

## THE TURKISH STRUGGLE WITH CATHOLIC EUROPE.

THE Turks to day, as through all their history, are a foreign and hostile race in the European world. Their ways are not the ways of Europe, their desires are not the desires of European man, their religion is not his. The band of roving shepherds which was the origin of the Ottoman empire was not a nation but a gathering of barbarian warriors for the sake of plunder, much like the crew of a pirate ship. They banded together that they might live on the labors of others by their barbarian swords; and empire, not national development, has been the principle that has since kept them together. The Tartar shepherds despise the settled lives of civilized men as slavish, the Mahometan hates and despises the Christian as one accursed by God, and the modern Turk is in all essentials still a Mahometan Tartar. The name given by diplomacy to the Turkish government from its own usage, expresses well its character. It is the Sublime Porte, the "raised gate of the Sultan's tent," where originally the Tartar chief gave law to his followers as they wandered over their native plains or ravaged the lands of their civilized fellow-men. The Sultan dwells in the palaces of Constantine and Theodosius, but the tent of the armed freebooter is to him and his people his natural and most honorable abode. The contrast between barbarian and civilized thought and desires, could hardly be more significantly expressed.

The struggle between civilized and barbarian man has been repeated again and again since the earliest times. Greek thought, Roman law and discipline and the Christian religion have established civilization supreme in Europe and America, but the history of Asia and Africa to our own time is one record of conquests of the more civilized peoples by barbarian hordes. The Turkish Empire is the one example of such a state of things in Europe to-day. It was founded and it flourished by war and conquest alone, and now that it is unequal to continue conquering it remains a mere clog on the land which still remains subject to its dominion. Its establishment in Europe was a triumph of barbarism over civilization, and its subsequent history was one long effort to make barbarism supreme throughout that continent. The struggle was doubtful for more than three centuries after the first invasion. Almost the whole body of Eastern Christians that came in the Turkish path were reduced to bondage, and it was only by the most desperate struggle and deeds of heroic self-devotion that

Rome and Vienna escaped the same fate. We shall try to sketch briefly the story of the conflict.

The conquest of Constantinople in 1453 gave the Turkish Sultans control of greater wealth and material resources than those of any western nation. The Turkish soldiers were armed and maintained by the skill and labor of their Christian *rayas*. Mahomet II. was only twenty-three when he captured the imperial city, and he was as ambitious as brutal in his character. The resources of his first conquests were utilized for others. The Eastern Christians through the Balkan peninsula had been subdued by his father, and the Turkish frontier already touched the Catholic countries in Hungary and the Venetian territories. Three years after the capture of Constantinople the Sultan moved his great army, provided with the best artillery of the time, to the invasion of Hungary. The Hungarian Government was, like most mediæval states, without either standing army or fixed revenues, and thus was at a terrible disadvantage compared with the Moslem despot, who disposed of all the wealth of his empire at will, and was served by a disciplined standing army in his Janissaries and horse-guards. The Hungarians had no force able to meet the Turks in the field, and the Sultan laid siege to Belgrade, the frontier city and military bulwark of the Christian Kingdom. As at Constantinople, his artillery, cast by Greek workmen, was superior by far to that of Belgrade, and in a few weeks the ramparts were battered down, and a general assault carried his banners into the heart of the city. The result was wholly unexpected. Hunyadi the Hungarian Regent, swept back the Janissaries, and at the same moment a body of a thousand soldiers, with the Franciscan preacher John of Capistrano, afterwards a canonized saint, issued from the town and charged the Turkish trenches. The artillery was captured, and the garrison, following up their repulsed assailants, attacked the besiegers outside. The siege became a pitched battle and a panic seized the Turks, who broke and retreated in complete rout, leaving their camp in possession of the victors. The victory thus gained saved Hungary from invasion for sixty years, though its people had no sufficient force to drive the invaders from the already conquered provinces to the south.

