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## THE HISTORY OF LUTHERANISM FROM THE PERSPECTIVE OF JAN POSZAKOWSKI

Jesuit Jan Poszakowski, (1684-1757) of Lithuanian origin, from a noble family, historian, teacher, from 1735 headed the college in Słuck and Nieśweż. He published a total of 13 extensive historical and theological works and a dozen smaller ones on various subjects, not including many translations<sup>1</sup>. In particular, he described the history of the Reform faiths, detailing the various stages of the movement's spread in Europe.

Reformation as a religious movement of the sixteenth century grew out of socio-political conflicts and led to a permanent schism within the Roman Church, and thus to the rise of Protestantism. Although the reforms of that time reflected the currents of the modern era, their ideological terms were similar to those of the Middle Ages. There are many definitions of the Reformation<sup>2</sup> and its effects on the whole world. A strong current of critical thought resulted in the break-

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1. E. Janikowski, *Książdz Jan Poszakowski – polski apologeta XVIII w. Życie i twórczość*, „Studia Theologica Varsaviensa”, XVI (1978), nr 2, p. 107.
2. Zob.: P. Litak, *Od reformacji do Oświecenia. Kościół katolicki w Polsce nowożytnej*, Lublin 1994, p. 11-12.

down of great, optimistic scholastic systems created in the thirteenth century. Following the spread of Christianity, the clergy were criticized more severely and more widely also, greater demands were imposed on them. The need for reform was so strong that successive generations kept discussing it. Strong tendencies, so visible in the 14th-15th centuries, finally crystallized in two parallel reforms. According to Jerzy Kłoczowski there was the Protestant reform known as the Reformation, and the Catholic reform known as the Counter-Reformation<sup>3</sup>.

Reformation spread rapidly in many directions. Especially Calvinism, which became very popular especially in France, and Anglicanism, grew dynamically. In the Scandinavian countries (Denmark, Norway, Sweden), the prevailing religion became Lutheranism. Presbyterianism was being formed in Scotland, and the religious reforms gained supporters in Hungary, the Czech Republic and Poland. Lutheranism was adopted not only in German countries, but also in secularized monastic states in Prussia and Livonia.

In the light of such rapid changes on the religious map of Europe deep reforms in the Catholic Church were not only inevitable, but also became a necessity due to the specific and actual threat.

At the turn of the 17th and 18th centuries, the Church was in the phase of another crisis not only in terms of theology and education, but also in terms of religious practices and piety<sup>4</sup>. At the same time, it could be noticed that the Church did not keep up with the changes that took place in the 18th century world. Its relationship with old political and social structures was increasingly criticised. The papacy adopted a defensive and closed attitude, distrustful of the new currents, and tried to solve the difficulties using its authority<sup>5</sup>.

The aim of *Lutheran History* written by Jan Poszakowski in 1745 was to illustrate the history that were behind the formation of how this religious faction was formed. In the introduction of his work Poszakowski stated that: 'at the beginning of the sixteenth century the Catholic Church was in a state of a great and deep peace, and this peace was destroyed by the worst of the heresy, Lutheranism<sup>6</sup>. The author started with describing the custom of indulgences, relevance of their existence and their functioning. He informed that they were confirmed and authorized not only by the first popes, but also by later Concilium, and to support this thesis he quoted the Bible. Poszakowski, however, did not deny the prodigality of the clergy, who often overused their privileges.

3. Por.: *Leksykon religioznawczy*, red. W. Tyloch, Warszawa 1988, p. 217; J. Kłoczowski, *Kościół katolicki w świecie i w Polsce. Szkice historyczne*, Katowice 1986, p. 26-27.

4. P. Litak, *Od reformacji do Oświecenia*, p. 12-26.

5. J. Kłoczowski, *Kościół katolicki*, p. 36.

6. *Historia Luterska o Początkach y rozkrzewieniu się tej sekty... Roku Pańskiego 1745 w Wilnie*, p. 5.

Poszakowski's work presents biography of Marcin Luther, who was born in 1488 in Saxony, Mansfeld margraviate, in the village of Möer (Möhra)<sup>7</sup>, near the town of Islebia (Eisleben). Initially he was called Luder<sup>8</sup>. He came from a poor peasant family, his father Jan Luder (Hans Luder) was a ploughman, and his mother Margaret (nee Lindermann) worked hard to support the whole farm. Despite such a difficult financial situation, his parents sent him to schools in Magdeburg, Issenak (Eisenach) and Erford (Erfurt), where he completed with honours philosophy studies. Luther studied at the Faculty of Humanities, which was then known as the Faculty of Liberated Sciences. Later, for a short time, he studied at the Faculty of Law. He was a good and obedient student, and smoothly passed all his exams<sup>9</sup>.

Due to the great progress in his studies, Luther was sent to Rome, where he studied on how to solve the theological and moral problems that troubled the Order. At the age of 30, after returning from Rome in 1512, he became a Doctor of Theology at the Academy of Wittenberg, where he gave lectures on the Sacred Scripture.

The traditional version says that the famous Theses, which were a spark that ignited fire in the Reich, and then in the whole Europe, were announced on 31 October around noon<sup>10</sup>. However, there is no evidence in the form of the original text drawn up by Luther's hand or the original print<sup>11</sup>.

In 1519 Pope Leo issued the bull to calm the situation down, however it did not bring the desired effect. The same year an academic theological discussion took place in Leipzig. It was attended by the creators of the Reformation: Martin Luther, Andreas Bodenstein called Karlstadt<sup>12</sup>, and Filip Melanchton<sup>13</sup>. The

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7. The relevant geographical and personal names are given in the brackets.

8. See: R. Friedenthal, *Marcin Luter. Jego życie i czasy*, Warszawa 1991, p. 12.

9. Also there, p. 29.

10. See: R. Friedenthal, *Marcin Luter*, p. 85; R. Mackenney, *Europa XVI wieku*, p. 162; J. Lecler, *Historia tolerancji w wieku reformacji*, v. I-II, Warszawa 1964.

11. R. Friedenthal, *Marcin Luter*, p. 135.

12. Karlstadt Andreas, better known as Andreas Bodenstein von Karlstadt born in 1480 in Carlstad, died 24 December 1541 in Basel, theologian of the Reformation. Karlstadt Andreas studied in Erfurt, Cologne, in 1510 he obtained a doctoral degree in theology and was ordained to a priesthood, strong opponent of Luther. In 1516 he had a dispute with Luther after which he changed his viewp. In 1517 he spoke out against the scholastics and promoted Luther. In 1521 he celebrated a mass in German for the first time, and his assumptions became more and more radical (taking down paintings, demolishing altars). In 1530 he went over to the side of Zwingli. Karlstadt Andreas, *Encyklopedia katolicka*, edit: A. Szostek, volume VIII, Lublin 2000, p. 794 -795.

