The Renaissance, the Reformation, and the Rise of Nations

Part I

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Part I

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Scope:

This course examines the great transformations in European society that took place between 1348 and 1715. Beginning with a look at the crisis of the 14th century that formed the immediate background for the changes that followed, the course then explores in-depth the origins and nature of the Italian Renaissance, Humanism, and art. Europe's overseas expansion during the Age of Discovery is examined, with special reference to the economic and political changes these developments brought to Europe. With the coming of the 16th century, the Protestant Reformation becomes the main focus of interest, beginning with the problems in the Catholic Church and continuing with an analysis of Martin Luther and the Reformation in Germany. The social, political, and economic contexts of the German Reformation are studied with a look at the political structure of the Holy Roman Empire, Hapsburg conflict with France and the Ottoman Empire, the Knights' Revolt of 1523, and the Peasant War of 1525. Other branches of the Reformation are also examined, including the Swiss Reformation of Zwingli and Calvin, the Radical Reformation, the English Reformation, and the Catholic Reformation. The disastrous age of religious wars in Germany, France, and The Netherlands moves the course into the 17th century, where the main focus falls on the rise of the modern state and intellectual change. Different patterns of state development are followed, such as the rise of absolutism in France and Germany, the development of constitutional monarchy in England, and the birth of the Dutch Republic. The course comes to a close with a look at the epic intellectual change brought by the Scientific Revolution and the Early Enlightenment, which usher in the 18th century. Overall, the course will focus on the elements of historical change in political, social, cultural, and economic life in the years 1348–1715 that gave birth to the modern world.

Lecture One
Crisis of the 14th Century

Scope: In this first lecture, we begin our look at the 14th century crisis: a period of unparalleled disaster in almost every aspect of European life that had the effect of causing medieval civilization to crumble and setting the stage for the Renaissance. Demographic disaster struck in the beginning of the century with a series of famines and was greatly magnified by the arrival in 1348 of the bubonic plague. The plague in its several forms killed up to one-half of the European population and had widespread effects in every area of life. A major economic depression followed because of falling demand for food and soaring wage rates. This depression led to social unrest, such as peasant revolts and civil wars among noble factions, that set the stage for a major political crisis in the 14th century.

Outline

I. We begin by looking at the prosperity of the High Middle Ages, contrasting what is to come in the 14th century with the previous trends of the 12th and 13th centuries.

- **A.** Population—population growth had been continuous since about the year 1000.
- **B.** Economy—the European economy had been expanding for about the same period of time, bringing prosperity to the upper and middle classes.
- **C.** Politics—stable monarchies in most countries provided a degree of stability.
- **D.** The church—its stability and continuity was a bulwark of European life.

II. Even before the plague arrived, Europe was already entering a period of population decline because the continent had become overpopulated during the previous centuries.

- **A.** Bad weather and starvation—in the years 1315–1320, a series of years of bad weather caused the failure of crops planted on marginal lands—lands of poor soil—by peasants without enough good land.
- **B.** Starving peasants ate all their grain reserves, then their seed reserves.
- **C.** Europe had reached its population ceiling—the land could not support the population.
- **D.** For example, the province of Provence, France, went from 400,000 to 200,000 people.

III. Arrival of the bubonic plague in 1346–1347—a disease unknown in Europe since the 5th century arrived in Italy by way of trading links.

A. A merchant ship from Crimea in central Asia docked in Messina, Sicily.

1. Rats on the ship carried fleas that had bacteria for plague in their stomachs.

2. The fleas abandoned the rats, bit people, and transferred the plague.

3. The population had no biological resistance.

B. Bubonic plague caused huge dark swellings on the skin, at first near glands, then elsewhere. It spread rapidly over its victims.

1. The bubonic plague was accompanied by a less noticeable but more deadly version of the plague: pneumonic plague. In this version, the bacteria attacked the victim's lungs, causing slow asphyxiation. It was spread by sneezing and coughing and, thus, spread even faster from person to person than bubonic plague.

2. These two types of plague spread rapidly through Italy in 1348 and reached as far north as Denmark by 1349–1350.

IV. Certain characteristics of the plague worked to prevent population recovery, speeding population decline.

A. It was endemic—it would lie dormant in a population for a time before returning without warning.

1. Barcelona was hit by the plague six times in the first 100 years of the epidemic.

2. Widespread malnutrition made death rates higher.

B. The plague struck predominantly the population of individuals in their child-bearing years—preventing reproduction to revive the population.

V. This huge demographic collapse caused great social and economic dislocation, including a serious economic depression.

A. Demand for food collapsed, causing a collapse of agricultural prices and profits.

B. Fewer peasant workers demanded higher wages from employers.

C. In industry, escalating wages pushed prices of manufactured goods too high and destroyed sales.

1. Owners and employers sought relief from governments in the form of artificial wage freezes, and many governments complied.

2. This set off a political crisis, as both peasants and urban workers rose in revolt against wage freezes.

VI. The English Peasant Revolt began in 1381 in southern England, bringing great destruction to the countryside.

A. It was led by John Ball, a renegade priest.

1. The peasants, incited by such leaders as Ball, made radical demands, including calling for the abolition of serfdom, church tithes, and state taxes.

2. The peasants marched on London, burning noble estates along the way.

B. In London, the peasant army met with King Edward, who promised to redress the grievances.

C. After the peasants withdrew from London, the king mobilized the royal army.

D. The peasant force was defeated in battle by the royal army, and no peasant demands were met.

VII. Similar revolts also took place in cities across Europe.

A. In Florence, the wool workers known as the *Ciompi* led the revolt.

1. The Ciompi were the poorest of the many guilds of workers in the city's large wool industry.

2. One-third of all Florentine workers worked in the wool industry.

3. As the poorest guild, the Ciompi resented the government-imposed wage freeze intensely. They led an uprising by the lower guilds.

B. The Ciompi and their allies were successful in seizing control of the government of Florence and ruling the city from 1378–1381.

1. During this period of lower-guild rule, concessions were made to the workers.

2. In 1381, the upper classes of Florence returned to power when a lockout by the owners of the wool industry brought down the lower-guild regime.

VIII. At the same time, the nobility of Europe was also involved in political turmoil brought on by economic depression.

A. With income from their great agricultural estates falling, nobles had to seek out other sources of income to maintain their lifestyle and family honor.

1. A lucrative source of such income was government office, but unfortunately, there were many more nobles than offices.

2. As a result, noble factions began fighting each other in bloody civil wars to gain access to these offices and incomes.

B. These noble civil wars brought much destruction to the countryside, decimated noble ranks, and actually accelerated the economic decline of the nobility.

1. Some of the noble civil wars, such as the Wars of the Roses in England, stretched far into the 15th century.

2. The Wars of the Roses had far more at stake than mere government jobs. Here, the goal was the crown itself.

C. Royal financial problems, linked closely to warfare, started to break down the ability of kings to effectively govern.

1. The cost of warfare dramatically increased in the 14th century.

a. New weapons, such as the crossbow, longbow, and firearms, made the feudal knight obsolete as a military weapon, necessitating the hiring and paying of mercenaries.

b. The new weapons themselves were expensive.

c. The king's revenues from his estates and taxes had been reduced by the depression.

2. Kings were forced to ask their nobles to contribute more funds for war than ever before.

a. Nobles, also in a financial bind, refused additional requests.

b. The ancient partnership between kings and nobles on which medieval monarchy was based began to crumble in an atmosphere of frustration, anger, and distrust.

c. Without the help of nobles, and often with their open opposition, kings were unable to rule effectively.

Essential Reading:

Donald Wilcox, *In Search of God and Self*, chapters 1–3.

Questions to Consider:

1. Would the 14th century have been a century of crisis without the bubonic plague?

2. Could the political crisis that followed the economic depression have been avoided?

Lecture Two

The Hundred Years War and the Church in Crisis

Scope: The lecture concludes our examination of the 14th-century crisis by showing how the crisis penetrated into the uppermost levels of both church and state. Long and costly international conflicts destroyed the ability of major monarchies to effectively govern their subjects. The increasing cost of warfare was caused by the increasing reliance on mercenary troops, rather than the old feudal levy. Mounted knights were becoming obsolete as fighting forces because of the introduction of the longbow, crossbow, and especially firearms, all of which could penetrate chain-mail armor. These new weapons were increasingly expensive, and the extended length of such conflicts as the Hundred Years War raised costs even further. Kings, who had always relied on contributions from their nobles to fight wars, now found the nobles angry about increasing costs and reluctant to pay them. Thus, the king and nobles, traditional partners in rule in medieval monarchy, became hostile toward one another, and the old ruling partnership broke down, severely limiting the power the king could exercise over his realm.

Meanwhile, the Catholic Church also was in crisis. Because of pressure from the king of France, the pope was compelled to move the church's seat from Rome to Avignon in France. There, cut off from his traditional sources of revenue, the pope resorted to new money-gathering techniques, many of which fell on ordinary churchgoers and made the pope and church unpopular among the population. At the same time, many rulers viewed the pope as a puppet of French interests. This period, called the Babylonian Captivity, ended in 1378, when the pope returned the church to Rome. Shortly thereafter, however, as a result of disagreements among the cardinals and a disputed papal election, the papacy was split in two, with rival popes vying for the allegiance of the church and populace. The Great Schism lasted for the rest of the 14th century and was resolved only in 1415 by the Council of Constance. The church's credibility had been seriously damaged.

Outline

I. The Hundred Years War (1337–1453) greatly weakened the monarchies of England and France.

A. We start by examining the beginnings of this war over succession to the throne of France.

1. In 1328, Charles IV, the last of the Capetians, died without a male heir.

2. There were two claimants to the throne: Philip of Valois, a French noble and distant relative of the Capetians, and King Edward III of England.
3. Philip's claim ran through a male bloodline, while Edward's ran through a female: He was the son of the old king's sister.
4. The French nobles picked Philip as the new king, and at first, Edward accepted the judgment.

B. Events in Flanders changed the situation.

1. Flanders was part of the French kingdom, ruled by a count who was a vassal to the king of France.
2. Both the count and French rule were unpopular in the big and prosperous cloth-producing towns of Flanders, and on several occasions, the count had been chased out by rebellious townsmen.
3. The Flemish towns bought most of their wool from England, and they came to see the dispute over the French crown as a way to permanently escape French rule.
4. The towns made it known to Edward that they wanted him to press his claim, and if he did not, they might stop buying English wool. Edward was still not convinced.

C. Philip of Valois committed a blunder.

1. The English still controlled some landed possessions in France inherited from their Norman dynasty. Over the years, the English and French had fought many conflicts over these lands.
2. Philip chose this time an as opportune moment to renew that conflict and invade English lands in France. This move finally convinced Edward to go to war for the crown of France.

D. The war dragged on for many years, with many reversals of fortune and a few truces.

1. Edward III prosecuted the first half of the war for England, while Henry V took over in the 15th century.
2. The English used the longbow to decimate French mounted knights and won most major battles in the war: Crecy, 1346; Poitiers, 1356; and Agincourt, 1415.
3. When things were darkest for the French, with only a small portion of the country in French hands, a peasant girl named Joan of Arc appeared to lead the French armies to victory, recapturing nearly the whole country.

E. There were no real winners in the war.

1. Both countries' treasuries were left empty from fighting.
2. The countryside of France was decimated.
3. Neither king could effectively rule his realm.

II. As a result of events in the late Middle Ages, the king of France had gained great influence over the papacy. That influence would prove disastrous for the church.

A. The Babylonian Captivity (1305–1378) was the first disaster for the church.

1. In 1305, the king pressured the pope to move the church headquarters to Avignon in southern France. The pope said that the move was because of a breakdown of law and order in Rome.

2. In Avignon, the papal court fell deeper under French influence and found itself cut off from the traditional source of revenues the pope had used to operate the church: taxes from the Papal States. With the pope gone, these states declared independence.

3. To finance the church, the pope turned to papal fiscalism: charging fees and dues for services provided to ordinary churchgoers; exploiting church appointments, indulgences, and dispensations for revenue; and setting up an elaborate new bureaucracy to collect taxes.

4. The people came to see the papacy as greedy and materialistic. A wave of anti-clericalism arose. Rulers resented the flow of tax money out of their kingdoms to the papacy, as well as the French influence over the pope.

B. The Great Schism (1378–1415) was the second disaster for the church. In 1378, Pope Gregory XI finally decided that the church must move back to Rome or risk total loss of public confidence. He successfully moved the church back but died shortly thereafter.

1. The cardinals, many of whom were French, went into session and elected a new pope, the Italian Urban VI.

2. Urban turned out to have ideas about church reform that the cardinals were not aware of at the time of his election; thus, the French cardinals returned to session, declared Urban deposed, and elected a new French pope.

3. When Urban refused to recognize his deposition, the French pope and cardinals moved back to Avignon, leaving Urban and the Italian cardinals in Rome. Each pope claimed to be the true pope, and each group, the true church. The Great Schism had begun.

4. All of Europe, from kings to university scholars to ordinary people, was forced to choose sides in this dispute and declare loyalty to one pope or the other. Church bureaucracy and taxes were duplicated. All Christendom was split and the church was humiliated, its public image sinking even further.

C. Out of this disaster arose the Conciliar Movement: A group of prominent cardinals decided that only a council of all the church's bishops deliberating together could decide which pope was the true

pope. There were also suggestions that, after such a decision, the council would take over as the highest authority in the church, with the pope as a kind of secondary administrator. The council would then be able to achieve true church reform, which the papacy had proven incapable of. Papal leadership in the church had hit rock bottom.

1. A first attempt at such a church council was held in Pisa in 1409. The bishops elected a new pope and declared the previous two quarreling popes deposed. However, the Rome and Avignon popes refused to recognize this deposition; now there were three popes—in Pisa, Rome, and Avignon. The conciliar solution seemed to have failed.
2. Under pressure from the Holy Roman Empire, the conciliar solution was tried again in 1415. This time, the council was held in Constance, Switzerland. It lasted from 1415–1418 and dealt with numerous matters, such as the Hussite heresy in Bohemia. But no matter was as pressing as ending the schism. Again, a new pope was elected—Martin V—and the others were declared deposed. This time, however, the results were different: under intense pressure, the other popes were eliminated, leaving Martin as the one true pope. Martin, however, was forced by the council to agree to its conditions that the council would rule the church and the pope would submit himself to conciliar decrees. Constance was a mixed blessing for papal power in the church.
3. After Constance, a struggle for power in the church developed between pope and council. Neither Martin nor subsequent popes were satisfied as subordinates of the council in church government, and several popes negotiated agreements with secular rulers to win their backing against the council. The battle came to a climax at the Council of Basel (1431–1443), where after an acrimonious struggle, the pope was able to reestablish himself as head of the church.

Essential Reading:

Donald Wilcox, *In Search of God and Self*, chapters 1–2.

Supplementary Reading:

Edouard Perroy, *The Hundred Years War*.

Questions to Consider:

1. Could the Hundred Years War have been prevented?
2. What were other options to heal the Great Schism?

Lecture Three
The Origins of the Italian Renaissance

Scope: In this lecture, we will attempt to answer the questions: What was the Renaissance, and why did it begin in Italy in the late 14th century? The lecture explains the Renaissance against the background of European reactions to the crisis of the 14th century. A unique Italian reaction to that crisis grew into the beginnings of the Renaissance. The lecture also explores the new view of history adopted by the first Humanists, as well as the vision of the first Humanists for a recovery of the Classical past. Finally, the lecture looks at the unique Italian urban environment in which the Renaissance was born and relates the workings of the Italian communes to the growth of Humanism.

Outline

I. There were various reactions to the 14th-century crisis.

- **A.** The many crises of the 14th century shook people's confidence in traditional thought and society.
  - **1.** Many felt that society was old, exhausted, and dying.
  - **2.** Plague and famine caused pessimism about daily life.
  - **3.** There was a preoccupation with death, as shown in the common motif of the "dance of death" in painting.
  - **4.** There was a general loss of confidence in the church's spiritual leadership, which bred anxiety and uncertainty.
  - **5.** The world itself seemed to be in its last days, and apocalyptic visions proliferated.
- **B.** In Italy among some intellectuals, especially in the urbanized north, there was a different reaction.
  - **1.** Instead of giving way in the face of such pessimism, they determined to make a new start.
  - **2.** They decided to build a new world to replace the dying old one, to create a new society through a search for revival, renewal, or rebirth that would come to be called the *Renaissance*.
  - **3.** This attitude occurred first in Italy in the late 14th century and would later spread across Europe.
- **C.** This drive for rebirth and renewal was based on a new view of history developed by Italian urban intellectuals of the time.
  - **1.** Reflecting on the disasters of the 14th century, these men came to see the entire period they would label as the Middle Ages as a period of disaster, decay, and corruption.

2. By contrast, they saw the era of ancient Greece and Rome as the golden age of civilization and culture: a time of joy, prosperity, and learning.

D. To improve and renew their own society, these intellectuals sought to return to the golden age of antiquity: to remake their world in the image of antiquity. This vision of their society as a discontinuation of the corrupt Middle Ages, this determination to make a clean break with the Middle Ages and bring about a rebirth of Classical antiquity, was the heart of the Renaissance vision.

II. How was the rebirth achieved?

A. What was the plan these intellectuals had for achieving a rebirth of Classical antiquity? It was a largely educational program.

B. First, they stressed the recovery and re-reading of all the great Greek and Roman Classical writings—not just the few, such as Aristotle, known during the Middle Ages.

1. It was believed that the classics contained the wisdom to help 14th-century people solve their political, social, and moral problems and reconstruct society on Classical foundations.
2. The challenges lay in recovery of the works and understanding of their contents in proper historical context.

C. Second, these intellectuals hoped to revive the ancient Roman educational system based on the liberal arts.

1. Liberal arts education, while not new historically, was a radical new departure for the 14th century—it strove to provide a broad and general education based on reading the classics, as opposed to the typical medieval vocational education in law, medicine, or theology.
2. Together, liberal arts education and devotion to the classics would come to be known as *Humanism*.

III. Why did the Renaissance begin in late-14th–century Italy and not in some other time or place? The answer lies in the social and political context.

A. Italy was the first place in Europe to begin to pull out of the economic depression brought on by the plague.

B. For centuries, the Italian towns had maintained a prosperous trade with the Middle East based mainly on spices.

C. This created a concentration of commercial wealth in the cities, some of which was invested in culture, art, and learning.

D. Unlike any other place in Europe, Italy was dominated by big cities: Florence, Milan, Rome, Venice, Genoa, Pisa, Naples, and many others.

1. This meant that life for most Italians was urban life, and it was this urban life that created the conditions for the rise of the Renaissance. Classical antiquity was revived in the cities.
2. As an urban society, 14th-century Italy resembled antiquity more than it resembled the rest of medieval Europe.
3. The ancient period had been a time of urban civilization—Athens at its height was a city of more than 300,000 people; Rome, more than 1 million people.
4. Medieval Europe, by contrast, was a largely rural, agricultural society in which towns were small and played only a peripheral role.
5. Thus, in many ways, the society of 14th-century Italy had more in common with antiquity than with the Middle Ages.
6. When political and social problems arose in the Italian cities, it was natural for people to look for solutions in the ancient classics, literary products of a society much like their own, with concerns and problems much like their own. Medieval literature, which was largely religious, was less relevant to urban problems.

IV. What kinds of problems did the cities face?

A. Up until the 12th century, most Italian towns had been nominally parts of the Holy Roman Empire. They paid taxes and contributed troops to the emperor.