The remaining twenty-four years of Mahomet, the Conqueror, were engaged in conquest of the various islands and cities of the Archipelago, which remained free or in possession of the Italian republics after the fall of the Greek Empire. The barbarian nature of a Turkish warrior was amply displayed against those weaker Christian foes. Negropont, on the Greek coast, had long been in possession of the Venetians. It was attacked by the Turkish Sultan, and the capital surrendered after a brave defence

on the Sultan's solemn promise of life and liberty. The whole Italian portion of the garrison was put to death by torture, and the governor sawn slowly in two, as a sign of the working of Turkish faith to Christians. Caffa in the Crimea, was in possession of the Genoese, and in wealth and population was the greatest city on the Black Sea after Constantinople. Mahomet attacked and captured it. After a short resistance forty thousand of its population were carried off to the capital, and fifteen hundred boys of the best Christian families were enrolled in the ranks of the Janissaries and compelled to accept Mahometanism, under pain of instant death. The Crim Tartars who then occupied the south of modern Russia, nearly up to Moscow, became subjects of the Sultan, in whom they hailed a Mahometan Conqueror of their own stamp. With an empire thus strengthened, Mahomet prepared for the invasion of Italy, which offered prospect of an easier conquest than Hungary. The island of Rhodes, off the coast of Asia Minor, was also still in Christian hands. The military order of St. John of Jerusalem had established itself in Rhodes after the conquest of Palestine from the western crusaders, and their navy was a formidable foe to the Turkish corsairs which now began to swarm on the eastern seas. The capture of Rhodes and the invasion of Italy were the last objects of Mahomet's ambition. In 1480 two great armaments were sent out simultaneously for those objects. The Italian expedition captured Otranto and gave the Turks a footing beyond the Adriatic; but the bravery of the military monks under the Grand Master, D'Aubusson, baffled every assault, and after a three months' desperate struggle the Turkish commander abandoned the siege. Mahomet had gathered his forces for a new expedition the following year, 1481, but death came to close his career before even his proposed course was known. A civil war between his sons, Bajazet and Djem, occupied the Turkish empire for the next few years. Otranto was recovered by the Neapolitans, and for forty years there was a lull in the long-threatened Turkish onward march.

The sultans who succeeded Mahomet, Bajazet II. and Selim I., if they did not renew the aggressions of the conqueror, prepared long and carefully for the never-relinquished scheme of European conquest. The Turkish naval strength was quietly but steadily increased. The dock-yards of Constantinople and the skill of the Greek rayas supplied the ships; Christian slaves furnished the crews and oarsmen, and Turkish soldiers the fighting-force of the new navy, which soon equalled or surpassed in numbers that of the Christian civilized states. Neither Venice nor Genoa possessed as many war-vessels as the sultan, and Turkish corsairs swept through the Mediterranean, plundering the coasts and shipping

and carrying off thousands of Christian slaves to the Moslem slave-markets. Like the old Scandinavian pirates, the Turkish corsairs were largely recruited by renegade Christians from every land. Criminals, outlaws and desperadoes of every kind readily adopted a creed which needed no more formality than the repetition of a formula of prayer, and at the same time gave unlimited license to plunder and sensual indulgence. Most of the Turkish admirals, as well as many of the generals and viziers, were Christian renegades. The resources of civilization were thus enlisted in the cause of barbarian despotism, and the same thing may be noted even in our own day.

Selim I., who succeeded Bajazet in 1512, was as fierce a conqueror as his grandfather; but his energy was employed on conquests over Mahometan, and not Christian nations. He conquered Egypt, Syria and Arabia, as well as the Persian provinces of Kurdistan and Mesopotamia. The area of the Ottoman dominions was doubled in eight years, and the new subjects were so many fighting-men more for the Turkish projects of European invasion. The condition of Christian Europe had changed rapidly since Mahomet's repulse at Belgrade. The Moors had been driven from Spain, America discovered, and the old feudal system in France and England had been replaced by the centralized monarchical governments of Louis XI. and Henry VII. Literature, art and science had received an unparalleled development in Italy. The military and political strength of Christian Europe had more than doubled since the taking of Constantinople.

The Turks had no share in the intellectual movement of the Renaissance, and in civilization and morality they were still freebooters of the Tartar steppes. But the conquests of Selim in Asia and Africa, and the wealth which still continued to be drawn from the industry of their Christian vassals, had increased the power of the sultans even more than that of Christian Europe. Like Russia to-day, the Turkish rulers readily adopted those resources of civilization which referred to war or statecraft. The Turkish artillery and commissariat were superior to that of any western nation. The revenue of Turkey was five times that of either France or England; the standing army, including the Spahis, or feudal militia, and the terrible Janissaries, still recruited from the children of Christians, reached the number of two hundred thousand. The fleet numbered three hundred war-vessels—larger than that of any Christian nation. In military and political strength, in the early part of the sixteenth century, Turkey, among the powers, held a place equal to that now held by Russia and England combined.

