

Advanced Dungeons & Dragons[®]

Historical **2nd Edition** Reference

A Mighty Fortress

Campaign Sourcebook

Sample file



Table of Contents

Introduction	3	Chapter 6: The New World	85
Chapter 1: A Stirring History	4	Chapter 7: Folklore and Fantasy	86
Political Structure	4	Superstition	87
Religious Upheaval	5	Monsters and Baleful Creatures	88
War	7	Faeries	88
The New World	8	Elves and Goblins	88
Timeline, 1500-1660	8	Ghosts and Restless Spirits	88
Dynasties	18	Strigloi	89
Chapter 2: The Pattern of Daily Life ..	19	Monsters	89
The Sexes	19	Evil Spirits	90
Home life	20	Magic	90
Clothing	24	Magical Items	92
Religion	26	Chapter 8: Adventuring	93
Education	27	Casimir's Vat	93
Commerce	27	A Night To Remember	93
Money	27	The Grain Mill	94
Law	28	Bibliography	96
Medicine	29		
Science	29		
Pastimes	31		
Travel	34		
Equipment Lists	36		
Chapter 3: Characters	37		
Fighter Kits	38		
Rogue Kits	40		
Cleric Kits	45		
Wizard Kits	46		
Nationality and Religion	48		
Social Standing	51		
Honor	53		
New Proficiencies	54		
Chapter 4: The Military Life	56		
Armor and Weapons	57		
Fighting Schools	62		
Trailing the Pike	65		
Weapons Table	69		
Chapter 5: Four Wars	71		
Netherlands revolt	71		
French Wars of Religion	74		
Thirty Years War	77		
English Civil War	82		

Credits

Design: Steve Winter

Editing: Terry Philips

Illustrations: All of the interior illos in this book are the work of contemporary artists and illustrators, as noted.

Icons: Roger Raupp

Maps and diagrams: Dennis Kauth, John Knecht, Dave LaForce

Typography: Tracey Zamagne

ADVANCED DUNGEONS & DRAGONS, AD&D, FORGOTTEN REALMS, and GREYHAWK are registered trademarks owned by TSR, Inc. DUNGEON MASTER, DM, BATTLESYSTEM and the TSR logo are trademarks owned by TSR Inc.

©1992 TSR, Inc. All rights reserved.

Random House and its affiliate companies have worldwide distribution rights in the book trade for English language products of TSR Inc. Distributed to the book and hobby trade in the United Kingdom by TSR Ltd. Distributed to the toy and hobby trade by regional distributors.

This book is protected under the copyright laws of the United States of America. Any reproduction or unauthorized use of the material contained herein is prohibited without the express written permission of TSR, Inc.

ISBN 0-88038-372-8

9370

TSR, Inc.
POB 756
Lake Geneva
WI 53147 U.S.A.



TSR Ltd.
120 Church End, Cherry Hinton
Cambridge CB1 3LB
United Kingdom

Introduction



*A mighty fortress is our God, a trusty shield and weapon;
He helps us free from every need that hath us now o'ertaken.
The old evil Foe now means deadly woe; deep guile and great might
Are his dread arms in fight; on earth is not his equal.*

—first verse of the hymn, "A Mighty Fortress," by Martin Luther

A Mighty Fortress is a historical reference book for the **ADVANCED DUNGEONS & DRAGONS®** game. The material in this book is all historical, drawn from European history comprising the 101 years from 1550 to 1650.

This period goes by several names: the Elizabethan age, the age of religious wars, the Shakespearean age, the Counter-Reformation, the pike-and-shot era. All these terms can be used more or less interchangeably. Our favorite is Elizabethan, even though that age technically ended upon Elizabeth's death in 1603. For our purpose, Elizabethan will refer to the entire period, 1550-1650.

This was a time of tremendous change in the Western world. Outwardly, perhaps, things did not seem to change too much. But very important changes were happening in the way people viewed themselves and their surroundings. Society was changing from the old, feudal, medieval way to the modern. The mounted warriors who formed the backbone of the feudal system were no longer masters of the battlefield. A handful of peasants armed with muskets and pikes could defeat the heaviest knights. As the nobility's military power evaporated, so did its usefulness. The middle class was emerging, and it wielded a new kind of power: mercantile trade. Along with that came a new kind of identity called nationalism, which ultimately replaced religious unity and feudal loyalty.

Many of the old mysteries were disappearing too, as science and discovery began clearing away superstition and mysticism. But superstition is not easily erased, as a glance around even the 20th Century will show. Folklore was alive with mythi-

cal creatures, although they rarely showed themselves to mortal men. Witches and devils, on the other hand, were assumed to be everywhere, working their evil and their mischief.

It was a time of tremendous conflict, upheaval, and chaos: just the sort of atmosphere where bold adventurers thrive. A brave man with resolute companions could carve out a kingdom, pillage himself a fortune, or earn renown in the service of the king or queen. Opportunity was everywhere, for those strong enough to face the risks.

