arisen among their nobles, which threatened a civil war. Be-

sides this turmoil, Rudolf's neglect of matters of state led to such confusion in Austria and Hungary that these provinces revolted

against him, and like mismanagement in Bohemia caused him to be deposed there as well. He retired to his palace at Prague, where he became the patron of Tycho Brahe (ty'ko

brah), the great Danish astronomer.



Tycho Brahe.



LXXXIII. The Beginning of the Thirty Years' War.

BOHEMIA was to serve as the tinderbox for the great struggle which was now to break upon the world. But first you must hear how the Jesuits came to have influence there. You remember, do you not, the society established by Ignatius Loyola, who took as their chief aim the upholding of the Roman Church and the authority of the pope? When the great Church council met at Trent, the English, French, and German clergy were in favor of reforming the Church so that unity with the Protestants could be regained; however, the Spanish and Italian clergy, led by the Jesuits, were adamantly opposed to such a course.

The Jesuits saw that if they were to succeed in restoring the supremacy of the Church in Europe, the rulers would have to be won to the Catholic cause, for it had been with the help of the German Protestant princes that Luther had not been burned at the stake as had all the other reformers which had arisen before him. Furthermore, the Hu-

guenots in France were allowed to worship in peace because of the Edict of Nantes, made law by Henry IV, a formerly Protestant prince. And finally, Elizabeth had forever ended Catholic power in England, and had also sent critical aid to the Netherlands, which had allowed them to establish their independence from Spain and the pope.

Jesuits were involved in the assassination of William of Orange, and the plot to overthrow Elizabeth and place Mary Stuart on the throne of England. Thus you can see that the Protestants regarded these men as their mortal enemies, and feared and distrusted them.

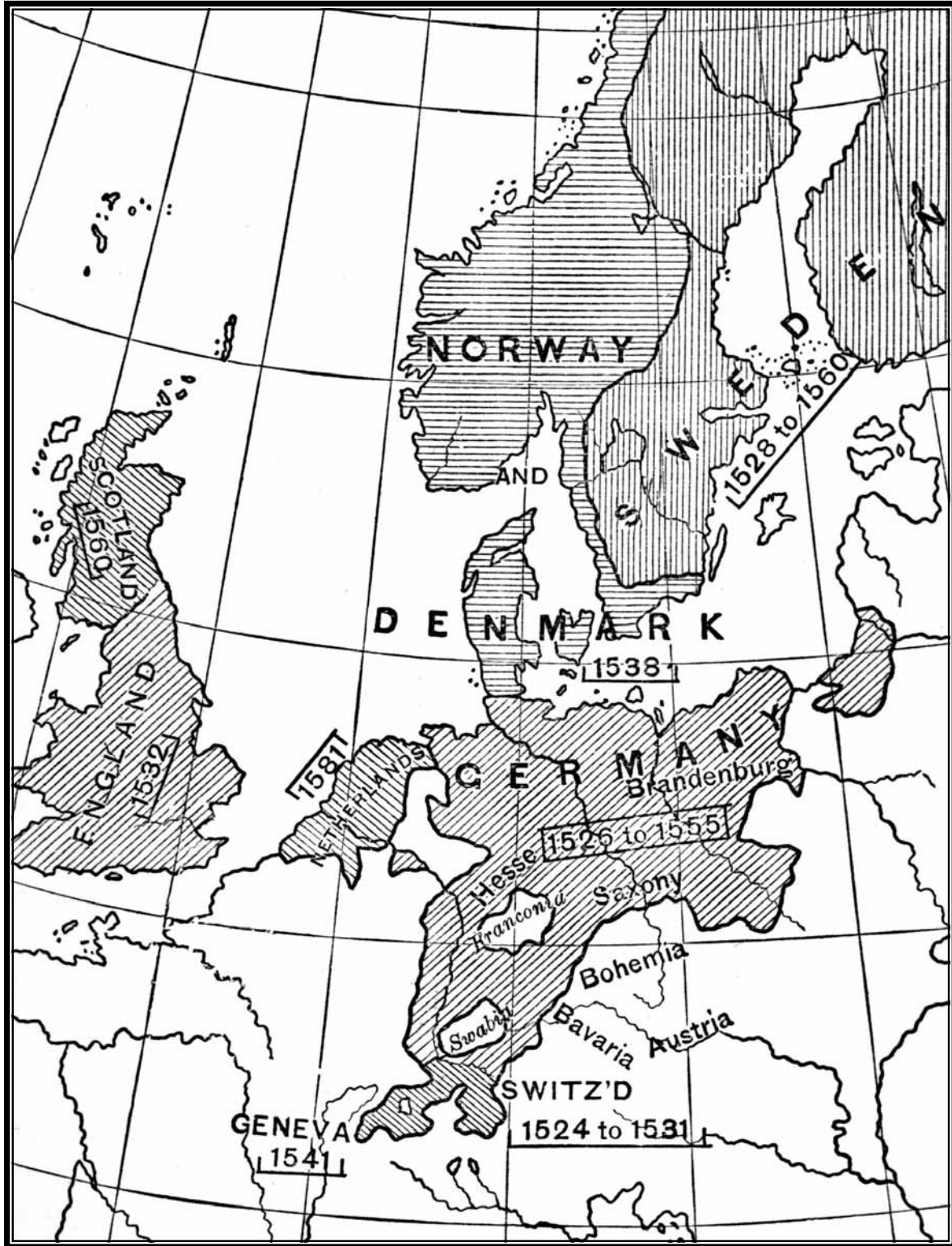
Now the Protestant faith had made rapid progress, for it had not only gained the majority of the Germans, Swiss, English, Scots, and Netherlanders as adherents, but the Danes, Swedes, and other Scan-di-na´vi-ans as well. Moreover, it had spread into the Hapsburg Austrian possessions, and above all, Bohemia, the land of Jan Hus. For a time, it seemed that even the Catholic Hapsburgs were to see all their territory fall away from the Catholic Church. For at the time the Thirty Years' War opened, in 1618, one hundred years since Martin Luther had posted the *Ninety-Five Theses* on the door of Wittenberg church, nine-tenths of the population of the Empire were Protestants.