Solyman, who succeeded the savage Selim, made the Turkish power still more formidable by his own character. In generalship

he was equal, or superior, to either his father, Selim, or his great-grandfather, Mahomet II., and though a true Ottoman in disregard for human life, even of his nearest relatives, wherever political interests were involved his temper was calm and his industry and forethought such as are seldom found in absolute sovereigns. His own people gave him the title of Lord of the Age, and in fact Solyman was, in material power, the greatest ruler of the sixteenth century.

Great as was the power of Turkey at that time, it was only one of several Mahometan states, each equal to any Christian power. Akbar ruled nearly all India; Persia was the rival of Turkey in military strength, and the Tartar Khans of Upper Asia still could levy armies of hundreds of thousands of warriors. The north coast of Africa was occupied by three or more Moslem states equal in strength to Venice or Genoa, and often the masters of the Mediterranean. In wealth and power for war the Mahometan world was greater than Christendom combined in the sixteenth century.

Christendom, unfortunately, was not united in itself. Francis I., of France, and Charles V., of Spain, the foremost sovereigns of Europe, were engaged in bitter warfare during nearly their whole reigns. Germany, known as the Holy Roman Empire, was not a compact state, but a confederation of independent nobles and free cities. In Italy Venice was the only strong native state, the rest of the peninsula, outside the Pope's domain, being subject to Charles V. directly or indirectly. England had no relations whatever with Eastern Europe during the reign of Solyman. Poland and Hungary, the other two Christian powers of the day, were politically in the same condition as France had been a century before. The central government had little real power or revenues; the administration was in the hands of the Palatines and magnates, who raised troops and taxes at their discretion and quarreled at every election of a king. Under rulers like Mattias Corvin or Stephen Batori Hungary or Poland would rank with the Great Powers of Christendom, but either was liable to fall to weakness in a few years by an unfortunate election or local revolts. Still, it was Hungary and Poland which had to bear the brunt of the Turkish onslaught on Christian Europe, and it was their forces which finally hurled back the invasion.

Such was the state of Europe when the greatest of the Ottoman Sultans took up again the design of the conqueror of Constantinople. Solyman began by attacking the two bulwarks which had checked the advance of Mahomet II. He attacked and captured Belgrade in person in 1521, and his navy, after a desperate struggle, obliged the Knights of Rhodes to capitulate the follow-

ing year. In 1525 the victorious Sultan led a hundred thousand soldiers into Hungary. The young King Ladislas gathered a feudal army of less than a third the numbers of Solyman's forces, and in a spirit like that of his predecessors at Varna and Nicopolis, went to battle as to a tournament. The result was what might be looked for. The Hungarian army was surrounded and destroyed at Mohacz in 1526. The King himself and most of the Hungarian leaders, including the primate and eight other bishops, who shared the campaign in the old feudal spirit, were slain, and Solyman marched in triumph to Buda Pest, which he took and plundered. His troops ravaged Hungary as the Arab slave-dealers of our own day sweep off the negroes of Central Africa. The country traversed by the Turkish troops was burned and pillaged, and a hundred thousand Christians, men, women and children, were driven off to supply the Turkish slave-markets when Solyman returned to his capital to prepare for new campaigns.

Hungary was almost crushed by the field of Mohacz, and civil war came to complete its misery. The National Diet elected as king Ferdinand of Austria, the brother of Charles V., but a part of the nobles refused to abide by the decision of the majority, and set up Zapolya, one of their own number, as monarch. Protestantism had extended to Hungary, and many of the nobles had embraced the new doctrines, Zapolya among them. The seceders were defeated by the national troops, and then in the same spirit which had made the Greek magnates prefer the Turban to the Tiara, they applied for aid to Solyman. The Protestant magnates offered to acknowledge him as suzerain of Hungary if he would secure Zapolya on its throne as a Turkish vassal. The Sultan accepted the offer, though in terms of haughty scorn. He aimed at wider conquests than Hungary, and a Christian vassal king who would serve him against Christendom might be as useful an instrument as the Servian Stephen had been to his ancestor Bajazet I. An army as large as that which Von Moltke commanded against Paris was set in motion, and with a quarter of million of men and three hundred pieces of artillery Solyman entered Hungary in 1529. He installed Zapolya as king in Buda Pest, and taking him in his train he marched into Austria and besieged Vienna, the capital of Germany.

