The Artios Home Companion Series

Unit 5: The Religious Wars

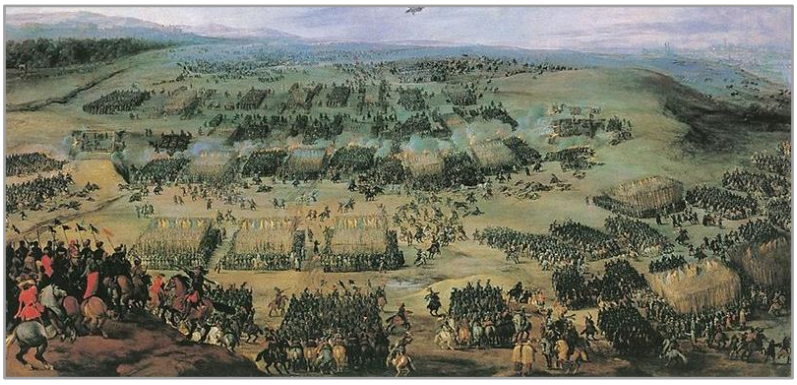
Teacher Overview

"In 1618 there broke out in Germany the last great religious contest. From the length of time that it lasted it is known as the Thirty Years' War. In the beginning it was a war within the Empire, growing out of religious and political conflicts in Germany. As it progressed, Spain took an active part in it, Sweden at one time played the chief role, and France became a principal actor. Ultimately all the powers of Western Europe were more or less involved. Its causes were (1) the opportunities for dispute between Catholics and Protestants left by the religious peace of Augsburg and (2) the increased strength of Catholicism due to the progress of the Counter Reformation…"

- Charles Horne

"While Wallenstein on the one side and Gustavus Adolphus on the other were fighting the battles of the Thirty Years' War in Germany, a similar religious war was going on in France. Louis XIII and his famous prime minister, Richelieu, were fighting with the Huguenots, or Protestants of France. Louis sat on the throne, but the real ruler of France was Cardinal Richelieu…"

- John Haaren



The Battle of White Mountain

Key People

Albrecht von Wallenstein
Gustavus Adolphus
Cardinal Richelieu
Louis XIII
The Huguenots

Reading and Assignments

In this unit, students will:

- Complete three lessons in which they will learn about **the Thirty Years War**, **Cardinal Richelieu**, and **Gustavas Adolphus**, journaling and answering discussion questions as they read.
- Write a biographical report on **Gustavus Adolphus.**
- Read selected chapters from *The Pilgrim's Progress,* journaling as they read.
- Complete literature assignments including writing an essay explaining the Christian doctrine presented in *The Pilgrim's Progress*.
- Explore the following website to find information on analysis essays: **http://www.roanestate.edu/owl/WritingLitAnalysis1.html**
- Visit **www.ArtiosHCS.com** for additional resources.

Leading Ideas

History is HIS Story.
God's story of love, mercy, and redemption through Christ.
He made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ.
— Ephesians 1:9-10

God's providential hand governs and times all events and provides for his Creation according to His plan and purposes.
The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else. From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us.
— Acts 17:24-27

Godly leadership and servanthood are necessary for one to be a true reforming influence.
Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.
— Matthew 20:26-28

God raises up and removes leaders.
He changes times and seasons; he deposes kings and raises up others. He gives wisdom to the wise and knowledge to the discerning.
— Daniel 2:21

Unit 5: Allegory and Literary Criticism

The Pilgrim's Progress

by John Bunyan

Literature for Units 1 - 5

http://www.ccel.org/ccel/bunyan/pilgrim.ii.html

Unit 5 – Assignments

Literature

- Read the assignment background information on **Bunyan's Allegory and Style**.
- If you have not completed the reading assignment from Unit 4, do so.

Composition

- Using your notes on allegorical elements in the poem, write an essay explaining the Christian doctrine presented in the poem. What is the allegorical message to the original reader of the poem? What is the message for Christians today? You may need to do some research on this topic, so please remember to quote your sources. Feel free to use the lecture in the unit as a resource.
- Using your notes and your outline, write a rough draft.
- Find information on analysis essays here: **http://www.roanestate.edu/owl/WritingLitAnalysis1.html**

Unit 5 – Assignment Background

Bunyan's Allegory and Style

The following is adapted from the text of a lecture delivered by Ian Johnston, of Malaspina University-College (now Vancouver Island University) in November 1998.

Bunyan's Allegory

Many of the details of what I have just been describing will be clear enough in Bunyan's fiction. Let me list a few here, before attending to the more important question of what Bunyan does to make this faith so compelling. The particularity of Bunyan's vision can be brought out particularly well by comparing it to Chaucer's vision of a Christian pilgrimage from quite a different perspective.

