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The Kingdom of Zion in Muenster of 1534

Disclaimer:

What follows is a review of historical accounts about an event of social and religious significance. Everyone has different religious beliefs and this work is not intended to denigrate any of them. The radical behaviours of the people in this situation were viewed at the time through the lens of people with very ideological points of view that held their beliefs as sacred and unbending. To a modern reader in this time of free will and live and let live philosophies some of the actions of both sides of this conflict seem unthinkable while others seem to be common sense.

Introduction:

Anabaptist extremists took over the city of Muenster, Germany in 1533. They expelled all Catholics and Lutherans as well as anyone that did not convert to the Anabaptist faith. Revolutionary beliefs and ideas were instituted during their reign that were anathema to Christianity of the time. They held the city for over a year during which many failed attempts to regain the city were thwarted. Eventually the city fell to siege and the leaders were executed. Many of the ideals of the movement were not seen again until the twentieth century. Other religious and political movements were influenced by their beliefs and have often led to similar results.

The Building Blocks:

The early part of the 1500s were a time of great religious upheaval. The Catholic church had grown very "top heavy" with wealth and political power. The lower classes, and even the rising middle class, saw this as an oppressive force that kept them from succeeding. The guilds in Muenster had been growing strong and had been gaining ground in political power forcing the city officials (historically hand picked by the church) to make concessions which they usually rescinded. The friction between the socio-economic classes of the laity and the church led many to feel the need for a change of any sort.

Meanwhile Martin Luther who was an Augustinian Monk also saw the church as abusing its power. He felt so strongly about it that in 1517 he famously nailed his 95 Theses (also known as "Disputation of Martin Luther on the Power and Efficacy of Indulgences") (Arthur pg8) to the door of the All Saints Church in Wittenburg Germany. This was the spark to a powder keg that led to a series of changes that would rock the world of religion and politics for years to come.

One of the issues that he raised was the belief that everyone even the most lowly man, should read the bible for themselves. Importantly, they should interpret these readings for themselves. This along with the printing of the Bible in languages more accessible to non-clergy, such as German, led to a blossoming of new belief systems and religious movements throughout Europe. The printing of pamphlets and tracts rapidly disseminated these beliefs to many that would not have otherwise known of them. (Carlin)

One such movement formed by Conrad Grebel was known as the Anabaptists. They believed in a number of things that were directly contrary to the Catholic teaching of the majority of Europe, as well as much of the beliefs of Martin Luther himself. (Lowell,98) This led to the general condemnation of Anabaptists. (Arthur, pg10)

Firstly the Anabaptists believed that since every person, man and woman alike, needed to read and interpret the bible themselves. They needed to be able to do so for their baptism in the faith to have any meaning. Since an infant cannot read and determine for themselves the word of God, the baptism of infants was unacceptable and one must be re-baptized (thus ana-baptist) into the faith. Re-baptism was strictly prohibited in most European cities under threat of death as decreed by Charles V, the Holy Roman Emperor.

Anabaptists rejected the belief in transubstantiation. Catholic beliefs were that the wine and wafer used in Communion literally transformed to the blood and body of Jesus Christ. Anabaptists believed that communion wafer and wine did not literally become the flesh and blood of Christ but that it was a symbolic sacrament. (Arthur, pg124) While on the surface this may seem semantic, but it has implications that the rest of Christianity could not abide.

Another Anabaptist belief was that there must be a separation of those who believed as they did and those who did not. The believers had a responsibility to ensure that everyone around them remained faithful. The rest of the world, in their view was damned to be destroyed by God at Armageddon. This judgement day would come soon, since they had interpreted many of the signs described in the Bible. Some even named a place and time for just such an event.