B. In the 12th century, during the conflict between the pope and the emperor, most Italian towns established their independence, either through military action or by monetary payments to the emperor.

C. As independent city-states—or *communes*—the towns faced many political and social problems, both foreign and domestic.

D. There was constant political and military competition among the towns.

E. In the late 14th century, Milan, ruled by the Visconti family, used military force to attempt to control all of northern Italy.

1. After many victories, this goal was in sight. Milanese expansion was turned back only by an alliance between Florence and Venice.
2. After 1450, Venice adopted an expansionist foreign policy in search of control over a mainland food supply. An alliance of Florence, Milan, and Rome turned back Venetian expansion.
3. Florence always seemed to be the key to the balance of power in northern Italy, and as such, its leaders had to learn the intricacies of international politics.

F. Most of the Italian towns were communes, or republics, but are best understood as complex oligarchies ruled by groups of rich citizens called *patricians*, the commercial elite.

1. The patricians occupied the higher or commercial guilds, while less wealthy citizens were in the lower or craft guilds. In the early days of the communes, the lower guilds had shared power and office with the higher guilds, but as the years went by, the patricians gradually established their hold on power.
2. Nonetheless, the lower guilds never accepted their exclusion from power. Occasionally, they expressed their resentment in revolts, such as the Ciompi Revolt in Florence in 1378, but normally, they simply stressed the communal nature of the government and pressed for power through peaceful channels.
3. This conflict between upper and lower guilds made for an active and often turbulent internal political life for the towns. There was much political debate and confrontation.
4. The towns were highly politicized societies, which made them, again, unlike most of medieval society, where kings and nobles ruled and the church encouraged an attitude in which politics was shunned as unspiritual.
5. In the Italian towns, a new attitude toward politics developed, in which politics was seen as a worthy and honorable vocation, and a broad range of citizens participated in it. It became expected that every patrician and even lower citizens would be politically active.
6. In this atmosphere, numerous difficult political and social problems arose, whose solutions could be best sought in the writings of Classical authors.
7. This political context formed an important matrix for the birth of the Renaissance, a process that can be well demonstrated by one specific case that we will examine in the next lecture.

Essential Reading:

Donald Wilcox, *In Search of God and Self*, chapter 4.

Gene Brucker, *Renaissance Florence*, chapters 1–2.

Questions to Consider:

1. Why, in contrast to the Middle Ages, did Renaissance scholars emphasize the study of all Classics, not just a select few such as Aristotle?
2. Did any one factor have the most influence on the development of the Renaissance in Italy?

Lecture Four
The Birth of Civic Humanism

Scope: In this lecture, we will examine events in the city of Florence during the Milanese invasion of 1380–1402 to illustrate the conditions in Italy under which Humanism—in this case, Civic Humanism—was born. Then, we will take a close look at the Humanist view of politics and how it interacted with Humanist devotion to the classics, the Humanist rhetorical tradition, and Humanist liberal arts education. We close by exploring the ideals of *Studia humanitatis* and noting the Humanist search for ancient manuscripts.

Outline

I. No particular series of events better illustrates the wider set of conditions that gave birth to Humanism than the Florentine crisis of 1380–1402, which took place in a city many see as the birthplace of the Renaissance.

A. Florence found itself under siege.

1. During the last decades of the 14th century, the powerful city of Milan, under its dictator Gian Galeazzo Visconti, was on the verge of conquering an empire in northern Italy. One of the last powers to hold out was Florence.

2. Milanese forces, far superior to the Florentines, had Florence under siege, and a Milanese victory seemed only a short time away. At this critical moment in history, Visconti died of bubonic plague outside the gates of Florence, Milanese forces withdrew, and Florence was saved.

3. After this near disaster, Florentine leaders, especially chancellors Caluccio Salutati and Leonardo Bruni, began to reflect on what had brought Florence so near defeat.

4. Their conclusion was that Florence's educational system, based on typical medieval vocational ideals, was lacking in that it did not produce well-rounded and competent citizens and city leaders who could help the city withstand such crises. They determined that a new educational structure was needed to produce more capable and active citizens.

B. Florentine leaders began to design a new educational system to prepare people for their civic roles. It was to be called *Civic Humanism*.

1. The new educational system stressed the similarity between Florence and ancient Rome and was based on reading Classical authors. It was believed that the Classics could provide a model for a stronger Florentine state.

2. To stress the idea that every citizen should be prepared for his political role, an ancient Roman ideal about politics was revived. This ideal held that participation in politics and public affairs was essential to individual human development and maturity. Politics was a great public dialogue, in which people debated and learned from one another's points of view. But to participate effectively in this community dialogue, people had to be educated in moral philosophy and rhetoric.

II. Humanist education prepared the citizen to take part in society and politics.

A. Moral philosophy and rhetoric were thought to be the two broad categories into which the education of the citizen should be organized.

1. Moral philosophy formed good judgment on an ethical basis. It was believed that all decisions, especially political ones, were essentially moral.
2. Rhetoric gave the citizen the power to communicate to others his knowledge and judgment.
3. Only the ability to make judgments and the power to communicate them made for a complete citizen. In Latin, these dual abilities were called *sapientia et eloquentia*, or "knowledge and eloquence."
4. The place to learn moral philosophy and eloquence was the classics.

B. One problem was that not many classics were readily available.

1. Many had been destroyed during the barbarian invasions of the late Roman Empire, and many of the rest had been hidden away in monastic libraries and other places for safekeeping, then forgotten and lost. These lost classics would have to be recovered.
2. Fortunately, a small stock of classics was available that the Humanists could begin with. These were available because of the teaching of rhetoric in medieval universities.
3. In the early Middle Ages, the teaching of rhetoric—how to make good public speeches and write good letters—was based on the rote memorization of long passages of Latin prose expressing certain emotions or ideas, passages that could then simply be inserted into speeches or letters.
4. Later in the Middle Ages, rhetoric teaching changed. Instead of memorizing rote passages, students were taught to imitate the *style* of great Classical authors. For this, the reading of classics was necessary, and the few available ones were preserved and utilized to this end. But they were read for their style rather than their content.

5. In the hands of the Humanists, these classics were read both for their style and content in answering pressing questions of the day.

C. In its basic structure, Humanist education was a revival of the ancient Roman educational system.

1. In ancient Rome, there were two basic divisions of people: citizens and slaves. Slaves provided the manual labor in society and needed no education. Citizens, on the other hand, did need education.
2. The system thought by the Romans best suited for the education of citizens (free people) was called the *liberal arts*. The liberal arts consisted of seven subjects organized under two subheadings.
3. The first three subjects were the *Trivium*. They included Latin grammar, rhetoric, and logic, the arts of communication. These would become the *eloquentia* of Humanist education.
4. The second group of four subjects was the *Quadrivium* and included mathematics, geometry, astronomy, and music. These subjects were thought of as the content of knowledge to be communicated and would become the Humanist *sapientia.* To the original four, the Humanists added a few more subjects dear to their hearts: history, poetry, and literature.
5. Teaching of the liberal arts had been done in a rudimentary way in the medieval universities but only as a brief preparatory for the study of higher vocational subjects. The liberal arts became the full body of the Humanist educational program.

D. The Humanists called their educational system the *Studia Humanitatis*, which means the "study of the humanities" or, more to the point, the study of what it means to be human. It is from this that we get the term *Humanist*.

1. The goal of Humanist education was to enable people to reach their full human potential: to help them be the best, most well-rounded people they could be. This would also produce the best citizens.
2. This was accomplished because the Humanists educated what they believed to be the two primary sides of the human personality: the intellect and the will.
3. The intellect, or reasoning power, was educated by *sapientia*, or knowledge. The will, each person's desire, was formed through *eloquentia*, or the art of convincing through communication.
4. Humanist education served both the individual and society: It produced the best individuals and the best citizens.

E. The foundation of Humanist education was the classics. Thus, early on, the Humanists began an intensive search for the lost classics in monastic libraries and other hiding places where they had lain neglected for centuries.

1. Almost all the great Humanists joined in this search, and a large part of the Classical tradition was recovered.
2. Francesco Petrarch (1304–1374), about whom we will learn much more in later lectures, searched monastic libraries, finding important works of Cicero and Livy.
3. Giovanni Boccacio (1313–1375) searched the library of the great Benedictine house of Monte Casino, south of Rome. There, he found manuscripts of the Roman historians Tacitus and Livy. His interest in the Latin classics was accompanied by an intense interest in the Greek classics, which led him to set up a school in Florence to teach Greek.
4. Poggio Bracciolini (1380–1459) recovered manuscripts of Lucretius and Quintillian, the latter being *On the Education of the Orator*, the Roman textbook of rhetoric.
5. The search for ancient manuscripts became a craze across Europe.

Essential Reading:

Donald Wilcox, *In Search of God and Self*, chapters 5–6.

Supplementary Reading:

Anthony Grafton and Lisa Jardine, *From Humanism to the Humanities*.

Hans Baron, *The Crisis of the Early Italian Renaissance*.

Garrett Mattingly, *Renaissance Diplomacy*.

Questions to Consider:

1. How did the Florentine crisis of 1380–1402 illustrate the general conditions under which Humanism was formed?
2. How was Humanist education a forerunner of modern liberal arts education?

Lecture Five
Humanist Thought

Scope: In this lecture, we will take a closer look at Humanist modes of thought and the lessons Humanists drew from their reading of the classics. We will start out by examining the educational theories of Francesco Petrarch, the founder of Literary Humanism. We will see how his theory of language led him to a new view of history. We will also take a close look at how the Humanist view of history differed from the medieval view of history. We will see how Petrarch created a cult of the classics for the Renaissance. Then, we will examine the Humanist devotion to ethics and show how Humanist teaching of ethics grew out of rhetorical concerns. We will conclude by looking at how Humanist rhetorical culture contributed to the Renaissance view of history.

Outline

I. In reading the classics, the Humanists got new ideas and new perspectives on the issues of their day. Many of these new ideas helped build the foundations of modern thought. They included ideas about education, history, and ethics, among many other topics.

- **A.** One of the fathers of Humanism was Francesco Petrarch (1304–1374), founder of Literary Humanism, a branch of Humanism chiefly concerned with ethics.
- **B.** Petrarch was born in the papal city of Avignon to an exiled Florentine family. His father was a notary.
  - **1.** He was sent to study law at Montpellier and then at Bologna, returning to Avignon to take a job as secretary to an important churchman.
  - **2.** Petrarch disliked his legal studies. Because they were based on Scholastic philosophy and logic, he found them too abstract and impractical. They did not teach the one thing Petrarch thought everyone needed to know: how to live a good life.
- **C.** Petrarch advocated an education with moral and ethical meaning.
  - **1.** He believed that one could learn how to live a good life by reading history, poetry, and literature. In these works, one would find examples of people who lived good lives, and these examples could be emulated.
  - **2.** But to be effective as educational tools, history, poetry, and literature had to be written in beautiful Latin style, in order to make its lessons clear and to inspire readers to follow the examples of good lives they read about.

3. Petrarch believed that medieval literature was not up to this task. It was written in a decayed and unclear Latin that, over the years, had dropped its case endings but had not yet developed a firm word order to indicate parts of speech. Thus, it was ugly, uninspiring, and unclear.
4. For this reason, Petrarch advocated that education be based only on reading Classical Latin, such as that of Cicero or Livy, because this Latin was beautiful, clear, and inspiring and, thus, perfect for teaching moral lessons.

D. By observing the changing shape of Latin over time, Petrarch also drew lessons about history.

1. Medieval thinkers saw little change in history. They saw a unity and continuity between ancient times and their own day.
2. This was because they referred to the Bible for historical knowledge, specifically, the Book of Daniel, with its prophecy of the four empires. This prophecy was interpreted in the Middle Ages to mean that the Roman Empire would be the last worldly empire before the end of time. Thus, medieval thinkers believed themselves to still be living in the late Roman Empire, saw themselves as latter-day Romans, and saw little change between antiquity and their own day.
3. Petrarch, on the other hand, adopted a distinctly modern view of history that stressed change over time. He saw history divided into three distinct periods: antiquity, the Middle Ages, and the present.
4. Petrarch saw this change in history because he saw change in language. Antiquity had been a period of beautiful and clear Latin and was, thus, the golden age of civilization. The Middle Ages was a period of corrupt and decayed Latin and was, thus, an era of decline. Petrarch's own age was one that was reviving both Classical language and culture.

E. Petrarch idolized antiquity and helped begin the Humanist rage for Classical studies.

1. He wrote a book of personal letters to Classical authors entitled *Letters to the Ancient Dead*.
2. In this book, he addressed such authors as Cicero, Livy, Virgil, and Horace just as if they still lived, because for Petrarch, they were alive in their writings.

II. The Humanists cultivated rhetoric and ethics.

A. Rhetoric—the art of communication—was a central part of the Humanist educational program. It influenced how Humanists approached teaching such other key topics of concern as ethics.

B. From Petrarch on, the Humanists were especially concerned with the teaching of ethics, in part because they felt medieval education had failed to do this job effectively.

1. The teaching of nearly all subjects in the medieval university was based on Scholastic philosophy derived from the works of Aristotle and Thomas Aquinas.

2. The Humanists claimed that the medievals had failed in their effort to teach ethics using philosophy and logic. This was because what they taught students was an intellectual definition of the good life that was too abstract and theoretical to be practical. It did not motivate people to live the good life.

3. This medieval approach to ethical education rested on one of the primary assumptions the university system took from Aristotle: that man is a rational creature. Therefore, if man knows the good, he will do the good. Under this definition, an intellectual idea of the good life was all that was required to impart ethics.

4. The Humanists, having lived through the 14th-century crisis and having their intellectual roots not in the tradition of ancient philosophy but in that of ancient rhetoric, thought this idea of man was too optimistic. For them, man needed more than simple knowledge of the good life in order to lead the good life. They recognized that man's will was corrupt and, thus, he was likely not to do the good even if he had the idea of what the good was.

5. Thus, for the Humanists, the key to ethical education was to change man's will: to motivate and inspire the will to lead the good life that the intellect understood. This was to be done through rhetoric—*eloquentia*—which the Humanists viewed as the great missing element of medieval education. Following Petrarch's ideas, the rhetoric studied had to be beautiful and inspiring Classical Latin rhetoric.

6. Therefore, the Humanists actually had a *less* optimistic view of human nature than medieval Scholastics. But they were true to their educational ideal of *sapientia et eloquentia*, of educating both the intellect and the will.

C. Humanist rhetorical culture also produced a critique of the medieval teaching of history that aided in the emergence of the modern view of history based on change.

1. According to the Humanists, medieval education based on Scholastic philosophy stressed the discovery of one universal and objective truth. This had been the goal of philosophy since ancient times.

2. In following this model when thinking about history, the medievals saw all of history as governed by one universal truth.

That truth was believed to be Providence: God's plan for all people throughout time. History was simply the working out of this great divine plan.

3. Thus, medieval thinkers tended to see history as one long, continuous period based on one plan and not involving change and development from period to period.

D. With their intellectual roots in ancient rhetoric rather than philosophy, the Humanists were led to a different view of history.

1. Since ancient times, rhetorical culture had been linked to the ideas of the Greek Sophists, teachers of public speaking whose job it was to train people to make convincing arguments.
2. Because their stress was on making the convincing argument and not on finding one objective truth, the Sophists imparted to the rhetorical tradition a notion of the relativity of truth. To a certain extent, truth was relative to the convincing argument. There were many truths, not one.
3. While the Humanists did not explicitly teach this idea of the relativity of truth, the idea influenced their view of history.
4. They did not see history as one long, continuous period dominated by one truth. Rather, they saw history as a series of unique and different periods, each with its own set of rules and truths determining its character.
5. Each period had to be understood on its own terms. Different periods were hard to compare. It seemed doubtful that history repeated itself. Change from period to period was the rule. Here, the Humanists approached a modern view of history.

E. Their view of history caused the Humanists to read the classics in a new way.

1. Medieval readers did read the classics, but they read them as if they had been written by people much like themselves in times much like their own. This came from the medieval view of history as one long, continuous period.
2. Because of their different understanding of history, Humanists read the classics as products of a historical period unlike their own. They placed the classics in a very different historical context and treated them as windows on the Classical past, as ways of learning about peoples and times unlike their own.

F. Just as the Humanists' appreciation for change over time arose in part from their devotion to rhetoric and their recognition that the Latin language had changed over time, the Humanists developed a new field of study to carefully trace the changes Latin had undergone. The new study was called *philology*.

1. Soon, Humanists could date unknown manuscripts from the style of their Latin.
2. Master philologist Lorenzo Valla (1407–1457) used the new science to write a textbook of Latin style, criticize the Vulgate translation of the Bible, and prove the Donation of Constantine a fraud. With Valla, the revolutionary potential of Humanism became more apparent.

Essential Reading:

Donald Wilcox, *In Search of God and Self*, chapters 7–8.

Nancy Struever, *Rhetoric and Humanism*.

Questions to Consider:

1. Was the Humanist view of education and history essentially ancient or modern?
2. How might the Humanists' view of history influence their efforts to revive antiquity?

Lecture Six
Renaissance Florence

Scope: In this lecture, we will look at the economic, political, and social structure of Florence during the Renaissance period. The woolen industry dominated the economy of Florence during this period and provided the economic backbone of the Florentine Renaissance. We will examine the structure of the woolen industry, as well as the economic cycles of both the woolen industry and the city. We will also investigate the influence of the woolen industry on the political life of Florence and take a close look at the complex governmental structure of the city. The government was designed to disperse power into many hands as a result of Florence's historical experience with dictators, which will be covered in a future lecture. We close by noting the highly political nature of Florence, a spur to the Renaissance in Florence.

Outline

I. The woolen industry was the mainstay of the economy of Florence and the economic backbone of the Florentine Renaissance.

- **A.** The woolen industry experienced cycles of expansion and contraction that generally followed population cycled.
  - **1.** In the year 1330, the population of Florence had reached its medieval peak at about 100,000.
  - **2.** Of the 100,000, about 30,000 worked in the wool industry.
  - **3.** The output of woolen cloth was worth 1.2 million florins per year.
- **B.** A booming banking industry complemented the cloth industry, banks springing up as branches of cloth companies to allow the companies to do business abroad by changing currencies for them.
  - **1.** Florence had more than 80 separate banking firms and more than 300 branch banks abroad to aid the cloth industry.
  - **2.** Florentine banks pioneered Bills of Exchange, paper instruments that facilitated currency exchange and transfer of funds by utilizing Florence's many foreign branch banks.
- **C.** The bubonic plague of 1348 initiated a widespread economic downturn in Florence that would have some unexpected effects.
  - **1.** Nearly 40,000 people died in Florence alone, and the Florentine population remained at a level of between 50,000 and 70,000 up to 1715.
  - **2.** By 1350, between one-third and one-half the total European population had been destroyed by the plague. As a result, the

markets for Florentine woolen cloth, both domestic and foreign, were decimated. Serious economic depression in Florence resulted and would last for more than 100 years.

3. Even before the plague hit, weaknesses in the Florentine economy had been evident. In 1338, two giant banking firms, the Bardi and the Peruzzi, had collapsed.
4. The Bardi and Peruzzi were arms of wool companies, and they did most of their business in London, where they provided banking functions to enable their companies to buy English raw wool and ship it to Florence for manufacture into cloth. The cloth was then often re-shipped to London for sale.
5. Both banks had gotten into the practice of making loans to the English crown. When King Edward III became involved in the extremely expensive Hundred Years War, the status of these loans became shaky, and before long, the king defaulted. Both banks immediately collapsed.
6. The collapse sent shock waves through the Florentine economy and raised questions about the structure of the banking industry.

