the starting point and foundation of later French inter­ference with Swiss affairs, which became more and more oppressive, and was not finally thrown off till 1814.

IV. In 1499 the Swiss had practically renounced their allegiance to the emperor, the temporal chief of the world according to mediæval theory; and in the 16th century a great number of them did the same by the world’s spiritual chief, the pope. The scene of the revolt was Zurich, and the leader Ulrich Zwingli. But we cannot understand Zwingli’s career unless we remember that he was almost more a political reformer than a religious one. In his former character his policy was threefold. He bitterly opposed the French alliance and the pension and mercenary system, for he had seen its evils with his own eyes when serving as chaplain with the troops in the Milanese in 1512 and 1515. Hence in 1521 his influence kept Zurich back from joining in the treaty with Francis I. Then, too, at the time of the Peasant Revolt (1525), he did what he could to lighten the harsh rule of the city over the neighbouring rural districts, and succeeded in getting serfage abolished. Again he had it greatly at heart to secure for Zurich and Bern the chief power in the Confederation, because of their importance and size ; he wished to give them extra votes in the diet, and would have given them two-thirds of the “ common bailiwicks ” when these were divided. In his character as a religious reformer we must remember that he was a humanist, and deeply read in classical literature, which accounts for his turning the canonries of the Grossmün­ster into professorships, reviving the old school of the Carolinum, and relying on the arm of the state to carry out religious changes. His theology sprang from a single ruling principle—the absolute and unlimited sovereignty of God. Hence his profound respect for the letter of the Bible led him to “ legalism ” and extreme Sabbatarianism. Hence his view of the incarnation bordered on Unitarianism, and sacraments were mere signs of that which is already given ; hence too sprang his denial of man’s free will and his belief in absolute election and reprobation. Nay, God, being the absolute Author of all things, is the Author of evil, though He is not immoral, for He is above law, and what is morally wrong for man is not so for God. Zwingli began to preach the new views as early as 1516, long before and quite independently of Luther ; but it was only when at the end of 1518 he was called to Zurich as parish priest that he began to make any noise, and in fact it was even later (1522), when his admirers allowed themselves to eat fish in Lent, that disturbances arose, and the diet forbade all preaching which would disturb the public peace. But, after succeeding at two public disputations, his views rapidly gained ground at Zurich, which long, however, stood quite alone, the other Con­federates issuing an appeal to await the decision of the asked-for general council, and proposing to carry out by the arm of the state certain small reforms, while clinging to the old doctrines. Zwingli had to put down the extreme wing of the Reformers—the Anabaptists—by force. Quarrels too arose as to allowing the new views in the “ common bailiwicks.” The disputation at Baden (1526) was in favour of the maintainers of the old faith ; but that at Bern (1528) resulted in securing for the new views the support of that great town, and so matters began to take another aspect. In 1528 Bern joined the union formed in 1527 in favour of religious freedom by Zurich and Constance *(Christliches Burgrecht),* and her example was followed by Schaffhausen, St Gall, Basel, and Mühlhausen. This attempt to virtually break up the League was met in February 1529 by the offensive and defensive alliance made with King Ferdinand of Hungary (brother of the emperor) by the three Forest districts,

with Lucerne and Zug, followed (April 1529) by the “ Christliche Vereinigung,” or union between these five members of the League. Zurich was greatly moved by this, and, as Zwingli held that for the honour of God war was as necessary as iconoclasm, war seemed imminent ; but Bern held back ; and the first peace of Kappel was con­cluded (June 1529), by which the Hungarian alliance was annulled and the principle of “religious parity” (or freedom) was admitted in the case of each member of the League and in the “ common bailiwicks.” This was at once a victory and a check for Zwingli. He tried to make an alliance with the Protestants in Germany, but failed at the meeting at Marburg (October 1529) to come to an agreement with Luther on the subject of the eucharist, and the division between the Swiss and the German Reformations was stereotyped. Zwingli now developed his views as to the greater weight which Zurich and Bern ought to have in the. League. Quarrels too went on in the “ common bailiwicks,” for the members of the League who clung to the old faith had a majority of votes in matters relating to these districts. Zurich tried to cut off supplies of food from reaching the Catholic members (contrary to the wishes of Zwingli), and, on the death of the abbot of St Gall, disregarding the rights of Lucerne, Schwyz, and Glarus, who shared with her the office of protectors of the abbey, suppressed the monastery, giving the rule of the land and the people to her own officers. Bern in vain tried to moderate this aggressive policy, and the Catholic members of the League indignantly advanced towards Zurich. Near Kappel, on October 11, 1531, the Zurich vanguard under Göldli was (perhaps owing to his treachery) surprised, and despite reinforcements the men of Zurich were beaten, among the slain being Zwingli himself. Another defeat completed the discomfiture of Zurich, and by the second peace of Kappel (November 1531) the principle of “parity” was recognized, not merely in the case of each member of the League and the “ common bailiwicks,” *but also in that of each parish or “communes* Thus everywhere the rights of a minority were protected from the encroachments of the majority. The “ Christliches Burgrecht ” was abolished, and Zurich condemned to pay heavy damages. Bullinger succeeded Zwingli, but this treaty meant that neither side could now try to convert the other wholesale. The League was permanently split into two religious camps : the Catholics, who met at Lucerne, numbered, besides the five already mentioned, Freiburg, Solothurn, Appenzell (Inner Rhoden), and St Gall (with Wallis), thus commanding seventeen votes (out of twenty-nine) in the diet ; the Evangelicals were Zurich, Bern, Basel, Schaffhausen, Appenzell (Ausser Rhoden) (with Graubünden), who met at Aarau; while Thurgau and Glarus were divided.

Bern had her eyes always fixed upon the Savoyard lands to the south-west, in which she had got a footing in 1475, and now made zeal for religious reforms the excuse for resuming her advance policy. In 1526 William Farel, a preacher from Dauphiné, had been sent to reform Aigle, Morat, and Neuchâtel. In 1532 he came to Geneva, an ancient city of which the rule had long been disputed by the prince-bishop, the burgesses, and the house of Savoy, the latter holding the neighbouring districts. She had become in 1519 the ally of Freiburg, in 1526 that of Bern also; and in 1530, by their influence, a peace was made between the contending parties. (In 1531 Bonivard, the prior of St Victor, for joining a rising in favour of political liberty, was imprisoned in the castle of Chillon, remaining there till 1536.) The religious changes introduced by Farel greatly displeased Freiburg, w'hich abandoned the alliance (1534), and in 1535 the Refor­mation was firmly planted in the city. The duke of