Armageddon and The Promised Land:

One of the first such predictions was made by Melchior Hoffman. Since Strassburg Holland was such fertile ground for believers, he gathered believers to the city to await the appointed time which he predicted to be 1500 years after the death of Jesus Christ, or 1533. He brought with him Jan Mathias who would become very influenced by what occurred later. When they got to the city, they began vociferously, but peacefully, proclaiming their prediction that 144,000 believers would be chosen by God to inherit the earth and those that were not baptized into the faith would be destroyed. The city officials did not appreciate this disturbance and promptly squashed the group, and locked Hoffman up. (Arthur, pg12)

Melchior Hoffman continued to preach the need to be baptized from the prison cell Stopping only after some of his followers were executed. Jan Matthias was upset over Hoffman ceasing to preach the Anabaptist message, so he took over for Hoffman. His lesson from Strassburg was that God would start his kingdom, but only after man had begun the work by cleansing the slate and this could only happen by forcefully removing non-believers. When he left Strassburg he met with a number of other like-minded people in Leyden, including Jan Bockelson, also known as Jan van Leyden. Together the Anabaptists leaving Strassburg brought this belief of active resistance with them to Muenster, Germany. (DE BAKKER pg245)

Meanwhile, the city of Muenster was growing in support for these beliefs. Bernard Rothman, a priest who had been growing more radicalized began preaching Anabaptist beliefs in the city. He was repeatedly censured by the city's Prince-Bishop Franz von Waldeck. Rothman saw the propagation of these messages as his calling by God kept returning to preaching them. He had a very brilliant mind with regard to biblical content. If anyone wished to

silence him he offered, or rather challenged them to debate the subject with him on biblical grounds only. Few bothered to challenge him publicly because of his keen understanding of the wording of the Bible.

Rothman's preaching about the abuses of the Catholic Church led people to become so agitated that they began protests and attacks on the Catholic churches. Believing the ornate reliquaries and saint's remains to be idolatry, they broke into churches and smashed many of these objects. (Arthur, pg17)

The tensions between the Anabaptists, Catholics and Lutherans steadily rose as the new ruler, Prince-Bishop Franz von Waldeck, assumed control of the city. It is likely that he had Reformation leanings at first, but due to Rothman's fiery rhetoric he was frequently forced to censure him. All sentiment however was gone as events unfolded over the upcoming months.

During the Summer of 1533, there was a great influx of foreign Anabaptists drawn to Rothman's preaching. The riled-up newcomers brought about changes that tilted the scales even further, leading to political standoffs where the Anabaptists often threatened to riot.

In January, Jan Matthias and the people that had come from Strasbourg and surrounding areas arrived in Muenster. They joined up with Bernard Rothman and began baptizing people in earnest. During January, it is said that 1,400 people were baptized. This was a quarter of the population of Muenster. (DE BAKKER pg236) This was unlikely to have been done in secret. This many people would be on average 45 people per day and would have occurred on all 31 days of January. This blatant violation of the law against baptism of adults forced the Prince-Bishop to intervene or risk having the Charles V the Holy Roman Emperor intercede and the Prince-Bishop would lose control of the city to the Empire.

Desiring peaceful solutions von Waldeck brokered truces through emissaries. In the meanwhile he gathered forces in nearby Telgte in case these peaceful solutions failed. Predictably the emissaries were threatened by the Anabaptists who had heard rumor of the gathering troops. Due to the growing hysteria over the threat of attack and many preachers claiming that this was the prophesied End Times, led to many seeing signs of the Apocalypse in many mundane occurrences. (Arthur, pg18)

After Melchior's apocalypse did not happen, Bernard Rothman recalculated the date of the second coming. He determined that since biblical punishments for sin lasted 3 and one half years. The time that the Israelites spent in Babylonian captivity was 70 years. This is 20 times the 3 and a half years in punishment for falling away from the first Abrahamic Covenant. Rothman argued that Christians followed the True Church which was initiated by Jesus for 134 years before similarly falling away. The punishment would be 20 times the original sentence of 70 years leading to the year 1534. (DE BAKKER pg324)

Expulsion & Isolation:

