connected with the Confederation, hitherto purely German, and the war had been one for the maintenance of recent conquests, rather than purely in defence of Swiss freedom. Charles tried in vain to raise a third army; René recovered Lorraine, and on the 5th of January 1477, under the walls of Nancy, Charles’s wide-reaching plans were ended by his defeat and death, many Swiss being with René’s troops. The wish of the Bernese to overrun Franche-Comté was opposed by the older members of the Confederation, and finally, in 1479, Louis, by very large payments, secured the abandonment of all claims on that province, which was annexed to the French crown.

These glorious victories really laid the foundation of Swiss nationality; but soon after them the long-standing jealousy between the civic and rural elements in the Con­federation nearly broke it up. This had always hindered common action save in the case of certain pressing questions. In 1370, by the “ Parsons’ ordinance ” (Pfaffenbrief), agreed on by all the Confederates except Bern and Glarus, all residents whether clerics or laymen, in the Confederation who were bound by oath to the duke of Austria were to swear faith to the Confederation, and this oath was to rank before any other; no appeal was to lie to any court spiritual or lay (except in matrimonial and purely spiritual questions) outside the limits of the Confederation, and many regulations were laid down as to the suppression of private wars and keeping of the peace on the high roads. Further, in 1393, the “ Sempach ordinance ” was accepted by all the Confederates and Soleure; this was an attempt to enforce police regulations and to lay down “ articles of war ” for the organization and discipline of the army of the Confederates, minute regulations being made against plunder­ing—women, monasteries and churches being in particular protected and secured. But save these two documents common action was limited to the meeting of two envoys from each member of the Confederation and one from each of the “ socii ” in the Diet, the powers of which were greatly limited by the instructions brought by each envoy, thus entailing frequent reference to his government, and included foreign relations, war and peace, and common arrangements as to police, pestilence, customs duties, coinage, &c. The decisions of the majority did not bind the minority save in the case of the affairs of the baili­wicks ruled in common. Thus everything depended on common agreement and good will. But disputes as to the divisions of the lands conquered in the Burgundian War, and the proposal to admit into the League the towns of Fribourg and Soleure, which had rendered such good help in the war, caused the two parties to form separate unions, for by the latter proposal the number of towns would have been made the same as that of the “ Länder,” which these did not at all approve. Suspended a moment by the campaign in the Val Leventina, these quarrels broke out after the victory of Giornico; and at the Diet of Stans (December 1481), when it seemed probable that the failure of all attempts to come to an understanding would result in the disruption of the League, the mediation of Nicholas von der Flüe (or Bruder Klaus), a holy hermit of Sachsein in Óbwalden, though he did not appear at the Diet in person, succeeded in bringing both sides to reason, and the third great ordinance of the League—the “ compact of Stans ”—was agreed on. By this the promise of mutual aid and assistance was renewed, especially when one member attacked another, and stress was laid on the duty of the several governments to maintain the peace, and not to help the subjects of any other member in case of a rising. The treasure and movables captured in the war were to be equally divided amongst the combatants, but the territories and towns amongst the members of the League. As a practical proof of the reconciliation, on the same day the towns of Fribourg and Soleure were received as full members of the Confederation, united with all the other members, though on less favourable terms than usual, for they were forbidden to make alliances, save with the consent of all or of the greater part of the other members. Both towns had long been allied with Bern, whose influence was greatly increased by their admission. Fribourg, founded in 1178 by Berthold IV. of Zäringen, had on the extinction of that great dynasty (1218) passed successively by inheritance to Kyburg (1218), by purchase to Austria (1277), and by commendation to Savoy (1452); when Savoy gave up its claims in 1477 Fribourg once more became a free imperial city. She had become allied with Bern as early as 1243, but in the 14th and 15th centuries became Romance-speaking, though from 1483 onwards German gained in strength and was the official language till 1798. Soleure (or Solothurn) had been associated with Bern from 1295, but had in vain sought admission into the League in 1411. Both the new members had done much for Bern in the Burgundian War, and it was for their good service that she now procured them this splendid reward, in hopes perhaps of aid on other important and critical occasions.

The compact of Stans strengthened the bonds which joined the members of the Confederation; and the same centralizing ten­dency is well seen in the attempt (1483-1489) of Hans Waldmann, the burgomaster of Zürich, to assert the rule of his city over the neighbouring country districts, to place all power in the hands of the gilds (whereas by Brun’s constitution the patricians had an equal share), to suppress all minor jurisdictions, and to raise a uniform tax. But this idea of concentrating all powers in the hands of the government aroused great resistance, and led to his overthrow and execution. Peter Kistler succeeded (1470) better at Bern in a reform on the same lines, but less sweeping.

The early history of each member of the Confederation, and of the Confederation itself, shows that they always professed to belong to the Empire, trying to become immediately dependent on the emperor in order to prevent oppression by middle lords, and to enjoy practical liberty. The Empire itself had now become very much of a shadow; cities and princes were gradually asserting their own independence, sometimes breaking away from it altogether. Now, by the time of the Burgundian War, the Confederation stood in a position analogous to that of a powerful free imperial city. As long as the emperor’s nominal rights were not enforced, all went well; but, when Maximilian, in his attempt to reorganize the Empire, erected in 1495 at Worms an imperial chamber which had jurisdiction in all disputes between members of the Empire, the Confederates were very unwilling to obey it—partly because they could maintain peace at home by their own authority, and partly because it interfered with their practical independence. Again, their refusal to join the “ Swabian League,” formed in 1488 by the lords and cities of South Germany to keep the public peace, gave further of fence, as well as their fresh alliances with France. Hence a struggle was inevitable, and the occasion by reason of which it broke out was the seizure by the Tyrolese authorities in 1499 of the Münsterthal, which belonged to the “ Gottes­hausbund,” one of the three leagues which had gradually aιisen in Raetia. These were the “ Gotteshausbund ” in 1367 (taking in all the dependents of the cathedral church at Chur living in the Oberhalbstein and Engadine); the “ Ober ” or “ Grauer Bund ” in 1395 and 1424 (taking in the abbey of Disentis and many counts and lords in the Vorder Rhein valley, though its name is not derived, as often stated, from the “ grey coats ” of the first members, but from “ graven ” or “ grafen,” as so many counts formed part of it); and the “ League of the Ten Jurisdictions ’’ (Zehngerichtenbund), which arose in the Frättigau and Davos valley (1436) on the death of Count Frederick of Toggenburg, but which, owing to certain Austrian claims in it, was not quite so free as its neighbours. The first and third of these became allied in 1450, but the formal union of the three dates only from 1524, as documentary proof is wanting of the alleged meeting at Vazerol in 1471, though practically before 1524 they had very much in common. In 1497 the Ober Bund, in 1498 the Gotteshausbund, made a treaty of alliance with the Everlasting League or Swiss Confederation, the Ten Jurisdic­tions being unable to do more than show sympathy, owing to Austrian claims, which were not bought up till 1649 and 1652. Hence this attack on the Münsterthal was an attack on an “ associate ” member of the Swiss Confederation, Maximilian being supported by the Swabian League; but its real historical importance is the influence it had on the relations of the Swiss