13. Filip Melanchton, Philipp Schwartzertdt, born 16 of February 1497 in Bretten (Count Palatine of the Rhine) into a wealthy, bourgeois family. During his studies at the University

Catholic Church was represented by the papal clergyman and legate Jan Mayer von Eck. Human free will, meaningfulness of indulgences and penance were discussed there. Luther, led to the last resort, defended Jan Hus, spoke out against the Council of Constance's decisions and claimed that Christ was the only superior of the Church. When the Augustinians asked their former confrere to come to his sense and stop tearing the Church apart, Luther sent them a volume of his book *On a Freedom of a Christian* with a letter to the Pope in which in a bold and mocking tone he described Leon's precedents and the abolition of the priesthood<sup>14</sup>. Luther divided people into two kinds. First group consisted of stubborn, hardened ceremonialists, tradition teachers, to which he included Jews. The second group were simple, ordinary and unaware people, weak in faith, who should be spared and freed from the snares of tradition and healed through the teachings about body and freedom.

In 1520 Pope Leo X issued another bull against Luther in which he ordered him to recant his theses within a sixty-day period. He also gave Luther another sixty days to send a letter confirming the recantation or to come to Rome personally. In response, Luther appealed to the national council, proclaimed the Pope to be Antichrist, murderer and the enemy of Christ. He publicly burned the decrees and the papal bull as a symbol of his protest. The inhabitants of cities in Saxony followed the example of their master and also burned the papal writings. In 1519, Charles V, son of King Philip the Handsome, was elected Emperor. Luther attempted in vain to rise in Charles' favour, as already at the beginning of his reign the Emperor ordered that all the heretic's works in the Netherlands must be burned. Luther's authority among his followers was enhanced through support of Erasmus of Rotterdam himself. The founding father of the Reformation strived for a ban on burning Luther's writings discussing it with imperial ministers.

J. Poszakowski, using Luther's writings, enumerated in detail the issues that formed the foundations of Lutheran doctrine. According to Poszakowski, the dis-

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of Heidelberg and University of Tübingen he gained a thorough knowledge of the Classical languages, Hebrew, and also he became familiar with the works of great humanists of that time. He served as Luther's deputy representing him and acting as his spokesperson during the Diets held in the Reich and during religious disputes, when Luther was an outlaw not allowed to leave the territory of Electorate of Saxony. Melanchthon drew up *Confessio Augustiana* which is known as Augsburg Confession. (polish edition in: *Księgi wyznaniowe kościoła luterańskiego*, 1999). In his views Melanchthon referred to the Orthodox religion. In the Eastern liturgy and in the history of Fathers of the Church he discovered views that were consistent with the ideas of Reformation. On the basis of these findings, he wanted to prove that the supporters of Reformation are in conformity with the doctrinal decisions of the Church of the first centuries, Philip Melanchthon in: *Wielkie biografie. Encyklopedia PWN*, v. I, Warszawa 2007, p. 310-311.

14. *Historia Luterska*, p. 30-32.

senter while being in Eisenach had plenty of time for contemplations and creative work. That is where he wrote a treatise against secret confession, which he called a papal invention and a torture of human conscience. He also wrote a treatise against private mass and claimed that this ceremony does not help the dead.

While Luther was at the Wartburg Castle archdeacon Karlstadt (Andreas Rudolph Bodenstein von Karlstadt), became a leader of the Lutherans. He married as a sign of his break with the Roman Church, and to manifest his new faith he destroyed church buildings, paintings and Christian symbols. Luther expressed a great indignation regarding these actions, he left the Castle of Frederic the Wise and went to Wittenberg where he criticized Karlstadt's behaviour saying that paintings depicting God are nothing evil. The situation became dangerous, people of the cities and villages revolted, and bloody revolts begun. The religious revolution entered all aspects of life. Numerous monks left their orders, priests gave up their habits and entered marriages. Anarchy spread in Wittenberg<sup>15</sup>. The author of *Lutheran History* emphasised that Luther did not intend to divide the citizens who have different faiths, neither he wanted to deprive them of performing religious practices, and certainly he did not want to cause bloody conflicts or warp.

Poszakowski complimented Luther on a very smooth, literary language used in the translation of the Bible, and noticed that such language was not found in his other writings. However, according to Poszakowski the fact that Luther did not speak Greek or Hebrew contributed to many distortions. Nevertheless, the Lutheran Bible was so popular that 'even the women fell in love with its reading and they praised only this version, insulting other adaptations'<sup>16</sup>. There were also people who were not deceived by Luther's translation. One of them was Hieronymus Empser (Hieronim Emser), a doctor of the Academy of Leipzig, who expressed his opposition to Luther's doctrines criticizing them at every possible occasion and pointing out Luther's mistakes. Such actions incited Luther's anger at this man which he expressed in his numerous works. H. Emser translated the New Testament, and Poszakowski stressed out that this translation proved 'over a thousand texts translated by Luther to be false.' As a result of this many clergymen and lay dignitaries issued edicts which prohibited reading and possession of the Lutheran Bible, and many of its copies were burned. Despite these events, Frederick III, Elector of Saxony supported Luther all the time, and Poszakowski assumed that it was the reason for spread of the Lutheran 'sect' in Reich<sup>17</sup>. In Wittenberg it was evidenced by the abolition of Mass and replacing them with sharing of bread and wine and reading out the Scripture.

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15. R. Friedenthal, *Marcin Luter*, p. 327-329.

16. *Historia Lutenska*, p. 62-63.

17. Also there, p. 67.

Luther also presented a proposal of secularization of clerical goods, which were to become the property of the cities or owners on the lands of which they were located. Also, he suggested turning friaries and monasteries into hospitals or public schools, accessible to children of both sexes. The income from these sources was to support pastors, ministers, and administrators of these institutions, and also to feed the poor, orphans, and infirm. This project was certainly very generous and noble but unfortunately, it led inevitably to numerous financial abuses from the administrators of these institutions. That is why this concept was highly appealing to the princes, feudal proprietors and magistrates, who, under the pretext of the common good, could get rich at the expense of the church treasury. Poszakowski claimed that the Lutheran 'party' became so popular because of such ideas.

The popularity was very visible on the Diet of Nuremberg in 1523 where the pro-Lutherans were in majority. They demanded a General Council to be summoned in order to settle the issues of faith, to introduce reforms of the clergy and the Papal Court, and to respond to the complaints of the Germans. All demands consisted of over one hundred articles. Until the General Council was convened, Lutherans had been forbidden to publish any writings that criticized the Church. Also, those priests who had abandoned celibacy were to be subjected to the jurisdiction of bishops<sup>18</sup>.

Jan Poszakowski did not fail to mention the spread of the Lutheran teachings in other countries such as Denmark, Norway and Sweden. He also described the siege of Stockholm by the army of the King of Denmark, Christian II and his victorious battle in 1520 with the governor of the Swedish kingdom Sten Sture the Younger (Svantesson), after which he was elected the king of Sweden. However, according to Poszakowski, the worst event in these countries was the spread of Protestant religion. It took less than four years for king Gustav I to introduce Lutheranism in Sweden, and his main decision was to secularize the church property. Similar process took place in Denmark, where the successor of Frederick I, Christian III, openly declared himself a follower of Lutheranism<sup>19</sup>.