Early in 1534, the Anabaptists forced the Catholics out of the Munster. Lutherans were distrusted because they did not fully agree with the Anabaptist teachings so they were told the same unless they repented and were baptized. Jan Mathias had become highly regarded as an Anabaptist prophet. The Anabaptists, fueled by the fires of the socio-economic discord that had been rising in the city for generations, began ransacking the city. They dispossessed the Catholics and remaining Lutherans forcibly removing them. Anyone remaining was threatened

with baptism or death. During the election of officials to run the city, the majority of the leaders were tradesmen who had become sympathetic to the cause of the Anabaptists with very few wealthy leaders. This revolt has become regarded by some as one of the first socialist revolutions, lauded by early 20th century revolutionaries such as Karl Marx. (Arthur, pg 190)

The city of Muenster was very well fortified and well defended by thick walls and many cannons which forced the Prince-Bishop to establish a blockade surrounding the city. This prevented more people from entering the city and prevented trade in and out. Within the city the new rulers primarily influenced by Bernard Rothman, Jan Mathias and Jan van Leyden swept the city with religious fervor. They held a massive book burning, proclaiming that the only word of value was the Word of God. They gathered the private wealth of all citizens in order to ensure that they would be unburdened by the fleshly desires and free them to enjoy the heavenly virtues. There was some resistance to this but it was quickly and harshly dealt with, publicly. One resistor was executed by Jan van Leyden, himself.

Jan Mathias had said:

“Everything which has served the purposes of self-seeking and private property, such as buying and selling, working for money, taking interest and practicing usury, or eating and drinking the sweat of the poor... all such things are abolished by the power of love and community” (Anthony Arthur; pp 53)

The people who had flocked to the city were given lodging vacated by the Catholics. Many former nuns were converted from a nearby convent. They were told that it is not God's will that they hide themselves away and God's commandment to them was to be fruitful and multiply. They were encouraged to convert and take husbands. Most of them went along with this philosophy either because it appealed to them or out of fear of what was happening in the city.

Jan Matthias had warned the nearby Overwater Convent that if the inhabitants did not leave the convent and convert, the convent would be destroyed within seven days. When it remained standing seven days later, the new converts were lauded for heeding God's word and the convent was saved.(Arthur pg27)

Pamphlets and leaflets sent to other cities around Muenster, told people of the “New Zion”. The pamphlets said that in Muenster the poor were as wealthy as the rich and to come to the city with arms to help fight for and defend the kingdom of God.

This was clearly a cry for help from the leaders of the city to Anabaptists in the surrounding area. Knowing the siege by the Prince-Bishop would eventually choke off the city, The pamphlets were an appeal for aid to break the blockade. This call for help was answered, but the leaders of the surrounding cities knew of the leaflets that were sent out and were watching for gatherings of Anabaptists. On March 27th 1534 they caught around three thousand Anabaptists in Hasselt, Holland making their way to Muenster. Around a hundred were summarily executed for insurrection while most of these were simply sent home with strong warnings. (Arthur pg63)

Leadership Change

Jan Matthias he was disheartened when the news of the elimination of the relief force arrived. During a wedding at a Good Friday feast, Matthias, visibly morose, collapsed on a table. Upon rising Mathias said he had received a vision from God. Claiming it was God's will that he should don Armor and weapons, like David & Goliath and singlehandedly deliver the city from the oppression of the Prince-Bishop by the Grace of God. On April 5th, Matthias rode out of the city gates, followed by about a dozen men. The city occupants watched expectantly upon the walls while hundreds of Franz von Waldeck's soldiers came to meet him. Mathias, the Prophet and his men were subsequently cut to pieces. (Arthur pg65)

Ordinarily, the death of a leader such as this would cause the social movement loses steam and die with him. Such was not the case in Muenster. Jan van Leyden, also known as Jan Bokelson, who was a tailor's apprentice in Leyden, Holland before following Jan Mathias, was a handsome man gifted with great oratory skills had become the prophet's right hand man. He was a source of solace for the terrified citizens.

