

the reasons described by Marx, or as the loyal Prussian historian, Stenzel, puts it, "after many promised favors had been secured by them." Indeed, a divine reason for the Divine Right of the Hohenzollern to Neuenburg.

It is not quite correct for Marx to say in his article that the French Revolution destroyed the domination of the Hohenzollern in Neuenburg. On the contrary, as late as February 15, 1806, Frederick William III. ceded the little country to Napoleon, who turned it over with all sovereign rights to his Marshall Berthier. After the first Treaty of Paris by agreement dated June 3, 1814, Berthier turned Neuenburg over to the King of Prussia in consideration of a life income of 34,000 Prussian dollars. This was confirmed by the Treaty of Vienna, but Neuenburg was incorporated in the Swiss Union as the 21st Canton.

The salvation of the little country proved to be the fact that it finally emerged from the swamp of feudal domination.

The constitution of 1848 gave everyone in Switzerland the full rights of citizenship after a residence of two years, so that by 1856 nearly half of the population consisted of those who had immigrated, who by means of the universal suffrage could easily assume power.

In country and city the Patricians saw their power steadily vanishing. They, therefore, hit upon the desperate idea of restoring feudal conditions by a royalistic "coup." Some of the leaders went to Berlin, but Frederick William IV., while too cowardly to sanction the undertaking openly, was dishonest enough to accord it silent consent. Thus a handful of Junkers tried their luck "in the name of the King," and on the third of September 1856 took the castle of Neuenburg by surprise, arrested the authorities, and proclaimed the restoration of the Hohenzollern. The farce lasted just two days; Swiss militia from Bern put an end to the matter quickly, without the loss of a drop of blood. Sixty-six prisoners fell into their hands, and were turned over to the Swiss Court on the charge of

treason. The latter made no secret of the fact that the guilty parties would be given their freedom, provided once and for all, the King of Prussia gave up his claims of "Divine Right" to Neuenburg.

The latter addressed a communication to the Swiss in which he extended to them the "urgent recommendation" to free the prisoners, and subject to this proviso, tendered "his good offices to finally solve the whole question."

But the Swiss hadn't the remotest intention of giving up sure guarantees for vague promises. Thus it looked as though war were unavoidable; in Prussia preparations were made to mobilize 160,000 men and insure their transit through South Germany; the Swiss sent several divisions of the militia to the border.

But the whole stupid affair was becoming too ridiculous for the European powers. Bonaparte gave Switzerland positive guarantees, and in January 1857 the prisoners were freed. Frederick William IV. had to hand to Bonaparte a renunciation of his claim of "Divine Right," and on March 5, 1857, the four neutral great powers met in Paris as a tribunal, before which Prussia and Switzerland were to come to an understanding in regard to details. Frederick felt deeply insulted by being obliged to treat directly with the Swiss rebels, but he tried to combine the profitable with the disagreeable, by demanding a feudal restoration, an allotment of an income of \$2,000,000, etc., etc. When, after much juggling and haggling, he was awarded \$1,000,000, he ended the fiasco by the ridiculous statement that he did not care to bargain for money with Switzerland, and that he would rather take nothing, so that he did not get a sou for his "Divine Right."

Marx wrote his article about the time when the Neuenburg incident threatened to embroil Europe in war.