After the Diet of Nuremberg during which The Edict of Worms was confirmed, a coalition against Luther and his doctrine was formed in Regensburg on 6 July 1524. The core of this alliance was formed by Archduke Ferdinand I of Habsburg and the Bavarian Dukes William and Louis. It was chaired by the papal nuncio Campeggi. Several reforms were passed, the excessive number of public holidays was removed, and it was decided to prepare a German translation of the Bible<sup>20</sup>.

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18. Also there, p. 69.

19. Also there, p. 80-81.

20. R. Friedenthal, *Marcin Luter*, p. 405-406.

The response to the Regensburg Congress was the Protestants' meeting in Spira, which was opposed by Emperor Charles V. At that time, the Lutheran teachings spread on the German dukedoms: Brunswick, Mecklenburg, Luxemburg, Pomeranian and the archbishoprics of Magdeburg, Bremen, the cities of Hamburg, Wismar, Rostock, and even reached as far as Livonia and the Teutonic State, where the Grand Master of the Order Albrecht Hohenzollern converted to a new faith. Luther himself changed as well. He took off his monk's habit and started introducing himself as Dr. Martin Luther.

Then, Erasmus of Rotterdam spoke against this famous in Europe Doctor Luther. Erasmus of Rotterdam enjoyed great fame and respect, and his favours were sought by most of dignitaries, including kings and the Pope. Martin Luther wrote letters to him, however, Erasmus responded with a great caution, as he did not want to declare himself on either side: 'I've always wanted to be alone and nothing is more hateful to me than sworn parties'<sup>21</sup>. However, some people perceived Erasmus as Luther's ally what contributed to the frequent persecution of the humanist. Asked by the Saxon Elector what is his opinion about the heretic, Erasmus said that 'Luther was guilty of two great crimes - he struck the Pope in his crown, and the monks in their belly'<sup>22</sup>. Erasmus expressed his criticism of the Doctor in the treatise *De libero arbitrio* (about human free will). The scholar wrote that Luther wanted to deprive people of their free will, Erasmus also encouraged rejection of Luther's translation of the Bible. Initially Luther did not react to the criticism, as he did not dare to discuss with such great authority, but when Hieronymus Empser translated the Erasmus's writing into German, Luther in reply published the polemical work *De servo arbitrio* (On the Bondage of the Will).

The first book of *Lutheran History* contains also a voluminous annex entitled *Appendix to this first Book about the entry of Lutheran heresy into Prussia, from where it permeated Poland and Grand Duchy of Lithuania*<sup>23</sup>.

In that book Poszakowski presented Prussia, Lithuania, Latvia as one nation, he also described the circumstances of bringing the Teutonic Knights to Prussia. To substantiate his thesis that heresy was rooted in Gdansk, Poszakowski described the Protestant tumult that took place in 1525, and spread to the areas of Oliwa, Kartuzy and Pelpin.

The Second Book of *Lutheran History* described the time from Luther's giving up his religious habit until the Augsburg Confession. The author began from the year of 1525 and the outbreak of the German Peasant's war. It was initiated by Tomasz Münzer and, as Poszakowski claimed, Mikołaj Storch, a clothmaker and

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21. Also there, p. 270.

22. Also there, p. 272.

23. *Historia Luterańska*, p. 89.

weaver. These two prophets gave lectures at peoples' homes and performed the 'acts of brotherhood' attracting and adding to their list of members large numbers of peasants, although there were also wealthy people in their ranks. The slogans proclaimed by these two reformers were very popular and evoked great interest, as they were discrediting the feudal system, taxes, serfdom and other peasant duties. Such views led to revolts and riots among this social class.

T. Münzer appeared in 1523 as a preacher in the town of Allstedt in Thuringia. He found supporters of his ideology among farmers and craftsmen in the towns. According to Poszakowski, Münzer was supported by the local parson and the bank manager. His sermons became very popular in the local area. He changed the order of the Service and was the first to deliver masses in German. He also wrote about the liturgy and translated Latin hymns into German<sup>24</sup>.

The first peasant uprisings began on the edge of Switzerland, in the county of Stühlingen and soon they spread to Tyrol, the Archbishopric of Salzburg, the Principality of Styria, Carinthia and Carniola. In the north and west they covered whole Swabia, Württemberg, Schwarzwald, Alsace, Palatinate, Hesse and Brunswick, and reached Thuringia and Saxony in the north<sup>25</sup>. The main cause of the revolts was seen in the lack of the unified law. That is why the peasants wrote 12 articles, in which they demanded exemption from tithing, and abolition of serfdom and servitude. These demands were sent to Luther who was asked to arbitrate in this dispute, but Luther spoke against this war.

Shortly after the fall of the peasant uprising, Luther at the age of 45 married a nun Catherine De Bohren (Catherine von Bora), the elder of the monastery near Wittenberg. He abducted her together with eight other nuns on the Easter holiday, what Poszakowski called a sacrilege<sup>26</sup>. According to R. Friedenthal:

'She came from an impoverished Saxon noble family that lived near Meissen. Katharina's face, with high cheekbones and slightly slanted, narrow eyes, indicated a considerable admixture of Lusatian blood. She was not a beauty, also, she was poor that is why she was placed in a monastery as a child'<sup>27</sup>.

On March 15 1525, the wedding ceremony of Catherine and Martin took place with the participation of few friends as witnesses. Fourteen days after the quiet wedding Luther invited many guests to the wedding feast. He also asked his parents to come and, on this occasion, he reconciled with his father. Luther also tried to persuade the Archbishop of Mainz, Albrecht, to give up his habit. Albrecht gave Luther 20 guilders as a wedding gift and by doing this he expressed

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24. R. Friedenthal, *Marcin Luter*, p. 438.

25. See.: Z. Wójcik, *Historia powszechna XVI-XVII*, Warszawa 2001, p. 186.

26. Also, p. 175.

27. R. Friedenthal, *Martin Luter*, p. 456.



his approval<sup>28</sup>. Poszakowski noted that Luther and his wife had three daughters: Elisabeth, Magdalene and Margaret, and three sons: Hans, Martin and Paul<sup>29</sup>.

Then the author described the spread of dissenters in Italian principalities, where a war with the Pope broke out. Poszakowski was a superstitious man and he believed in various signs that announced the arrival on important events. Similarly in this case, when describing the siege of Rome he based on a famous *History of Italy* by Francesco Guicciardini:

For the need of fight against Turkey, on 15 March 1529 Emperor Charles V summoned the Diet of Speyer during which the decision was made to re-introduce the provisions of the Edict of Wormp. The opening of the Reichstag was preceded by a decree prohibiting the spread of the Reformation. Facing this decision, Lutheran members of the Diet: Elector John of Saxony, Margrave George of Brandenburg, Dukes Ernest and Francis of Braunschweig-Luneburg, Landgrave Philip of Hesse, Prince Wolfgang of Anhalt, protested. The representatives of fourteen imperial cities followed. This protest was a symbolic act, as from that moment on all the dissenters were called Protestants<sup>30</sup>.