The people of Muenster were called to a green where sermons were often given by Bernard Rothman and other preachers. Jan van Leyden stood in a window above the crowd accompanied by Bernard Knipperdolling who was the city's co-Mayor, and Divara who was Jan Mathias' widow. Jan vanLeyden then told the people that it was God's will that Jan Mathias had been killed. He had neglected to fast and pray before leaving, and that it was God's will that he was supposed to go alone, not accompanied by the city's finest soldiers. Jan went on to say that he had received a message from God predicting Mathias' death and that he should assume his mantle as the leader of the city and marry Divara, Jan Mathias' widow. Knipperdolling confirmed his vision and assured the people that this was indeed the will of God. The terrified people grasped at the thread of hope. With that, the charismatic young man thus assumed leadership of the city and married the old man's wife. (Arthur, pg72)

A New Leader:

After the death of Jan Mathias, the leader of the Muenster Anabaptists, on Easter Sunday April 5, 1534 the city was still well defended. The new leader Jan vanLeyden took over the role as the leader of the movement. While a response by the besieging forces was delayed, the city was by no means out of the woods. Franz von Waldeck, the Prince-Bishop failed to enterprise upon the opportunity the death of the prophet presented. Jan van Leyden however did not. He began an enterprise of building the people's conviction by declaring that the symbols of the Pope's tyranny had no place in the city of God. Further, all that was high would be brought low and all that was low would be brought high. He then set the people to work knocking down the great towers of the city except for those that were used for city defense. Others citizens were trained for wall defense in the event of an attack by the Prince-Bishop. Still others were set to writing propaganda and attaching messages to arrows shot over the wall urging the attackers to abandon the siege and follow God's will to defend the city. (Arthur, pg75)

The attacking army was made up mostly of Landsknecht mercenary soldiers. Some of these soldiers had Reformist beliefs themselves, so this campaign was not as useless as one might think. Jan van Leyden began reorganizing the city government to one more fit to lead a

theocracy. The City Council was disbanded and replaced by a group of twelve elders. Bernard Knipperdolling was given the new title of Schwertfuhrer, or chief executioner. The city leaders passed strict new ordinances which criminalized many things under the punishment of death. Among these were blasphemy, desertion, impurity, greed, theft, disputes, anger and idle conversation. These were chosen to make it easy to weed out individuals that the leadership wanted to eliminate since no one could possibly avoid breaking one of these laws. Jan van Leyden was given the final word regarding who had God's blessing and who did not. (Arthur, pg77)

Another organizational shift ruled that private property was now unlawful. Certain trustworthy individuals were responsible for rationing of goods including baking and building supplies, clothing and shoes et cetera. All meals were eaten in common to build community and to praise God for the gifts they were given. All these changes were designed to maintain order and encourage the citizens to feel that the city was well defended during siege conditions. The people seemed to respond positively as they became increasingly zealous in support of the "New Jerusalem." (Arthur, pg78)

While Jan van Leyden was building up confidence in the city, Prince-Bishop Franz von Waldeck was developing a plan to attack the city. His plan began with filling the drained moat with straw, then an artillery barrage followed up with an infantry assault designed to overwhelm the city's defenses. This attack was set to begin on the morning of May 26, 1534. The Prince-Bishop was confident of the nearness of victory as his mercenary troops were preparing for the assault. In the afternoon of the 25th the soldiers began drinking to celebrate the upcoming battle. A few had gotten so drunk that they passed out. They awoke to see the sun low in the sky. The soldiers believed they had slept the night thought they had missed out on the assault. They ran through the camp shouting that they were late to the battle. This caused the rest of the camp to become confused and follow their lead rushing chaotically towards the city.

