

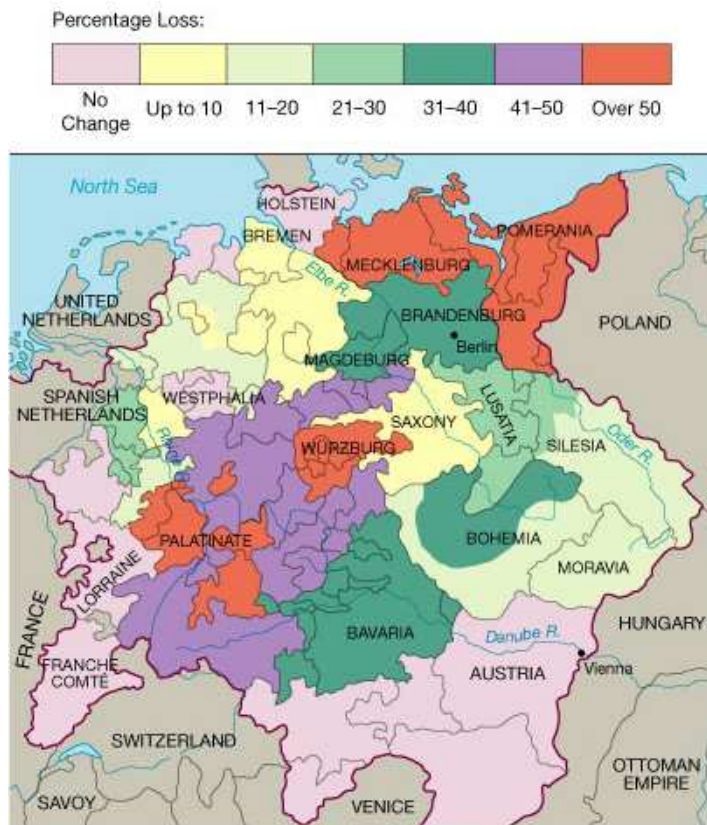
# T Supporting Pictures and Text


## Thirty Years War



*Painting of 30 Year War Artillery  
by Pieter Meulner*

<http://www.dimacleod.co.uk/history/ecwshots.htm>



 Population Loss in Germany During the Thirty Years' War

<http://www.historyteacher.net/EuroCiv/Weblinks/Weblinks-5-TheReformations.htm>

# Thirty Years' War

The following is taken directly from:  
[http://www.cob-net.org/text/history\\_30yearwar.htm](http://www.cob-net.org/text/history_30yearwar.htm)

Began: 1618

Ended: 1648

Notes: An extended conflict between Protestants and Roman Catholics

It arose from a continuing resentment between German Protestants and German Catholics who disagreed over the interpretation of the Peace of Augsburg. In 1555, besieged by religious unrest from both Catholics and Protestants, Emperor Charles V granted a settlement that formally recognized Protestantism known as the Peace of Augsburg. Its guiding principle in the Latin is "cuius regio eius religio;" meaning "whoever rules an area may establish the religion of that area." If a prince is Lutheran, then his subjects are Lutheran. There were two inherent flaws which made conflicts inevitable. First, there was no solution to the problem of how church property should be handled when a change of faith took place in a district. Second, it failed to also recognize Calvinists who expected equal treatment. Augsburg was successful in two ways, in that it did bring to an end the hope of Rome and the Habsburgs to dominate Europe.

## BOHEMIAN PERIOD 1618-1620



Each side was organized in separate factions; the Catholics in the Holy League and the Protestants in the Evangelical Union. The spark that ignited the explosion came when the Archbishop of Prague ordered the destruction of a Protestant church. When the king ignored the protests and appeals from the masses, in a typical Bohemian custom of

throwing renegade officials out of a window, the people seized two of the king's royal governors, and threw them out of a palace window. Civil war ensued and spread throughout Europe. The Bohemian Protestants deposed Catholic king Ferdinand and chose Protestant Frederick. In a twist of fate, the ousted king Ferdinand later became Holy Roman Emperor which gave him the necessary power to crush the Bohemian Protestants.

### DANISH PERIOD 1625-1629

After Bohemia was soundly defeated, other Protestant countries feared that Catholics, aided by Ferdinand might try to destroy Protestantism altogether. Protestant Danish king Christian IV attacked the Emperor, but was defeated over and over. The Treaty of Lubeck with the Edict of Restitution gave much Protestant church property back to Catholics, and this created a new source of friction in Germany.