First, Bunyan's hero, Christian, sets out on his pilgrimage from an overwhelming sense of fear. That question, "What must I do to be saved?" sets the tone for his immediate problem. Unlike Chaucer, there is no sense of a social celebration to be shared with others in an act of worship and communal thanks for having survived the illnesses of the winter in this life; Christian's sense is dominated by what will happen to him in the future if he does not act. The Wrath to Come, the imminent destruction of him and his community, awakens him to his spiritual nature; that appears long before any immediate desire to see the Celestial City. This fearful emotional charge has reached Christian as

a result of his reading the Bible on his own. That has awakened in him a spiritual need.

His journey requires him to turn his back on his community and his family. In that sense, his mission is radically individual and remains so throughout the journey. No human responsibilities or contacts can qualify in any way his responsibility for his own soul, and most human beings he meets along the way are temptations to stray from that personal responsibility. In fact, the journey begins by running away from one's most immediate human contacts:

"So I saw in my dream that the man began to run. Now, he had not run far from his own door, but his wife and children, perceiving it, began to cry after him to return; but the man put his fingers in his ears and ran on, crying, Life! life! eternal life! So he looked not behind him but fled towards the middle of the plain."

The gestures here are important. To focus on his newly awakened duty, Christian has to shut out the sights and sounds of the world, which are distractions. In Chaucer, by contrast, the main point of the pilgrimage is the rich variety of sights and sounds the communal activity provides. The active carrying out of the faith depends upon rich social experience; in Bunyan such social experience is dangerous. If the price of turning one's back on one's neighbours is that they ridicule the pilgrim, then that is the price one must be prepared to pay.

Bunyan's Style

The details of Bunyan's allegory, the shaping ideas in this vision of experience, are, I take it, clear enough from the attention Bunyan gives to them during the course of the story. Of more immediate concern to us now is the question of Bunyan's style: What has he done here to make his belief so compelling to so many people? How is it, in other words, that Bunyan's tale is not just an allegory but a great work?

There are a number of answers to that, and in the time remaining I would like quickly to review some of the most important.

The first quality of this work which makes it so popular is undoubtedly the prose style. Bunyan writes in the language of the working people. Many of those most influenced by this book were probably unable to read, but having the book read to them was enough. The prose is colloquial, energetic, instantly comprehensible. In that respect, it is the most accessible text we have read, rivaled only in this respect by the King James Version of the Bible. One could cite many examples here (Bunyan's imagery derived from the experience of country folk and expressed in a language familiar to them, for instance), but the point does not need much elaboration. One has only to contrast Bunyan's style with the style of, say, *Paradise Lost*, to see the difference. Or, to make a better comparison, one can compare the effect and influence of *Pilgrim's Progress* with the effect and influence of *Gulliver's Travels*, another spiritual pilgrimage, but one written for a much more sophisticated audience in a style far less accessible (hence, *Gulliver's Travels*, particularly the first two books, has often had to be adapted for popular entertainment, particularly for children; something which *Pilgrim's Progress* does not require).

A second factor contributing to the vitality of this allegory is its intensely dramatic nature. Bunyan sets up a conventional form for exploring spiritual development, namely, a physical journey. But this journey pays very little attention to all the various things a writer might have introduced and instead focuses almost exclusively upon dramatic interchanges. What matters here is not the rich sensuousness or independent existence of nature but the human response to experience filtered through the narrow gate of the Puritan spirit concerned with salvation. The result is an extraordinary

urgency in the narrative. Christian's soul is at stake in every encounter.

Bunyan achieves this urgency by his constant personification of the trials and tribulations which Christian must face. Sometimes these are recognizable figures from the world around us, but often they are personifications of his own doubts and weaknesses. Hence, throughout *Pilgrim's Progress* the central metaphor of life as a battle is always present, and the encounters are delivered with an energy and vividness which transform doctrine into unforgettable incidents.

Bunyan's success in this regard can be measured in part by the extent to which his metaphorical personifications have entered the public vocabulary, providing a shared sense of what life is all about: encounters with the Slough of Despond, with Apollyon, Giant Despair, and Ignorance. By making this series of encounters dramatically exciting in the form of an easily accessible narrative, Bunyan allows people to shape their own lives in accordance with his vision. If you like, he provides them with a vocabulary and a topography according to which they can think about and plan their own spiritual lives. Depression, for example, is a concept difficult to grasp and almost impossible to resolve through thought; Giant Despair, on the other hand, is a sharply etched character who is my enemy and whom I must, as a true believer, fight as best I can. There is no doubt about which understanding of spiritual gloom is more effective psychologically.

If we remember that the majority of those who found Bunyan's vision so congenial often led desperately poor material lives in subsistence conditions, we can perhaps better understand the popularity of his vision of life as a struggle against the obstacles which threaten the spirit. To give up to despair or to relax one's faith in the granting of grace is to forget the nature of the test: such a vision, especially given in a wonderful story, can be a constant source of inspiration in difficult times.