Three conferences of Catholics and Protestants were held during Diet of Augsburg and the dissenters were urged to soften or cancel some articles of the Confession. Melancthon made concessions on certain principles of faith, however, he refused to agree on the sacrament of Penance, claiming that good deeds deserve reward both while living and after death. He also opposed 'the invocation of saints, mass and celibacy'.<sup>31</sup>

In 1530 religiousness in the Reich was severely weakened. Lutheranism was against the Church, and the Church was also facing a threat of schism that resulted from Anabaptism and other separatist currents.<sup>32</sup> The situation of this period was described by J. Poszakowski in the third book of his work, which covered further 'religious revolutions' that took place between 1530 and 1546, the year of Luther's death. That period was characterised by an increase in the number of court cases brought by the Catholics against Reformation supporters. It was evidenced by the case records of numerous religious trials. The Emperor's wars with other countries that he led the end of the thirties contributed to a breakdown in Reich religious relations. It was the beginning of the era of disputes on how to find an interfaith agreement. In the years 1540-1541 three Colloquies were held: in Hagenau, Worms and Regensburg

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28. Also, p. 460.

29. *Historia Lutenska* p. 177.

30. Also there, p. 196-198.

31. Also there, p. 218-219.

32. J. Lecler, *Historia tolerancji*, volume I, p. 239.

however, no agreement was reached between the adversaries. According to Poszakowski, this failure led to further strengthening of religious differences.<sup>33</sup>

After the failure of the Diet at which Charles V rejected the Augsburg Confession and approved the Edict of Worms, the Protestants merged into alliance, and established the Schmalkaldic League. It took its name from the small town of Schmalkalden in Thüringen, situated in a valley on the south-western slope of the Thuringian Forest, in Hinneberg County, which belonged to Philip I, Landgrave of Hesse. The League consisted of most of the German principalities and towns that preferred the new religion. Due to the opposition of the League's members, Ferdinand I, king of Bohemia and Hungary and brother of Charles V, was not elected the Roman Emperor. At that time, the towns that belonged to the League agreed to contribute money to recruit soldiers and prepare for war with the Emperor. Luther, who publicly spoke out against all kinds of armed conflicts, changed his mind and opposed the Emperor, allowing a military solution to the conflict. The Protestants sought support from King of France and King of England, however, they did not receive any response. In this situation, to avoid the civil war, the Emperor summoned Diet in Speyer in 1532. The Protestants did not attend it.

In the early 1530s the electorate of Saxony, Hessen, Brunswick-Lüneburg, Brandenburg-Ansbach and cities of Magdeburg, Stralsund, Brunswick, Göttingen, Hamburg, Bremen, Riga, Strasbourg and Constance joined the Protestant side. After 1531, subsequent free cities and territorial states decided to support Reformation.<sup>34</sup>

The Emperor was in a difficult situation as the Turkish Sultan Suleiman the Magnificent was preparing for war with Charles V, so the Emperor had no other choice but to recruit Protestant troops. On 23 July 1532, the Emperor decided for the guidelines of the Diet of Worms and Diet of Augsburg to be suspended but only for the Lutherans. After this important fact, the Catholic and Protestant troops merged and formed an army with 80,000 infantry and 30,000 horsemen. With the auxiliaries its number reached about 200,000. The huge Suleiman's army was stopped by the brave troops of Kőszeg Castle (Güns), what allowed the Emperor to concentrate such a numerous army that he never had before. Suleiman did not decide to fight and withdrew his soldiers to Hungary. It was a great success for Charles V, as without a single shot, he forced his enemy to retreat and the Turkish threat for the Reich ceased to exist for more than one century.<sup>35</sup>

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33. A. Bues, *Historia Niemiec*, p. 69.

34. Also, p. 68.

35. Z. Wójcik, *Historia powszechna*, p. 251.

At that time Martin Luther published the 'devil's book', as Poszakowski described. It was *De Abroganda Missa*, written in 1521 but published many years later, in 1534. In this book Luther described a conversation of a Catholic with Satan, and the arguments that Satan presented against the Holy Mass.<sup>36</sup>

In 1536, Pope Paul III proposed the Council to be held in Mantua in 1537. He invited all Christian denominations and sent his legates even to the Protestants. Protestants organised a conference in Wittenberg to reconcile the Zwinglians and Calvinists with Luther. It emerged as impossible due to too great discrepancy in the understanding of the meaning of the Eucharist. Only Martin Bucer, the Dominican apostate and Senior Strasbourg, joined Protestants and attracted supporters. To encourage his followers to oppose the Catholic Church even more, in 1537 Luther wrote *Smalcald Articles*, which are considered to be the third symbolic book of this denomination, after the *Augsburg Confession* and the *Apology* edited by Melancthon. Poszakowski claimed that these articles, resulted in dissenters' protest, presented in the manifesto, which the Protestants spread all over Europe. Its main point was the disagreement with convening the General Council on the conditions proposed by the Pope. In response, the Catholics formed their own Catholic League of Nuremberg, headed by the Emperor and Ferdinand I, Roman Emperor. Eventually, the Pope decided that the Council will be held at Vicenza, a city in the Venetian territories. In 1539 the two competing leagues, Nuremberg and Schmalkaldic, held a congress in Frankfurt am Main, during which the theologians from both sides commonly arranged new articles of faith. These articles remain controversial to the present day. The date of the Council, that had been discussed for ten years, was constantly postponed and there was a question asked whether it would ever take place. However, the Emperor and his brother desperately wanted to have peace in their lands as they were afraid of both the Turks and the French. Therefore, they introduced a new type of policy, called the policy of disputes, which had become actively used after 1540.<sup>37</sup>

Eventually, the Pope decided that the General Council would be held in Trent. At the beginning of 1546 the Diet of Regensburg was held in order to establish a common position on the organisation of the Council. The discussion ended in fiasco, revealing a complete contradiction of views, and a few days before the end of the dispute Martin Luther died. Poszakowski wrote that 'Luther had never been so fierce and reluctant to the Roman Church and the

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36. Also, p. 243.

37. J. Lecler, *Historia tolerancji*, volume I, p. 243.

Pope, the governor of Christ, as before his death.<sup>38</sup> He even published a book entitled: *Against the Papacy Founded by the Devil*.

The author refers the reader to such writers as: Friedrich Staphylus - first a Protestant and then a Catholic convert, Gilbert Genebrard, who was the author of *Chronologia sacra* (1567) and to Sirius, as their books described reprehensible acts of Luther. Poszakowski also presented the circumstances of Luther's death. According to Lutherans, he died saintly, thanking to God and with hatred for the Pope. Catholics mocked that he died like a beast drinking himself to death. In 1546, Luther was asked to come to Eisleben, the town of his family, to settle the inheritance dispute. He came there with his wife and three sons, and was welcomed with a great splendour, just like a king, with the bang of cannons and the ring of church bells. After one of the ceremonial suppers, that were made by Grafts every night, Luther started to complain of the stitching pain in the heart and died the same night<sup>39</sup>.

