

ecclesiastical struggle caused by the Lutheran movement. If the Emperor Charles V. had had his hands free to deal exclusively with German affairs for even a few months at any time between 1520 and 1555 he would no doubt have annihilated Protestantism. Persistent Turkish invasion of his domains in the East, and the constantly recurring quarrels of the Empire with France, to say nothing of the war with the Pope, resulting in the capture of Rome by the Catholic Emperor in 1527, prevented Charles from concentrating his attention on the work of destroying heresy in Germany. It was not until 1530 that he felt himself in a position to deal vigorously with his Protestant subjects. He had conquered France, made peace with the Pope, and repelled Turkish invasion. The Diet of Augsburg was to be the occasion for his demand of unconditional submission on the part of the Protestant princes. But Protestantism had gained too much headway to be so easily suppressed. The Schmalkald League was formed by the Protestants for determined resistance. Before active hostilities had begun, however, another Turkish invasion relieved the situation. It was not till after the death of Luther, in 1546, that Charles V. undertook, with the help of Spanish troops, to subdue the princes of the Schmalkald League. Through the treachery of Maurice of Saxony, the Protestants were put at the mercy of the Emperor. Maurice afterwards repented of his treachery, but not until Protestantism had suffered a blow from which it did not soon recover. An alliance with France enabled the Protestant princes once more to assert themselves, and in 1552 Charles was completely defeated, and was glad to make terms even with heretics. The Augsburg Peace of 1555 attempted to settle the future relations of religious parties in Germany. This document plays so prominent a part in the subsequent history of the struggle between Protestants and Roman Catholics in Germany, that I must state its provisions with some fulness.

1. The Peace of Augsburg (1555).

The treaty provided that princes were to choose freely between Roman Catholicism and the Augsburg Confession, all other forms of religion (including the growing and aggressive