### SWEDISH PERIOD 1630-1635

Fearing Catholic resurgence and especially political domination from Ferdinand, the Swedish king Gustavus Adolphus entered the war and successfully defeated the Catholic armies. Tragically, both leaders were killed in battle, Protestant Adolphus and Catholic Tilly.

### SWEDISH-FRENCH PERIOD 1635-1644

The war now lost its religious character and became a political struggle as French Cardinal Richelieu (Catholic) entered the fray on the side of the Protestants because he also wanted to thwart the Hapsburg family from dominating Europe. Truly politics does create uncommon bedfellows. It was Richelieu who mercilessly persecuted French Protestant Huguenots resulting in the emigration of perhaps 800,000 people from France. Now he was fighting with Protestants. The superior French generals united with the Swedish army defeated a battle weary Catholic Hapsburg force, but in a prolonged series of engagements with no single, decisive battle victory.

### PEACE OF WESTPHALIA 1644-1648

It took four years to reach a peaceful agreement. Protestant and Catholic representatives met in separate cities of the German district of Westphalia and negotiated a settlement that gave certain lands to the French or Swedish, and finally recognized the Calvinists. The effects of the different wars had a terrible outcome, especially for Germany. Thousands of civilians were killed, whole villages and farms were decimated, and survivors had little resources with which to rebuild. Many people left for America to start over. Historians conservatively estimate that it took more than a century for Germany to finally get back on its feet.

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## **Footnotes & Observations**

Protestants and Catholics had failed to exterminate each other, and were forced into mutual toleration by such factors as battle weary exhausted armies, political despair, and the humility of defeat. It also reminded both sides that worship is a freedom given by God that man should not attempt to control. Historians point out that if only Pope Leo X had been more interested in religion and domestic peace instead of artwork, there may not have been a Reformation. Likewise, if Charles V had been more interested in people than his borders, tens of thousands would not have died in European wars during his and future generations. All too often history demonstrates that wickedness enjoys its finest hour in the hearts of kings.

## U.S. Civil War



**Soldiers killed during the Battle of Chancellorsville, May 1863.  
Photographed by Capt. Andrew J. Russell. 111-B-514.**



[http://media.photobucket.com/image/religion%20and%20American%20civil%20war/bravo-juliet/American\\_Civil\\_War\\_Chaplain.jpg](http://media.photobucket.com/image/religion%20and%20American%20civil%20war/bravo-juliet/American_Civil_War_Chaplain.jpg)

<http://www.historyplace.com/civilwar/index.html>

Religion and the American Civil War. Randall Miller, Harry Stout, and Charles Reagan Wilson. Oxford University Press USA 1998. ISBN: 0195121295

On Archbishop John Hughes' dilemma and letter to Secretary Seward see:

[http://query.nytimes.com/mem/archive-free/pdf?\\_r=1&res=9500E4DF163EEE34BC4B52DFB7678389679FDE](http://query.nytimes.com/mem/archive-free/pdf?_r=1&res=9500E4DF163EEE34BC4B52DFB7678389679FDE)

# WWI



In the trenches: infantry with gas masks, Ypres, 1917

[Great War Primary Document Archive: Photos of the Great War -  
www.gwpda.org/photos](http://www.gwpda.org/photos)

## National Catholic War Council

### **Descriptive Summary**

**Repository:** The American Catholic Research Center and University Archives **Creator:** National Catholic War Council (U.S.) **Title:** Records of the National Catholic War Council **Dates:** 1891(1917-1933)1933 **Extent:** 139 linear feet; 112 boxes, 35 reels of 16 mm microfilm **Abstract:** **Responding to the challenge of World War I, American Catholics led by Father John J. Burke created the National Catholic War Council (NCWC),** the forerunner of the National Catholic Welfare Conference that has been known since 2001 as the United States Conference of Catholic Bishops (USCCB), the secretariat of the American Hierarchy. The War Council of 1917 represented the first coming together of the American bishops in voluntary association to address great national issues affecting the Church. Although the records span the years 1917 to 1933, they concentrate on 1917 to 1921 and contain files of Bishop Peter J. Muldoon, Chairman of the NCWC Administrative Committee, and those of Father John J. Burke, Chairman of the Committee on Special War Activities (CSWA). They also have the office files of the Executive Secretary of the CSWA and individual sub-committees such as Reconstruction, Men, Women, Overseas, and Historical Records. Included in these files are administrative, financial, and legal records as well as personal correspondence, photographs, pamphlets, posters, news clippings, and memorabilia. The census of Catholic armed forces preserved on microfilm is of special interest. **Collection Number:** ACUA 010