R. Friedenthal, wrote that Luther wanted to come back home, and that the role of the amicable judge was a good excuse for this. After he led both parties to an agreement on the division of the estate, he was invited to a feast, after which he fell ill and died on the night of 17 to 18 February 1546. In Luther's last hours his friend from the university, Justus Jonas, and the local parish priest were with him. Four days later a stirring funeral procession entered Wittenberg walls. Luther's body was laid to rest under the pulpit in the Castle Church in Wittenberg, the place where he began his teachings many years ago. The eulogy was given by Melanchthon<sup>40</sup>.

Since none of the disputes brought the expected compromise in the points of faith, and also since the Protestants did not come to Regensburg, nor did they participate and agree with the assumptions of the Council of Trent, the Emperor decided to make an armed stand against the dissenters. This was supported by the international situation, that is, the Emperor's truce with both Suleiman and the French king.

The Emperor's Confederates led by a Saxon elector and a Hessian Landgrave gathered forces in the number no less than the number of forces of the Imperial Regiments that were dispersed across Europe. In the summer of 1546, the Danube campaign began and soon afterwards the southern Reich was conquered<sup>41</sup>. Poszakowski described in detail the individual war campaigns and the decisive battle of Mühlberg in Saxony in April 1547. As a result, Wittenberg surrendered,

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38. Also, p. 285.

39. Also, p. 287.

40. R. Friedenthal, *Marcin Luter*, p. 552-553.

41. J. Lecler, *Historia tolerancji*, volume I, p. 248.

and the Saxon elector and the Hessian Landgrave ended up prisoners. The cities of the Schmalkaldic League sent their emissaries to the Emperor with the message that they surrender to his grace. The Hessian Landgrave came to the Emperor with the apology. The Emperor arrived in Augsburg in July of the same year. At his command the new Imperial Diet was to be held and all the princes and dignitaries were summoned. During this Diet the participants agreed to support the decisions of the Council of Trent<sup>42</sup>.

In March 1547 a decree was issued, and the Council was moved from Trent to Bologna. The reason for that was a threat posed by the Schmalkaldic League as well as by the Emperor himself who, after his victories, could be tempted to lead the Council. However, the official reason for moving the congregation was an outbreak of diseases in Trent. The Emperor and his companions expressed a great objection to this decision and some of them kept insisting that the Council must return to Trent. Charles V knew that the reason why the papal prelates did not want to meet in Trent was the fear that in the event of the death of the aged Pope, the Council would claim the right to elect his successor. This right belonged only to cardinals. Even though the Emperor guaranteed the inviolability of the clause on the election of a new pope, Paul III did not agree to bring the Council back to Trent. Pope's refusal angered Charles V so much that he organized demonstrations in Rome and Bologna and sent a written protest to the Pope. In the face of such fierce disputes and an increasing tension, Paul III decided not to make any conclusive decisions or to issue any decrees in Bologna, so the proceedings were suspended<sup>43</sup>.

Book Five of Lutheran History began with the Diet of Augsburg, held in January 1548 during which the Emperor wanted to introduce a temporary settlement. This settlement was to remain in force until the final decision of the General Council, so the *Augsburg Interim* was proclaimed. The Emperor ordered several theologians to write a draft of this decree. On the Catholic side, it was Julius von Pflug, Michael Helding, Eberhard Billick, Pedro Domenico Soto and Pedro de Malvenda; on the Protestant side, it was John Agricola. They prepared twenty-six articles in which they agreed to Protestant clergyman to have wives but only those who already had been married. The articles also allowed for the laity the right to receive communion under Both Kindp. Other articles agreed with the rules of the Catholic Church. The Emperor approved the decree on 15 May 1548, and he ordered it to be made public and read out during a public session<sup>44</sup>. The *Interim* did not satisfy neither the Catholics nor the Protestants and almost everywhere

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42. *Historia Lutenska*, p. 310-320.

43. Also there, p. 355-360.

44. Also there, p. 363-370.

in the Reich it caused a passive resistance. It was Charles V last attempt to restore peace that would guarantee the religious unity.

In 1550 the new Pope, Julius III was elected. He fulfilled the cardinal's decisions, and especially the one that was connected reconvening the Council of Trent. However, the place of this meeting was not decided. The Emperor insisted on summoning the Council in Trent, the Pope agreed. The papal bull was issued, and the presidents were assigned: Marcellus Crescentus, Sebastian Pighinus and Aloysius Lipomanus. The first session was held in May 1551 in Trent and the decree on resuming the Council was promulgated. Also, the date of next session was set up for August. In August, important decisions were reached on the Eucharist. In November 1551 during the third session, the issues of Penance and Extreme Unction were discussed. Also, the decree was promulgated on clerical morals so 'all the clerics to lead a saint and blameless life'<sup>45</sup>. The Emperor was very concerned about gathering the Protestant theologians as he wanted them to propose the principles of their faith. So in November, the ambassadors of the imperial towns (Wittenberg, Strasbourg, Ravensburg) came to Trent. Also, John Sleydan, a famous historian and the author of *History of the Reformation*, which according to Poszakowski was written with 'a great policy, but little honesty'<sup>46</sup> and Jacob August Thuan who wrote the *History of France*.

The next book of *Lutheran History* presented the events from the abdication of Charles V up to Poszakowski's present days. The author started from the year 1557, when the Diet of Regensburg was held. The assembly appealed to Ferdinand to allow a dispute between Catholics and Protestants that would finally lead to a religious peace. Knowing from the past that such arrangements never had a positive outcome, but on the contrary, they flared up the existing conflicts, Ferdinand was against this idea. However, he did not want to blame himself for not allowing a settlement between the two religions, so with the Pope's consent, he allowed the meeting which took place in Worms in 1557. There were twelve representatives on each side. The president of the Colloquy of Worms was Julius von Pfulg<sup>47</sup>.

Here Poszakowski mentioned the Augsburg Settlement which, in his opinion, did not have much significance and did not bring specific solutions. He supported

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45. Also there, p. 376-378.

46. Also there, p. 406.

47. Julius von Pflug (1499-1564) – born in in Eythra near Leipzig, son of Ceasar von Pflug, a commissary for the Elector of Saxony. Julius was a humanist who established contacts with Erasmus. In 1541 he was appointed bishop of Naumburg, in 1562 he published *Oratio de ordinanda republica Germaniæ* in which he presented a touching picture of Germany torn apart by religious differences and weakened facing the external threat. See: J. Lecler, *History of tolerance*, volume I, Also there, p. 249-250.

his opinion with examples of erroneous decisions of this Settlement, i.e. the one that allowed the princes of states to decide on religion on their territory. This led to many conflicts, chaos, frequent change of faith, and the compulsion to adapt a particular (not always wanted) faith by people living in a given state<sup>48</sup>.