D. Conventional wisdom suggests that periods of economic depression are not conducive to cultural creativity, but the case of Florence shows the reverse. In Florence, the economic depression helped to create the Renaissance.

1. We have seen in earlier lectures how the people of Italy responded in a positive way to the crises of the 14th century, and Florence was no exception to this rule. But other factors were also at work in Florence.
2. Historian Robert Lopez has argued that specifically economic factors helped give rise to the Renaissance in Florence.
3. With the depression in full swing, investments in commerce and industry yielded little and uncertain returns. Investments in art and culture, on the other hand, were much safer. Art and manuscripts slowly but surely gained in value over the years, and thus, they became attractive investments.
4. Investment in art and culture also offered the investor a source of pleasure, comfort, and enjoyment that other investments did not. Investment in culture soared and the Renaissance gained economic support.
5. Further, people in Florence had money to invest despite the depression. As the plague killed family members, the surviving members of the family inherited the victims' money. Although there were fewer people in Florence, they were richer per capita than before.

6. These people bought paintings, books, and other cultural products both as investments and as ways to gain enjoyment in times that could be grim. The uncertainty of who would be hit next by the plague also caused people to spend rather than to save.

II. The organization of the woolen industry provided the skeletal structure for all economic, political, and social organization in Florence.

A. The industry was organized in a complex structure of guilds.

1. Guilds were organizations of masters or trained workmen who specialized in certain tasks. The object of the guild was to control access to each trade, working conditions in the trade, the quality of the trade's product, and the price for which the product sold.
2. The ultimate goal of the guild was to ensure a good living for every member. Every economic activity, every commercial or industrial activity, had its guild. Town law prohibited practicing a business or trade without belonging to the guild.

B. The woolen industry in Florence was organized into 7 Great Guilds and 14 Lesser Guilds.

1. The Great Guilds were merchant guilds. They controlled the industry, dominated Florentine politics, and contained the town's wealthiest citizens.
2. Most important of the Great Guilds was the Cambio, the guild of bankers. Here was Florence's greatest wealth. The most prominent families, including the Medici, belonged to it.
3. Another Great Guild was the Calimala. This was the guild of wool merchants. They bought raw wool, then took it to the artisan guilds for manufacture into cloth.
4. When the cloth was finished, it was bought from the artisans by members of the Lana, another Great Guild. They took the cloth to foreign and domestic markets for sale.
5. The 14 Lesser Guilds were guilds of artisans or craftsmen who actually manufactured the cloth from raw wool. Each guild focused on only one step in the manufacturing process—what Adam Smith would later call *division of labor*. But because the manufacturing process was so subdivided and the task of each lower guild so limited, guildsmen's wages were often low
6. Among the lower guilds would, of course, be spinners and weavers but also included were the fullers, who beat the cloth with boards to fill in holes; softeners, who applied alum to the cloth to soften it; washers, who washed the cloth in the Arno River; dyers, who applied colored dyes to the cloth; shearers, who cut the cloth; menders, who sewed up breaks in the cloth; pressers, who pressed

the cloth; and the lowly Ciompi, whose job it was to use an iron comb to comb out tangles in the raw wool.

7. Alongside the master worked one or more apprentices. These were usually the sons of well-to-do townsmen. They did much of the work in the shop and were there to learn the trade from the master. Their hope was to someday become masters themselves with their own shops. This was difficult because shops and capital were hard to come by. Some hoped they could inherit their own master's shop. Also in the shop was the journeyman, hired labor who was not learning the trade and had no future in the guild.
8. The shop was almost always in the master's home, on the ground floor. Any tools were the property of the master. The master and his family lived on the upper floors, and the apprentices boarded there, receiving room and meals in place of a salary. This system of economic organization was called the *domestic system*.

C. The first guilds to be formed in the Middle Ages, around the 11th century, were merchant guilds. As they formed, they gained legal rights to regulate their trade from town governments. Guilds of artisans, or craft guilds, were prevented from forming, by towns, until the 14th century, when artisans gained political power as a result of the plague-induced labor shortage.

D. The structure of the woolen cloth industry and the hierarchy of guilds within it provided the blueprint for nearly every other aspect of Florentine life. Politics and government were a direct reflection of the economic structure. The social structure emerged out of the economic structure of the town. All this we will see in the next lecture.

Essential Reading:

Gene Brucker, *Renaissance Florence*, chapters 3–5.

Supplementary Reading:

Gene Brucker, *Two Memoirs of Renaissance Florence*.

Robert Lopez, *The Three Ages of the Italian Renaissance*.

Questions to Consider:

1. To what extent can the Renaissance in Florence be attributed to economic factors?
2. Why would the economic structure determine the political structure of Florence?

Lecture Seven
Florentine Politics and Society

Scope: In this lecture, we will take a close look at the structure and functioning of the government of the commune of Florence. We will also examine Florentine political life and the political environment that fostered the Renaissance, as well as the different levels of Florentine society and the families who filled them. Finally, we will begin our examination of the political history of Florence to see how the town evolved its institutions.

Outline

I. The political structure of Florence was closely linked to the economic structure of the town. It decentralized power into many hands as a way of preventing one family from gaining total power. Although this goal was not always achieved, Florence did become a very politicized society, creating one of the conditions for the rise of Humanism.

- **A.** Officially, Florence was a republic or commune, but in reality, it was an oligarchy controlled by a fairly large group of wealthy citizens, members of the seven Great Guilds.
  - **1.** The government had not always been so oligarchic. In the early days of the commune, the 1100s, there was broader participation in government. Over the years, the rich established their hold on power.
  - **2.** During the Ciompi period (1378–1381), the lower guilds came to power for a time. The same thing happened in many European towns as a result of the 14th-century labor crisis created by the plague.
  - **3.** By 1380, the Great Guilds were back in power in Florence, and the trend toward aristocratic rule continued. Soon, individual patrician families were coming to exercise dominant control over the government, as we will see later.
  - **4.** The narrowing of the ruling circle in Florence seemed to challenge Civic Humanist ideals about citizen political activity. But the façade of the republic was never dropped and the ideals of Civic Humanism were never abandoned. Historian Lauro Martinez even suggests that Civic Humanism was used by the ruling class as a way to legitimize its position.
- **B.** The city council was called the *Signoria*. Its seat was a fortress-like building in the center of the city.
  - **1.** The Signoria consisted of many offices, elections to which took place in an indirect process known as the *Scrutiny*.

2. The first step in the Scrutiny was to draw up a list of all the members of the Great Guilds. This was the group from which officers would be elected.
3. This list was passed on to a committee that took names off the original list to create a list of eligible candidates. The names of men were taken off if they were in debt, in exile, absent from the town for other reasons, sick, or dead.
4. The new list was then passed to another committee, which struck off still more names to create the list of nominees.
5. The name of each nominee was then written on a bean. The beans were put in a sack and some were blindly drawn out. Those drawn out were elected.
6. The numbers of names on the lists varied and tended to contract as the oligarchy narrowed. In 1343, the list of eligibles contained 3,000 names, and the list of nominees, 300; in 1382, just after the Ciompi period, the eligibles numbered 5,000, and the nominees, 750. After this period, the number of names on the lists declined rapidly.
7. Control of this electoral process could be achieved by gaining control over the selection committees. This was how the Medici would later establish their control over the government.

C. The duties of the Signoria were executive and administrative. It did not make law or policy.

1. It appointed judges, regulated commerce, and oversaw foreign affairs.
2. The Signoria was the day-to day administrative power in the town.

D. There were many different officials making up the Signoria, each with his own responsibilities.

1. There were 9 *Priors*, or chief executive officers. They were elected for terms of two months each and led the government. Nothing better illustrates the dispersal-of-power principle at the core of the commune.
2. There were 12 *Buonomini* ("good men"), who supervised commerce. Each was elected for a term of three months, and each administered one section of the town.
3. There were 16 *Gonfalonieri*, or police officials. Each was in charge of one section of the city.
4. There were 15 *Magistrates*, or administrators. They were in charge of day-to-day business, such as tax collection and fortification repair.

5. For extremely unpopular jobs, such as the quarantine of a part of the town when the plague hit, electoral reform, or forced loans, special committees called *Balia* were formed. They did the dirty work and were then dissolved.

E. The making of policy and law took place in two large representative bodies.

1. The Council of the Commune and the Council of the Popolo ("people") together were composed of about 500 members, each elected for a term of six months.
2. They debated and made policy, and the policies were then recorded by an official known as the Chancellor.
3. Originally just a secretary, the Chancellor had to be an educated man. In later years, he was almost always a Humanist. Over time, he came to represent the two assemblies before other bodies of government, and he turned this position into one of leadership of the two councils. He could be compared to a modern prime minister.
4. Leonardo Bruni and Caluccio Salutati, the founders of Civic Humanism in Florence, were both Chancellors.

F. One very unusual official was the *Podesta*. He was the police chief and commander of the army and was always chosen by the Signoria from outside the city for a term of one year. He lived in the Bargello, another fortress-like building in the center of town, and enforced law and order. The choice of a foreigner for this important job showed the Florentines' fear of turning military power over to one local family, who might try to seize power.

G. Compared with most other political structures in Europe at the time, oligarchic Florence was a very political society.

1. There was relatively broad participation in government: In any one year, about 1,165 men would serve in office.
2. There were, thus, large numbers of politically active citizens despite the oligarchs' control.
3. This situation fostered civic pride, political thinking, and debate; highlighted the importance of public speaking; and ultimately, provided a home for the growth of Civic Humanism.
4. These conditions were, in part, the creation of the Humanists themselves, but to a much greater degree, the broad nature of Florentine government evolved over the years from a fear that the city would be taken over and ruled by dictators. This fear emerged out of Florence's historical experience, which we will soon examine.

II. The social structure of Florence also was closely tied to the economic structure.

A. Unlike in most of medieval society, there were no nobles in Renaissance Florence. Conflict between the nobles and Florence's commercial classes resulted in the nobles' ejection from the town in the 13th century.

1. Social status in Florence was, thus, not determined by noble birth but by commercial wealth.

2. At the top of society were the patricians, members of the Great Guilds, citizens of great wealth for generations, holders of high office.

3. This was a relatively, but not absolutely, closed oligarchy. Its members intermarried. Mobility into the class was possible but slow and difficult. Guild membership was, of course, necessary to enter the oligarchy, but so was great family wealth over several generations.

B. The greatest of the Renaissance patrician families were the Albizzi, virtual rulers of Florence from 1382–1434; the Strozzi; the Pitti; and of course, the Medici, rulers from 1434–1498.

1. All of these families lived in magnificent palaces, many of which still stand.

2. They all came from generations of wealth: Cosimo de' Medici, who ruled Florence from 1434–1464, as we will see, came from four generations of wealth in the Cambio, or bankers guild.

Essential Reading:

Gene Brucker, *Renaissance Florence*, chapters 3–5.

Supplementary Reading:

Lauro Martines, *Power and Imagination: City-States in Renaissance Italy*.

Questions to Consider:

1. Did the political structure of Florence help to create the Renaissance or vice versa?

2. What was the role of the lower guilds in Florentine life?

Lecture Eight
The History of Florence

Scope: In this lecture, we will take a look at the political history of Florence from the Middle Ages through the Renaissance to see how the town's history helped to shape its institutions, traditions, and culture. Just as we have seen that economic conditions and Florence's political structure helped to create the conditions for the coming of the Renaissance, we will now see that Florence's political history was no less influential in this regard. We will see the rise to power of the great patrician families, their contributions to the Renaissance, and the many changes in government brought by the fall of the Medici. Ultimately, we will examine events that some consider to signify the end of the Renaissance in Florence with the rise to power of the radical monk Savonarola.

Outline

I. Medieval Florence was a city of turbulent politics and frequent social unrest.

A. In many ways, the central political struggle of the high Middle Ages was the battle between the pope and the Holy Roman Emperor for political domination of Europe, but especially of Italy.

1. In this struggle the supporters of the pope made up a party known as the Guelphs; the supporters of the emperor made up a party known as the Guibellines.

2. The struggle between Guelphs and Guibellines was especially intense in Italy, which the emperor was intent on dominating and the pope intent on defending. Within towns, Guelph and Ghibelline parties struggled for control of the government, while on the wider scene, Guelph cities made war on Ghibelline towns.

B. In the 13th century, Florence was a Guelph town, allied with the pope.

1. In 1260, however, Florence lost the Battle of Montaperti to neighboring Siena, a Ghibbiline town, which caused the Guelphs to fall from power in Florence and the Guibellines to take over.

2. Only a few years later, in 1310, the Guelphs returned to power in Florence when Emperor Henry VII launched an invasion of Italy but lost to a coalition of Guelph towns.

3. Guelph control proved very profitable for Florence as the pope awarded Florentine banks all of his banking and tax-collecting business. An economic boom followed in Florence from 1310–1338.

C. Meanwhile, the 13th century also saw the destruction of noble power in Florence.

1. The high Middle Ages had been a time of conflict in most Italian communes between the nobles and the commercial classes, who styled themselves the *Popolo* ("people").

2. Nobles carried on destructive feuds that hurt commerce, considered themselves above town laws, and had no regard for the civic good. Efforts were made to disenfranchise them.

3. In Florence, the turning point was 1282, when the Great Guilds got a law passed stipulating that only their members could hold communal office. Then, in 1293, another law was passed excluding nobles from the guilds. Soon, most nobles left the city.

D. Perhaps the most important political development of the late Middle Ages in Florence was the town's fateful experimentation with rule by dictator, which left an indelible mark on Florentine political structures.

1. During the imperial invasion of 1310–1313 by Henry VII, Guelph Florence felt that it could not defend itself against such massive forces.

2. Thus, Florence invited the powerful king of Naples to bring his army north to defend the city, during which time he would be given powers to rule Florence as a dictator. He would be paid by Florentine tax revenues for his defense of the city.

3. Fortunately for Florence, the arrangement worked relatively well and the king left when the crisis was over. But this seeming success encouraged the Florentines to depend again on such a dangerous tactic.

4. During the period 1320–1323, Florence found itself on the losing side of a war with the tiny town of Lucca. Riots broke out in Florence and law and order crumbled.

5. In this crisis, Florence invited the foreign noble Charles of Calabria to bring his army to town and use it to restore order and prosecute the war. As before, this strongman was given dictatorial powers to rule Florence until the emergency passed. Again as before, Florence had good fortune in that, when the emergency was over, the dictator left. Such good luck, however, was not to hold.

6. During the economic depression of the 1340s, law and order again collapsed in Florence. Again a dictator was called in to restore order, this time the noble Walter of Brienne. Walter got firm control of Florence, restored order, but then refused to relinquish power when the crisis was past. Only a long and bloody civil war succeeded in ejecting Walter and teaching the Florentines a lesson about one-man rule.

E. The 14th century brought other political changes to Florence. The Florentines fought a war with the pope and lost his banking business. Then the period of lower-guild rule of the Ciompi ended only in 1382 with the return of the Great Guilds to power.

II. In many ways, Renaissance Florence was the birthplace of Humanism.

A. Rule of the Albizzi.

1. When the Great Guilds returned to power in 1382, the patrician Albizzi family controlled the government. They ruled until 1434.

2. During this period, Civic Humanism was born in Florence against the background of the struggle with Milan in 1380–1402. Although Florence survived this war, it fought and lost a second war with Milan in 1425. Not long after this defeat, the Albizzis fell from power.

B. Rule of the Medici, the architects of the Renaissance in Florence: Cosimo.

1. After the defeat by Milan, law and order once again broke down in Florence. This time a local leader, the banker Cosimo de' Medici, stepped forward to restore peace with his private mercenary army, led by Francesco Sforza. After Cosimo succeeded in this task, he assumed great power in the government and began the period of Medici rule in Florence.

2. Cosimo himself held no office, but he controlled the election committees and got his supporters elected to office, ruling through them. For support, he had the muscle of Sforza's troops. But the façade of the republic was maintained.

3. Cosimo was for all intents and purposes a dictator, but he was also a great patron of artists and scholars and the main financial promoter of the Renaissance in Florence.

4. In foreign policy, he pursued a policy of peace. In 1447, he was able to install his general Sforza as ruler of Milan, afterward signing a peace treaty with Milan. In 1454, he signed the Peace of Lodi, an alliance of Florence, Venice, and Milan designed to create a balance of power in Italy with the two southern powers the Papal States and Naples. A period of peace and prosperity resulted, in which the Renaissance flourished.

C. Lorenzo the Magnificent was perhaps the greatest of the Renaissance rulers of Florence.

1. He took over the reins of government when Cosimo died in 1464 and ruled for 30 years.

2. During his rule, Humanism and art flourished.

3. He pioneered the modern diplomatic system by sending permanent resident ambassadors from Florence to all the major Italian

powers. He maintained Cosimo's policy of peace and the Renaissance continued to flourish in Florence.

4. He built a huge library.
5. When Lorenzo died in 1494, crisis struck Florence. His successor, Piero de' Medici, was not a competent ruler. Meanwhile, Italy faced an invasion by the armies of French King Charles VIII, who had a claim on the throne of Naples.
6. As the French marched south in 1498, Florence was conquered and the Medici were ejected as rulers, leaving a power vacuum.

D. The waning of the Renaissance in Florence was the inevitable result of this political crisis.

1. Into the power vacuum as the new ruler of Florence stepped the radical monk Savonarola. He blamed Florence's defeat by France on the excess luxuries brought by the Renaissance.
2. Savonarola preached against luxury, culture, learning, and Humanism. He even had books burned on the city square. Many consider him to represent the end of the Florentine Renaissance.
3. In 1502, Savonarola fell from power after attacking the pope for being a heretic—now he himself was burned on the city square.
4. A republic was installed as the new government, led by Piero Soderini and his deputy Niccolo Machiavelli. This government lasted from 1502–1512. It made concessions to the lower classes of Florence, which led to its unpopularity with the patricians and its eventual collapse.
5. In 1512, the Medici returned as rulers of Florence, this time with the title of duke. This return to power was made possible by pressure created by the Medici Pope Leo X. The creation of an aristocratic court in Florence has been further seen as evidence that the Renaissance had come to an end.

Essential Reading:

Gene Brucker, *Renaissance Florence*, chapter 6–end.

Questions to Consider:

1. Would there have been a Renaissance in Florence without the Medici?
2. What factors brought about the end of the Florentine Renaissance?

Lecture Nine
The Italian State System

Scope: In this lecture, we will take a brief look at the other major political powers of Italy during the Renaissance period. Their governmental structures, foreign policies, and interactions will be examined, as well as their roles in Renaissance culture. We will also look at Milan and Venice, the two north Italian rivals of Florence, in some detail, while we make a briefer examination of the southern powers, the Papal States and the Kingdom of Naples. The dynamic interactions of all these states made up an important element of the Renaissance.

Outline

I. Milan was an industrial city of the far north in Italy and Florence's most dangerous rival.

A. Milan was an industrial town that was smaller than Florence but still of significant size. It was linked to Florence in many ways, not the least of which was its main industry: the production of tools used in the woolen cloth industry.