When they got there the artillery had not begun and the vigilant defenders were ready for the attack. Upon arrival at the city walls they tried crossing the moat which had not been covered with straw as had been planned. They got bogged down in the soft mud and shot to pieces by the defenders. Those that made it across the moat began scaling the walls on ladders only to have the women of the city drop wreaths, soaked in pitch and lit on fire, down upon attackers. By the end, there were over more than two hundred attackers that had been killed or injured, while hardly any of the defenders were harmed. This humiliating defeat was an embarrassment to the Prince-Bishop. The defenders were elated and Jan van Leyden was lauded as a hero. To the Anabaptists it categorically confirmed that the city of Muenster was under the protection of the Almighty. (Arthur pg80)

The righteous furor that existed in the city was such that everyone felt the need to participate. In June 1534, Hillie Feyken, a fifteen year old girl, approached Jan van Leyden with a great plan to strike at the Prince-Bishop. She would take a fine linen shirt and cover the shirt with poison taken from the body of a dead leper. Then, acting as a refugee fleeing the city she would ask to present the Prince-Bishop with the shirt as a gift to ensure safe passage. Hillie Feyken designed this plan fashioned after the biblical tale of Judith who smote an attacking King to save Israel. However, another real refugee who knew of Hillie's plan had escaped and

warned the Prince-Bishop of the plot. She was tortured to confess the plot then beheaded.(Arthur pg82)

The beginning of the end:

In July 1534 things really began to take a strange bend within the city of Muenster. Bernard Rothman finally gave in to pressure Jan van Leyden had been applying. Rothman gave a sermon saying it was the God given duty of a man to protect and defend his wife. Likewise, it was the duty of every person to "be fruitful and multiply." Prior to the siege many women had come to the city from all over including nearby convents. This caused the women of the city to outnumber the men by three to one. It was feared that these women were left with no defenders or protectors and worse, if left on their own they would be led to sexual congress outside of wedlock and would be condemned as whores.(DE BAKKER pg282)

The women of the city had been instrumental in defending the city and were an important cornerstone to the Anabaptist movement. It was incumbent upon the men of the city to provide these women with protection from the fires of hell and thus provide them with a path to God. Just as Abraham, Jacob, David and Solomon had many wives, so too would the men of the "New Jerusalem." The first wives of these men were obligated to meet the new ones with the warmth and generosity that was required by God. Unmarried women were required to take a husband. The women would not be forced into marriages they did not want, but there were many examples of this being more of a recommendation than rule. (Arthur, pg93)

This new institution was not taken well by many within the city. Prominent Anabaptist preachers, including Martin Luther quickly condemned it. Bernard Rothman and most of the other preachers within the city resisted the pronouncement for weeks before being pressured into the sermons. While there were many that supported the polygamy proclamation, the foundation of the Anabaptist movement was by people with a strong religious conviction and many were not happy about the new proclamation. A number of men had taken exception to this pronouncement and decided to do something about it. The city blacksmith, Henry Mollenheck, was originally one of Jan van Leyden's biggest supporters. He was a devout Anabaptist that felt that this proclamation had gone too far. He planned a counter revolution with the support of a number of other men .

On July 30th, Henry Mollenheck and these men converged on City Hall and managed to overcome the guards. They quickly arrested Bernard Knipperdolling the Schwertfuerher and Bernard Rothman, as well as many of the other city officials. The counter-revolutionaries now had the upper hand, but they never had any plan beyond what they had already accomplished. But alas, they floundered and waited while the men they had arrested yelled for help out the windows of the rooms they were confined to. The rebels were quickly overwhelmed and arrested. The hostages were rescued. Most of the men involved were pardoned, however Mollenheck and about 50 of his conspirators were brutally executed as an example to those that were pardoned, as well as anyone else that might consider such actions. Now Jan van Leyden was entirely unopposed. Anyone who had any feeling of revolt was either dead or terrified into submission.(Arthur pg96)

On August 25th the Prince-Bishop set about another assault. This one was not fraught with the drunken foolishness of the previous one. These were professional soldiers with well planned and executed assaults. Still, the defenders fought back and working together managed to defend the city yet again! It seemed to the people that Jan van Leyden was invincible and that God had truly ordained him as the rightful ruler. (Arthur pg106)

A Tailor Crowned by a Goldsmith:

After the battle, a number of people came to the city from nearby regions to bask in the glory of the unbeatable man. Johann Deusentschur, was a lame goldsmith who came to praise Jan van Leyden. He claimed that Jan was a biblical hero, more than a man but a King, sent to lead them to victory. The goldsmith claimed to have had a vision from God saying that Jan van Leyden was to become a new King David, sent to cast the mighty down and raise the lowly. Deusentschur presented van Leyden with a sword, crown and chain that he had fashioned himself. Jan van Leyden then knelt and Deusentschur anointed him with oil declaring Jan vanLeyden to be the King of the New Jerusalem.