The Christian world had no army to dispute the Turkish advance, and the only force to encounter it was the garrison of sixteen thousand men, Spaniards, Germans and Hungarians. Charles V. was engaged by the revolted Protestant princes, and could send no aid. The Turks surrounded the devoted city and battered its ramparts with their heavy artillery for some weeks, while the bashi bazooks swept in the country population for the slave marts.

The garrison, commanded by Count Salm, proved equal to the task that had fallen on it, and when, on October 14, 1529, the Janissaries attempted to storm the city, they were driven back, as Mahomet II. had been hurled from the walls of Belgrade. The Turkish officers vainly tried to drive their men on with blows of whips, and after a desperate struggle the assailants fell back from the walls. The "Lord of the Age" had met his first defeat. He butchered the unarmed crowd of Christian prisoners that had been gathered up by his bashi bazooks, and then sullenly retired. A truce was made three years later, and Hungary had a brief respite, though it was to be a hundred and fifty years before the Turkish standard was driven from Buda.

The Turks, though repulsed, did not give up their projects of conquering both Germany and Italy. Solyman set to work to increase his forces during the interval which followed the siege of Vienna. He united Algiers, Tripoli and Tunis to his empire, and the Moorish pirates of those coasts nearly doubled his naval strength. The Turkish fleets were almost supreme in the Mediterranean. Their Admirals, Barbarossa, Dragut and Piale defeated the Spanish and Italian fleets in great battles off Tunis and Prevesa, and sacked the smaller towns of Italy, Corsica and Spain, as the buccaneers of the Spanish main harried the coasts of America. The war was renewed in Hungary on the death of Zapolya. The Turks overran the whole country, and though the army of Charles V. prevented another attack on Vienna, it did no more. Transylvania, the eastern division of Hungary, became permanently a vassal state of Turkey under Protestant princes on the same footing as Moldavia and Wallachia. The capital and the lands along the Danube were made Turkish territory and ruled by Turkish pashas, while the still unconquered Magyars disputed vigorously the possession of the rest of their native land. In 1565 Solyman, though seventy-five years of age, braced himself for fresh invasions. An army of a hundred and fifty thousand men was drawn together at Constantinople to march under the Sultan's own command against Hungary and Austria, while a fleet of nearly two hundred vessels, with thirty thousand veteran soldiers on board, started to capture Malta. The Knights of St. John, after their loss of Rhodes, had fortified the little island, and continued to face the Ottoman power as defenders of Christendom. The Turks, under their great admiral, Piale Pasha, had recently destroyed the Spanish fleet off Tunis, and Piale commanded the expedition against Malta. To meet it the forces of the defenders seemed pitifully small. Seven hundred knights and eight thousand soldiers, drawn from the crews of their war vessels and the island militia had to brave the whole naval force of Turkey. The capture

of Malta was regarded in Constantinople as the first step to the conquest of Italy, and no expense was spared by Solymán to insure its success. The Turks landed on the island in May, 1565. The Grand Master, La Vallette, assembled a council and spoke briefly. He told his knights: "A formidable enemy is upon us like a thunder-storm, and if the banner of the Cross must sink before the misbelievers, let us see in this a sign that Heaven requires of us the lives we have solemnly devoted to its service." The whole body of knights renewed their vows and received the Holy Sacrament, and swore to spend the last drop of their blood in defense of the Cross, and to renounce all temporal objects and pleasures while a Turk remained in Malta.

The siege of Malta is one of the most remarkable in history. It commenced on the 20th of May with an attack on the outpost of St. Elmo, garrisoned by three hundred knights and thirteen hundred soldiers, who all kept their war vow and died to a man before the castle was carried in June. Eight thousand Turks had perished in the capture of St. Elmo, and the commander sent a summons to the city to surrender on honorable terms. La Vallette told him to take possession if he could, and the siege went on fiercely for four months. The Turks again and again assaulted the walls with courage like that of their descendants at Plevna; but though three-quarters of the Christians had perished, the survivors again and again, in ten assaults, hurled back the Janissaries. On the 11th of September, when La Vallette had only six hundred men left fit for service, the Turks lost heart, and the rumor that a Spanish fleet was coming made them hastily abandon their artillery and embark in flight. They had left twenty-five thousand of their best soldiers, including Dragut, the great corsair admiral, on the Maltese shores.