And this vision has always been appealing to those who see that their inner light, their spiritual sense of themselves, their responsibility for the salvation of their souls is more important than the prevailing values of society. Bunyan's most vigorous attacks through his dramatic presentations direct themselves against conventional wisdom: Worldly Wiseman, Formalist, Hypocrisy, Civility, Legality. As George Bernard Shaw has pointed out, Bunyan is not concerned so much here with anything like the seven deadly sins as he is with any compromise with existing social customs. And to present life as a series of battles against such monsters, and one's spiritual duty the assertion of one's will in the face of them has a powerful appeal which goes well beyond the doctrines of grace, salvation, and faith (or at least is fully comprehensible without them). This aspect of Bunyan's vision makes it easy to see why such Protestantism is such an active promoter of democracy.

It may be the case that, because of this intensely and urgently dramatic structure, the real achievement of this allegory is not so much to convey the details of the belief system (although these are clearly given) as to convey a certain attitude to life as an assertion of one's will in opposition to what presents itself as given by society and our fellow human beings. I take it that is what Shaw means in his comparison of Bunyan with Nietzsche. But Bunyan takes the trouble to get his doctrinal points across, and there is no doubt that the goal of the pilgrimage for Christian, the entry into the Celestial City and the union with God, is worth all the effort it takes to get there. If this story stresses the importance of the individual will shaping life in direct contravention of social norms, it is nonetheless a very Christian vision which justifies that defiance.

In that sense, Bunyan's allegory owes much of its success to more than just the urgency of his prose and the sense he conveys of the deceitfulness of the world.

Complementing this is the joy Christian feels when he is in touch with his spiritual certainties. Life for the pilgrim may be lived in the constant presence of reminders of death and destruction, but the compensating joy in the glories of the rewards for the elect are delivered in a passionate prose which conveys the absolute certainty of Christian's convictions.

To get a sense of this, one need only compare Milton's description of heaven in Book III of *Paradise Lost* with Bunyan's vision of the Celestial City. The fact that Bunyan focuses on the emotions felt in the breast of the believer rather than on any direct description of the glories of God and the heavenly host may be one reason why Bunyan manages to avoid some of the difficulties Milton gets himself into, but the passionate sincerity of the prose carries a conviction that Milton's style in Book III cannot manage:

"Now as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city, they had yet a more perfect view thereof. It was built of pearls and precious stones, also the street thereof was paved with gold; so that by reason of the natural glory of the city, and the reflection of the sunbeams upon it, *Christian* with desire fell sick; *Hopeful* also had a fit or two of the same disease. Wherefore, here they lay by it a while, crying out, because of their pangs, If ye find my beloved, tell him that I am sick of love."

And yet this glorious celebration is, as always, accompanied by an ominous sense of the alternative, for the very last detail of this story is the sight of Ignorance being turned away from the gates of Heaven. Ignorance is unfit because, although he shares much the same faith as Christian and Hopeful, he does not share their total self-abasement, their sense of their own complete unworthiness: he has made the slightest of concessions to life and, although he has completed almost the entire journey, he is still not worthy: "Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of Destruction."

Lesson One

History Overview and Assignments
The Period of Religious Wars

"In 1618 there broke out in Germany the last great religious contest. From the length of time that it lasted it is known as the Thirty Years' War. In the beginning it was a war within the Empire, growing out of religious and political conflicts in Germany. As it progressed, Spain took an active part in it, Sweden at one time played the chief role, and France became a principal actor. Ultimately all the powers of Western Europe were more or less involved. Its causes were (1) the opportunities for dispute between Catholics and Protestants left by the religious peace of Augsburg and (2) the increased strength of Catholicism due to the progress of the Counter Reformation…"

Charles Horne

The Victory of Gustavus Adolphus at the battle of Breitenfeld

Key People and Events

Albrecht von Wallenstein
Gustavus Adolphus
Cardinal Richelieu

Reading and Assignments

- Review the discussion questions, then read the article: *The Thirty Years' War,* pages 8-10.
- Narrate about today's reading using the appropriate notebook page. Be sure to answer the discussion questions and include key people, events, and dates within the narration.
- Be sure to visit **www.ArtiosHCS.com** for additional resources.

Discussion Questions

1. What were the causes of the Thirty Year's War?
2. What influence did Richelieu play in the Thirty Years' War?
3. The Peace of Westphalia helped to aide in the end of the Thirty Years' War. What provisions did it contain?
4. What was the importance of the Peace of Westphalia?

Adapted from the book:

New Medieval and Modern History

by Samuel Bannister Harding

The Thirty Years' War

1618-1648

The war began with a revolt of the Bohemian Protestants against their rigidly Catholic king, a member of the Hapsburg house, who a few weeks later was elected Emperor as Ferdinand II. The count palatine of the Rhine, the leading Calvinist prince of Germany, supported the revolt; but the Lutheran electors of Brandenburg and Saxony held aloof. The Palatinate was overrun by Spanish troops, and Ferdinand easily put down the Bohemians. Protestantism, which had been the religion of almost nine-tenths of the inhabitants of Bohemia, was relentlessly rooted out. Thus, one more land was added to those won back to Catholicism by the Counter Reformation.