VanLeyden acted with great modesty saying he was too young for such a heavy burden, but he would do his best to do this duty well and wisely. He reminded the assembled crowd that King David was likewise a humble shepherd, but accepted his responsibility as the will of God. He asked of them who would resist such a calling when God himself wills it. Between the battle that had just been won and the brutal killing of Mollenheck and his supporters, there was no one left to protest such a coronation. (Arthur, pg 109)

King Jan quickly established a court worthy of a king. Bernard Knipperdolling was set up as Prime Minister and Bernard Rothman was the Royal Spokesman. Other royal appointments were made, establishing a circle of King Jan's closest followers. Royal tailors made rich vestments. Royal cooks and bakers were established for the new Royal residence. A Royal bodyguard was also made up of stout young men sworn to protect the new King on their life. (Arthur, pg 111)

As autumn passed on to winter the conditions deteriorated within the city as the siege tightened. Groups of "Apostles" were sent out in secret to gather support for the city, but most were captured and executed. Heinrich Graes was one of these "Apostles", who was captured and witnessed his fellows tortured and executed, then agreed to be sent back to the city as a spy. Within Muenster, starvation became the norm. The Prince-Bishop declared that no one would be allowed to leave the city. Many appealed to King Jan to allow them to leave. He granted them permission, but told them that if they did so they would not be allowed to return to the City of God. Those that left were not allowed past the walls built surrounding Muenster by the Prince-Bishop. The men amongst the refugees were shot and the women and children were left to starve and freeze in the cold plain, not being allowed past the walls to escape. Any appeals to return to the city or the siege walls were ignored. (Arthur, pg 148)

The final collapse of the city was not to happen until June 22, 1535. By this time the conditions were unbearable and there was scant resistance. Most of the Anabaptists were killed but King Jan and a number of the leaders were captured. Strangely Bernard Rothman seems to have vanished during the final siege. Prince-Bishop Franz von Waldeck commanded that all the bodies be searched, but Rothman never turned up. Jan vanBatenburg was captured in the

battle and confessed that Bernard Rothman and Henrik Kretching had escaped and were in hiding, but he was never heard from again. (DE BAKKER, pg298)

Jan van Leyden, Bernard Kretching, the chief of staff for the city, and Bernard Kniperdolling, the chief executioner, were imprisoned. They were interrogated and tortured for months. The men were placed in iron cages and paraded around Western Germany and Holland as a warning to anyone that attempted to use religion to usurp authority. They were finally brought back to Muenster and on January 22, 1536 they were led to three carts parked side by side to form a stage. The three men were stripped to a loincloth and bound back to back to back on a single pole with their arms tied above their head. A spiked collar was placed about their necks their ankles, waists and feet were bound to the pole. White hot tongs were used to strip the flesh from their bodies starting just under each of the armpits and dragging down to the waist. They were thus tortured one by one for a prescribed full hour of torture each. If they lost consciousness they would be revived and the time they spent unconscious would be added to the hour. Finally, a knife would be driven into their heart, ending their torment. The next man, having heard the cries, smelling burning flesh, and feeling the writhings of the previous man would then experience the same. The men, when finally killed, were put back into their cages, and the bodies were placed on display at the top of the clock tower in Muenster. While the bones were removed eventually. The cages the men were in remain at the top of the clock tower in Muenster, Germany to this day. (Arthur, pg177)

Conclusion:

The situation the people of Muenster found themselves in in the early 1500s was bound to lead to some form of unrest. The leaders were not strong enough to suppress every uprising and the middle class guilds were gaining strength too fast for any containment. The rulers could not even have supported their own armies. They had to depend on mercenaries and loans from wealthy patrons which cost them money they did not have. The system was bound to fail somewhere. All it took was someone to push over the tower of leaning wooden blocks.

