

Donauworth was a Lutheran Imperial city on the border of his domains and in close proximity to the ecclesiastical province of the Bishop of Augsburg. To guard itself against being overwhelmed by its Roman Catholic neighbors, the city had made use of its right to exclude all Roman Catholics, a monastery having been tolerated on the express condition that its inmates should make no demonstration outside the walls. Encouraged by outside parties, the monks had violated this understanding in 1607. They were roughly handled, as might have been expected, by the Protestant population. This furnished a pretext for Maximilian, to whom Donauworth had long been an eyesore. He laid the matter before the Emperor. Donauworth was put under the Imperial ban, and Maximilian was given the privilege of dealing with it according to his own good pleasure. He invaded the city with an army about equal to the population, and insisted on holding it until he had been reimbursed for his outlay in occupying it. He established Catholic worship in the churches, and quartered his soldiers on the population to convert them to the Catholic faith. To secure and execute such an Imperial decree was considered by the Protestants a gross violation of the rights of the Protestant Electors, who had not been consulted. The aggressiveness of Ferdinand and Maximilian thoroughly alarmed the Protestant princes. The result was the formation, in 1609, of an Evangelical Union, composed of the Duke of Wurtemberg, Maurice Landgrave of Hesse-Cassel Ernest of Anspach, Frederick Marquis of Durlach, Christian of Anhalt, most of the Imperial cities, and Frederick Elector of the Palatinate. The leading spirit of the Union was Christian of Anhalt, the nominal head was Frederick of the Palatinate. The Elector of Saxony and some other princes held aloof, largely, no doubt, from the active part that was being taken by the Calvinist leaders, Christian and Frederick. The Roman Catholic princes promptly met this effort at organizing for protection against Roman Catholic aggression by the organization of the Catholic League. Maximilian of Bavaria was the leading spirit, and was made chief in authority under the Emperor. The other more prominent members were the Electors of Mainz, Cologne, and Treves, the Archbishop of Salzburg, the Bishops of Bamberg, Wirtzburg, and Aichstedt, and the Archdukes of Austria. The co-operation of the Pope and the King of Spain was sought, and to