The Pope Pius V condemned the 79 tenets of Baianists and signed a separate papal Bull against them. His successor, Gregory XIII published the bull and asked Francisco de Toledo, to deliver it to Leuven. Toledo was the first Jesuit that was made a cardinal, he was also the author of *Introductio in dialecticam Aristotelis* and the comments to the philosophy of nature. This Jesuit had a huge influence on Baius who acquainted himself with Toledo's teachings and condemned his own theological claim. He also adopted the Catholic faith. However, the thought that Baius had instilled was not completely forgotten, and it found its followers. One of them was Cornelius Jansen, the Bishop of Ypres, who resurrected Baius' teachings and became a father of a movement called Jansenism<sup>49</sup>.

The official inauguration of the Council took place in 1561, however, the subsequent session did not start until next year. The Pope named Cardinal Ercole Gonzaga, bishop of Mantua, Cardinal Hieronim Seripandus, Cardinal Stanislaw Hosius, the Bishop of Warmia and Ludwig Simonetta, as papal legate. Just a few days after the opening of the Council (6 February 1562), representatives of the Emperor arrived with the instruction to avoid declarations about the continuation of the proceeding. Such actions were supposed to cause delay and give a chance for the Protestants to appear. Those who wanted to participate in the Council, 'were to be generously given a permit to do so, also, the dogmatic issues were to be avoided and only disciplinary matters were to be dealt with'<sup>50</sup>.

At the same time as the Diet of Trent began, French queen Margaret signed an edict of tolerance for Huguenots. On 26 February 1562 the Index of Prohibited Books was created. During next sessions more disputable issues concerning the differences between the two religions were discussed. One of them was granting the communion under both kinds to the laity and this was a central issue for the Protestants. The decree *On the use of this admirable Sacrament* was issued which reserved the communion under both kinds to the clergy only and the laity were excluded from this right. The final decision on this matter was left to the Pope. Another issue was the sacrifice of the mass, its functions, advantages and effects. Diego Laynez, the Superior General of the Society of Jesus, had speech on this matter. To improve the internal relations within the Church, and attract more faithful, the cardinals decided to heal the customs of the Papal Court, in

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48. Also, p. 445-449.

49. Also, p. 455.

50. J. Lecler, *Historia reformacji*, volume I, p. 275.

accordance with the teachings on the Holy Orders. Also, the Council of Trent made interpretation on the Sacrament of Matrimony and stated that marriage is valid only if it takes place in the presence of the parish priest. The last session in December 1563 ended with issuing decrees on purgatory, the invocation of saints, the veneration of relics, indulgences, fasts and festival day. Also, the decree on receiving and observing the decrees of the Council<sup>51</sup>.

In 1564 Emperor Ferdinand I died and Catholics were concerned that his son Maximilian II would renounce the Catholic religion, due to the fact that he favoured Lutherans. The need for a return of Catholicism in the ecclesiastical principalities was very clear, although many territories in Saxony and Brandenburg already were Evangelicals. According to the Emperor's will, the hereditary Hapsburg lands were divided between Maximilian II, who retained Lower and Upper Austria, the Czech Republic and Hungary, and his brothers - Ferdinand and Charles. Ferdinand received Tirol and Vorarlberg, and Charles Styria, Carinthia and several countries in Swabia<sup>52</sup>.

John III of Sweden promoted a new liturgy that was not in accordance with the Catholic canons. He wanted to introduce Catholicism in Sweden, however in exchange he wanted some help from the Pope. So the Pope sent to Sweden one of his legates - Antonio Possevino, a Jesuit who was supposed to influence the course of the Livonian war and to spread Christianity. However, the people of Sweden, who were mostly Protestant, rebelled against the actions of their king. Under the pressure of his brother, Charles IX of Sweden, and the persuasions of the society, John III became Lutheran again and he renounced all the promises he made to the Pope<sup>53</sup>.

Poszakowski also presented a short historical outline of the Christian faith spread in Livonia. He based on the history written by Collegium Ryskie: *Societatis Iesu*. According to the author, the teaching of Christ was accepted in Livonia in 1186 thanks to Bartold, the Abbot of the Cistercian Order, and the first bishop of Livonia. In 1196, the town of Riga was founded and the German nobility, who fought against pagan Latvia, arrived there. The nobles took vows of chastity and obedience to God and the Catholic Church, they also took fight with the paganism. The Knights wore white habits with black coat on which there were two crossed swords embroiled. The Pope Innocent III consecrated the Order of the Brothers of the Sword, however, their strength was initially weak, so they joined the Teutonic Knights, creating a large order in 1234<sup>54</sup>. Then Poszakowski described the

51. *Historia Lutenska*, p. 460-485.

52. A. Bues, *Historia Niemiec*, p. 120.

53. Also there, p. 520-525.

54. Poszakowski gave the wrong date, as the Order of Brothers of the Sword joined the Teutonic Knights in 1237, see: *Encyklopedia powszechna*, P. Orgelbrand, v. XVI, Warszawa 1864, p. 282; *Skarbiec dyplomatów, papieskich, cesarskich, królewskich, książęcych; uchwał narodowych*,



war with Moscow over Livonia and the acquisition of Riga by Stephen Báthory who brought the Jesuits there. In 1582 the king was on his way from the war campaign. He entered the city and went to the church of St. Jacob which he gave to the Jesuits. Then he visited the church and Benedictine monastery, where he was welcomed by Anna Noetken, extensively described by Poszakowski: She was over a hundred years old and a model of a Catholic, just like her two companions: Anna Topel, who was 130 years old and Otylia who was 100<sup>55</sup>.

Riga did not enjoy the Catholic faith for a long time, as after the death of the king in 1586, the citizens expelled the Jesuits, restoring the old order. Stephen Báthory's successor, Sigismund III also tried to fight Protestantism in Sweden. However, the passive resistance of the residents prevented the realization of his plans. and in 1594 the king swore that he would keep the Lutheran faith in the country, just as his grandfather Gustav did. After this promise he was crowned in Sweden during Protestant ceremony. In his absence, the regency was held by Charles IX<sup>56</sup>.

The States of Sweden did not stop in asserting their religious rights. Shortly after the coronation, when the tendency to recatholize Sweden became visible, the States decided to defend Lutheranism, and Charles was elevated to the rank of Governor General with all the prerogatives of power so he could make his own decisions in the absence of King Sigismund III. In 1597 he gathered the Reichstag in the city of Abo, where he was elected the absolute governor of the kingdom, not subject to anyone until the king returned to Sweden. Anyone who opposed this decision was considered a traitor to the homeland. When the King of Poland and Sweden found out about this act of treason he gathered an army and the next year he came to his home country As a result, Sigmund III was deprived of his rights to the Swedish crown, which were given to Charles IX. Charles IX remained the king of Sweden until 1611. After his death the throne was inherited by his son Gustavus Adolphus of Sweden who strengthened and consolidated Lutheranism in Sweden and led to the Thirty Years War fought between 1618-1648. However, before this conflict took place, Poszakowski described the circumstances and causes of its outbreak.