For a time (1625-1629) the Lutheran king of Denmark continued the war on behalf of the German Protestants. But money aid from England, upon which he counted, was not forthcoming, and he was obliged to make peace. The triumph of Ferdinand II was largely due to the rise of an able Bohemian nobleman named Wallenstein (wol′en-stln) to chief command on the Catholic side. Without cost to the Emperor, he raised a force of 50,000 men, drawn from every country of Europe and supported by enforced contributions from the German states. As an organizer of troops, Wallenstein was unsurpassed. As a general in the field, he had only one rival, Tilly, on the Catholic side. As a statesman he was ambitious, calculating, tolerant in religion, and desirous of unifying Germany by building up the power of the Emperor at the expense of the German princes.(1)

1 The armies of the Thirty Years' War, like those of the Middle Ages, were without uniforms. To distinguish friends from foes, bands of white or red cloth were worn on the arm, hat, or cap. Soldiers often took their women and children with them on the march, and at times an army of 40,000 fighting men drew along with it a motley host of 140,000 camp followers. Troops and followers often appeared like hordes of beggars or famishing vagrants; but after the sack of a city or a successful marauding expedition, they could deck themselves with fine fabrics and gold and silver ornaments.

MUSKETEER OF THIRTY YEARS' WAR

Showing gun rest in right hand, and burning "match," with which to fire the charge, in left.

BEGINNING OF THE BOHEMIAN REVOLT

Throwing the king's regents out of the windows at Prague

After the withdrawal of the Danish king, King Gustavus Adolphus of Sweden came forward as the chief Protestant champion. He was himself a sincere Lutheran and the head of a Lutheran state. In addition, the extension of the Emperor's power in northern Germany threatened the Swedish supremacy about the Baltic Sea which Gustavus intended to build up. Gustavus landed in Germany in July, 1630. For a time the electors of Brandenburg and Saxony hung back, but when forced from their neutrality, they chose the Protestant side. Protestant resentment against the Catholics was increased by the sacking and burning of the city of Magdeburg by

Catholic soldiers in which men, women, and children were massacred. At Breitenfeld (bri′ten-felt), near Leipzig, in September, 1631, Gustavus won an overwhelming victory. He then pushed on into southern Germany. Bavaria was occupied by his soldiers, while Saxon troops overran Bohemia.


GUSTAVUS ADOLPHUS

The Catholic cause had been weakened by the Emperor's dismissal of Wallenstein in 1629, as a concession to the princes who complained of the methods by which he supported his armies, and feared his political plans. Now Ferdinand was obliged to recall Wallenstein on his own terms. Within a few months Wallenstein was again at the head of an army, and the Saxons were driven headlong out of Bohemia. At Lutzen, however, he was defeated in November, 1632 by the superior discipline of Gustavus's troops. But the Swedish victory was won at the cost of the life of their king, who fell riddled with bullets while leading a cavalry charge. Gustavus Adolphus was the greatest general of his time. He was the first of modern commanders to supply his army from a fixed base instead of living upon the country, and the strict discipline of his troops was in marked contrast to the lawless violence of Wallenstein's forces. His death was an irreparable loss, not merely to his country, but to the Protestant cause. He was the one man who could unite German Protestants and successfully withstand both the ambitions of France and the fanaticism of the Emperor Ferdinand. When he fell, "all moral and religious ideal died out of the Thirty Years' War."

Wallenstein now sought to impose a peace upon Emperor, Swedes, and Saxons alike. How far his designs extended it is difficult to say. At all events, the jealousy of Ferdinand was aroused, and a proclamation was issued which again deposed him from his command and set a price upon his head. Wallenstein counted upon the devotion of his army, but at Eger (a′ger), in Bohemia, he was murdered by four of his own officers. Next year the elector of Saxony retired from the contest. The desire, however, of France and Sweden to obtain lands in Germany protracted the war for more than a decade longer.

France's great minister Richelieu had supplied Gustavus Adolphus with money for his war, and he now decided to take part openly in the contest on the Protestant side. The fact that the minister of a Catholic country, himself a cardinal of the Catholic Church, should take these actions shows that the Thirty Years' War was far from being merely a religious struggle. Thenceforth, it consisted of a series of separate wars, centering in the great contest between the Bourbon houses of France and the Hapsburg houses of Spain and Austria. The theater of the war was Germany, Italy, and the Netherlands; its objects, the humiliation of the Hapsburgs, and the extension of France to the northeast. Under the guidance of

Richelieu, France increasingly gained the ascendancy. Into the details of this part of the war we cannot go. It is enough to say that gradually the power of Spain was broken, while Germany was rendered desolate.