1. More important was Milan's location right at the foot of the Alps. The Alps divided Italy from the rest of Europe and saw tremendous traffic in trade and travelers passing between the two areas. Milan controlled nearly all trade routes north through the Alps and grew wealthy from the hefty tolls charged for passage.

2. The Visconti family ruled Milan as dictators in the early Renaissance period. Their seat of power was a huge fortress that dominated one entire side of the city walls. They had emerged as rulers during the late Middle Ages and made no pretense, as did Florentine rulers, of maintaining republican government.

3. In the late 14th century, Gian Galeazzo Visconti began his campaign to create a Milanese empire in Italy. With a powerful military, he succeeded in subduing nearly all of northern Italy. During this period, Milan was the most powerful force in Italy, and the campaign was halted only when Gian Galeazzo died of plague and the siege of Florence was broken in 1402. These were the events that led to the birth of Civic Humanism in Florence.

4. Gian Galeazzo's successor, Filippo Maria Visconti, ruled Milan from 1402–1447. He was a less competent ruler and military leader than Gian Galeazzo, and although he managed to defeat Florence in a war in 1425, he eventually lost most of Milan's conquests in north Italy in conflicts with Florence and Venice. Even worse, when he died, he left no heir.

B. When a power vacuum developed in Milan, the Medici in Florence were determined to use it to their advantage to neutralize the rival state.

1. Cosimo de' Medici sent his private general, Francesco Sforza, and his army to conquer Milan and take power there in 1447. Sforza became the new dictator of Milan and Milan aligned itself as an ally of Florence.

2. Perhaps surprisingly, Sforza proved to be a good ruler for Milan. He built up the Milanese economy by introducing the cultivation of rice and silkworms in the Po valley. Like his patron Cosimo, he was a great champion of Renaissance art and learning. Under his rule, Milan became a center for Renaissance culture with such figures as Leonardo da Vinci working there.

3. Sforza's heir was Ludovico Sforza, known as il Moro ("the Moor") for his dark complexion. During his rule (1476–1500), Milan continued as a center of Renaissance culture. Sforza rule and the Renaissance in Milan came to an end with the French invasion of Italy, when this foreign power took control of Milan.

II. Venice was a state and power in northern Italy like no other.

A. Built on a series of islands off the Adriatic coast by Roman citizens fleeing the barbarian invasions, the city had built-in defenses and soon became a major maritime commercial and naval power.

B. In the Middle Ages, Venice joined with Genoa and Pisa to exploit the spice trade with the Middle East opened up by the Crusades. To protect this extremely profitable trade, Venetian naval forces fought frequent conflicts with Arab pirates and naval forces of the Byzantine Empire, a rival for the eastern trade. The major item the Venetians traded for spices in the Middle East was Florentine woolen cloth.

C. Venetian society and government was unlike that of other Italian towns.

1. Like other Italian towns, Venetian society was controlled by rich commercial families. But unlike in other towns, such as Florence, where nobles were banned, these Venetian families declared themselves nobles.

2. Government office and even significant areas of the economy, such as the wholesale trade and ship owning, were legally limited to nobles.

3. The number of noble families was fixed and no upward mobility into the class was possible. This resulted in the gradual shrinkage of the noble class over the years as families died out and were not replaced, creating a major social and political problem by the late 16th century.

D. The Venetian government was also unique.

1. The head of government, called the *doge*, was elected from the noble elite by the Senate, a hereditary body of 60 nobles. Together, the doge and the Senate ruled the city, depending heavily on a secret police that investigated anonymous accusations of disloyalty.
2. The Grand Council was an assembly of representatives of all noble families, but it was not a functioning organ of government.
3. Venice was a rigid society and stable government in the hands of a minority.

E. For much of the early Renaissance, Venice was content to ally with other cities, most notably Florence, in order to maintain the balance of power in north Italy.

1. After 1450, however, certain factors forced Venice to begin a policy of expansion on the Italian mainland. Chief among these factors was the need to secure a mainland food supply, because Venice itself could not grow much food.
2. Wars against Milan and Florence followed, and some territory was gained, but weaknesses in the economic and military structure of Venice limited and ultimately reversed most of these gains.
3. Venice was, by 1500, entering economic decline. Her eastern trade had been severely hurt by a combination of factors, including Turkish conquests in the eastern Mediterranean and the competition of both the Dutch and Portuguese in the spice trade.
4. Venice underwent a slow decline over the course of the 16th century.

III. The Kingdom of Naples was a major power in the south of Italy and another state that was different from the typical Italian city-state.

A. Naples was the only state in Renaissance Italy that resembled the typical medieval state: ruled by a king, mainly rural with only one large town, nobles and poor peasants making up most of the population.

B. Naples tended to ally with the papacy to create the southern axis of power in Italy.

C. Naples also controlled Sicily and was sometimes called the Kingdom of the Two Sicilies.

D. Naples was conquered by the Normans in 1054 and ruled by the French dynasty of Anjou until 1434, when it was conquered by Alfonso of Aragon. In 1498, Alfonso's line died out and Naples was claimed by Charles VIII of France, leading to the French invasion that was a turning point in the history of Renaissance Italy. The French conquered and ruled Naples for a while, but in 1503, Ferdinand of Aragon re-conquered Naples for Spain, and from him, that area passed into the empire of Charles V.

E. With its feudal structure and string of foreign rulers, Naples was atypical in Renaissance Italy.

IV. The Papal States was the secular domain of the pope in central Italy.

A. The Papal States was made up of a string of small states running in a band through central Italy from Rome in the west to the old Byzantine capital of Ravenna in the east.

B. In the early Middle Ages, the area had been controlled by Byzantine forces under Emperor Justinian and was called the *Exarchate*, for its ruler, the *Exarch*. Later, it was taken from the Byzantines by the Lombards, from whom it was taken by the Franks, who later gave it to the pope as the Donation of Pepin.

C. The pope made the Papal States into his own secular state, from which he collected tax money and levied troops. The pope believed that only by controlling a secular state would he have the power to remain independent of the secular powers surrounding him.

D. When the pope moved to Avignon in 1308, the Papal States declared their independence and the papacy lost their revenue. Not long after, the pope began a slow campaign to re-conquer the Papal States. Enough progress was made for the pope to return to Rome in 1378, but the last portions of the Papal States were not re-conquered until well into the Renaissance.

E. Many of the popes were great patrons of Renaissance art and learning and they turned Rome into a center of Renaissance culture. The Medici popes Clement VII and Leo X were especially significant in this regard.

Essential Reading:

Anthony Molho, *The Italian City Republics*.

Supplementary Reading:

Frederick Lane, *Venice*.

Questions to Consider:

1. How did rivalry between the Italian towns help to stimulate the Renaissance?

2. Was dictatorship or oligarchy the more effective system for ruling Italian towns?

Lecture Ten
The Age of Discovery

Scope: This lecture will examine the period of European overseas expansion known as the Age of Discovery that took place as the Renaissance flourished in Europe. Some historians have argued that the renewed confidence in man's abilities fostered by the Renaissance gave Europeans the courage and curiosity to sail the world's seas in search of distant lands. However this may be, economic motives were clearly in evidence as first Portuguese, then Spanish explorers set off for far-flung destinations. The Portuguese pioneered a sea route to India to take advantage of the spice trade, and the Spanish discovered, explored, and exploited a whole new world in their search for riches. The Dutch, English, and French would become part of the expansion at a later stage. It was the beginning of European knowledge of other parts of the world—and the beginning of European imperialism.

Outline

I. The Age of Discovery began in a somewhat unlikely place, the tiny nation of Portugal.

A. Portugal was a nation of poor farmland that had always looked to the sea for its prosperity. Maritime trade was important in Portuguese tradition.

B. In the 15th century, its ruler, Prince Henry the Navigator, became interested in finding a sea route to India as a means of taking part in the wealthy spice trade.

1. The trade in Asian spices originated in the spice islands of the East Indies (today Indonesia), moved on to India and then to the Middle East, where Italian merchants took the spices to Europe.

2. Because the Italians controlled the Mediterranean trade routes, the only way for other Europeans to enter the spice trade was to pioneer alternative routes. The chief of these was around the southern tip of Africa and on to India to interdict the trade before it reached the Middle East. The only problem was that no European had ever reached the tip of Africa.

3. Portuguese expeditions inched their way down the African coast until, in 1487, Bartolomeu Dias rounded the Cape of Good Hope and proceeded on to India. Ten years later, in 1497, Vasco da Gama took the first big Portuguese trading fleet along the same route to India. The Portuguese were now participants in the spice trade.

C. Several factors contributed to the Portuguese success in trade and exploration.

1. The Portuguese did not attempt to conquer or colonize the peoples they traded with overseas. They simply established bases and maintained good (and profitable) trading relations.

2. The Portuguese made a number of important innovations in ship technology, beginning with Prince Henry's patronage of map makers and interest in new navigational devices.

3. The Portuguese also were the first to combine on their ships two principal types of sail: the triangular lateen sail used in the light winds of the Mediterranean and the much bigger and heavier square-rigged sail used in the heavy winds of the Atlantic. Thus, Portuguese ships could maneuver under a variety of conditions.

4. To fend off pirates and rivals, the Portuguese were the first to put heavy cannons on their ships. They pioneered ship-to-ship artillery warfare.

II. The Spanish were the next power to enter the expansionist movement.

A. Spain had only become a united country in 1469, with the marriage of Ferdinand of Aragon and Isabella of Castille following the successful re-conquest of Spain from the Moors.

1. In 1492, Genoese sea captain Christopher Columbus convinced the royal pair of his plan to find a shorter and easier route to India and the spice trade by sailing west and circumnavigating the globe. He was given three small ships and set off on his journey.

2. After 33 days at sea, Columbus landed in the Bahamas, thinking he was in Asia. He went on to Cuba and Haiti before returning to Spain to report his discoveries to Ferdinand and Isabella.

3. Other expeditions followed, and by Columbus's death in 1506, it was apparent that he had not reached Asia but instead had discovered a whole new world.

B. Spanish exploration of the New World continued, and in 1513, Vasco de Balboa crossed Central America and discovered the Pacific Ocean. This rekindled Spanish hope for a westward passage to India.

1. During 1520–1522, Ferdinand Magellan set out to pioneer this westward route. His expedition succeeded in sailing around the world but at tremendous cost.

2. First, the distance was great. It took Magellan 98 days just to cross the Pacific. Second, the journey was dangerous. Ships were lost and many sailors died, including Magellan himself.

3. The Magellan expedition taught the Spanish that the western voyage to India was too long and expensive to ever be profitable. They gave up the idea.

C. The Spanish now focused on exploiting the riches of the New World, specifically South and Central America, to which they were still virtually the only claimants.

1. The Spanish, unlike the Portuguese, built their empire on conquest and colonization, not on trade.

2. Small Spanish armies used the benefits of firearms, horse-mounted soldiers, and terror tactics to defeat the native American states. Cortez conquered the Aztecs of Mexico in 1519–1521 with 600 men, 13 muskets, and horses. The Spanish took the Aztec emperor hostage, demanded and were paid a large ransom, then murdered the emperor. Pizarro conquered the Incas of Peru in similar fashion.

3. Spanish viceroys were put in charge of conquered areas and colonists streamed in to search for riches. Missionaries arrived to convert the native population. European diseases, such as syphilis and plague, also made their arrival and began to decimate the natives.

4. Colonists established large agricultural plantations worked by slave labor at first drawn from the local population, later brought from Africa. These plantations grew cash crops, such as sugar cane, to be sold in Europe.

5. Because many native Americans wore much gold jewelry and had many golden implements, the Spanish became convinced that there was a large source of precious metals to be found in the New World, giving rise to the legends about El Dorado, or the Seven Cities of Gold.

6. Spanish soldiers, called *conquistadors*, led numerous expeditions in search of this gold, Coronado even penetrating as far north as what is now Kansas. No golden cities were found.

7. In 1545, however, the Spanish did discover, high in the Andes of Bolivia, the Potosi mine, one of the richest mines of precious metals ever discovered.

8. Potosi had been worked by native Americans for generations. It contained gold, silver, and even jewels. The Spanish forced the native Americans to work the mine as slaves, smelted the ore on the spot, and loaded it aboard Spanish ships bound for the home country. Thus began the famous treasure fleets that left the New World almost yearly for nearly a century, packed with coins, bullion, and other precious items mined, looted, or stolen in America.

9. As this treasure arrived in Europe, it was to lead to economic, social, and political changes across the continent that the Spanish could never have dreamed of.

III. After 1500, the European economy experienced a period of inflation and expansion as a response to several different stimuli.

A. Despite the fact that the treasure fleets all sailed back to Spain, their riches did not stay long in that country.

1. Spain had been constantly at war for generations, and to fight these wars, the crown had taken loans from mostly foreign bankers.

2. Now the riches from the New World had to be used to repay these bankers, and the gold and silver flowed right through Spain into Germany, Italy, and elsewhere in Europe.

B. For centuries, Europe had suffered from a shortage of precious metals because of the exhaustion of local mines and a trade imbalance with the East. Now, that shortage suddenly ended.

1. The gold and silver supply suddenly increased—by 1650, the silver supply tripled—and the result was booming inflation, the first in European history.

2. After 1460, the European population started to grow again for the first time since the plague, and this increased economic demand. Between 1460 and 1600, the population grew by 50 percent. Cities grew at an even faster rate.

3. Renewed political stability in Europe contributed to an increase in trade. Growing demand also increased trade volume, especially in the Baltic Sea region. Commercial profits rose. All of these factors kicked off a period of economic expansion.

4. Food prices increased. Over the course of the 16th century, the price of wheat increased by a factor of five.

5. The woolen cloth industry boomed as a result of increased demand for clothes. The English and German woolen industries led the way.

6. Banking grew, in part because of investment in trade. The Fugger bank of Augsburg was an example.

C. The constant increase of prices as a result of inflation and growing demand, along with the population growth, brought social change.

1. As the population increased, wage levels fell. This hit the lower classes hard because they were also faced with rising food prices. Peasant poverty increased.

2. High prices for food tended to enrich noble landlords whose estates were relatively self-sufficient. Those who depended on the market economy were also hit by higher prices.

3. The middle class profited from the increase in trade and banking and continued its economic and social rise.

Essential Reading:

Donald Wilcox, *In Search of God and Self*, chapters 9–10.

Supplementary Reading:

Charles Boxer, *The Spanish Seaborne Empire*.

———, *The Portuguese Seaborne Empire*.

Questions to Consider:

1. What would have happened had the Portuguese, rather than the Spanish, funded Columbus?
2. Was trade or colonization of foreign lands more profitable?

Lecture Eleven
Inflation and New Monarchy

Scope: This lecture will survey developments in European economic and political life prompted by the great influx into Europe of New World treasure, largely on Spanish ships. A great period of economic inflation transformed the European economy. Price rises corresponded with the beginnings of population growth to stimulate a period of economic expansion. These economic factors also played a role in the changing nature of European monarchy as countries rebuilt their governments on a new basis after the near-collapse of the 14th century. Instead of partnering with nobles for power, kings now chose to work with the middle class, which encouraged the rise of this class at the nobility's expense. After 1500, Europe entered a long period of economic and political expansion.

Outline

I. By the 16th century, the crisis of the 14th century was but a distant memory for most Europeans.

A. The Renaissance and Humanism beginning in Italy had brought a new confidence and optimism to many people.

B. Population growth after 1460 ended the depopulation crisis of the 14th century and its related problems.

C. Economic expansion caused by demographic growth ended the depression of the plague's worst years.

II. The Age of New Monarchy: European governments began to reconstruct themselves after the collapse of the 14th century and the earliest beginnings of the modern state were in evidence.

A. Medieval monarchy had been built on a partnership between the king and his nobles, many of whom were as rich and powerful as the king himself.

1. This partnership broke down in the 14th century because of the increased cost of warfare, which caused tensions between king and nobles, and civil wars and economic depression, which weakened nobles.

2. By the 15th century, kings were rebuilding their power based on new foundations.

B. New Monarchy began to grow after 1450 in a de facto way but, because of conditions, on very different foundations from medieval monarchy.

1. Nobles were beginning to be replaced as the king's governing partners by the middle class. Rich middle-class merchants and bankers began to purchase government office, as well as nobility, and they started to form a new professional administrative class.
2. Although kings made an effort to exclude nobles from positions of great power, at this early date, this could only be partially accomplished. Nevertheless, their lessening role in government, as well as the inflation of nobility caused by kings' sale of titles, contributed to the decline of the nobility while the middle class profited from its increasing commercial wealth and role in government.
3. Kings began to build powerful new bureaucracies and armies, mostly with middle-class money.

C. But the higher prices brought by inflation and economic expansion affected kings as well, especially when it came to building bureaucracies and armies. These effects only accelerated the growth of New Monarchy.

1. It simply cost kings a lot more to run government. On the military side, costs were increasing quickly because of the evolution of firearms and the need to pay mercenaries, but even the costs of day-to-day administration of the government were increasing.
2. Kings were forced to collect more in taxes to cover these costs.
3. To accomplish this, even bigger bureaucracies were needed, which in turn, cost even more money. More offices were sold to raise needed money.
4. The practice of sale of office raised money for the royal treasury but led to ineffective operation of the bureaucracy. We will examine this further in later lectures.
5. The modern military bureaucratic state was beginning to emerge.

D. New Monarchy in France began with Louis XI.

1. In the early 15th century, France could barely be governed by its king, and the government still lay in ruins from the Hundred Years War.
2. Many nobles were strong and relatively independent of the king, and the royal government was small.
3. The taxes the king could levy directly were few. Most taxes had to be voted by local assemblies called *Estates*. The army consumed fully one-half of royal revenues.
4. Louis XI (1461–1483) began to reverse some of these trends and started France down the path to New Monarchy. His biggest contribution was reasserting the power of the monarchy by confronting and defeating in battle the most powerful and

independent of French nobles, Charles the Bold of Burgundy. Although a vassal of the king, Charles was in the process of turning Burgundy into an independent state. After Charles's death, Burgundy was brought safely back under royal control.

5. The increasing power of the French monarchy was demonstrated by the 1498 invasion of Italy by Charles VIII, who claimed the crown of Naples.

E. The greatest of all the French New Monarchs was Francis I (r. 1515–1547).

1. He continued the practice of sale of office to raise revenue and increased the size of the bureaucracy.
2. He emphasized the hiring of middle-class officials in the bureaucracy instead of nobles whenever possible. He began the creation of a new professional governing class.
3. In 1516, he obtained from the pope control over all church appointments in France and began to use church wealth and power to benefit the state.

F. The New Monarchy in Spain developed along different lines.

1. Medieval Spain had been a collection of small feudal states. In 1469, Spain was unified into one kingdom by the marriage of Ferdinand of Aragon and Isabella of Castille.
2. Because Spain lacked a significant middle class, hiring middle-class bureaucrats for the government was not possible. Instead, the monarchs took advantage of Spain's large and partly impoverished nobility to hire minor nobles who could be counted on to be loyal. Unfortunately, they could not supply the crown with much money.
3. The crown controlled appointments to the Spanish church and used this mechanism to increase royal power.
4. The crown consolidated state power by enforcing religious uniformity: In 1492, Jews were expelled from the kingdom, and in 1502, Moors were expelled.

G. New Monarchy in England began with Henry VII.

1. The first New Monarch of England, Henry VII (1457–1509), came to the throne following the disastrous civil war known as the War of the Roses. He established the Tudor dynasty.
2. Henry had large family land holdings and funded his government with his own money to avoid having to deal with Parliament. This allowed him greater freedom of action.
3. He established the Court of Star Chamber, a royal court in which a royal judge could try Henry's enemies while avoiding English common law and its guarantee of trial by jury.