The dispute started with the establishment of two opposing leagues: Protestant's which was led by Frederick V, the elector of the Rhine Palatinate, and Catholic's

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*postanowień różnych władz i urzędów, posługujących do krytycznego wyjaśnienia dziejów, Litwy, Rusi Litewskiej i ościennych krajów, zebrał i w treści opisał Ignacy Daniłowicz, v. I, Z pozgonnych rękopisów znajdujących się w bibliotece Muzeum Wileńskiego wydał Jan Sidorowicz, Wilno 1860, p. 63; V. Manteuffel, Historia powszechna. I, Warszawa 1968, p. 283.*

55. *Historia Luterska*, p. 530-538. See: *Pamiętnik sandomierski. Pismo poświęcone dziejom i literaturze ojczystej*, poszyt I, v. I, Warszawa 1829, p. 50.

56. *Historia Luterska*, p. 540-546.

which was led by Maximilian, the Duke of Bavaria, with the support of the Pope and the King of Spain. The first stage of the war began in Bohemia, where the Protestants threw two judges, Slavata and Fabricius out the window as a sign of opposition to the Emperor's decisions<sup>57</sup>. The Emperor sent a 30-thousand army to fight against the rebels. In 1619 Emperor Matthew died and the Czech states proposed the throne to Frederick V, leader of the Protestant Union. However, it was Archduke Ferdinand who became the Emperor. In 1620 the Ferdinand's army defeated Frederic's troops. As a result of this battle Czech lands surrendered to the Emperor and King Fredrick fled with his family to Breslau, then to Brandenburg, Holland and finally to England. Frederic's allies, nine of the principal Bohemian directors were beheaded, and thirty others were hanged<sup>58</sup>.

In 1623 Fredrick summoned the German states to the conference at Regensburg when he transferred the Palatine electorate to his cousin, Maximilian I, Prince of Swabia. In this situation, in 1624 England decided to declare war on Spain, and entered into an agreement with Denmark, Sweden, Netherlands and with the Protestant Union in Germany. The allies were under the leadership of Christian IV. In 1628, the Emperor issued a decree in which he ordered the return of the property illegally taken by the infidels after the Treaty of Passau<sup>59</sup>. Then the Protestants asked Gustav Adolphus for support. The King of Sweden after signing the peace treaty with the Polish king, entered the Germany to help the infidels. In 1630 at the Diet of Regensburg the Emperor decided to declare war on Gustav Adolphus after he had taken over almost the whole Province of Pomerania. The Emperor conquered the Grand Duchy of Mecklenburg-Schwerin. The historians argued on the motives that pushed Gustav Adolph to intervene in Germany. Different reasons were given for this intervention, and one of them was a religious motive according to which the Swedish king wanted to support the German Protestants. Other historians claimed it was the desire to conquer the entire southern coast of the Baltic Sea and to create a Germanic empire in northern and central Europe. By the end of 1630. the Swedes conquered most of Pomerania. However, the Protestants John George, Elector of Saxony, and George William, Elector of Brandenburg, refused to support the Swedes, and at the congress in Leipzig in 1631 they rejected the proposals to form the alliance<sup>60</sup>.

In his victorious march, Gustav Adolph conquered Thuringia and Franconia, anticipating the troops of General Tilly who conquered Magdeburg and Leipzig.

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57. See.: From: Wójcik, *Historia powszechna*, p. 357.

58. *Historia Luterska*, p. 548-551.

59. Poszakowski gave the wrong date here as the Edict of Restitution was passed on 6 March 1629. See.: Wójcik, *Historia powszechna*, p. 368.

60. Also there, p. 369-370.

Imperial Ministers were greatly concerned as an increasing number of princes decided to join Gustav. In this situation the Ministers decided to recall Albrecht von Wallenstein, who in return demanded absolute power over the army and took away the Bohemia. The agreement was concluded in April 1632 in Göllersdorf, Austria. Its text remains unknown, however, there is no doubt that Wallenstein received enormous power not only military, but also political<sup>61</sup>. Gustav Adolph died in the Battle of Lützen in 1632, and soon after Frederick V also died. The death of the Swedish king did not mean that this country would be defeated. The political issues were taken by a statesman Axel Oxenstierna, and the army was put in charge of generals: Horn, Baner, Torstenson and Bernard of Saxe-Weimar, who was one of the greatest Protestants commanders<sup>62</sup>.

At the congress of the Protestant Union in Dresden in 1633, the decision was made to continue war against the Emperor and the Catholic League. In the meantime, Wallenstein conquered Silesia and Frankfurt (Oder) and considered revenge on the Emperor for depriving him of the power over the army. Also, he planned to side with the Protestants. However, on 15 February 1634 Wallenstein was assassinated in the city of Eger by Walter Devereux. Only on that occasion Poszakowski outlined Wallenstein's life. When the Emperor found out about Wallenstein's death, he issued a manifesto in which he explained why this death has happened. Also, he commissioned the army to his son Ferdinand, King of Hungary. Ferdinand conquered Regensburg and besieged Nördlingen, where he defeated Swedish army commanded by Admiral Horn. In this battle 12 thousand Swedish soldiers were killed and 6 thousand were taken prisoner. As a result, the Swedes were expelled from Bavaria, Swabia and Franconia.

Another country that joined the conflict was France. In 1635, France declared war on Austria, the Emperor and Spain, and straight away it succeeded in the battle at the town Avelin<sup>63</sup>. France had already formed military alliances with the Dutch General States (1624) and Sweden (1631). In 1633 French army occupied Lorraine, cutting off the supply routes of the Spanish army that was in Flanders. In 1632 they took control of the Ehrenbreitstein Fortress located on the eastern bank of the Rhine near Koblenz, and in August 1634 of the Philippsburg Fortress near Heidelberg, as both were of a strategic importance for plans to conquer the southern territories of Germany<sup>64</sup>.

In 1637 Ferdinand II died and his son, Ferdinand III succeeded him. Ferdinand III began his reign with a great success as in the same year the Swedes were

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61. Also there, p. 371.

62. Also there, p. 372.

63. *Historia Lutenska*, p. 560-565.

64. A. Bues, *Historia Niemiec*, p. 125.

expelled from Germany, remaining in Pomerania only. Seeing the defeats of the Imperial troops and the damage caused by the prolonged war, in 1640 Ferdinand III decided to call a Diet to be held in Regensburg. He wanted to debate the ways of ending the conflict<sup>65</sup>. The princes and the Imperial States were forced to pay compensation and they were given 5 months to do it. The representatives of England and Denmark demanded the count palatines to be brought back to their countries, however this issue was postponed to their joint conference. These provisions were signed by the French and Swedish Members. The following year these both countries concluded an agreement under which Sweden was to lead the fights in Westphalia, Saxony and the imperial hereditary states, and France on the Rhine and in the surrounding provinces<sup>66</sup>. During this Diet, the functioning of the Reich's political bodies, paralysed since the outbreak of the war, was restored, also, the provisions of the Edict of Restitution were relaxed. All countries of the imperial states except for the Electoral Palatinate, the Duchy of Brunswick-Lüneburg and Hesse-Kassel agreed to the resolutions of the Diet<sup>67</sup>.

