“15. In order to bring peace into the holy Roman Empire of the German Nation between the Roman Imperial Majesty and the Electors, Princes and Estates, let neither his Imperial Majesty nor the Electors, Princes, etc., do any violence or harm to any estate of the empire on the account of the Augsburg Confession, but let them enjoy their religious belief, liturgy and ceremonies as well as their estates and other rights and privileges in peace; and complete religious peace shall be obtained only by Christian means of amity, or under threat of punishment of the imperial ban.

16. Likewise the Estates espousing the Augsburg Confession shall let all the Estates and Princes who cling to the old religion live in absolute peace and in the enjoyment of all their estates, rights and privileges.”

The Peace of Augsburg, 1555

“That those of Confession of Augsburg, and particularly the inhabitants of Oppenheim [Lutherans], shall be put in possession again of their Churches, and Ecclesiastical Estates, as they were in the Year 1624, as also that all others of the said Confession of Augsburg, who shall demand it, shall have the free Exercise of their Religion, as well as in publick Churches at the appointed Hours, as in private in their own Houses, or in others chose for this purpose by their Ministers, or by those of their Neighbours, preaching the Word of God.”

Article XXVIII, Treaty of Westphalia

1. Use the passages above and your knowledge of European history to answer parts A, B, and C. Question 1 is based on the passage below.

A) Explain ONE similarity between the Peace of Augsburg and the Treaty of Westphalia.
B) Explain ONE difference between the Peace of Augsburg and the Treaty of Westphalia.
C) Briefly explain how the Treaty of Westphalia illustrated a shift in religious policy by political rulers.
During class create an outline and Thesis to the FRQ below. IN your notebook- in the Cornell column

Analyze the various ways in which the Thirty Years’ War (1618–1648) represented a turning point in European history.

(SPRITE- Social, Political, Religious, Intellectual, Technological, Economic)

Marauding soldiers Sebastian Vrancx (1573–1647)

Soldiers plundering a farm during the thirty years’ war Sebastian Vrancx (1573–1647)

Maurus Fiedsenegger, a Catholic monk, describes the pillage of a Bavarian monastery and its village in 1633 by Protestant soldiers.

“The village, where the soldiers found only empty houses and no people, became a terrible sight. The whole village seemed to be aflame. They took chairs and benches out of the houses, removed roofs, filling the streets with dangerous camp fires and the whole village echoed to their shouts and screams that could only be brought on by their hunger and frustration. Not a single villager who looked on from afar had any hope of seeing his house again when the next day dawned. On the next day the starving soldiers searched the woods and found enough that had been hidden to still their hunger and misery.

A village cobbler describes the attack and plunder of Nordlingen, a Protestant city, by a Protestant army (1634):

“. . . since we did not regard him as any enemy, and since we had not been warned by our authorities to regard his army as such, we had hidden nothing. But Duke Bernhard’s troops broke into our land and plundered us completely of horses, cattle, bread, flour, salt, lard, cloth, linen, clothes and everything we possessed. They maltreated the people, shooting, stabbing, and beating a number of people to death. No settlement was strong enough to resist, although several tried it, but they fared even worse as a result of their resistance . . . .”
Defenestration of Prague

Involvement in Thirty Years' War

Emperor  Bavaria  Saxony  Palatinate  Hesse-Kassel  Brandenburg  Russia  Dutch  Denmark  Sweden  France  England  Savoy  Transylvania  Spain  Papacy  Poland

1618  1623  1628  1633  1638  1643  1648