Solyman was preparing for the campaign against Vienna when his defeated navy returned from Malta, and though seventy-six years old, he started on it the next year, abandoning for a time his revenge on Malta. There was no Christian army to meet him in the field. He received the homage of young Zápolya as nominal King of Hungary, and advanced to complete the conquest of the whole land. Strangely enough, it was a mere handful of Catholic Hungarians that turned back the mighty Turkish invasion. A small town, Szigeth, lay in the line of march, and its commander, Zriny, like La Vallette, determined to die with his men rather than yield a foot of his native land to Moslem slavery. The garrison was only three thousand strong, but the citadel was well defended by a marsh, through which the Turks had to build levees before they could reach the walls. Their whole battering artillery played on the devoted fort during a full month, and three desperate as-



saults were driven back by the little Christian band. The old Sultan chafed and sickened at the delay which kept a hundred and fifty thousand soldiers back. He offered Zriny the government of Croatia as a bribe, but the Christian scorned promises as well as threats. The Sultan grew worse, and as the siege went on he wrote to his vizier asking why the "drum of victory had not yet beat." It never sounded in Solyman's ears, for the greatest of Turkish Sultans died on the 5th of September, 1566, just as his engineers fired a tremendous mine under the wall of Szigeth. The vizier concealed the death of the Sultan for seven weeks, until he had time to notify his son Selim of its occurrence, and meanwhile the siege went on. The Turkish guns poured shot on the citadel until only one tower was left, in which Zriny with six hundred men still kept his post. The last assault was made on the 8th of September, and as the Janissaries swarmed with axes in hands to the gate it was suddenly thrown open. Zriny poured a last volley of grapeshot into their ranks, and then with his six hundred charged to meet his death. Not one survived, but three thousand slain Turks were the price of their death.

Zriny's self-devotion turned back the Turkish invasion. The generals drew back to Turkey, and Christendom rested awhile. The famous modern cynical adage that "Providence is always on the side of the strongest batallions" is curiously contradicted by the history of the Turkish wars in Christian lands. In numbers and equipment the Turkish armies were almost always superior, and it was two hundred years after the capture of Constantinople that a Turkish army was defeated in the field. Belgrade and Rhodes with insignificant garrisons checked the advance of Mahomet II., and the conqueror of Mohacz was stopped by the resistance of a village, as he had before been by the unsupported city of Vienna, and as the fleet which had won control of the sea from Spain and Venice was baffled by a handful of Maltese knights.

At the death of Solyman, Turkey, with its Mahometan despotism, its warfare of savages, and its contempt of Christianity and Christian civilization, was far the strongest power in Europe. For a hundred years no Christian army had been able to stand the Turkish assault in the open field, and for thirty years its navy had been equally successful. Constantinople was the greatest city of Europe, and neither London nor Paris equalled it in wealth or population. The chief Christian nations were distracted by civil wars arising from the growth of Protestantism, and in many cases the Protestants were too ready to aid Mahometans against Catholics. Only a few years after the death of Solyman, Elizabeth of England not only sought alliance with Turkey, but endeavored to stir up the Sultan to the conquest of Italy and Spain. To the

mass of the English people the Turk was then, as now, another term for ruthless savage, yet Elizabeth had no scruple in asking the Turk to join her in a war of extermination against the Catholic world, which, with more than Mahometan virulence, she called idolators. Marlowe was depicting Turk and Tartar in their true colors on the English stage when the English sovereign was begging the blood-stained murderer of his brothers, who then occupied the Turkish throne, to send his fleet "against that idolator, the King of Spain, who, relying on the help of the Pope and all idolatrous princes, designs to crush the Queen of England, and then to turn his whole power to the destruction of the Sultan." The English Queen, like the Dutch traders who trampled on the Cross in Japan, was most anxious to show the Mahometans the difference between *her* Christianity and that of men like Zriny and the Knights of Malta. "The unconquered and most puissant Defender of the True Faith against the Idolators who falsely profess the name of Christ," she styled herself, in a style hardly different from that of the Mahometan Sultans and she assured his Majesty that if he would but join England in maritime war, "the proud Spaniard and the lying Pope and all their followers would be struck down, and God would protect His own by the arms of England and Turkey." Elizabeth pleaded in vain with the indolent Amurath for the invasion of Christendom; but from her day England has ever been in politics the supporter of Turkish dominion in Europe, and it is in a great part through English aid that the Turk now rules and butchers on European soil.

