

in his case the persecution went mainly on the broad ground of his being a Protestant, and extended to great numbers of persons at that time. The circumstances of this and other portions of Kepler's life have been brought to light only recently through an examination of public documents in the Archives of Würtemberg and unpublished letters of Kepler. (Johann Keppler's *Leben und Wirken, nach neuerlich aufgefundenen Manuscripten bearbeitet von J. L. C. Freiherrn v. Breitschwart, K. Würtemberg. Staats-Rath. Stuttgart, 1831.*)

Schiller, in his *History of the Thirty Years' War*, says that when Ferdinand of Austria succeeded to the Archduchy of Stiria, and found a great number of Protestants among his subjects, he suppressed their public worship without cruelty and almost without noise. But it appears now that the Protestants were treated with great severity. Kepler held a professorship in Stiria, and had married, in 1597, Barbara Müller, who had landed property in that province. On the 11th of June, 1598, he writes to his friend Mæstlin that the arrival of the Prince out of Italy is looked forwards to with terror. In December he writes that the Protestants had irritated the Catholics by attacks from the pulpit and by caricatures; that hereupon the Prince, at the prayer of the Estates, had declared the Letter of License granted by his father to be forfeited, and had ordered all the Evangelical Teachers to leave the country on pain of death. They went to the frontiers of Hungary and Croatia; but after a month, Kepler was allowed to return, on condition of keeping quiet. His discoveries appear to have operated in his favor. But the next year he found his situation in Stiria intolerable, and longed to return to his native country of Würtemberg, and to find some position there. This he did not obtain. He wrote a circular letter to his Brother Protestants, to give them consolation and courage; and this was held to be a violation of the conditions on which his residence was tolerated. Fortunately, at this time he was invited to join Tycho Brahe, who had also been driven from his native country, and was living at Prague. The two astronomers worked together under the patronage of the Emperor Rudolph II.; and when Tycho died in 1601, Kepler became the Imperial *Mathematicus*.

We are not to imagine that even among Protestants, astronomical notions were out of the sphere of religious considerations. When Kepler was established in Stiria, his first official business was the calculation of the Calendar for the Evangelical Community. They protested against the new Calendar, as manifestly calculated for the furtherance of an impious papistry: and, say they, "We hold the Pope for a hor-