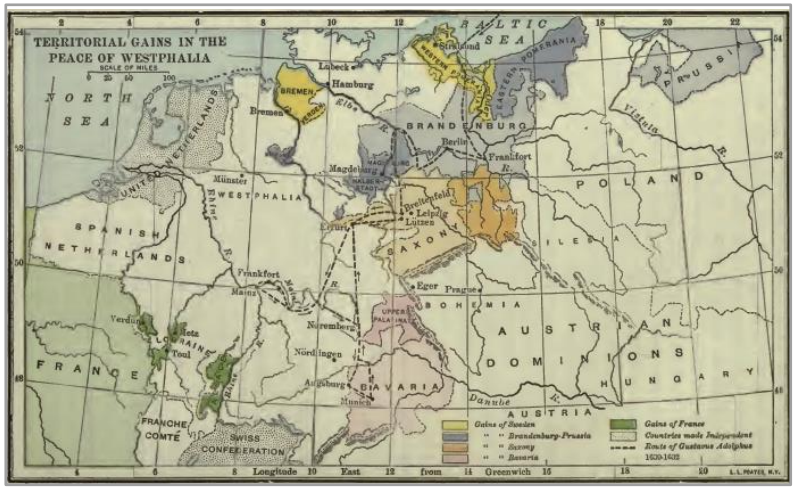
All parties were at last worn out by the struggle. After five years of tedious negotiations, treaties of peace were signed in Westphalia in 1648. The religious settlement included the following provisions:

1. The peace of Augsburg, with its principle *cujus regio, ejus religio* was confirmed, and extended so as to include Calvinists as well as Lutherans.
2. Catholics and Protestants were to share alike in the administration of the Empire.
3. The church lands were to remain as they were in the year 1624, and the restoration of Catholicism in Austria, Bohemia, and Bavaria was confirmed.

The conflicting political interests presented greater difficulties. In the end the following provisions were agreed to:

1. Sweden received extensive territories on the German coasts of the Baltic and North seas as fiefs of the Empire.
2. France obtained Alsace, and was confirmed in possession of the border fortresses gained in 1552.
3. Saxony, Brandenburg, and other German states received additional territories.
4. The duke of Bavaria was given a vote in the Electoral College, which thenceforth (until 1692) numbered eight members.
5. The United Netherlands (Holland) and the Swiss Confederation were recognized as completely independent of the empire.

The pope refused to sanction the treaties, and pronounced null and void the concessions to Protestants. His protests went unheeded, and from this time papal influence in international politics practically ceased. The importance of the Peace of Westphalia was very great. It marked the close of one epoch and the opening of another. The long series of religious wars growing out of the Reformation was now at an end. There began a new period of international rivalry and war due to political and commercial causes and marked by the ascendancy of France.



Lesson Two

History Overview and Assignments
Cardinal Richelieu

"While Wallenstein on the one side and Gustavus Adolphus on the other were fighting the battles of the Thirty Years' War in Germany, a similar religious war was going on in France. Louis XIII and his famous prime minister, Richelieu, were fighting with the Huguenots, or Protestants of France. Louis sat on the throne, but the real ruler of France was Cardinal Richelieu..."

John Haaren

Cardinal Richelieu
on the Dike at La Rochelle

Reading and Assignments

- Review the discussion questions, then read the article: *Cardinal Richelieu,* pages 12-14.
- Narrate about today's reading using the appropriate notebook page. Be sure to answer the discussion questions and include key people, events, and dates within the narration.
- Be sure to visit **www.ArtiosHCS.com** for additional resources.

Key People and Events

Louis XIII
Cardinal Richelieu
Edict of Nantes
Huguenots

Discussion Questions

1. How did Cardinal Richelieu come to power?
2. What is another name for Henry of Navarre?
3. Research the importance of the Edict of Nantes.
4. Describe the growth of the French Navy during the reign of Louis XIII.
5. What country was once called the Company of New France?

Adapted from the book:

Famous Men of the Modern Times

by John H. Haaren

Cardinal Richelieu

(1585–1642)

While Wallenstein on the one side and Gustavus Adolphus on the other were fighting the battles of the "Thirty Years' War" in Germany, a similar religious war was going on in France. Louis XIII and his famous prime minister, Richelieu, were fighting with the Huguenots, or Protestants of France.

Louis sat on the throne, but the real ruler of France was Cardinal Richelieu. The full name of the cardinal was Armand de Richelieu, Richelieu being the name of his father's estate, upon which, in 1585, Armand was born.

When he was twenty-two, he entered the ministry and soon became a bishop. His people were mostly poor, and Richelieu felt that there was a grander career before him than to remain their bishop.

He determined to make something of himself, and to be the equal of any nobleman in the kingdom. There was only one way in which he could do this. That was by becoming a politician. His ambition was to become a leader of men.

In Richelieu's time, there was an assembly in France called the states-general. It was composed of delegates who represented the nobles, the clergy, and the commons — the three great classes into which the nation was divided.

But the states-general had no real power. It did not, like our congress, make laws. It could only petition the king. The delegates presented addresses to His Majesty, telling him of any trouble in the kingdom and begging him to remedy it.

Richelieu, being a bishop, was a member of the states-general, and although he was one of the youngest — perhaps the very youngest of the bishops — he got himself chosen as the orator who should deliver the address of the clergy.