4. His successor, Henry VIII (1491–1547), consolidated royal power and established control over the English church as a result of divorcing his queen. We will learn much more on this in a later lecture.

H. The Holy Roman Empire (Germany) was governed differently.

1. The Holy Roman Empire was the only major European power that did not go down the path of New Monarchy.
2. It was still a dynastic state of many different political entities and almost no central government, held together only by its ruler, Charles V, who was elected in 1519. Charles was Flemish, born in Gent. When elected emperor in 1519, he was already king of Spain, as the grandson of Ferdinand and Isabella. From his grandmother, he had inherited Burgundy and The Netherlands.
3. Charles V thus presided over a worldwide empire, including the Holy Roman Empire; Spain; Spanish possessions in Italy, the New World, and the Pacific; and The Netherlands. He could not possibly rule such a vast territory effectively. In the Holy Roman Empire, real power devolved upon local nobles known as the princes. Each one of their tiny principalities functioned almost as a sovereign state. Thus, Germany was following a trend of political decentralization, the opposite of the rest of Europe. This will help to explain why the Reformation started in Germany.

Essential Reading:

George Huppert, *After the Black Death*, chapters 1–2.

Questions to Consider:

1. Would the modern state have begun to evolve without the 14th-century crisis?
2. What was the most important single difference between medieval monarchy and New Monarchy?

Lecture Twelve
Renaissance Art

Scope: In this lecture, the new style of art that emerged during the Renaissance will be examined. The Renaissance was one of the greatest periods in art history, and this lecture will offer one interpretation of the evolution of the Renaissance style. Patronage patterns will be examined and changes in these patterns will help to explain the changing style of art. We will look at the great artists of the early Renaissance and note the contributions of each toward the emerging Renaissance style. The lecture will also look at how the giant figures of the High Renaissance—da Vinci, Michelangelo, and Raphael—mastered the techniques developed by early Renaissance artists to create some of the greatest masterpieces of all time. Finally, we will explore the place of art within overall Renaissance culture.

Outline

I. Changing patterns of patronage taking place during the Renaissance had a profound impact on the emerging style of Renaissance art.

- **A.** In the Middle Ages, the main patron for art was the church.
  - **1.** The church had the money to buy art and it exercised control over the artists producing it.
  - **2.** Not only subjects of artworks were determined by the church but often how the subjects would be painted and sculpted.
- **B.** During the Renaissance, the increasing wealth of lay society led to a demand for art from that sector. Art was seen as a stable investment in unpredictable economic times.
  - **1.** Lay patrons did not control artists as the church did; thus, working for lay patrons gave individual artists more opportunity to express their own artistic originality.
  - **2.** Greater artistic individualism was a key in the development of many of the new techniques involved in Renaissance style.
- **C.** Religious feelings also helped mold the new style of art.
  - **1.** As will be seen in more detail in later lectures, the 14th-century crisis had encouraged among the population an upsurge in personal piety. This personal piety tended toward a more emotional expression of religious faith and a more active involvement in religion.
  - **2.** Both wealthy families and guilds built more churches, chapels, and altars and needed art to decorate them. The new Renaissance style of art was influenced by this emerging emotional piety.

D. The Renaissance style of art can be thought of as a kind of visual rhetoric designed to move the will and heart of the viewer to religious piety.

1. It did this by using the elements of art—color, line, and shape—to manipulate the eye of the viewer and cause it to focus on the point of greatest religious emotion in the painting or sculpture.

2. This would get the viewer emotionally involved in the subject of the artwork and move his or her will to piety.

II. The great artists of the early Renaissance pioneered different techniques that would help to achieve this new style of emotionally charged art.

A. Giotto (c. 1266–1336) was the first pioneer of this new style.

1. When he painted Madonnas, he did not paint them as saintly figures, as had been done in the Middle Ages, but rather, he portrayed them as real women with all the human emotions of motherhood expressed on their faces. Viewers could easily understand and identify with these emotions.

2. Giotto painted a series of paintings of the life of St. Francis that also stressed emotional expression.

3. His series of paintings on the life of Christ portrayed the human side of Christ with his emotional sufferings.

4. Giotto's masterpiece, the *Lamentation*, portrayed the love and anguish of Mary and the disciples at the death of Christ. It is located in the Arena Chapel in Padua.

B. Brunelleschi (1337–1446) transferred Giotto's techniques to architecture.

1. When he designed churches, he used architectural line to manipulate the eye of the viewer inside the church and cause the viewer to focus his or her eye on the point of greatest emotion in the church: the altar, where the central miracle of the church—the mass—took place.

2. He revived Classical Roman architecture and built the most famous structure in Renaissance Florence: the cathedral dome.

3. No dome had been constructed in Europe since antiquity; for this reason, Brunelleschi went to Rome, where he meticulously studied the construction of the dome on the Pantheon before returning to Florence to build what has been called Brunelleschi's Dome.

4. In other buildings, he revived the rounded Roman arch and Classical lines.

C. Masaccio (1401–1428) continued the stylistic innovations of Giotto and Brunelleschi.

1. He studied the way Brunelleschi used lines of perspective in architecture, then pioneered the use of three-dimensional depth perspective in painting.
2. At first, he created the illusion of depth by painting figures inside architectural frameworks to exactly copy Brunelleschi's lines. Later, he developed and used grids to create three-dimensional space.
3. The use of the three-dimensional technique was not only to give the illusion of realism but also to lead the viewer's eye around the painting to focus on the point of most emotion.

D. Fra Filippo Lippi (1406–1469) and Piero della Francesca (c.1412-1492) were two other important early Renaissance painters.

1. Lippi painted Madonnas of great emotion.
2. Francesca specialized in depth perspective and even wrote a book on the technique.

E. Lorenzo Ghiberti (1378–1455) founded the Renaissance style of sculpture.

1. He won a contest to construct the doors of the Baptistry in Florence. His giant bronze creation he called *The Gates of Paradise.*
2. In multiple panels depicting biblical scenes, he used line to simulate rhythmic movement, producing a stark realism in imitation of nature.

F. Donatello (1386–1466) was an outstanding early Renaissance sculptor.

1. He trained with Ghiberti and traveled with Brunelleschi to Rome, where he studied Roman sculpture.
2. Returning to Florence, he revived Classical Roman sculpture with all its realism and admiration for the human body. His bronze *David* was the first Renaissance nude.

G. The greatest universal genius of the early Renaissance was Leon Battista Alberti (1404–1472).

1. Painter, architect, scholar, and theoretician of art, he was born to a Florentine family rich from the wool trade.
2. By the age of 20, he had written a Latin play in Classical style, become a brilliant organist, invented a machine to raise sunken ships, and studied art and architecture in Rome.
3. As an architect, he built in the Classical style.
4. As a Humanist, he wrote a book on architecture modeled on Vitruvius.

5. He wrote *On Painting* in 1435, the first scientific treatise on painting. He also wrote the first book about home economics, *On the Family*, in 1443.

III. The artists of the High Renaissance perfected the techniques pioneered in the earlier period. This period represented the zenith of Renaissance art and was dominated by great geniuses.

A. The great Leonardo da Vinci (1452–1519) was a painter, architect, engineer, and sculptor.

1. Only 15 of his paintings survive, all among the greatest masterpieces of all time.
2. His greatest talent was in portraying human psychology and emotion in his subjects.
3. His *Last Supper* in Milan shows the reactions of the disciples at the moment Christ reveals he will be betrayed.
4. As a scientist, da Vinci had great botanical knowledge, which he transferred to his paintings.
5. As an inventor, he envisioned the airplane, helicopter, tank, and submarine.
6. He worked for Lorenzo de' Medici in Florence and Ludovico Sforza in Milan.
7. His masterpiece, today called the *Mona Lisa*, was bought by the king of France for the greatest sum of money ever paid for a painting to that time.

B. Raphael of Urbino (1483–1520) specialized in painting Madonnas of great serenity and humanity. He made special use of perspective and geographic form.

C. Michelangelo Buonarroti (1475–1564) was a genius at painting, architecture, and sculpture.

1. He portrayed his subjects in moments of psychological transition, when their faces most clearly revealed the inner self.
2. His great marble statue of David portrays the hero at the moment of his confrontation with Goliath.
3. His greatest masterpiece is the Sistine Chapel ceiling, painted on commission for the pope. It is a masterpiece of Neoplatonic symbolism.

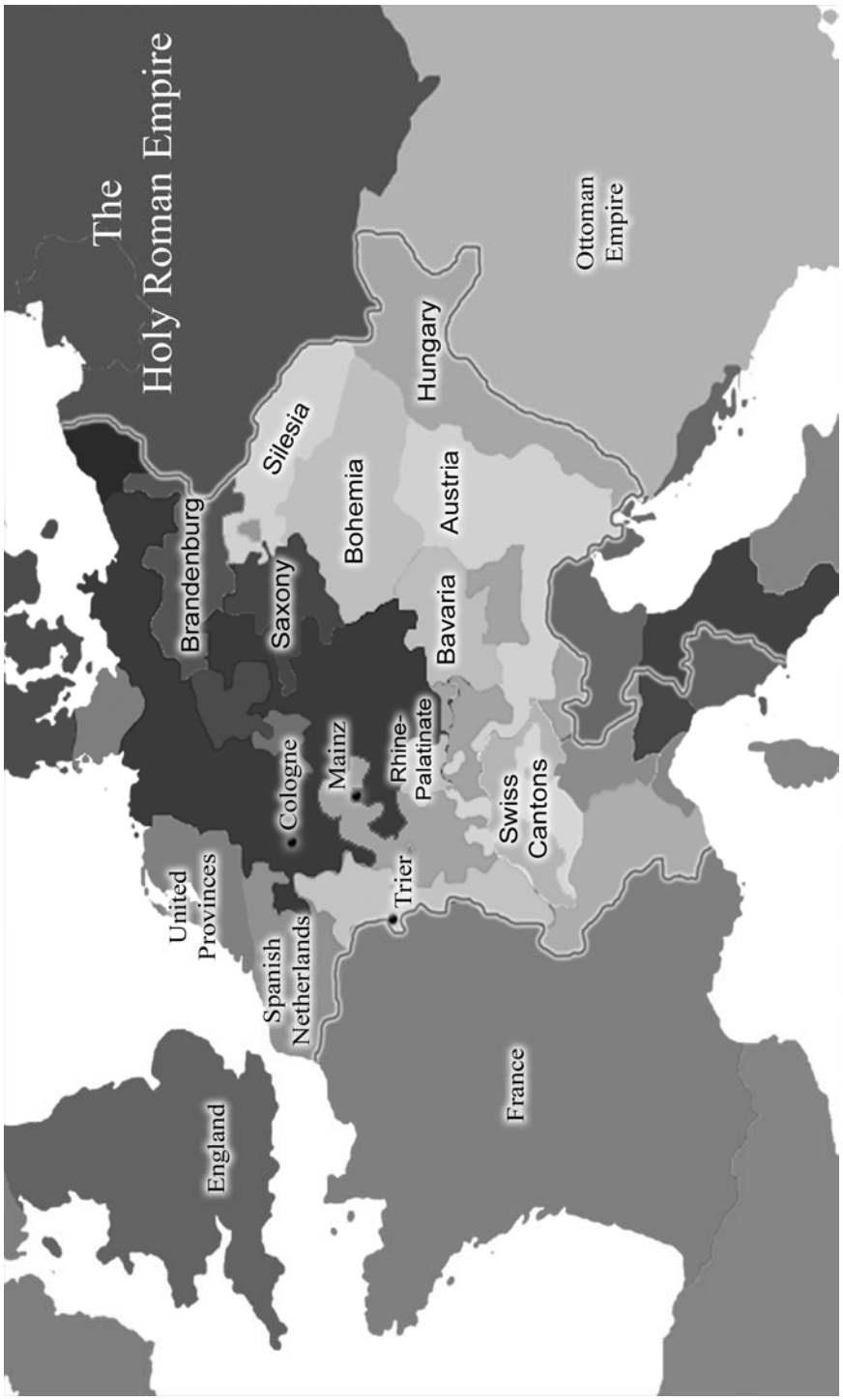
D. The artists of the High Renaissance perfected the Renaissance style of emotion and realism and provided one of the greatest periods of artistic advance in history.

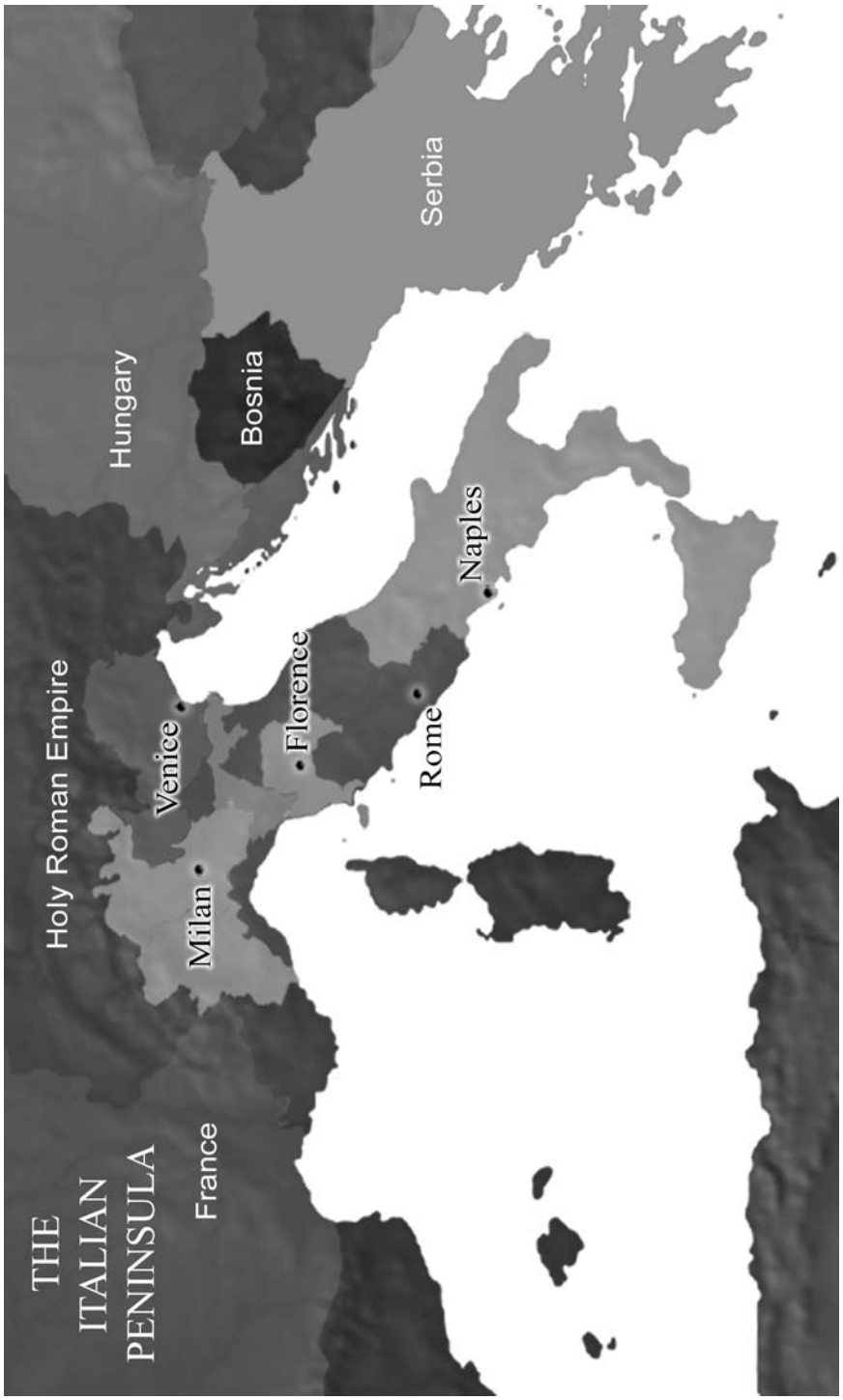
Essential Reading:

Michael Baxandall, *Painting and Experience in Fifteenth-Century Italy*.

Questions to Consider:

1. What similarities do you see between the Renaissance style of art and Humanism?
2. What did art contribute to Renaissance culture?





Timeline

1304	Birth of Francesco Petrarch
1315–1378	The Babylonian Captivity of the papacy
1328	The Hundred Years War begins
1348	The bubonic plague strikes Europe
1378–1415	Great Schism
1382	The English Peasant Revolt
1402	Birth of Civic Humanism in Florence
1415	Council of Constance ends the Great Schism
1434	Cosimo de' Medici becomes ruler of Florence
1453	Constantinople falls to the Turks
1454	Italian states sign Peace of Lodi
1464	Lorenzo the Magnificent becomes ruler of Florence
1487	Bartolomeu Dias pioneers the sea route to India
1492	Columbus discovers America
1497	Vasco da Gama takes first Portuguese fleet to India
1498	French king Charles VIII invades Italy; the Medici fall from power
1509	Henry VIII becomes king of England
1512	The Medici return to power in Florence
1517	Martin Luther protests indulgence sales in Germany
1519	Charles V elected Holy Roman Emperor
1521	Luther faces the Diet of Worms
1523	Zwingli wins debate in Zurich; city converts
1525	The Peasant War in Germany
1525	Charles V defeats Francis I at the Battle of Pavia

1527	Charles V defeats the League of Cognac; troops sack Rome
1531	Zwingli killed in the Battle of Kappel
1534	English Parliament establishes the Church of England
1534	Paul III becomes pope; kicks off Counter-Reformation
1535	Anabaptist kingdom of Munster defeated by Catholics
1536	John Calvin arrives in Geneva
1540	Loyola founds Jesuits
1545–1563	Council of Trent powers the Counter-Reformation
1546	Luther dies; Schmalkaldic War begins religious wars
1555	Religious Peace of Augsburg ends the Schmalkaldic War
1556	Philip II becomes king of Spain
1558	Elizabeth I becomes queen of England
1562	French wars of religion begin
1570	Sea Beggars begin Dutch Revolt against Spain
1572	St. Bartholomew's Day massacre of French Huguenots
1576	Spanish Fury in Antwerp
1579	Dutch provinces sign the Union of Utrecht
1584	William of Orange assassinated
1588	Defeat of the Spanish Armada
1589	Henry IV wins religious war, ascends French throne
1603	Elizabeth I dies, ending Tudor dynasty in England
1609	The Bank of Amsterdam is founded
1610	King Henry IV of France assassinated

1618 ..... Thirty Years War begins in Germany

1625 ..... Denmark intervenes in the Thirty Years War

1628 ..... Richelieu defeats Huguenots at La Rochelle

1629 ..... Parliament presents King Charles I with Petition of Right

1630 ..... King Gustavus Adolphus of Sweden invades Germany

1637 ..... Rene Descartes publishes his *Discourse on Method*

1640 ..... English Civil War begins

1640 ..... Frederick William, "the Great Elector," becomes ruler of Prussia

1643 ..... Louis XIV ascends French throne as a minor

1646 ..... Forces of English King Charles I lose the Battle of Naseby

1648 ..... French first minister Mazarin defeats Fronde revolt

1648 ..... Treaty of Westphalia ends the Thirty Years War

1649 ..... Parliament wins the English Civil War

1649 ..... English King Charles I executed

1653 ..... Oliver Cromwell establishes the Protectorate in England

1658 ..... Cromwell dies

1660 ..... Restoration of Stuart monarchy in England

1667 ..... Louis XIV of France launches the War of Devolution

1672 ..... Louis XIV of France invades the Dutch Republic

1687 ..... Isaac Newton publishes the *Principia*

1689 ..... Glorious Revolution in England

1695 ..... Pierre Bayle publishes *Historical and Critical Dictionary*

1701 ..... Louis XIV of France launches the War of Spanish Succession

1713 ..... Treaty of Utrecht ends the War of Spanish Succession

1713 ..... Frederick William I, “the sergeant king,” ruler of Prussia

1715 ..... Louis XIV of France dies

The Renaissance, the Reformation, and the Rise of Nations

Part II

Andrew C. Fix, Ph.D.