**[Notre Dame -- One Hundred Years / by Arthur J. Hope,  
C.S.C.](#)**

**Chapter XXII**

***World War I. Diamond Jubilee of the University. Students Army Training Corps.  
The chaplains.***

AFTER the reelection of Woodrow Wilson to the presidency of the United States in the fall of 1916, the people of the country felt more and more that war with Germany was impending. True, Wilson had succeeded himself, campaigning, to a large extent, on the slogan, "He kept us out of war." But Wilson seemed to be losing patience with the German government. Late that fall and early in spring there were sharp clashes; bitter notes were passed between the Kaiser and our government. The German U-boat campaign aroused great resentment in this country, and when, on April 6, 1917, Congress declared war, there was little surprise. The surprise came when we discovered how poorly we were prepared to wage a war. But nearly everyone was anxious to get on with the preparation as soon as possible.

Notre Dame had had military training for years. It was compulsory for most students. Though war had for some years seemed so remote that military training had been very unpopular, quite a bore and a seeming waste of time, the University had not discarded it. Captain Stogsdall, a retired West Point man, and Sergeant George Campbell, U.S.A., retired, had for years directed this work on the campus. Now, both of them were recalled to active duty, and Father Cavanaugh was worried about the future. All over the country young men were about to enter a course of training that would fit them, both physically and mentally, for the severe life of a soldier.

Many schools in which military training had been employed were singled out by the government as training centers for these new recruits. Notre Dame understood that she was to be one of them. When the list of schools was finally published, Notre Dame's name was omitted. Frantically, Father Cavanaugh tried to discover the reason. Was it an oversight on the part of the War Department? Or was there some other reason? The president of the University wrote and telegraphed to Washington. There was a long delay. Finally, some subordinate officer replied that Notre Dame was not included because her military training had not been deemed of high calibre.<sup>[1]</sup>

This response infuriated Father Cavanaugh. He wrote to Senator James Watson (Indiana) that as for himself, he was not concerned. But since it had been understood that Notre Dame was on the list of colleges having a right to recommend a quota for the Officers Reserve Corps Training Camp, students were bombarding him with protests over this reversal.<sup>[2]</sup> Watson answered that it was too late to do anything about it.<sup>[3]</sup>

This adverse decision did not, however, prevent Notre Dame from going ahead with her preparedness program. The entire student body was encouraged to start training in April, 1917. Sergeant Campbell remarked that there would be a few slackers, but he felt that the



majority of students and faculty members would be glad to cooperate.<sup>[4]</sup> Within a week, owing to Father Matthew Walsh's appeal, three hundred new members were signed up, bringing the total to about six hundred. "Among the new units are two full companies, one composed of the athletes and the other of upper classmen, an engineers' corps, a hospital corps, and a company composed of day students."<sup>[5]</sup> A week later they were parading in South Bend, and were complimented on their showing.<sup>[6]</sup>

War, having been declared in April, there yet remained three months of the school year. So many of the students were restless, however, that the question quite naturally arose on the part of the boys: "What if we enlist now? Will it be possible for us to graduate, or get credit for the year's work?" Here was a crisis in which academic interests had to suffer in the cause of patriotism. In such times everyone understands that many boys may get a degree or credit toward a degree which, in the strict sense of the word, they do not deserve. But college faculties, for very just reasons, cannot be squeamish about this matter. The question was aired at faculty meetings, and it was decided that seniors who joined up before finishing the year would receive their degrees in June if they had given satisfaction up to the time of their departure.<sup>[7]</sup> Moreover, it was decided that the semester would be shortened to permit students to take advantage of railroad rates before they should be raised.<sup>[8]</sup> A final innovation was the decision to hold examinations for undergraduates before the commencement exercises. Heretofore the undergraduates had always been held over until after commencement largely, it is supposed, to enhance the crowd attending the festivities.<sup>[9]</sup>

This, too, was the year in which Notre Dame was to celebrate her Diamond Jubilee. Long before war had been declared, preparations had been afoot to make this anniversary a magnificent occasion for honoring the founders and demonstrating Notre Dame's position in Catholic education in America. As we have remarked in previous pages, her very founding had taken place during the troublous times that led to the war with Mexico. It was the Civil War that found her celebrating her twenty-fifth anniversary. The War with Spain came about the time of her fiftieth birthday. And now, in 1917, when she was seventy-five years old, the nation was in the midst of a world conflict.