This is the latest period which will be dealt with as a setting for the **AD&D®** game. By the end of this time, fantastic heroism was on the decline, reduced to a literary notion preserved by poets and romance novelists. But during this period, it flourished as perhaps it never had before.

How to Use This Book

A Mighty Fortress provides an alternate setting for an **AD&D** campaign. Just as the **FORGOTTEN REALMS®** setting describes the fantasy world of Faerun and the **GREYHAWK®** setting describes the fantasy world of Oerth, *A Mighty Fortress* describes our own world in the 16th and 17th Centuries.

This setting is intended to stand on its own. It can also, however, be used as a supplement to any other campaign. France, Spain, England, and the Holy Roman Empire could easily be transplanted into any setting, including Faerun and Oerth.

Do not feel compelled to read this book from front to back. The chapters can be read in any order; start with one that sounds most interesting.

The history of the Elizabethan age is not easy to capsule in eight pages. It is a fascinating time, particularly for anyone interested in politics and intrigue. Just a glance at the major characters turns up a host of familiar names: Elizabeth I, Mary Queen of Scots, Cardinal Richelieu, Oliver Cromwell, Louis XIII, Francis Drake, Walter Raleigh, Albrecht von Wallenstein, Gustavus Adolphus, Henry Bourbon, Emperor Ferdinand, William Shakespeare, Maria de' Medici. These people strode boldly across the Elizabethan stage, and their stories are inextricably intertwined with history.

To understand the age, one must also look at what preceded it—two of the most significant events in the history of mankind—the Renaissance and the Reformation.

Political Structure

The political and international structure of the Elizabethan age was extremely complex.

In the 15th Century the nature of kingship had changed. Monarchs like Henry V of England, Louis XI of France, and Ferdinand and Isabella of Spain used their enormous might to curb the power of the nobility and undermine the traditional feudal system.

One single family—the Hapsburgs—shaped the politics of Europe for centuries. The most crucial event in their history was the marriage of Philip to Joanna, daughter of Ferdinand and Isabella, king and queen of Spain. They had a son, Charles, and in 1519, he was elected Holy Roman Emperor. His ancestry and inheritances are stunning. From his grandfather Maximilian I he inherited Austria. From his grandmother Mary of Burgundy he inherited the Netherlands. From his other grandparents, Ferdinand and Isabella of Spain, he inherited Castile, Spanish America, Aragon and its Mediterranean possessions, and most of Italy. As Holy Roman Emperor he controlled all of Germany. His brother Ferdinand was king of Bohemia.

Never before in the history of Europe had one family ruled so much, and not since

Charlemagne had one man towered so far above all others.

A glance at a map reveals that very little of Europe was left outside of Hapsburg control: Poland, the Ottoman Empire, the Republic of Venice, the Papal States, a few small Italian principalities, Denmark, Norway, Sweden, England, Ireland, and France.

France in particular was at odds with the Hapsburgs. The country was completely surrounded by Hapsburg dominions. A contemporary wit announced that "the heart of the Spanish empire is France." This, of course, made the French very uneasy.

The Holy Roman Empire was a political entity of ponderous size. It was made up of over 300 individual governments, of three types. The princely states—duchies, baronies, dukedoms, margraviates, etc. (like Brandenburg, Saxony, and Bavaria)—were little monarchies, each with its own hereditary crown. The ecclesiastical states—bishoprics, abbeys—were ruled by a bishop or abbot in the name of the Roman Catholic Church. Their rule was not inherited, but their property was extensive. The imperial free cities—approximately 50 in number—were geographically small but they were very powerful because they controlled most of the wealth. Besides these, there were also thousands of knights and petty nobles who owned large estates outside the other realms and who recognized no other authority but the emperor.

The emperor's position was elective, not hereditary, but from 1438 until 1806, only one emperor was not a Hapsburg. When a new emperor was needed, he was elected by the seven electors: the King of Bohemia, the Duke of Saxony, the Margrave of Brandenburg, the Count Palatine, and the archbishops of Cologne, Trier, and Mainz.

In England, Queen Elizabeth I gave a name to the age. Living in the shadow of Spain and France, England was not yet a strong nation. Mary Stuart (Queen of Scots) disputed Elizabeth I's claim to the throne. The constant intrigues surrounding Mary, some without even



her knowledge, threatened the country's stability until her execution in 1587. England did not become a naval power until the defeat of the armada broke Spain's monopoly of the oceans.

The United Provinces of the Netherlands, after their break from Spain and the Hapsburgs, became one of the leading republics of Europe, in company with the Swiss Cantons, Genoa, and Venice. It was the most bourgeois and civilized of countries: wealthy, intellectual, and artistic.