The events that occurred in Muenster has had wide reaching effects. Bernard Rothman's religious convictions were based on an academic reading of the Bible that was hard to refute by biblical scholars. The actions of the leaders are indefensible, but the religious ideals they originally espoused have been adopted by many mainstream religions today. Interpretation of the Bible for oneself, adult baptism, awaiting a second coming of Christ, the destruction of the world in Armageddon, a select chosen few to be delivered, separation of religious communities from the rest of society and even polygamy are all concepts that can be found in various religious sects to this day. There have even been situations where the government has had to intervene in some of these religious communities due to militarization and endangerment of minors, often leading to disastrous consequences. One can look at the Branch Davidians in Waco, Texas for an example of similar results.

Politically, many social movements have been seen as having similar social ideals. Karl Marx and Vladimir Lennin had mentioned the Muenster rebellion as being one of the first socialist movements to have some success. Also, it should be remembered that the people of Muenster were not necessarily bad people. They really believed in their religions and meant to do the right thing.

It is to be recalled the saying that those that do not remember their history are doomed to repeat it. Tragedies such as this should give us pause to consider our future.



King Jan: The inscription reads “This was my image and these my royal vestments when I held the scepter, I, the King of the Anabaptists, though only for a short time./ Heinrich Aldgrever of Soest did this in 1536./ In God’s power is my strength.” (Arthur, center images)



Franciscus. i. Comes de Waldeck. Ep̄s L. iii. Consecratur
Ep̄s in Mariculet. Fit Ep̄s Monast. Vbi stantissimas fide
git. item Ep̄s Muid. Sub hoc Cives Obsidi denuo humiliantur
ac nova dogmata Fidei inducunt. Princeps ipse etiam
inclinat. Tandem respicit animatis erroribus et Catholicam
religionem restituit. Punis ab Imp. Carolo V. Ciuitas perhibet
Annis XXI Obijt Anno Christi. M. D. L. iii. .69

The Prince-Bishop Franz von Waldeck (1492-1553). (Arthur, Center images)

References:

1. **The tailor-king: the rise and fall of the Anabaptist kingdom of Münster** Anthony Arthur - Thomas Dunne Books - 1999
Anthony Arthur lays out the events of the Munsterite revolt and provides a compelling chronology of the rise and fall of the Kingdom of Zion created by the people of Muenster.
2. **DE BAKKER, William John. CIVIC REFORMER IN ANABAPTIST MUENSTER: BERNHARD ROTHMANN 1495(?)--1535(?).** Thesis. The University of Chicago, 1987. Ann Arbor: U of Chicago, 1987. Print.
William De Bakker provides a thorough, academic profile of Bernard Rothman and his teachings with regard to the events in Muenster in the early 16th century.
3. **Luther and the radicals: another look at some aspects of the struggle between Luther and the radical reformers** Harry Loewen - Wilfred Laurier University - 1974
Harry Lowen describes the various divisions that occurred following the Protestant reformation of which the Anabaptist movement was part. He illustrates the causes of and response to the divisions from Martin Luther and the established Lutheran clergy.
4. **Carlin, Dan. "Hardcore History 48 – Prophets of Doom."** Audio blog post. *Dan Carlin's Hardcore History*. Dan Carlin, 22 Apr. 2013. Web. 18 Sept. 2016.
The podcast by Dan Carlin is a sensational description of what happened in Muenster and a compelling narrative of the people involved

The following links are NOT reference material. They are to provide easy access to further information for people wanting more information.

1. https://en.wikipedia.org/wiki/Martin_Luther
2. https://en.wikipedia.org/wiki/Conrad_Grebel
3. https://en.wikipedia.org/wiki/Theology_of_Anabaptism
5. https://en.wikipedia.org/wiki/Bernhard_Rothmann