Four days were set aside for this celebration, June 8th, 9th, 10th, and 11th. On Friday morning, June 8th, a large group of motor-cars went to the New York Central Station in South Bend. There, around that rickety old building (which has been replaced by a beautiful terminal of recent date) were assembled numerous delegations of Catholic societies from the churches of South Bend, with pennants and banners unfurled. When the train finally arrived, the Archbishop of Baltimore, James Cardinal Gibbons, was installed in an auto with Father Morrissey and Father Cavanaugh. The parade started through the streets of South Bend and finally came to the University. For a moment they halted before the steps of the Main Building, and after waving to the multitude of students and visitors, the Cardinal repaired to the convent chapel to celebrate Mass. He was a very old man. The last time he had been at Notre Dame was in 1888, when he had come to observe the fiftieth anniversary of Father Sorin's ordination to the priesthood.<sup>[10]</sup>

Most of the alumni and guests were already on the grounds. They passed the time in cordial greetings and recounting their lives since leaving school. In the evening Father Michael Quinlan entertained them in Washington Hall with a series of stereoptican slides which illustrated old figures of the University and some of its old land-marks.<sup>[11]</sup> After this, the great Paulist preacher, Father Walter Elliott, C.S.P., who had been a student at Notre Dame during the Civil War period, told the assembled guests of his early experiences at Notre Dame, recounting the work and fun of students in the sixties. It was touching to hear this saintly priest speak so reverently of the priests and Brothers of that early epoch, for to them he gave credit for the religious influence in his own apostolic life.<sup>[12]</sup>

Saturday morning there was another trip to the railway station, this time to greet the Apostolic Delegate, the Most Reverend John Bonzano. With him, besides numerous other dignitaries, came Admiral William Shepherd Benson, chief of naval operations, and ranking officer of the Navy, who had been named Laetare Medalist for that jubilee year. The procession from the station to the University, through the flag-decked streets of South Bend, was no less brilliant than that of the preceding day. When they drew near the campus, the coarse call of hundreds of klaxons set up a wild din which was answered by clanging bells and the enthusiastic cheers of hundreds of visitors who crowded upon the lawn."<sup>[13]</sup>

Saturday night was set apart for the awarding of the Laetare Medal. Father Cavanaugh, undoubtedly, was the author of the inspired citation. It was preceded by the reading of telegrams of congratulations from President Wilson and Secretary of the Navy Daniels. When Father Cavanaugh had finished reading the citation, he took the medal from its purple leather case, handed it to His Eminence, Cardinal Gibbons. That venerable prelate, so fragile and delicate, rose from his seat, and turning to the audience, beckoned to a quiet lady sitting there. It was the Admiral's wife. Mrs. Benson, a trifle timid and embarrassed, mounted the steps to the stage, and together with the Cardinal, they pinned the medal on the Admiral's breast. The gentle Cardinal then took the hands of Admiral and Mrs. Benson in both his own, and offered them his sincere congratulations. It is hard to imagine any gesture which could have produced a more emotional outburst from the audience.<sup>[14]</sup>

On Sunday morning Cardinal Gibbons pontificated. The crowd was so great that only a limited number could be admitted to the function. Father William Moloney, the Secretary of the University, had added a touch of swank to the occasion by ordering formal morning clothes for the ushers. The procession came down the steps of the Administration Building, headed by the acolyte carrying the Archi-episcopal cross, followed by the graduating class in cap and gown, and the faculty and a large group of visiting priests and prelates. The Bishop of Fort Wayne, Herman J. Alerding, dressed in capa-magna (his train-bearer had called it quite seriously, the magna charta) came next. Finally, under a canopy of gold and white, came His Eminence of Baltimore in brilliant scarlet.

As the procession entered the church the Paulist choristers of Chicago, under the direction of Father William Finn, C.S.P., began to sing. "Like some lyric geyser, their melody seemed to leap up to heaven and fall in silver showers upon the hushed, expectant audience."<sup>[15]</sup> There were two thrones in the sanctuary. The one on the epistle side was occupied by the Bishop of the diocese. The Cardinal proceeded to the throne on the gospel side. After a brief prayer, the seminarians mounted the steps to the altar and received the vestments from the Master of Ceremonies, Father William Connor. Their reverent gestures, performed with precision and grace, added a beautiful touch to the ceremony of vesting.