THE TEACHING COMPANY ®

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Andrew Fix was graduated from Wake Forest University in 1977 with a B.A. in history and philosophy. He pursued graduate study at Indiana University—Bloomington from 1977–1984, during which time he was a Fulbright Fellow in The Netherlands (1982–1983) and a Woodrow Wilson Fellow (1983–1984). He received an M.A. in history in 1979 and a Ph.D. in history in 1984. Dr. Fix taught for one year as an assistant professor of history at Spring Hill College in Mobile, Alabama (1984–1985), before taking a similar position at Lafayette College in Easton, Pennsylvania, in 1985. He published his first book, *Prophecy and Reason: The Dutch Collegiants in the Early Enlightenment*, with Princeton University Press in 1991. The next year, he published a co-edited volume of essays on 16th-century Germany, *Germania Illustrata: Essays on Sixteenth-Century Germany*, with Susan C. Karant Nunn. In 1999, Dr. Fix published his third book, *Fallen Angels: Balthasar Bekker, Spirit Belief, and Confessionalism in the Seventeenth-Century Dutch Republic*, with Kluwer Publishers. He received tenure at Lafayette College in 1992, was promoted to professor in 1998, and named Charles A. Dana Professor of History in 2000. Professor Fix lives in Coopersburg, Pennsylvania, with his wife, Carol, and son, Adam.

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The Renaissance, the Reformation, and the Rise of Nations
Part II

The Renaissance, the Reformation, and the Rise of Nations

Scope:

This course examines the great transformations in European society that took place between 1348 and 1715. Beginning with a look at the crisis of the 14th century that formed the immediate background for the changes that followed, the course then explores in-depth the origins and nature of the Italian Renaissance, Humanism, and art. Europe's overseas expansion during the Age of Discovery is examined, with special reference to the economic and political changes these developments brought to Europe. With the coming of the 16th century, the Protestant Reformation becomes the main focus of interest, beginning with the problems in the Catholic Church and continuing with an analysis of Martin Luther and the Reformation in Germany. The social, political, and economic contexts of the German Reformation are studied with a look at the political structure of the Holy Roman Empire, Hapsburg conflict with France and the Ottoman Empire, the Knights' Revolt of 1523, and the Peasant War of 1525. Other branches of the Reformation are also examined, including the Swiss Reformation of Zwingli and Calvin, the Radical Reformation, the English Reformation, and the Catholic Reformation. The disastrous age of religious wars in Germany, France, and The Netherlands moves the course into the 17th century, where the main focus falls on the rise of the modern state and intellectual change. Different patterns of state development are followed, such as the rise of absolutism in France and Germany, the development of constitutional monarchy in England, and the birth of the Dutch Republic. The course comes to a close with a look at the epic intellectual change brought by the Scientific Revolution and the Early Enlightenment, which usher in the 18th century. Overall, the course will focus on the elements of historical change in political, social, cultural, and economic life in the years 1348–1715 that gave birth to the modern world.

Lecture Thirteen
The Church on the Eve of the Reformation

Scope: This lecture will examine the problems in the Catholic Church that led to the Protestant Reformation of the 16th century. Although the lecture will focus on the church in the years just before the Reformation, the church's problems went back far into the Middle Ages. Clerical corruption had given rise to a significant wave of anti-clericalism in the late Middle Ages, but these problems were indicative of even deeper and more fundamental problems in the church. The church's crises of the 14th century, the Babylonian Captivity and the Great Schism, had cost it the spiritual leadership of the people, who began quietly to take religion into their own hands. The sacramental system, the heart of the church's mission, was beginning to be questioned by the faithful by 1500, and the church's duty to teach people about religion through preaching had been long neglected. When the Reformation started, many had their sights set on curing the old church of its ills, but the outcome of this movement was to be a splintering of the church into many competing pieces and religious chaos.

Outline

I. The Reformation did not accomplish its goal of reforming the church, but rather, it shattered the church into competing sects.

- **A.** The Reformation also marked a basic change in church-state relations: The separation of church and state prevalent during the Middle Ages now came to an end.
- **B.** The church's crises of the 14th century, the Babylonian Captivity and the Great Schism, made the church unable to provide spiritual leadership and comfort to the population at a critical time in European history.
- **C.** As Europeans suffered with the bubonic plague, constant warfare and revolt as well as economic depression, the people needed spiritual leadership and comfort perhaps more than any other time in history.
- **D.** In response to this neglect of popular religious needs and lack of spiritual leadership on the part of the church, the people in the late Middle Ages began to take religion into their own hands in a phenomenon known as *popular piety*.
  - **1.** People began to develop their own religious practices that stressed the emotions and an active, personal involvement in religion.
  - **2.** They sought a feeling of closeness and security with God.

3. Many existing religious practices became much more popular, such as confraternities, pilgrimages, the veneration of saints and relics, and passion plays.
4. But the people also developed their own new religious practices without the help of the church. While standing in the church during mass, they strung rosary beads around their necks and counted the beads while they said prayers to the Virgin Mary.
5. At Easter, they hung paintings of Christ's passion all through the church and moved from picture to picture, praying and meditating on the pain and suffering graphically portrayed on Christ's face in the paintings. These were called stations of the cross. People could identify with Christ's human emotions as he suffered.
6. Veneration of the Virgin Mary became more popular; people felt close to her because she was a mother with human emotions.
7. All these were attempts by people to internalize and activate their religion.

E. All of these practices were developed apart from the church and clergy.

1. These new practices sometimes deviated from official church teaching, but the church leadership tolerated them as not harmful because they did not touch upon the institutional power of the church: the *sacramental system*.
2. In some cases, such as those of the rosary and the stations of the cross, the church made these popular practices official many years after their invention by the people.
3. Popular piety showed that the people had assumed the leadership role in religion that the church was supposed to fill. It was a symptom of serious problems.

II. Other traditional bonds that had held the people to the church over the years were also breaking down: the sacramental system and the church's teaching mission.

A. The sacramental system was perhaps the most important bond that held the people to the church. Formalized in 1215, it included the sacraments of Eucharist, penance, holy orders, baptism, confirmation, extreme unction, and marriage.

B. The church held that the sacraments were channels of grace. They were the means—the only means—by which God's grace reached the souls of individual believers, enabling them to be saved and go to heaven upon death. Thus, the church and its sacraments were necessary links to God and heaven.

C. People were starting to doubt whether the sacraments effectively functioned, partly because of defects in the sacraments themselves and partly because of the priests who administered them.

1. The sacrament of penance or confession was an example of this. The church taught that for the sacrament to be effective, the believer had to confess every single one of his or her sins, no matter how small, and be sincerely sorry for each. Yet many people worried that they could not even remember all their small sins. They also worried that they might not be sorry enough for their sins. How sorry was sorry enough? Thus, they worried that the sacrament might not be effective in forgiving their sins.
2. Administration of the sacraments by sinful clergy was a problem the church had had since antiquity. The ancient Donatist heresy had maintained that the sacraments administered by sinful clergy were invalid and ineffective. The church's position was that the power of the sacraments came from the whole church and the Holy Spirit given to it by God; thus, the individual condition of the priest administering the sacrament made no difference in the sacrament's effectiveness. The fact that such doubts about the sacraments had lingered through the centuries shows the level of discomfort caused in the popular mind.
3. Questions about the sacraments were to play a central role in the Reformation. The rejection of transubstantiation by the reformers, as well as the trouble surrounding indulgences that were linked to the sacrament of confession, reflected deep popular doubt about these sacraments.

Essential Reading:

Donald Wilcox, *In Search of God and Self*, chapters 13–14.

Questions to Consider:

1. Were the problems in the church's sacramental system repairable?
2. Could the church have recaptured the spiritual leadership it lost in the 14th century?

Lecture Fourteen
The Church on the Eve continued

Scope: In this lecture, we will continue to discuss the church's problems on the eve of the Protestant Reformation. The focus will be on the breaking of the bonds that traditionally held the people to the church, in this case, the failure of the church's teaching mission. The corruption present at all levels of the clergy will also be examined in detail. Finally, we will look at the effects of direct papal control of the German church and the role this played in popular discontent with the church.

Outline

I. The breaking of the bonds that had held the people to the church for centuries was proceeding apace in the late Middle Ages.

A. Central to the mass was the miraculous transformation of the bread and wine into the body and blood of Christ—*transubstantiation*, or the miracle of the mass. The priest worked this miracle when he pronounced the words *hoc est corpus meum*—"this is my body." But many people wondered how corrupt and immoral priests could work such a miracle. Thus, they doubted whether the sacrament really worked as the church said it did.

B. The church's teaching mission was failing.

1. The church traditionally had an obligation to teach the population the fundamentals about religion. This was to be done primarily through preaching. Unfortunately, one of the greatest failings of the medieval church was that, because of the condition of the clergy (to be discussed soon), preaching was poor and infrequent and the teaching mission was failing. People knew little about their religion.

2. This failing was widely recognized at the time. Some cities hired priests who specialized in preaching, and the church tried to find other avenues of education.

3. One such avenue was the stained-glass windows placed in churches. Each contained panels telling biblical stories, and it was thought believers gazing upon these during mass would learn about the Bible. But the scenes were not self-explanatory, and no commentary was provided. Believers did not understand what they were about and learned little.

4. People remained ignorant of their religion, further loosening the bonds between them and the church.

II. Clerical corruption had been a problem in the church for centuries, but by 1500, it was reaching epidemic proportions.

A. The parish priest was arguably the most important cleric in the church. He was in direct contact with the people every day and was supposed to be their spiritual guide.

1. Most parish priests could not teach or lead the people because priests were chosen from among the peasantry, the only people interested in such a job; received little or no special training; and suffered from the same failings as every peasant.

2. Priests were ignorant. Very few had much education, although the exceptions, such as Luther and Zwingli, did go to university. The average priest had little schooling, likely knew little or no Latin (the language of the Bible and the mass), and had no training in speaking. Thus, priests rarely preached and could teach their parishioners little about religion. They could not even properly recite the mass unless by rote memorization of phrases they did not understand.

3. Priests were poor, just like their fellow peasants. They were taxed by the bishop, who took away any small income they had from the collection plate. Many resorted to questionable practices just to make a meager living.

4. Priests were seen as immoral. Many kept concubines, whom they called housekeepers, to enjoy the benefits of family life as their fellow peasants did.

5. Many people reflected on this rather sad state of the average priest and began to question how such a person could be favored by God with the ability to perform the miracle of the mass, baptism, and other sacraments.

B. The normal churchgoing experience of average Christians in the late Middle Ages was unfulfilling. To attend mass, people stood in the darkened nave of the church, separated from the priests by a solid wooden choir screen they could not see through. They could not understand the Latin words of the mass. Many felt alienated by this experience.

C. The bishops of the church, who had the job of supervising the priests, were often just as corrupt.

1. Bishops were normally chosen from among the younger sons of the nobility. In most societies in Europe, younger sons could inherit little of their fathers' estates because of primogeniture inheritance laws designed to keep noble estates intact. Thus, the family had to find these sons jobs with incomes that would enable them to maintain a noble lifestyle and not embarrass the family.

The job of bishop was an answer to this problem. Indeed, in many countries the bishops were referred to as clerical nobility.

2. The average bishop tended to look upon his job not as a spiritual charge but as an income. Bishops often were not educated or trained to perform their spiritual jobs and had little interest in this role. They did not attempt to provide spiritual leadership. At best, they functioned as administrators.
3. In Germany, bishops were the rulers of small states. They were involved daily in politics and warfare and had no time for spiritual leadership. The bishop of Strasbourg in 1500 was a son of the noble Wittelsbach family of Bavaria who did not preach or hear confession once in his 28-year reign.
4. Bishops were involved in numerous abuses of power. Some included nepotism, appointing relatives to church office; simony, the sale of church office; pluralism, holding several church offices at the same time; and absenteeism, not showing up for work.

D. The papacy was in as sad a state as the rest of the clergy.

1. Having gone through the horrors of the Babylonian Captivity and the Great Schism and having just re-conquered most of the Papal States, popes focused on ruling the church and their secular domain rather than on the task of spiritual leadership. They became immersed in Italian and European politics, were always in search of revenue, and became patrons of the arts and humanism, just like other rulers.
2. Pope Sixtus IV (1414–1484) spent his time on re-conquering the remaining Papal States, and he put his relatives in charge of them.
3. Pope Alexander VI (1431–1503) used bribes to secure his election, then moved into the Vatican with his wife and seven children. While there, he had a child with his daughter Lucretia. He put his Borgia family in charge of the Papal States. His son Cesare ruled with such ferocity that he became the model for Machiavelli's prince. Another papal son, Juan, commanded the pope's armies. The pope was accused of poisoning many of his opponents, and he himself died this way.
4. Pope Julius II (1443–1513) was called the warrior pope because he spent his time at the head of his armies fighting such powers as France, Spain, and Venice.
5. Pope Clement VII and Pope Leo X, who reigned in the 1520s, were both sons of the house of Medici. They had all the political interests of the Medicis, helping the family back to power in Florence after the fall of Soderini. They were patrons of the arts and learning, true Renaissance princes. They built a new St. Peter's Cathedral in Rome and patronized Raphael and

Michelangelo. Meanwhile, it was during their reigns that Martin Luther and the Reformation appeared in Germany.

III. National churches were established in France and Spain but not in Germany.

A. In the process of defeating the Conciliar Movement and regaining command of the church, 15th-century popes had made deals with the kings of France and Spain. In return for support against the council, the pope gave these kings control over church appointments and revenues in their countries. This established national churches in France and Spain largely controlled by the governments.

B. A similar deal was not made in Germany, a land of small states and weak rulers where the emperor was of little significance. The pope had little to gain from the backing of such forces. Thus, the German church remained under the direct control of the pope in Rome.

1. Church taxes went directly to Rome, a fact resented by German rulers and people alike. Church appointments were made from Rome and were often foreigners ill-suited to local conditions.

2. All of this contributed to growing popular hostility against the pope in Germany. People resented control by foreigners, and rulers sought ways to gain control of church revenues. All sought freedom from the pope. It would not be long before someone came along to offer that freedom. His name was Martin Luther.

Essential Reading:

Steven Ozment, *The Reformation in the Cities*, pp. 1–47.

Supplementary Reading:

Steven Ozment, *The Age of Reform*, chapters 1–5.

Gerald Strauss, *Manifestations of Discontent in Germany on the Eve of the Reformation*.

Questions to Consider:

1. Could the clergy have been effectively reformed in the late Middle Ages?

2. Was the popular wave of anti-clericalism of the late Middle Ages justified?

Lecture Fifteen
Northern Humanism

Scope: The Humanists were very concerned with reform of the church, and in fact, they presented the first plans for church reform even before the Protestant Reformation arrived. It was Humanists in the northern countries of Germany, France, The Netherlands, and England who took these reform ideas most to heart. This lecture will look at the movement of Humanism from Italy into northern Europe. We will discuss the ideas Humanism brought from Italy, as well as the new emphases that developed north of the Alps, especially programs and ideas for church reform. We will examine the Humanists' call for a return to the apostolic church as a way to purify religion, as well as Erasmus's "philosophy of Christ" and Humanist scholarly efforts to produce new and better translations of the Bible and the writings of the church fathers. As we will see, the Humanist emphasis on lay Bible reading served as a bridge to the Reformation.

Outline

I. Humanism spread north from Italy across the Alps after 1500, taking along Humanist ideas about education, rhetoric, love of the classics, and history.

A. Because northern Humanists were especially concerned with plans for church reform, they are sometimes referred to as *Christian Humanists*. They sought a revival and renewal of religious life.

B. The Humanists, in typical fashion, felt that most of the church's problems came from the medieval period. Thus, they set out to reject much of medieval religion.

C. They called for a return to what they called the *apostolic church*, the first church of Christ and the apostles that appeared during antiquity. This ancient church had been pure and uncorrupted, they felt, and by following its example, the church of the present could be purified and reformed. How could this example be revived and followed?

D. The key was to read the classics of the early church, including the writings of the church fathers, such as Augustine, Ambrose, and Jerome, but also, and especially, the Bible itself. Given that the church did not encourage lay Bible reading, this was a big step.

E. The Humanists believed that new translations of all these classics were needed, purified of translation errors that had crept in during the Middle Ages as monks copied and recopied the works. The Humanists got to work on this task.

F. But even better than reading the church classics in new translations would be to read them in their original languages, in the case of the Bible, primarily Greek and Hebrew. Another Humanist program developed to teach people these ancient languages.

II. The Reuchlin controversy erupted in Germany over the issue of teaching Hebrew and became a turning point for the northern Humanists.

A. Johannes Reuchlin was the leading Humanist Hebrew scholar in Germany. He taught Hebrew language and literature, believing that by studying Hebrew literature from around the time the Bible was written, one could obtain a better understanding of the intellectual context of the Bible. This would illuminate the sources of Christianity.

B. A group of Dominican monks from Cologne attacked Reuchlin, saying that the study of Hebrew literature would lead to atheism. This attack, openly anti-Semitic, outraged German Humanists and they rallied around Reuchlin.

C. The Humanists charged that the Dominican attack showed the ignorance and need for reform in the church. One Humanist, Ulrich von Hutten, wrote a satire called *The Letters of Obscure Men* designed to highlight the monks' ignorance.

D. Reuchlin came to symbolize for the Humanists the importance of studying both Christian and non-Christian antiquity.

III. Humanism spread fast in Germany for a number of reasons.

A. The invention of the printing press in Germany in 1453 encouraged the spread of ideas.

B. Germany was the site of many big cities and many universities, locations where new ideas could thrive.

C. Germany's close geographical location to Italy encouraged people to travel back and forth between the two areas.

D. Peter Luder (1415–1472), professor of Latin at the University of Heidelberg first introduced Humanist ideas in Germany.

E. The father of German Humanism was Rudolf Agricola (1444–1485), another Heidelberg Humanist.

1. Born in The Netherlands, he studied at Erfurt, Cologne, and Louvain before taking a 10-year study trip to Italy (1469–1479).

2. There he became a follower of Petrarch and brought Petrarch's ideas back to Heidelberg.

F. Conrad Celtis (1459–1508) was a student of Agricola at Heidelberg.

1. A gifted classical Latin poet and advocate of religious reform, he traveled Germany lecturing on Tacitus's *Germania*, which he considered an original German classic.

2. He set up Humanist reading and discussion groups called *sodalities* in cities he visited.

G. Mutian (1471–1526) was the German Humanist most concerned with religious reform.

1. He took from Petrarch his emphasis on leading a good life and believed religion should stress ethics over theology.
2. He called for a reform of the church based on the writings of St. Paul in the Bible, writings that would be important later to Luther.