This gave him a good opportunity to win the favor of Louis XIII's mother, the famous Marie de Medici, who was acting as regent of the kingdom until Louis should come of age. The young orator could not say enough in her praise, and she naturally took a liking to him.

About a year after his oration at the meeting of the states-general, Richelieu was invited by the queen mother to become a member of the council of state. He remained in the council only a short time, however, for a quarrel arose between the king and his mother and Richelieu retired from office.

Soon, however, the death of Luynes (lu′een), a favorite minister of Louis, gave him the opportunity to return to Paris. He again took a position under the king and became the most valuable officer Louis ever had.

When Henry of Navarre granted to the Huguenots the celebrated Edict of Nantes, the French people generally hoped that the religious troubles in France were forever ended. But unfortunately this was not the case. In 1621 some of the Huguenots held a great meeting at La Rochelle, which was their richest city, and there made a kind of

declaration of independence.

The king of France had several fortresses in that part of the country. One of these, called "St. Louis," commanded La Rochelle.

King Louis considered that he had a right to maintain fortresses anywhere in France, but the Huguenots insisted that the fortress of St. Louis should be demolished. The king, instead of pulling it down, made it stronger.

The Huguenots then did a very unwise thing. In 1622 they rose in a general revolt, and made an attack on some of the king's war vessels and captured them. Richelieu, however, managed to put down the revolt. Two years later the English made war upon France, and again the Huguenots revolted. Richelieu then decided that their power must be destroyed.

So with an army of twenty-five thousand men, he marched to La Rochelle and besieged it. The city was well protected. On the land side were vast swamps through which an army could neither march nor drag siege guns. An attack might have been made by sea, but at that time the king had no navy.

To prevent food entering the city across the marshes was easy, but the only way to prevent its going in by ships was to close the harbor. To do this, a great stone dike, a mile long, was built across the channel that led to the city.

Richelieu paid his men twice ordinary wages, and in that way, although it was winter, he succeeded in getting the work done. The harbor was thus practically closed. Food soon became scarce, and great suffering prevailed in La Rochelle.

But no one thought of surrender. The women were just as determined to hold out as were the men. Months passed, and still the siege went on. The starving citizens hoped every day to see an English fleet come to their aid, and an English fleet did come.

When the English commander learned of the great dike Richelieu had built, however, he was afraid to approach it lest his ships should be wrecked. He therefore sailed away without firing a gun.

At the close of the summer the besieged were obliged to eat horses, dogs, and cats. It is said that they boiled the skins of these animals, and even boiled old leather trying to make it fit for food.

In September a second English fleet attempted to enter the harbor; but by this time Richelieu had equipped a number of large war vessels, and the English met with determined resistance. A storm damaged many of their vessels, and the battered fleet was forced to sail back to England. By this time one half of the population had died, and of those left few were strong enough to perform military duty.

At length after a siege of fifteen months, La Rochelle surrendered, and the king made a triumphal entry into the city. The fortifications were destroyed, and the power of the Huguenot nobles was forever at an end.

Richelieu compelled the nobles to admit that Louis was master of France. Many of them, however, were extremely angry at the loss of their power, and conspiracies formed more than once against the life of Richelieu were ; but he always managed to find out about them and punish those engaged in them. Many of the conspirators were executed, and thus Richelieu's power was actually increased instead of destroyed.

It should be said that though Richelieu destroyed the fortresses of the Huguenots, he was not unfair to them about their religion. They were allowed to worship God according to their own consciences, for he was wise enough to know that people cannot be forced to worship in ways they do not like.

While Richelieu wished the king of France to be strong, he wished his neighbor, the emperor of Germany, to be weak. So in the same year in which he had broken down the power of the Protestant nobles, he actually gave help to the Protestant princes of Germany, who were fighting against the emperor just as the Huguenots had fought against King Louis.

He not only persuaded the great Gustavus Adolphus to lead his army of Swedes against the emperor, but he paid large sums of money to him for the support of his troops. Thus, the great victories of Gustavus Adolphus, which were so valuable to the German Protestants, were won in part by soldiers paid and fed by Richelieu and the king of France.

Richelieu saw that if the emperor of Germany should overcome the Protestant princes and make himself head of the whole country and make himself as absolute as Richelieu had made Louis, Germany would be a more powerful country than France. Then Germany might take to herself some of the territory of France. Richelieu fought the Protestants in France to make France united and strong while he paid and fed the Protestant armies in Germany to keep Germany divided and weak.

While Richelieu was prime minister of France, the English and Dutch were planting colonies in America; and commerce in the fish and furs brought from the New World was becoming very active and profitable.

Richelieu desired France to be the equal of England as a colonizing and commercial nation. He therefore gave a charter to the Company of "New France," as Canada was often called. He granted to the Company the sole right to collect furs in America, and the sole right to sell them in France. In return, the Company was required within fifteen years to land at least four thousand colonists in Canada.