After the gospel, the Archbishop of Chicago, George Mundelein, later, Cardinal, mounted the pulpit and read the Apostolic letter of congratulation and benediction from His Holiness, Benedict XV, as also one from Cardinal Gasparri, the Pope's Secretary of State. At the conclusion, Archbishop Mundelein preached a forceful sermon in which he pointed out that the mission of Notre Dame was, above all things, to preach the gospel to the whole world. He spoke feelingly of Father Sorin and the spirit he had given to the University. "Today, I know of no other institution which, while it is so thoroughly Roman in its doctrine, is so completely American in its spirit."<sup>[16]</sup>

When Mass was over, eight seniors, bearing the American flag, marched slowly to the altar, where Father Cavanaugh awaited them. As they entered the sanctuary and fanned out so that the entire flag was visible, the President spoke the words of blessing and sprinkled the banner with holy water. This is, of course, an annual event, but on this occasion, due to the magnificence of the ceremony and the fact that we were at war, there was an added touch of solemnity. Afterwards, there was the annual flag-raising.



**douaumont**



## WWII



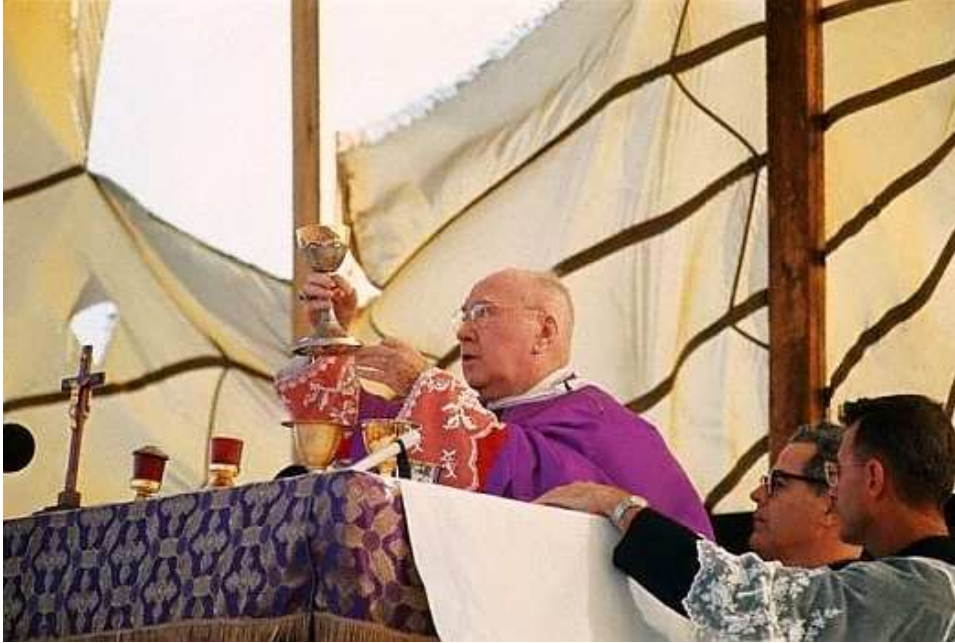
Gott Mit Uns means God with Us





**German Christian Movement Badge**

## Vietnam



**Francis Cardinal Spellman does a guest shot at the Ordinance Depot outside of Long Binh; celebrating Christmas mass before 5,000 troops (1966)  
(Vietnam War)**

As he stepped off a military transport in Saigon, an American Army officer unwittingly noted a discouraging fact. "We hardly count it a war if you don't come," he told the Cardinal, and Spellman beamed his approval.

The Cardinal used his visit to propagandize the American war. In his mind, there was no question of the righteousness of the cause. When asked by a reporter in Saigon whether the U.S. presence was justified, Spellman responded with the kind of saber-rattling statement that now made many Catholics shudder and was bound to polarize Americans further. "My country, may it always be right," he replied. "Right or wrong, my country!"

The concerns of his [Roman Catholic] Church were now secondary in his hierarchy of values.

Cooney, John. *The American Pope: The Life and Times of Francis Cardinal Spellman*. 1984. New York, NY: Times Books. 364p. ISBN: 0812911202.