IV. New Monarch Francis I was an important patron of French Humanism.

A. His sister, Margaret of Angouleme, patronized scholars as well.

B. The king founded a trilingual college to teach the sacred or biblical languages: Hebrew, Greek, and Latin.

C. The king also established a humanist royal library that would later become the Bibliothèque Nationale.

D. Guillaume Budé (1467–1540) was the top Classical scholar in France.

1. He made many new translations of classics, especially from the Greek, and compiled a Greek dictionary
2. He was the king's librarian, presiding over the royal Humanist library.
3. He also did philological studies of the Justinian Code, the law code of ancient Rome, to understand it in its proper historical context.
4. Introduction of the Justinian Code was bitterly resented by local populations, because it increased the power of their rulers.

E. Jaques Lefèvre d'Etaples (c. 1450–1536)* was especially interested in religious reform.

1. He called for a return to the apostolic church by reading ancient church authors and copying their ideas.
2. He made new translations of many of the classics, including Greek authors such as John of Damascus.
3. He wrote a commentary on Paul's Epistle to the Romans, in which he reached many of the same conclusions Luther would later reach.

V. What form did Humanism take in The Netherlands?

A. The Brethren of the Common Life promoted Humanist study in The Netherlands.

1. This was a group of laypeople who lived together and practiced lay piety. They stressed ethics and tried to revive the simple piety of the apostolic church.

2. They also set up schools at Deventer, Zwolle, and elsewhere that introduced students to Humanist religious ideas. Erasmus was one of their students.

B. Erasmus of Rotterdam (c. 1466–1536) was the greatest of northern Humanists.

1. Called "the prince of Humanists," Erasmus called for religious reform through a return to the apostolic church and reading of the church classics.
2. He made many new translations of church classics, but most important, he made a new Humanist translation of the New Testament.
3. In his "philosophy of Christ," Erasmus maintained that one could become a good Christian by simply reading the Bible and imitating the life of Christ. This idea of imitating the life of Christ Erasmus took from his years with the Brethren of the Common Life, where it was a central theme first sounded in the 14th century by author Thomas à Kempis in his work *Imatio Christi*.

Essential Reading:

Donald Wilcox, *In Search of God and Self*, chapters 15–16.

Supplementary Reading;

James Tracy, *Erasmus*.

Lisa Jardine, *Erasmus, Man of Letters*.

Questions to Consider:

1. Why was it the northern Humanists who took church reform ideas most to heart?

2. Why did the Humanists believe that most of the church's problems came from the Middle Ages?

*erratum slip: Professor Fix accidentally stated Jaques Lefèvre d'Etaples' dates as 1450-1530

Lecture Sixteen
Martin Luther

Scope: To understand the beginnings of the Protestant Reformation in Germany, it is essential to understand the early life of its founder, Martin Luther. More than most epochal events in history, the Reformation in its early stages was the personal product of one extraordinary individual. We will examine his ideas and his personality, as well as his youth and family background, to give a picture of a man who, in taking on his own personal spiritual doubts, lit a fire for generations of people, reformers and common people alike; in turn, these people changed the face of European religion forever. This man, as flawed as other people but with exceptional gifts, became the leader of one of the most influential and consequential movements in history, the Protestant Reformation.

Outline

I. We begin with the early life of Martin Luther (1483–1546).

A. Luther was born into a well-to do peasant family in the village of Eisleben in Germany.

1. His father, Hans, was a farmer, former village mayor, and miner. He was also very pious and stern and strict at home.

2. Luther grew up in a pious household, but the stern and often harsh nature of his father may have influenced the idea of God as strict and judgmental that Luther wrestled with in early adulthood.

3. Because the family was better off than most of the village and because his father had ambitions for him, Luther became the rare exception among peasants in being sent to university. He went to the university in Erfurt, where his father insisted he study law. Luther was naturally bright and did well with his studies, although he did not enjoy them.

B. In 1505, in the middle of his studies, something happened to change Luther's life forever.

1. One day, while walking home to visit his parents, Luther was caught up in a violent summer storm just as he was crossing an open field.

2. As the storm intensified, a bolt of lightening struck right beside Luther, knocking him to the ground. In this moment of crisis, Luther prayed to God for deliverance and promised to become a monk if God saved him. After the storm abated, Luther went on his way, the promise to God foremost in his mind.

3. When he reached home and told his father that he now intended to become a monk, the elder Luther was furious. His father's heated disapproval would weigh on Luther's mind for years.

C. Despite his father's objections, Luther returned to Erfurt, withdrew from the university, and entered an Augustinian monastery, where he became a novice monk.

1. Luther immediately set about his duties as a monk with tremendous fervor. In fact, he went to extremes, saying more prayers and performing more fasts and vigils than any other monk. He did this because of the idea he had of God in this stage of his life.
2. He saw God as an almighty, judgmental ruler who was never satisfied with what people did; thus, Luther never felt he had done enough good works to please God. He was spiritually insecure. As Luther went to greater and greater extremes in his duties, other monks began to worry about him and reported him to the head of the monastery, Johannes Staupitz.
3. Staupitz called Luther in for an interview. After a conversation about Luther's behavior, Staupitz handed Luther several books written by St. Augustine, church father and patron of the monastery, and asked him to take a few days off to read them. Luther agreed.

D. In his reading of Augustine, Luther found ideas that not only solved his own personal spiritual crisis but also formed the beginnings of his new theology, which would later help many other people with similar spiritual insecurities.

1. In Augustine, Luther found what might be called two separate theologies: a theology of sin and a theology of grace. In the theology of sin, Augustine maintained that every person was born with sin and condemned to hell, and there was nothing the person could do to change that.
2. But the theology of grace held that not everyone went to hell. This was because God chose some people to receive grace and go to heaven as a free gift. This gift was not earned or deserved by anything the person did; it was simply God's choice, which exceeded human understanding.
3. Luther was transformed by this message. He felt liberated and uplifted. He came to believe that good works were not the way people got to heaven, and he felt a certainty that he had been chosen by God for salvation. When he resumed his duties as a monk, it was with more reasonableness and balance.
4. Luther's revolutionary new theology was just beginning to form. Spiritual insecurity was a common feeling for people of the late

Middle Ages. Because the church offered little spiritual leadership, people felt removed from God and unsure of their religious lives and their salvation. Luther was about to tap into this powerful well of spiritual need.

II. After recovering from his own spiritual anxiety, Luther proved an excellent monk with exceptional intelligence. For this reason, his order sent him for more education at the University of Wittenberg.

A. Wittenberg was a new university, just founded by the ruler of Saxony, Frederick the Wise.

1. The Augustinian order had been selected to fill the faculty of the new university, but many places were still vacant.

2. The order planned for Luther to become part of the new faculty after he completed work for his doctorate, which he did in 1511.

B. After joining the faculty, Luther was assigned to lecture on the books of the Bible. It was while he was doing this that his own theological ideas matured.

1. The turning point for Luther came when he was preparing his lectures on Paul's Epistle to the Romans, the same book that had so influenced French Humanist Lefèvre d'Etaples.

2. The Epistle was a letter written by the apostle Paul to the Christian congregation in Rome, which he had just founded. It was a reply to a letter written to Paul by the Roman Christians, explaining to Paul that many of the Jewish faith in Rome were asking to join the new Christian church. But because the Christians were unsure how to describe to the new members exactly what the difference was between Judaism and Christianity, they asked Paul to clarify this point.

3. In reply, Paul wrote that the main difference was that Jews sought to please God by good works and following religious law, while Christians believed that faith in Christ's promise of salvation was needed. Paul probably meant that faith was essential for salvation, but he did not say that works and the law were not. Indeed, the medieval church always held that both were needed.

4. Luther, however, interpreted Paul's words in his own way, and this became the linchpin of his new theology. Luther maintained that Paul believed that man was saved by faith alone and that good works, such as fasts, pilgrimages, and so on, were useless for salvation. Faith *alone* was Luther's revolutionary jump of logic that, in effect, created a new theology.

5. Luther saw faith as a free gift of God bringing grace. Man could do nothing to earn or deserve it. God saves man because God wants to. Man is but a passive element of the process.

C. The Indulgence Crisis of 1517 was the episode that began to bring Luther to wide public attention.

1. The church had sold indulgences for many years. In their most common form, they were a part of the sacrament of confession.

2. When a believer went to confession, there were several steps in the process. First, he confessed all his sins, forgetting none. Second, he had to be truly sorry for them, a step called *contrition*. Then the priest pronounced *absolution*, forgiving the sins. But there was still one last step: *penance*. In order to pay God back for the sins, the believer was given by the priest a number of good works of penance to complete. Until these were completed, the believer's soul would not be destined for heaven but, instead, for purgatory.

3. Rather than completing the last stage of penance, the believer could buy an indulgence from the church. In return for a sum of money, a piece of paper was issued relieving the believer of the good works of penance assigned him. Indulgences did not forgive sins. Only the priest could do that. The indulgence simply replaced the works of penance.

4. How could a piece of paper replace good works in God's eyes? The church explained that in the early days of the church, the saints and apostles had led such holy lives and gained such merit in the eyes of God that when they died they did not have to use all this merit to get to heaven. The excess merit they did not need they left to the church. The pope claimed the right to apportion this merit in pieces to believers in indulgences. Thus, when one bought an indulgence, he was really buying holy merit. This theory was known as the *Treasure House of Merit*.

III. In 1517, there was a great sale of indulgences in Germany that attracted Luther's attention and brought him and his ideas to the national stage.

A. The indulgence sale of 1517 in Germany was one of the biggest in church history.

1. An unusual confluence of circumstances and financial need gave rise to the sale.

2. The archbishop of Mainz, Albrecht of Brandenberg, had bought the office from the pope for a very large price because, at 16, he was underage. He did not have the money for the office, so he borrowed it from the giant Fugger Bank of Augsburg, headed by Jacob "the rich."

3. Eventually, Fugger pressed Albrecht for repayment, but he still did not have the money. Albrecht appealed to the pope for help. The pope could not lend the money because he himself was in dire financial straits as a result of the costs of building a new St. Peter's Cathedral in Rome. In order to solve both of their financial

problems, the pope suggested a massive indulgence sale to be held in Albrecht's territory in Germany. The pope and archbishop would split the proceeds.

4. Given that a lot of indulgences would have to be sold, the pope turned to one of his top indulgence salesmen, Johannes Tetzel, a man who sometimes used questionable tactics.

B. The sale got underway in 1517, not far from Luther's hometown of Wittenberg.

1. Many indulgences were sold, in part because Tetzel told buyers they could be used for other than their intended purpose.
2. Tetzel said that indulgences could be bought and saved up in advance of sin (and confession). He also said that indulgences could be bought for dead relatives who were suspected of being in purgatory. He may even have suggested that indulgences forgave sins. As he worked, he or a helper would repeat the jingle: "As soon as your coin in my coffer rings, a soul up from purgatory springs."
3. Next door in Wittenberg, Luther was not just a professor but also a priest in the parish church. He was, thus, in charge of the eternal fate of his parishioners' souls, and when he heard that a number had bought indulgences from Tetzel, he became worried.

Essential Reading:

Donald Wilcox, *In Search of God and Self*, chapters 17–18.

Steven Ozment, *The Reformation in the Cities*, pp. 47–120.

Supplementary Reading:

Heiko Oberman, *Luther: Man between God and the Devil*.

James Kittelson, *Luther the Reformer*.

Questions to Consider:

1. How did Luther's family life influence his career?
2. Was Luther well-suited to be a church leader?

Lecture Seventeen
The Reformation Begins

Scope: In this lecture, we will see Luther step into the national scene in Germany during the Indulgence Crisis. We will examine the beginnings of his conflict with the pope over indulgences, the acceleration of the dispute as the question of papal infallibility entered the debate, and the great pressure the church put on Luther to conform. We will see that it was not Luther who broke with the church so much as the church that excluded Luther. His excommunication in 1520 sent the Reformation into high gear.

Outline

I. Luther had heard about the way Tetzel was abusing the indulgence sale, and he worried that his parishioners might believe indulgences did things they could not do and that this might prevent people from performing their religious duties, especially in confession.

- **A.** Thus, Luther decided to speak out against the abuses of the indulgence sale.
- **B.** Luther was not opposed to indulgences as they had traditionally been conceived by the church, but he did have two objections, one remedial and one substantive.
  - **1.** First, Luther objected to the abuses of Tetzel. Buying indulgences under false pretenses might prevent one from going to heaven, Luther feared.
  - **2.** More substantively, however, Luther objected to the Treasure House of Merit idea. He did not object to the extra merit, but he said that when the saints left this merit to the church, they left it to the whole church, meaning the collection of all believers, not just to the pope. Thus, the pope did not have the right to control and sell the merit. This objection was quite serious, undercutting the theory of how indulgences worked. It also attacked the pope's power to sell indulgences, which the pope would interpret as an attack on the papal power to rule the church. This was indeed the first big step toward the Reformation.
  - **3.** Luther recorded his objections in the famous Ninety-Five Theses, which he did not post on the church door for debate but rather sent directly to the archbishop, the very man responsible for the sale. The archbishop forwarded the work to the pope in Rome.
- **C.** The papal reaction to the Theses was immediate and hostile.

1. After the crises of the Babylonian Captivity and Great Schism, the papacy was extremely sensitive to the slightest challenge to papal power in the church.
2. Papal theologian Sylvester Prierias interpreted Luther's criticism of the Treasure House as just such an attack on papal power. The papacy responded by issuing decrees claiming that the pope was infallible in all matters of faith and that his authority surpassed even that of the Bible, claims never before made by the church.
3. These papal claims would change the entire focus of the debate with Luther away from indulgences to papal infallibility.

II. Luther's direct confrontation with the church started when he agreed to a debate with papal debater Johannes Eck to be held at Leipzig in 1519.

A. It was this debate that first brought Luther and his ideas to the attention of the German nation.

1. When he agreed to the debate, Luther expected it to focus on his ideas about salvation by faith alone and indulgences. Eck, however, had another strategy.
2. From the beginning of the debate, the papal official pressed Luther for his views on papal infallibility, a subject Luther had not come prepared to discuss.
3. After intense questioning by Eck, Luther finally admitted that he did not believe the pope was infallible or superior to the Bible in authority. These admissions made a break between Luther and the church likely.
4. The Leipzig debate made Luther a national figure in Germany with views well known to the public.

B. Following Luther's admissions in Leipzig, the papacy had no intention of trying to reach a compromise with him. The pope saw him as an opponent of papal power.

1. In July of 1520, the pope issued a bull of excommunication against Luther.
2. Luther, who had expected further negotiations with the church, was surprised and infuriated by the excommunication. He took the bull outside the city walls of Wittenberg and burned it in defiance of the pope. The break between Luther and the church was now a reality.

C. Luther next wrote three works that would outline his serious differences with the church and determine the course of the early Reformation.

1. The three works were *Address to the Christian Nobility of the German Nation*, *On Christian Freedom*, and *On the Babylonian Captivity of the Church*, all published in 1520.

2. In these works, Luther rejected transubstantiation, the miracle of the mass when the priest changed bread and wine to the body and blood of Christ. Luther said that priests had no power to perform such a miracle. Instead, he said that the body and blood were always present inside the bread and wine, an idea he called *consubstantiation*.
3. Luther not only denied that the clergy had any special powers, but he also rejected the exalted social position of the clergy, saying that they should be held in the same regard as other people.
4. Just as the pope feared, Luther rejected the right of the pope to rule the church.
5. Luther rejected the sacramental status of ordination, last rites, confirmation, and marriage, leaving only three official sacraments.
6. Luther argued in favor of salvation by faith alone, the supreme authority of the Bible in the church, and what he called the priesthood of all believers. With this last idea, Luther maintained that every believer could read and understand the Bible for himself and, thus, did not have to rely on the church to interpret Scripture for him, as the pope held.
7. The papacy had a point in that the Bible is not an easy book to interpret. Moreover, Bibles were written out by hand and, therefore, too expensive for most people to afford, even if they could read—and most people were illiterate.
8. But with the invention of the printing press, which made Bibles much more available, Luther's argument that people should read the Bible had more validity.

D. As one excommunicated from the church, Luther was, by imperial law, automatically branded an outlaw in Germany. All outlaws had the right to a court hearing, which meant that Luther did, too. It was a measure of the gravity of events since the Leipzig debate that imperial officials determined that Luther's hearing would not take place before an ordinary court but before the Imperial Diet, the national assembly of Germany, meeting in the city of Worms in 1521.

E. Luther at first refused to go to Worms, fearing arrest. But after being given an imperial free conduct to and from Worms, he agreed to attend. Luther's trip from Wittenberg to Worms turned into a triumphal procession. All along the route, ordinary people who had heard about Luther's ideas and actions turned out to cheer him on.

Essential Reading:

George Huppert, *After the Black Death,* chapters 1–5.

Questions to Consider:

1. Would Luther have left the church had he not been excommunicated?
2. Was the pope right to see Luther as a threat to papal power?

Lecture Eighteen
The Progress of the Reformation in Germany

Scope: This lecture will trace the German Reformation from Luther's confrontation with imperial authority at the Diet of Worms through events of the 1520s and early 1530s. An overview will be given of important episodes, such as the Peasant War of 1525, which will be examined in more detail in later lectures. We will see how the Reformation started out as a grassroots movement of the common man but was transformed by events into a highly politicized movement dominated by the German princes. The foundation of Lutheran state churches in Germany will divide the nation, end separation of church and state in many areas, and set the stage for religious war.

Outline

I. Upon arrival in Worms, Luther faced the Diet, an assembly of all the German princes, a papal legate, an imperial lawyer, and even the young Emperor Charles V himself, on a rare visit to Germany.

- **A.** Luther was confronted by the imperial lawyer with a collection of the reformer's writings. The lawyer demanded that Luther recant all the ideas in his writings or face punishment. Taken by surprise by this demand, Luther hesitated to answer, at which point he was given a 24-hour period to decide. He then left the Diet.
- **B.** In his lodgings that night, Luther weighed his options. He considered recanting, but then he thought of all the people who had turned out to cheer him on his way to Worms and he could not accept turning his back on such enthusiastic supporters.
- **C.** Before the Diet the next day, Luther refused to recant, making his famous statement, "Here I stand." Sentence was then passed on him as an outlaw in the empire. Using what was left of his free conduct, Luther left Worms headed for Wittenberg. He never arrived.
- **D.** As Luther rode through the night on his way home, he was intercepted by a party of armed men.
  - **1.** The men, in the employ of Luther's territorial ruler, Frederick the Wise, spirited Luther off the road and to a secret hideout, the castle Wartburg, deep in the Black Forest.
  - **2.** At the castle, Luther was given the clothes of a nobleman and called Junker Johann. Almost no one there knew his true identity. He had been placed in hiding by Frederick to protect him from imperial justice. Clearly, Frederick saw Luther as a valuable weapon against the emperor.

3. Luther was to remain in hiding at Wartburg for nearly a year. During this period, almost no one in Germany knew what had happened to him. But the events of the Reformation continued to unfold unabated. The movement was taking on a life of its own.

II. While Luther was in hiding, widespread support was developing for him and his ideas all across Germany.

A. Many ordinary people followed Luther because his idea of salvation by faith alone proved a solution to their own personal spiritual insecurity, just as it had been for Luther.