To protect trading vessels from pirates who then infested the seas, to defend the coast of France, and to protect her colonies, Richelieu saw that a navy was required. He created the navy of France. When Louis XIII came to the throne, the country had not a single war ship. When he died, the French navy consisted of twenty men-of-war and eighty smaller vessels.

Long before Richelieu died, he had accomplished the object of his life. He had made the king of France an absolute monarch, and himself as absolute as the king.

Wallenstein had desired to accomplish the same thing in Germany but he had miserably failed. Charles I was trying to make his power absolute in England but the English people rebelled against him.

Many years after the death of Richelieu, the Czar Peter the Great visited Paris. As he stood before the splendid marble monument of Richelieu he exclaimed, "Thou great man! I would have given thee one half of my dominions to learn from thee how to govern the other half."

Lesson Three

History Overview and Assignments
Gustavus Adolphus

"Gustavus and his brave band of Swedes…inspired half a continent with hope and courage. His splendid victories also did much to crush the tyrannical power of Germany, and the good which this great man accomplished has had much to do with the spreading of religious liberty over Europe…"

John Haaren

Gustav Adolphus of Sweden

Vocabulary

imprudent
pillage

Reading and Assignments

- Review the vocabulary, then read the article: *Gustavus Adolphus,* pages 16-18.
- Narrate about today's reading using the appropriate notebook page. Be sure to include key people, events, and dates within the narration.
- Define the vocabulary words in the context of the reading and put the word and its definition in the vocabulary section of your history notebook.
- Write a biographical report on Gustavus Adolphus based on today's reading. Your teacher will give you guidelines for the length of your report. Be prepared to share your report with others.
- Be sure to visit **www.ArtiosHCS.com** for additional resources.

Key People and Events

Gustavus Adolphus
The Thirty Years' War
Wallenstein

Adapted from the book:

Famous Men of the Modern Times

by John H. Haaren

Gustavus Adolphus

1594–1632

In the year 1594 a child was born in the royal palace of Stockholm who was destined to have great influence upon the history of modern Europe.

He was the son of Charles IX, king of Sweden, and a grandson of the famous hero, Gustavus Vasa. He was given the name of Gustavus Adolphus.

As soon as he was old enough to begin his education, he was provided with the best of teachers. He soon learned to speak Latin, Greek, German, Dutch, French, and Italian, but before he was eighteen his studies were brought to an end by the death of his father. He was at once proclaimed king of Sweden.

Gustavus had been carefully instructed in athletics, especially in riding, fencing, and military drill. He was a boy of muscle as well as of mind, and he soon proved the value of both.

At the time of his father's death, Sweden was at war with Denmark. The Danes had captured the two most important fortresses of Sweden. Gustavus was determined to win them back, and he continued the war with great vigor.

A few months after his accession, the Danes sent a fleet of thirty-six ships against Stockholm, but Gustavus, marching night and day, led his army to a point from which he could attack the Danish fleet with advantage. A storm also hindered the Danes from landing, and they returned home disappointed.

When the king of Denmark heard of these rapid marches and found that he had no mere boy to contend with, he consented to a treaty of peace by which Sweden regained one of her fortresses and was permitted to buy back the other.

From 1614 to 1617, Gustavus waged a war with Russia to recover the pay due to Swedish soldiers which his father had sent to Russia a few years before.

In that war he took from Russia the two provinces of Carelia and Ingria. These provinces remained in the possession of Sweden for more than a hundred years, serving as a great barrier between Russia and the Baltic Sea. Even the land on which St. Petersburg now stands passed into the hands of the Swedes; and at the close of the war, Gustavus declared, "The enemy cannot now launch a boat on the Baltic without our permission."

When Gustavus came to the throne, Sweden was at war also with Poland. The cause of the war was this: Charles IX, the father of Gustavus, was not the true heir to the Swedish crown. It belonged by right to Sigismund, king of Poland.

Sigismund had tried to take the crown of Sweden from Charles; and he now tried to take it from Gustavus. But Gustavus won a great victory over Sigismund and forced him to abandon his claim to the throne and to make a peace which was of great advantage to Sweden.

Ten years before the birth of Gustavus a new star had suddenly appeared in the northern skies of Europe, and people

thought that wonders in the heavens had much to do with events upon the earth.

The new star rapidly became one of the brightest in the firmament. It could be seen by men with keen eyes even in the day time. But it soon began to lose its brilliancy, and in about a year and a half it disappeared entirely.

When Gustavus Adolphus startled Europe by his brilliant victories over Denmark, Russia, and Poland, men began to believe that the wonderful star foreshadowed the wonderful boy king of Sweden.

