

for the next three years with the effort to gain as his vassals some of the states which after the death of Dushan had broken off from the suzerainty of Serbia. He secured an over-lordship over the principality of Chelm (a part of the Herzegovina) and the banats of Rascia and Zeuta (the present Montenegro).

In 1358, Stephen Tvart-ko, a nephew of Louis the Great of Hungary, succeeded to the throne of the banat, and by his rare tact and ability added to his sway as vassals the Princes of Chelm and Zeuta, the Ban of Dalmatia, the Zupans of Canali and Tribunja. In 1376 he wrested from his uncle Louis the permission to assume the title and state of King of Bosnia. He aspired to still higher honors. He hoped to unite under his sole dominion all the Slavonic states of the Balkan, and to rule as Czar over a wide and powerful empire. His lineage and that of his queen were connected with the reigning families of all the neighboring states, and, as the legitimate heir of several of these families, he had a claim on this extended sovereignty. In his reign of thirty-three years

he included under his sceptre a larger territory than any other Bosnian ban or king. His administration was distinguished by wisdom and toleration. He was no theologian, and in his own personal belief leaned alternately to the Greek and the Roman Catholic churches, but his toleration of the Bogomils was steady, persistent, and generous. During his reign they were free from persecution, though the Franciscan friars complained to Pope Urban V. in 1369 that he was the protector of the Patarenes, and the pope attempted in vain to stir up his enemies against him, writing to the King of Hungary, his uncle, that King Tvart-ko, "following in the detestable footsteps of his fathers, fosters and defends the heretics who flow together into those parts from divers corners of the world as into a sink of iniquity."³² The hopes which he had entertained of extended empire were crushed by the great and fatal battle of Kossovo, in 1389, and he died in 1391, greatly lamented, though his last days had been clouded by misfortunes.

The toleration of the Bogomils was continued during the short reign of Tvart-ko II.

(1391-1396), and increased during the long reign (1396-1443) of his successor, Tvart-ko III., surnamed "the Just," who, together with the principal magnates of his realm, was an adherent to the Bogomil faith. During the long period of eighty-five years the demands and threats of the popes were of little avail. Though the reign of Tvart-ko III. was for a time disturbed by civil disorders, and there were at one time two, and at another three, princes professing to be kings of Bosnia, he was at no time so weak as to fear the incursions of the allies of Rome.³³

SECTION XXII.

THE REFORMATION IN BOHEMIA AND HUNGARY A BOGOMIL MOVEMENT.—RENEWAL OF PERSECUTION UNDER KINGS STEPHEN THOMAS AND STEPHEN TOMASEVIC.—THE POBRATIMTSVO.

DURING this period the Bogomils, availing themselves of all their opportunities for missionary work, were sending aid and encouragement to their brethren in Bohemia and Hungary, and the Reformation under John Huss and Jerome of Prague was avowedly a Bogo-

mil movement. At this time also their leaders were men of such learning and culture that Pope Pius II. in 1462 found it necessary to send the most learned men he could find to Bosnia to refute their heresies.³⁴

But with the death of Tvart-ko III. there came a change. His successor, Stephen Thomas, was the illegitimate son of one of Tvart-ko's rivals, and was raised to the throne by the Bogomils, to whose communion he belonged. But he was a man of weak and vacillating temper, and when the crafty papal legate, Thomasini, threatened him with the rejection of his claims to the throne unless he abjured his faith and became a Roman Catholic, and promised to reconcile his rivals and to give him a consecrated crown if he yielded to his demands, the weak king, after a feeble resistance, consented, abjured, and was baptized into the Roman Catholic fold in 1444. One of his vassals, Stephen Cosaccia, Duke of St. Sava, was a strict Roman Catholic, and refused allegiance to him unless he thus abjured his faith. But no sooner had Stephen Thomas, the Bosnian king, commenced or permitted the persecution of the Bogomils than the Duke of

St. Sava (the modern Herzegovina) cut loose from the papal party and joined the Bogomils himself.

In 1446, Stephen Thomas found the sentiments of his people so strongly arrayed against him that, like the English King John, he was compelled to assemble the magnates of his realm, and the Bogomil leaders among them, at Coinica, and grant them large privileges, and, among others, toleration for the Bogomils, but his cowardly and craven nature led him to falsify his oath and deliver them over to the power of the Inquisition. In 1450 the Bogomils, wearied and disgusted with his treachery and the cruelty of the Inquisition, turned for protection to the Turks, and compelled the king to buy an ignoble peace by the payment of a large tribute. In 1457 he appealed to the whole Christian world for help against the infidel, but he was said to have already made with the Turkish sultan that solemn alliance of sworn brotherhood known to the Slavonic race as the *Pobratimstvo*.* These constant changes and tergiversations

* The *Pobratimstvo* was a secret rite, performed with much ceremony and the mingling of the blood of the two