But the Catholics had in the Jesuits a band of active and able missionaries. They not only preached and founded schools, but also succeeded in gaining the confidence of some of the German princes, whose chief advisors they became.

When Rudolf II was deposed therefore, the question of the emperor's heir arose. None of Maximilian II's sixteen children had any children of their own, save one daughter, who was the mother of Philip III of Spain, and he her only child. However, the Germans and Austrians alike would never countenance another Spaniard on the throne.

The next in line was the duke of Styria, who was a grandson of Emperor Ferdinand I, the brother of Charles V. This young man, named Ferdinand like his grandfather, had lost his father very early in life, and had been raised by his Bavarian uncle, with Jesuits for teachers, so that he was a very devout man. When, in 1596, he first came to take possession of his duchy, he found all the Styrians Protestants, and not one person would receive Holy Communion with him on Easter day.

He was so much shocked by this state of affairs, that he made a pilgrimage to Rome, and vowed to restore his duchy to the Church. He brought back a band of Capuchin Friars, and between their preaching, and his management, he so entirely changed the



The Extent of the Revolt from Rome.

profession of the Styrians that seven years later, forty thousand celebrated Easter Mass with him.

Thus when his name was raised for the king of Bohemia, and emperor after that, the Protestants did not welcome it. The Bohemians especially meant to choose as their king either of the Protestants, the elector of Saxony, or the elector palatine, Frederick, who had won the hand of the fair Elizabeth Stuart for a bride. But in 1617 at the diet, they were overruled by those loyal to the Hapsburgs, and Ferdinand of Styria was elected king of Bohemia.

Now Ferdinand, as king of Bohemia, had to swear to uphold the religious tolerance guaranteed by the Peace of Augsburg, which made Protestants equal with Catholics in rights, and this law troubled him. His Jesuit advisors assured him that while it might have been wrong for the law to have been granted, it was not wrong for the king to uphold it as the established law of the land. Still, Ferdinand believed it was his duty to restore Bohemia to the Church, just as he had done in Styria.

He began by banishing all of the Protestant and Hussite schoolmasters, founding two Capuchin convents, three Jesuit colleges, and bringing in as many Styrian Catholics to settle in the country as possible. He was next elected king of Hungary, and a diet was soon to be assembled to elect him emperor.

But in Bohemia, Ferdinand had allowed a Lutheran church to be pulled down, and a Calvinist congregation shut out of another church, because as Calvinists, they were not protected by the Peace of Augsburg. The Protestants sent for redress to the Hapsburg emperor, who upheld his cousin Ferdinand in all he did, and thus they became afraid of absolute persecution. One of the king's advisors, Count Thurm, a staunch Lutheran, now resolved to destroy the Hapsburgs in Bohemia, as the only means of preserving the Protestant religion.

Thus in May of 1618, a whole troop of Hussite and Lutheran armed nobles arrived at the council chamber of the castle at Prague, where the two Catholic advisors to the king were at work. There followed a heated argument, with the Lutherans claiming that these two had really been behind the refusal of the emperor to uphold Protestant rights according to the law. "Let us follow the old custom, and hurl them from the window," someone cried; and the advisors were dragged to a window seventy feet above the ditch which surrounded the castle.

One of them begged for a priest to administer the last rites. "Commend thy soul to God," was the answer; "we will have no Jesuit scoundrels here;" and he was hurled out, while uttering a prayer for Mary to help him. One of the Protestants cried, "Let us see whether Mary will help him," while the other advisor and his secretary were likewise hurled out; but this man's next cry was, "Mary has helped him!" For there was a large pile of refuse below this window, which had broken the fall, and all three crawled away unhurt.

This action was the real start of the Thirty Years' War, which ravaged all Germany, and bred some of the most savage and lawless soldiers who ever drew sword. The Protestants began it in real fear for their religion, and also feeling that the nation had been cheated by the Hapsburgs of the power of electing their own king. They hoped for help from the Lutheran and Calvinist princes who had any quarrel with the Hapsburg family, and to this end, wrote a letter to them justifying their treatment of the Catholic advisors by the example of the fate of Jez'e-bel; and thus they raised nearly all of Bohemia against Ferdinand.

Some Catholics in positions of influence, and most of the Catholic Germans, desired a peaceful resolution to the Protestant grievance, and tried to hold back Ferdinand, who was hot to wreck a speedy vengeance on the rebels. In this the king was supported by his Bavarian uncle, and his Jesuit advisors. Ferdinand thus raised Spanish and Flemish troops to reduce Bohemia, but Count Thurm was at the head of ten thousand insurgents, and was allied with the Protestant ruler of Transylvania, and the German Protestant Union, whose head was none other than the elector palatine, Frederick, the husband of Elizabeth Stuart of England.



LXXXIV. The Revolt of Bohemia.

THUS when the time came for the diet to elect the emperor, affairs were in a very unpromising state for Ferdinand. The Protestant princes were unwilling to have him, and the Bohemians would not believe his promise to renew the religious tolerance. Ferdinand, being driven from Prague, had retreated to the Hapsburg palace in Vienna; there being only three hundred men whom he trusted with him.