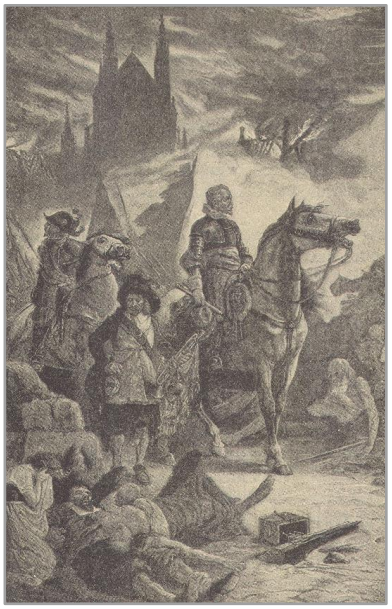
Some, however, began to speak of him as the snow king, and declared that he would soon melt. Finally, they came to think of him rather as one of the old Scandinavian war gods, and they found that he was equal to greater tasks than those he had already accomplished.

The empire of Germany was at that time divided. The "Thirty Years' War" was raging. The grain fields were trampled down by marching troops. Towns were besieged and burned. Innocent people were destroyed by thousands. Two great generals — Wallenstein and Tilly — were filling the empire with horrors.

In 1631 the city of Magdeburg was taken by Tilly. Its little garrison of twenty-four hundred men had made a noble defense, but Tilly had no respect for their bravery. As soon as the city fell into his hands, he put these brave soldiers to death; and during the next two days his soldiers pillaged the city and slaughtered more than twenty thousand of the inhabitants.

All of Europe was horrified. Gustavus Adolphus gathered an army of thirteen thousand chosen men and at once invaded Saxony.

On the outskirts of the little town of Breitenfeld, not far from Leipzig, Gustavus met the inhuman Tilly and defeated him in battle.



Gustavus Adolphus

The people of Saxony were wild with delight. They gladly opened the gates of their cities to welcome the conqueror of the dreaded Tilly. Thousands flocked to the standard of Gustavus, and his army was soon more than four times as large as when he had left Sweden.

With this large body of fresh troops at his command, Gustavus determined to follow the German army, which had retreated into Bavaria.

Having overtaken the Germans, he at once put his army into line and began the attack. In the desperate battle which ensued, Tilly was mortally wounded; and he died as he was being carried from the field.

It was at this time that the emperor recalled Wallenstein and again placed him in command of the German army.

It was not long before Gustavus and Wallenstein found themselves face to face upon the field of combat. They met in battle

near Lutzen, in Saxony, where Gustavus had returned on account of the large number of Saxons in his army.

During the morning a thick fog hung over the field, and the fighting did not begin until nearly noon. Then, as the skies cleared, the king and his army approached the German lines singing Luther's beautiful hymn, "A mighty Fortress is Our God." As they ceased singing, Gustavus waved his sword above his head and cried, "Forward! in God's name," and the battle began.

In one way particular Gustavus was most imprudent. A wound, received some time before, made it painful for him to wear a breastplate; and so he led his troops into the engagement, wearing a common riding coat.

Early in the afternoon his arm was pierced by a ball from a pistol, and this probably severed an artery.

For a time he concealed his wound and continued to encourage his men. But he grew faint from loss of blood, and finally said to one of the princes riding near him, "Cousin, lead me out of this tumult. I am hurt."

As they turned, a musket ball struck the king in the back, and he fell to the ground dying.

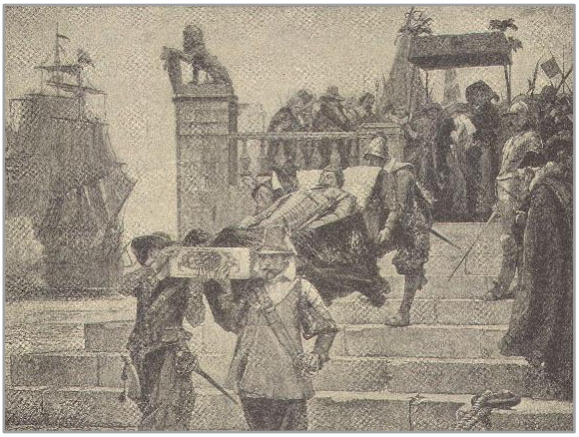
Some of Wallenstein's men rode up and inquired his name. "I am Sweden's king," he replied. "I am sealing the religion and the liberty of the German nation with my blood."

When the troops of Gustavus learned of his death, they attacked the enemy with such fury that Wallenstein was quickly defeated, and Gustavus won the battle although he lost his life.

Suddenly the star in the north had become the most brilliant in the heavens, and as suddenly its light was quenched. The snow king had melted at last.

But a great work had been done. Gustavus and his brave band of Swedes had inspired half a continent with hope and courage. His splendid victories also did much to crush the tyrannical power of Germany, and the good which this great man accomplished has had much to do with the spreading of religious liberty over Europe.

After the battle was over, and just as twilight was gathering, the body of the hero was carried into a little church nearby and laid before the altar. The soldiers, still dressed in their armor, were the chief mourners, and a village schoolmaster read the simple service for the dead.



Body of Gustavus Adolphus on its way to Sweden

Next morning the body was embalmed, and the soldiers carried it back to Stockholm. There it was laid to rest in the church of Riddarholm which contains the royal tombs and where many others of the greatest and best men of Sweden are buried.