It is not strange that in the sixteenth century not only the Turks themselves, but those among Christians who judged the future by merely human considerations, looked forward to a Mahometan conquest of the Christian world. Similar prophecies are being constantly made, even to-day, by self-styled thinkers, regarding the future, who disregard the lessons taught by the past. In reality, Turkish power had reached its highest growth under Solyman, and the inevitable decay began when his worthless son, Selim the Drunkard, took control of the barbarian forces. Sensual indulgence of every kind absorbed the whole time of the master of Turkey, and the warfare on Christendom was too troublesome for his indolence. One aggression, characteristic of the man, marked his reign. Cyprus was then a province of the Venetian Republic, which had a treaty of peace with Turkey; but the imperial drunkard coveted it for the sake of its heavy wines, and without warning a huge Turkish army was thrown into the island, its cities taken and sacked, and the governor, Bragadino, who had surrendered on honorable terms after a brave defence, actually flayed alive by orders of the vizier. The atrocity stirred up the Catholic

world, and the saintly Pius V. succeeded in organizing a genuine crusade, in which Spain, Venice and other Italian states mustered a powerful fleet and sailed to the Levant. At Lepanto they were met by the whole armament of the Turkish Empire—not less than three hundred vessels, mostly propelled by Christian galley-slaves as oarsmen. The battle was a tremendous one, and at its close forty galleys were all that escaped of the whole Mahometan navy.

Though a seasonable respite for Christendom, the battle of Lepanto had little practical results. The Turks held Cyprus, and a few years later they captured Tunis from Spain and regained almost their former naval strength. The vices and indolence of successive sultans and the corruption which spread through the Turkish governing class were the chief causes which saved Europe from further aggressions for nearly a century after Solyman's death. On land the Turks were still unconquered, and in 1596 a sultan in person inflicted a worse defeat than that of Mohacz on Austrians and Hungarians combined. The victorious sultan, however, unlike his ancestors, preferred the indulgence of the harem to the toils of war, and a peace was made with Austria in 1606 which for many years saved the still free districts of Hungary from further harrying. The accession of the fierce and energetic Amurath IV. in 1623 brought out a revival of the old Turkish war-spirit, which, fortunately for Christendom, was turned against Persia during his reign. Amurath's successor attacked Candia in 1644, with the same disregard of treaties as Selim had shown in attacking Cyprus; but the resistance was infinitely more vigorous on the part of the Venetians. Cyprus had been conquered in five months, though at the cost of fifty thousand Turkish lives. The capital of Candia held out against siege no less than twenty years, and it was not until 1669 that the Turk completed this, his last permanent conquest in Europe.

A succession of four able viziers of the Albanian family of Kiuprili commenced in the second half of the seventeenth century, and supplied, in a measure, the deficient energy of the effeminate sultans. The Kiuprilis were able administrators and financiers, and the revenues of Turkey rapidly increased under their despotic rule. The second Kiuprili renewed the war of conquest in Hungary and also invaded Poland. The Cossack brigands of the Ukraine, like the Transylvanian Protestants, revolted against the Polish republic and offered their allegiance to the sultan. The Turkish armies, commanded by Sultan Mahomet IV. in person, invaded Poland in 1672, captured the city of Kaminietz, in the heart of the country, and occupied all Podolia, one of the largest Polish provinces. After four years of war, in which the great victories of Khoczim and Lemberg were won by Sobieski, the

force of Turkey was such that Poland ceded Podolia and the Ukraine as the price of a necessary peace, and at the death of the second Kiuprili he could boast that he had again advanced the sway of the Crescent over conquered Christian populations. It should be said, to the credit of Achmet Kiuprili, that he abolished the system of recruiting the Janissaries by the enforced tribute of Christian boys, and that he was free from the intolerance and cruelty which so often mark the character of Turkish rulers, whether crowned or uncrowned.