Religious Upheaval

By 1550 the Reformation, which had begun in 1519, was a fact. Lutheranism and Calvinism were well-established religions, but the tremors of their shocking births were still being felt.

Two fundamental differences separated Lutheranism from Roman Catholicism. First, where the Catholic church held that a man earned grace by doing good, Luther held that a man earned grace only through faith in God, and that good works were a sign of grace. Second, the Catholic church held that the Pope was the highest earthly authority on matters of religious belief, doctrine, and scriptural interpretation. Luther maintained that no such earthly authority existed; instead, each man had to read the Bible and interpret its wisdom himself.

Lutheranism swept Germany. Religious unrest joined with social and economic unrest to create a revolution at all levels. The Holy Roman Emperor, Charles V, saw that a "Holy Roman Empire" made no sense in a world that was not Roman Catholic, so he took action to suppress Lutheranism. The hundreds of independent German princes and nobles, who zealously guarded their liberties, saw this as a threat to their own freedom. Many insisted that *ius reformandi*, the right to choose religion, belonged not to the empire but to the individual states. The Schmalkaldic League was formed by Lutheran princes and free cities to oppose the emperor on religious grounds.

Eventually the conflict was resolved, at least temporarily, by the Peace of Augsburg in 1555. It was a complete victory for Lutheranism, based on the principle of *cuius regio eius religio*, "whose the region, his the religion"—the ruler of each domain was free to choose which religion would be observed there. In a logic peculiar to the time, no individual freedom was allowed. If a ruler was Lutheran, all his subjects had to be Lutheran. The same was true for Catholics.

While this resolved the religious question, it also hastened the disintegration of the Holy Roman Empire into a patchwork of opposing states. Lutheranism predominated in the



Elizabeth I of England



north, Catholicism in the south, with islands of diversity everywhere. The split was nearly even.

The second form of protestantism to take hold was Calvinism. John Calvin (Jean Cauvin) agreed with Luther on many of his basic tenets, particularly justification by faith. He differed on two key points, however.

First, Calvin emphasized the concept of predestination. A man could not save himself through his own actions, but only through the will of the Almighty. Those who were predestined for salvation were few. Their state of grace was revealed gradually as they persisted in a saintly life throughout all trials and temptations. Calvinism attracted strong-willed, uncompromising devotees.

Second, and most important from a political point of view, Calvinists maintained that no earthly authority could regulate religion or religious life in any way. In fact, their desire was to remake society in a religious mold with all people, from the lowliest peasant to the highest king, doing the Lord's work. They denounced the fundamental structure of the Roman Catholic church, claiming instead that all matters, religious and secular, should be handled by councils of the redeemed.

This was social revolution from the ground up. Calvinism took hold in France, in Hungary and Bohemia, in Poland, in the Swiss Cantons (Geneva especially, where Calvin himself took up residence), in Scotland, and in England. It went by various names: Presbyterianism, Puritanism, Congregationalism. Calvinists were everywhere a minority and were often at odds with Lutherans just as much as Catholics. While they did not oppose the existence of states, they always favored limiting the states' power.

A host of other protestant religions also sprang up, collectively called anabaptists. Most were short-lived, disappearing when their founders died or squashed by persecution. A few, such as Unitarianism, survived.

A common thread through all these movements was the need to reform the Roman

Catholic church. Several half-hearted and ultimately pointless attempts at reform were made in 1511 and 1512. Then came the Reformation, and suddenly the need for reform was urgent. After several false starts, the Council of Trent finally met in 1545. It sat at irregular intervals over the course of 17 years: 1545-47, 1551-52, and 1562-63.

The council was never free of political overtones—the issue of limiting the Pope's power was raised continuously, but was always defeated by the Pope, and ultimately the final council strengthened the Papacy.

Issues of church doctrine were clarified but very few concessions were made to the Protestants. Reform of church abuses was another matter. The council defined changes, but the habits of millions of people could not be changed by decree.

Changes did take place, but because people wanted them. Bishops, on their own initiative, became more strict in carrying out their duties. Missionary work became common among the poor and sick of Europe, the natives of other lands, and among the Protestants with hopes of winning them back to Rome.

In 1540 a Spanish soldier, Ignatius Loyola, established a new monastic order: the Society of Jesus, or the Jesuits. Recruits had to be both mentally and physically tough and were put through grueling training. They swore oaths of loyalty to the Pope and never questioned the infallibility of the church. Jesuits carried the counter-reformation into the heartlands of Protestantism and won back many reconverts through their unflagging devotion.

But ultimately, it was through politics that the Protestant movement won its greatest victories and also through politics that Rome fought back most effectively. Where a ruler adopted Protestantism, so did his subjects. Where a Catholic ruled, the people were Catholic. And it was through the ultimate arm of politics—that is, war—that the fate of religion and the Reformation was decided.