The Swedes organized counterattack and conquered Silesia and Moravia, winning the Battle of Leipzig. In 1644 peace negotiations began in Münster. Plenipotentiaries of the French King and princes attended; however, the war did not stop. Meanwhile, the Swedes gained control over Denmark where they replenished supplies to continue the war<sup>68</sup>.

At the same time George Rákóczi, Prince of Transylvania, entered Hungary with the army of 70 thousand men and issued a manifesto in which he accused the House of Austria of granting itself rights to the Hungarian crown, giving positions of laity to the clergy, and, above all, of bringing the Jesuits, the main opponents of Protestants, to Hungary. As a result, Rákóczi made peace with the Emperor, in consequence of which the faithful were allowed to freely celebrate masses in Protestant Churches in Hungary, and the society was promised to maintain its former privileges.

Peace negotiations came to an end. On 24 October 1648 in the cities of Osnabrück and Münster there was a series of peace treaties signed called Peace of Westphalia. According to these settlements the Circle of Burgundy was to be granted to the Empire, the Upper Palatinate was to remain with Maximilian I, Elector of Bavaria and his successors, while the Rhenish Palatinate was restored

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65. According to A. Bues, everything was confirmed in preliminary peace signed in Hamburg in 1641. Also, the congress convened in Münster, where mainly international issues were discussed, and in Osnabrück where issues concerning the Reich were considered. See: A. Bues, *Historia Niemiec*, p. 129-130.

66. *Historia Lutenska*, p. 566-570.

67. A. Bues, *Historia Niemiec*, p. 126.

68. *Historia Lutenska*, p. 571-578.

to Charles Louis Wittelsbach and his successors. The archbishoprics, bishoprics, abbeys and other benefits that the Protestants had passed on to their sons were turned into hereditary secular principalities. Basel and other Cantons of Switzerland declared their independence from the imperial courts. The bishoprics of Metz, Toul and Verdun and other cities were incorporated into the French crown. According to Poszakowski's Latin naming, Sweden received western Pomerania (Vorpommern) with Rügen and farther Pomerania (Rear Pomerania) with cities 'Shtetin, Gartz, Dam, Golnow, and Wolin with the Oder River and Hass known as Fryższaf with all secular and church property belonging there<sup>69</sup> as well as the Bremen and Verdun archbishopric. The author referred here to Western Pomerania, commonly known as Vorpommern, with the island of Rügen, within the borders set up during the reign of the last dukes of Pomerania, together with separated from the Farther Pomerania Stetin, Gradziec, Dab, Goleniow and the island of Wolin, including the Oder and the sea known as *das frische Haff*, with its three mouths: Piana, Swina and Dziwna and the adjacent land on the other side, from the royal territory to the Baltic Sea<sup>70</sup>. The Elector of Brandenburg 'will hold the Bishoprics of Halberstast, Minden, and the Magdeburg Archbishopric of Augustus the Duke of Saxony, under the title of principalities, also the four Poviats or Prefectures of Cleves, Mark Gutterbok, Dam and Borek, which were given to Saxons'<sup>71</sup>. The Duke of Mecklenburg 'has been given the bishoprics of de Schwerin and de Ratzburg, and Mirow and Niemirow, which lie in the Principality of Mecklenburg'<sup>72</sup>. The princes of Brunswick and Lüneburg were given the succession of the bishopric of Osnabrück. It was the end of the Thirty Years' War, and Poszakowski emphasised this fact by writing that 'after the war there came famine and divine plagues, and all German provinces were so devastated that it was almost impossible to find a house that was not ruined and the population was reduced by half'<sup>73</sup>. Obviously, Poszakowski was right as the economic and social consequences of the war for the Reich were huge, and they were caused mainly by population loss. Some historians calculated as many as 325 thousand of dead soldiers and this amount fluctuated from 0 to 90 % depending on the region. This led to an agrarian crisis, grain trade was reduced, grain prices dropped, what caused agricultural debt<sup>74</sup>.

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69. Also there, p. 587.

70. See: *Wiek XVI-XVIII w źródłach. Wybór tekstów źródłowych z propozycjami metodycznymi dla nauczycieli historii, studentów i uczniów*, oprac. M. Sobańska-Bondaruk, P. Bogusław-Lenard, Warszawa 1999, p. 244.

71. *Historia Luterańska*, p. 587-588.

72. Also there, p. 588.

73. Also there, p.589.

74. Z. Wójcik, *Historia powszechna*, p. 380-381.

The religious conflict was mitigated due to the fact that the deliberations focused primarily on political not religious issues. The secular law in Reich enabled peaceful coexistence of territorial states that have different faiths. The princes were granted extensive privileges extended over the next years, and the emperor was given the role of 'primus inter pares'. The execution of the peace treaty agreements was extended for several years. During the Diet of Regensburg in 1653 the consequences of the Peace of Westphalia, were discussed, however, this fact was not mentioned by the author of *Lutheran History*<sup>75</sup>.

In order to bring the history of Sweden and Denmark closer, the author presented the succession of the kings of these countries up to his present day.

Also, in the extensive work, Poszakowski described in details the creation of Lutheranism, its development in Prussia, then in Poland and the Duchy of Lithuania. He presented an evidence-based history, not detailed analysis of Reformation's origins. At the end, Poszakowski included an extensive lecture on the Council of Trent without evaluating the doctrine itself, as he already did it in his polemical writings.

Jan Poszakowski introduced the reader to the history of the Reformation and did so in a cultural tone, declaring the distance to the events described. Practically most of history facts given in the work analyzed above are true and have their confirmation in the sources and works of historians. This testified to a well-crafted scientific workshop and wide access to sources and literature. For this reason, Poszakowski's works were particularly valuable for those circles that were not able to use other works of the then history, becoming a means of educating the public.

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## Summary

The article presents the genesis and spread of Lutheranism in Europe as perceived by the Jesuit and historian Jan Poszakowski. This scholar was the author of several historical and theological works. One of them, entitled *The Lutheran History*, describes in detail the successive stages of the Reformation movement, specifically Lutheranism, in individual European countries. The author begins his *History of Lutheranism* from the 16th century, but also refers in some fragments of his work to earlier eras, ending with the Thirty Years' War.

**Key words:** lutheranism, Reformation, religious, heresy, Martin Luther, Jan Poszakowski.

## HISTORIA LUTERANIZMU W UJĘCIU JANA POSZAKOWSKIEGO

### Streszczenie

Artykuł przedstawia genezę i rozprzestrzenienie się luteranizmu w Europie w ujęciu jezuitę i historyka Jana Poszakowskiego. Uczony ten był autorem kilkunastu dzieł o tematyce historycznej i teologicznej. Jedno z nich, zatytułowane *Historia luterańska*, opisuje szczegółowo kolejne etapy tworzenia się ruchu reformacyjnego, a konkretnie luteranizmu, w poszczególnych państwach Europy. Autor rozpoczyna *Historię luterańską* od XVI w., ale nawiązuje również w niektórych fragmentach swego dzieła do epok wcześniejszych, kończąc na wojnie trzydziestoletniej.

**Słowa kluczowe:** luteranizm, Reformacja, religia, herezja, Marcin Luter, Jan Poszakowski.