The vizier who succeeded, Kara Mustafa, aspired to no less than the complete conquest of Catholic Austria and Germany, as well as Hungary. It was the crowning effort of Turkish invasion that started to the siege of Vienna in 1683, and the force set in motion was scarcely less than the grand army which Napoleon led against Russia. Two hundred and seventy-five thousand regular Turkish troops, thoroughly supplied with artillery, were on the rolls, besides the irregulars, the Tartar contingent of nearly a hundred thousand horsemen from South Russia, and forty thousand Protestant Transylvanians, who fought for the Crescent against the Cross. Leopold, the German emperor, could raise no force to face this invasion, and in July, 1683, Vienna was closely besieged. Its garrison was only eleven thousand, but for seven weeks they held off the Mahometan assaults, and in that time Sobieski, the King of Poland, with twenty-four thousand Polish troops, had collected the German forces, and came, by hurried marches, to the relief of Vienna.

The population of Vienna was in the last straits, and the fall of the city for some days had only been postponed by the policy of the Turkish commander, who preferred to take it by capitulation rather than by assault, when, on the 11th of September, the Jesuits, who were watching on the steeple of St. Stephen's Cathedral, noticed the white flags of the Polish lancers on the top of the Kalenberg, which rises a few miles northwest of Vienna. Sobieski lost not a moment, and the next morning, after hearing mass in the spirit of Zriny and La Vallette, he led his army straight against the Turkish forces, though five or six times greater than his own. Kara Mustafa at first refused to believe that an attack was possible, and he contented himself with sending his reserve to crush the assailants, without moving the besiegers from the trenches. Sobieski swept on, in a resistless charge, to the vizier's own quarters, and the whole army broke in panic. The bashi bazooks, as at the former siege, commenced a massacre of the numerous prisoners that had been gathered in from the surrounding country, but the Polish cavalry dashed through the camp and rode down or sabred the assassins until they joined in the common flight. One day

was enough to drive the whole Turkish force in utter rout from the walls of Vienna, leaving its artillery, its camp, its treasures and its plunder to the little Christian army, and the vizier never halted until he had crossed the Raab, many miles from the city he had so lately counted his own,

The battle at Vienna was the real turning-point in the Turkish invasion of Europe. The Christian armies followed up their victory vigorously this time, and after a hundred and fifty years the capital of Hungary was won back for Christendom. The Turkish vizier was executed by order of his imperial master a few weeks later, and fresh Turkish armies sent to hold the Turkish domain; but they could not turn the tide. Defeat after defeat fell on them, and in 1687 a crushing one was sustained at Mohacz, on the very place where the last Hungarian king had lost his life and army. It was fatal to Sultan Mahomet IV., who was deposed in 1687. Another Kiuprili was made vizier, and his energy for a time restored the fortunes of Turkey; but in 1691 he was defeated and slain at Salankenan in Croatia.

A new sultan, Mustafa II., took the field in person with a fresh army the following year, 1695. Since the coming of the Turks to Europe a Padischah of the Ottomans had never been defeated in the open field of battle, and the Turkish troops still held belief in the invincibility of their sovereigns. Mustafa, in fact, gained one or two victories in Hungary, but the next year he was met at Zenta by Prince Eugene, and a crushing defeat, with the loss of thirty thousand men, shattered the last hopes of further Turkish conquests. The peace of Carlowitz, made the following year, marks definitely the end of the Turkish attempts to conquer Western Christendom. Hungary and Podolia were left free from Turkish dominion, and the Morea became part of the Venetian territories. Except Crete and Cyprus, every part of Catholic Europe was free from the Turkish yoke, and the Ottoman conquests were at an end.

Since the peace of Carlowitz the Turkish power has never been a serious danger to the nations outside its own territory. Its wars, though checkered with occasional success, have steadily reduced its territories until now they are not a third of those of Solyman. The jealousies of the Western powers may prolong the existence of Turkish dominion in Europe, but its own strength cannot. That such is the case is mainly due to the Catholic nations who bore the brunt of the invasion when the Tartar bands rivalled in strength the whole force of Europe and strove for its conquest so fiercely and long.

BRYAN J. CLINCH.