B. Many other people admired and followed Luther as a German patriot standing up against the foreign pope.

C. Many German princes followed Luther because they saw in Luther's rejection of papal control of the church a chance for them to seize control of the church in their territories.

D. Many Humanists followed Luther because his call for lay Bible reading resonated with them.

III. Some of Luther's followers, however, misunderstood his ideas or expanded on them and took them to extremes never dreamed of by Luther.

A. In Luther's hometown of Wittenberg, a group of his followers, absent Luther's leadership, began to get out of control.

1. Led by Luther's university colleague Andreas Karlstadt, crowds began to attack priests, break religious images, and refuse to go to mass.
2. A group calling themselves the Prophets of Zwickau began to claim special divine revelation as justification for their actions.
3. When word of these events reached Luther at Wartburg, he was horrified that his ideas were being misunderstood and misused. He determined that he had to leave hiding and return to Wittenberg to regain control of the movement and curb the excesses.

B. Luther returned to Wittenberg and began to work to bring things back under control.

1. He preached in every church in town, appealing to his followers to restrain themselves and not completely tear down the old church before a new one could be fashioned to replace it. He condemned those who claimed private divine revelation as justification for their actions.
2. Luther's message of moderation gradually calmed the crowds and the excesses subsided. But the episode raised disturbing questions in Luther's mind.
3. He had planned to carry out his reform of the church through direct preaching to the people. But now it seemed that many of the

people were unable to understand his ideas. Another frightening example of this misunderstanding was soon to follow.

IV. In 1525, a massive peasant revolt broke out in southern Germany.

A. Peasant revolts were nothing new in Germany, but this one had a frightening new twist. The revolt was caused by increased taxes levied on peasants by landlords and princes, but the peasants claimed to be inspired in their revolt by Luther's ideas. Also, some Lutheran preachers were among the leaders of the revolt.

1. Luther had written in *On Christian Freedom* that true Christians with faith were freed from following the law. He meant the religious law of the Bible, but the peasants said that Luther had meant civil law also. It was a case of both misunderstanding and abuse of Luther's message. The peasants intended to overthrow the rulers of society.

2. Luther had also written that all people were equal in the eyes of God. He had meant all were equal in heaven, but the peasants claimed that Luther meant all were equal on the earth, and they intended to make it so.

3. Luther was horrified at this abuse of his ideas. He wrote works against the peasants, pointing out how they misinterpreted his ideas, but this did not stop the revolt.

4. Finally, Luther called upon the German princes to take their armies into the field and crush the peasants. The princes acted, and tens of thousands of peasants were killed.

5. The Peasant Revolt was a terrifying example of how Luther's revolutionary religious ideas could be transformed into a doctrine of social revolution. This profoundly affected the socially conservative Luther.

B. Luther was now convinced that he could not carry out his Reformation by preaching directly to the people. Given that they could so easily misunderstand his ideas, another method had to be found.

1. Luther decided to appeal instead to the German princes, the rulers of the many territorial states that made up the empire. If he could convert them, the princes would, in turn, convert their people by government decree. This process became known as the *Magisterial Reformation* and marked a great turning point in Luther's movement. It was no longer a popular grassroots movement. Now it would become a political movement. The new Lutheran churches became state churches, controlled by their respective state rulers.

2. Luther found many German princes ready and willing to become Lutheran. Some converted from sincere religious motives, while others saw becoming Lutheran as a good way to seize control of

the church in their territories and increase their own power. When the princes decreed that their people should follow the ruler's religion, whole states became Lutheran overnight.

V. After Luther turned to converting the princes in the Magisterial Reformation, the task of building the new Lutheran church in converted territories was undertaken.

A. A new church organization was needed to replace the bishops and pope of the old church, but Luther had no intention of setting himself up as overall leader of the new church, a sort of Lutheran pope.

B. Instead, the Lutheran churches in the newly converted territories organized independently, with the territorial ruler as head of each church.

C. Thus, the new Lutheran churches were, in effect, state churches under government control. Separation of church and state was lost.

D. To govern the new churches, consistory councils were formed with both lay and clerical members. The ruler headed the council. The Consistory Councils sent out teams of "visitors" to inspect local congregations and make sure they followed Lutheran belief and practice.

E. For his part, Luther remained in the background as theological advisor to the new churches. He wrote a catechism to educate new church members in Lutheran belief, composed a new sermon-centered church service to replace the mass, wrote hymns for the new church, and most importantly**,** translated the Bible into German.

Essential Reading:

George Huppert, *After the Black Death*, chapters 6–8.

Supplementary Reading:

Peter Blickle, *The Revolution of 1525*.

Bernd Moeller, *Imperial Cities and the Reformation*.

R. Po-Chia Hsia, *The German People and the Reformation*.

Questions to Consider:

1. Could the Reformation have succeeded as a purely popular movement?

2. Did Luther surrender control of the Reformation to the princes?

Lecture Nineteen
German Politics and Society

Scope: In this lecture, we will examine the establishment of the new Lutheran church in Germany and the political divisions between Lutheran and Catholic states. We will also look in detail at the economic and social conditions in Germany that favored the spread of the Reformation. The Knights' Revolt of 1523 will be seen as the first attempt to use Luther's religious doctrine for the purposes of social revolution, and a closer look will be taken at the Peasant Revolt of 1525.

Outline

I. With the establishment of the new Lutheran states in north Germany—Saxony, Brandenberg, Hesse, Brunswick, Pomerania, and Holstein, for example—opposed by the Catholic states of the south—Austria, Bavaria, and so on—religion and politics became intimately intertwined in a divided Germany.

- **A.** Every time the Imperial Diet met, there was conflict between the two blocks of states. At the Diet of Speyer in 1529, the conflict was so acrimonious that the Lutheran representatives walked out in protest, earning for the Lutherans the name Protestants.
- **B.** At the Diet of Augsburg in 1530, the emperor led a strong effort to find a religious compromise between the two camps, but this effort failed.
- **C.** After the failure at Augsburg, both sides formed military alliances and began to arm for the seemingly inevitable confrontation.

II. One reason Lutheranism spread so fast in Germany and brought about the situation in 1530 was the unique set of social and economic conditions that prevailed in Germany in the 1520s. These conditions acted to encourage the spread and success of the Reformation. To fully understand why the Reformation succeeded, these factors must be taken into account.

- **A.** The population of Germany started to grow again in 1460, after the worst plague years, but social and economic institutions that had developed during the low-population period—most notably renewed serfdom—stayed in place and caused great social tension.
- **B.** The rising inflation caused by increasing demand and the influx into Europe of Spanish gold and silver from the New World caused great problems for everyone from peasant to ruler.
- **C.** Inflation increased the cost of arms, salaries, and much else, raising the cost of government for rulers.

1. To meet these increased costs, rulers raised taxes on peasants and increased the power and centralization of their bureaucracies to collect these taxes. They introduced the unpopular Roman Law. Traditional local and village autonomy was lost.
2. Peasants who already faced the escalating cost of food now were crushed under a heavier tax burden.
3. For the rulers, these tactics worked as long as they controlled a state with enough peasants to produce adequate revenue. But many did not.

D. A group of rulers called the *knights* controlled only very small states, and they could not make financial ends meet.

1. These men were the descendents of knights of the Middle Ages who fought in the emperor's army, receiving as payment grants of land called *fiefs* on which the knights exercised full political, economic, and judicial powers. The knights ruled small feudal states.
2. Although some knights ruled over sizable states, most controlled only very small ones, and these states could not produce the revenue needed for their knightly rulers to compete with larger territorial states commanding greater resources. By the 1520s, the knights were a dying class—they were no longer needed in the emperor's army—and their states were anomalies.
3. But they would not die quietly. Some turned to crime and highway robbery, becoming the so-called robber barons. Others turned to revolution and seized on Luther's ideas as an excuse.
4. In 1523, a large group pf knights led by Franz von Sickingen formed an army and attacked the territory of the archbishop of Trier. They claimed they were supporters of Luther out to seize church land and free Germany from the yoke of the Catholic Church. In truth, the knights themselves desperately needed the church lands to add to their holdings.
5. The Knights' Revolt failed as their army was defeated. But even though the knights abused Luther's ideas for their own purposes, the revolt showed how far Lutheranism had spread by 1523, and the revolt no doubt helped to spread these ideas further.

E. The peasants of Germany were also in a revolutionary state because of the *second serfdom*.

1. Serfdom was a medieval institution developed in the low-population era of the early Middle Ages. It legally bound peasants to the land they worked on, took away many of their freedoms, and imposed on them heavy dues and taxes, as well as bad working conditions. Serfdom had vanished in the 13th century when rapid population growth erased the need for such forced labor.

2. When the bubonic plague of the 14th century again produced a labor shortage, German nobles alone among all European rulers re-imposed the system of serfdom as the solution. But when the population grew again after 1460, the German nobles did not abolish serfdom. Its continuation into a period of high population caused massive social tensions.
3. Peasants were faced with rising costs of food, rising taxes, and the harsh impositions of serfdom in terms of money, work, and freedom. These tensions resulted in the explosion of the 1525 Peasant Revolt.

III. The Peasant Revolt had as its goal no less than the overthrow of serfdom, landlords, and princes and the end of all taxes, tithes, and dues. The liberation of the peasant was its ultimate aim—it was a true social revolution.

A. But the peasants sought to legitimize their uprising by adopting Luther's ideas. They proclaimed the Bible as the sole source of religious truth and followed Luther in saying each individual could interpret it. They demanded the right to choose their own preachers.

B. They formed armies, which they called *Christian Associations*, and they published their demands in a list called the Twelve Articles.

C. They proclaimed that they followed Luther's decrees that true Christians were not bound by the laws and that all people were equal in the eyes of God. They even appealed to Luther for help.

D. Not only did Luther offer no help, but he was appalled by the way his ideas were being misunderstood and abused for the purposes of revolt. He wrote a work pointing out the peasants' mistakes, declaring that they were not equal to the higher classes on earth, that they were indeed bound by the civil laws, and that it was a sin to revolt against divinely appointed secular rulers.

E. When these words had no effect, Luther declared the peasants possessed by the devil and encouraged the princes to defeat them. The princes formed an alliance called the Swabian League, and their armies annihilated the undisciplined peasant forces.

F. The Peasant Revolt, as we have seen, changed the course and nature of the Reformation from a popular movement to a political movement. Without the harsh social and economic conditions prevailing in Germany in the 1520s, things might have turned out quite differently.

Essential Reading:

Steven Ozment, *The Reformation in the Cities*, pp. 121–166.

Supplementary Reading:

Peter Blickle, *The Revolution of 1525*.

Bob Scribner and Gerhard Benecke, *The German Peasant War of 1525: New Viewpoints*.

Questions to Consider:

1. Would the course of the Reformation have been different had the Peasant Revolt not occurred?
2. Was Luther right to advise the princes to attack the peasants?

Lecture Twenty
Imperial Politics and International War

Scope: In this lecture, we will examine another set of factors that aided in the spread and success of the Reformation in Germany. The weaknesses in the political structure of the Holy Roman Empire robbed Charles V of the power and opportunity to make a strong stand against Lutheranism. In addition, Charles fought a long series of dynastic wars with the Valois ruler of France, Francis I, for control of lands in Italy and Lorraine. Charles also faced the terrible threat of the Ottoman Turks, who invaded Europe on several occasions and twice laid siege to Charles's capital of Vienna. To drive back the Turks, Charles had to make numerous concessions to the Lutheran states in the Diet. All of this warfare on many fronts distracted Charles from the threat of Luther, thus helping to allow the Lutheran movement to grow in Germany.

Outline

I. The Holy Roman Empire of the German Nation was grand in theory but not in fact.

A. The empire was Europe's largest and most populous country in 1520, with more than 15 large cities the size of Paris and London.

1. Its political structure, however, was antiquated, based on the medieval idea that the western Roman Empire had never fallen but merely transferred from Roman to German control.

2. The empire had virtually no organs of central government.

B. In reality, the Holy Roman Empire was founded in the year 800 by Charlemagne.

1. The empire had been the strongest state in Europe under Otto I (936–973), who defeated the Magyars, and it continued to prosper under Saxon, Salian, and Hohenstaufen rulers.

2. The rule of Frederick Barbarossa (1152–1190) was a great turning point. He was determined to conquer Italy and spent much of his reign fighting there. As a result, he faced noble uprisings at home in Germany and the growing power of local German rulers. To pacify these nobles and continue his Italian campaign, Frederick gave up to the German nobles almost all his rights and powers to govern Germany. An extreme diffusion of power resulted.

3. From the rule of Barbarossa onward, the empire disintegrated into a collection of independent local states only theoretically subject to the emperor.

C. To make things more difficult, the emperorship was not hereditary but elective.

1. The emperor was chosen by an Election Commission, which consisted of seven of the most influential local German princes, called *Electors*.

2. The Electors usually chose an emperor who would keep the central authority in the empire weak.

3. There was a hereditary preference in elections: The son of the previous emperor was chosen if he was acceptable. From 1432, the Hapsburg family held the position and spent most of its efforts on increasing the power of the family rather than governing the empire.

4. The Reformation was to flourish in a country where there was almost no central government to stop it.

D. In 1519, a different kind of emperor was elected: Charles V, a man of grand vision and ambition.

1. Born in Gent, he inherited rule over the Low Countries from his grandmother, Mary of Burgundy.

2. His father had been Emperor Maximillian I. When Charles was elected emperor to succeed his father, he was already king of Spain, because his grandparents were Ferdinand and Isabella.

3. Thus, Charles ruled a vast worldwide empire with many interests outside of Germany. Spain and the many Spanish possessions in Italy and the New World occupied much of his time. He lived in Spain and visited Germany infrequently. While Charles was occupied elsewhere, the Reformation spread in Germany.

II. One place Charles was occupied was Italy, where he fought a long series of dynastic wars with Francis I of France for control of Milan and Naples/Sicily, lands to which both kings had claims.

A. The first war broke out in 1525. Charles won the Battle of Pavia, captured Francis I, and took control of most of northern Italy.

1. Charles then hoped to turn his attention to the spread of Lutheranism in Germany, but other events intervened.

2. The pope feared imperial control of Italy and made an alliance with France called the *League of Cognac*.

B. In 1526, French and papal forces attacked imperial armies in Italy.

1. To fight off this threat, Charles needed additional forces. He appealed to the Diet meeting in Speyer for military help, which he received only after conceding to the Lutheran states the legal right of Lutheranism to exist in the empire.

2. Charles's forces then defeated the French/papal armies, sacked Rome in 1527, and captured the pope.

C. Charles fought France again in Italy during 1528–1529, again winning the day.

1. Now Charles hoped to at last move against the Lutherans. At the Diet of Speyer in 1529, the position of 1526 was reversed and Lutheranism was outlawed in the empire. Lutheran delegates walked out in protest.
2. The emperor's religious victory was to be short lived.

III. In 1529, the armies of the Ottoman Turks appeared at the gates of Vienna.

A. After taking Constantinople in 1453, the Turks had expanded through the Balkans under their leader, Suleiman the Magnificent (1520–1566).

1. They took Belgrade in 1521, crushed the Hungarians at the Battle of Mohacs in 1526, and surrounded Vienna in 1529.
2. Charles went to the Diet of Augsburg in 1530, seeking help to break the siege. He sought a religious compromise with the Lutheran rulers but failed to obtain it. Imperial troops were, however, able to break the Turkish siege.

B. By 1531–1532, the Turks were back, again besieging Vienna.

1. Again Charles sought help, this time at the Diet of Nuremburg in 1532.
2. To obtain military aid, Charles again had to make concessions to the Lutherans, recognizing the legal right of Lutheranism to exist in Germany, just as he had done in 1526.
3. With the aid of Lutheran forces, Charles drove the Turks back.
4. War was not over, however. Twice more, the empire faced France in conflict, in 1536–1544 and, after Charles' retirement, in 1552–1556, when France allied with German Lutheran princes to fight the emperor.
5. This continuous conflict prevented Charles V from doing much to stem the tide of Lutheranism in Germany.

IV. Not only the Lutheran princes of Germany but even the Catholic ones could prove an impediment to the emperor's power and, thus, his ability to deal with the Lutherans.

A. In the decentralized political structure of the empire, all the princes jealously guarded their power and opposed any efforts of the emperor to increase his power or build a central government.

B. Lutheranism often was used as a weapon against the emperor's power. The lack of central authority caused a breakdown of law and order in

the empire, but the princes blocked the emperor's efforts to establish an Imperial Supreme Court.

C. The only working organ of central government, the Diet, was often paralyzed by the conflict between Lutheran and Catholic states.

Essential Reading:

George Huppert, *After the Black Death*, chapters 9–11.

Supplementary Reading:

Thomas Brady, *The Politics of the Reformation in Germany*.

Questions to Consider:

1. How did the political structure of the empire help the Reformation to succeed?
2. Did Charles V have any chance to stop the spread of Lutheranism?

Lecture Twenty-One
The Reformation beyond Germany—Zwingli

Scope: This lecture will examine the spread of the Reformation beyond Germany. The Swiss Reformation was started by the former Catholic priest Ulrich Zwingli, who drew most of his inspiration from Erasmus and the Humanists. His Reformation in Zurich took place in the 1520s, running parallel with Luther's German Reformation, but there was almost no contact between Luther and Zwingli or between their two movements. Zwingli agreed with Luther on a number of points, but on others, he was more radical than Luther. As Zwingli fought for his cause, Switzerland, like Germany, became religiously divided. War resulted and Zwingli was killed, leaving the Swiss Reformation to be inherited some years later by John Calvin.

Outline

I. As Luther's Reformation begin to spread in Germany in the early 1520s, a parallel but largely separate Reformation was begun in Switzerland by a Humanist priest named Ulrich Zwingli (1484–1531).

- **A.** Zwingli read Luther's writings and knew his ideas, but he was more heavily influenced by the Humanistic religious ideas of Erasmus and his call for a return to the apostolic church.
  - **1.** Zwingli's reform was evangelical: centered on individual reading and interpretation of the Bible.
  - **2.** He did not focus on theological ideas as much as Luther did, although he held salvation by faith alone.
  - **3.** Zwingli's movement was very influential in Switzerland and some parts of south Germany.
- **B.** Zwingli's early life was different from Luther's anguished struggles.
  - **1.** Zwingli was born in 1484 to a peasant family in the small village of Wildhaus.
  - **2.** Like Luther's family, Zwingli's was well enough off to send him to university. At the universities of Vienna and Basel, he studied philosophy but showed more interest in Humanistic studies.
  - **3.** After graduation, Zwingli joined the church and, in 1506, became a parish priest at Glarus. There he began to read Erasmus and the ancient classics.
  - **4.** From 1512–1515, Zwingli served as chaplain for Swiss military forces fighting in Italy. Then he returned to Switzerland in 1516 to become parish priest at Einseideln.

5. At Einseideln, Zwingli read Erasmus's new edition of the Greek New Testament and he began to question some church doctrines that he did not find support for in the Bible. So began Zwingli's slow conversion to Protestantism.

II. In 1518, Zwingli became a canon of the cathedral in Zurich, and it was here he would start his Reformation.

A. By now, Zwingli was convinced that the Bible, not papal decrees, should be the highest authority in religion. He also believed that the Bible explained itself and there was no need of the church to interpret it.

1. In 1519, he quietly began his Reformation by preaching a series of sermons on the New Testament using the Bible as his only source, not referring to church or papal decrees or theologians' ideas.
2. This was an implicit denial of papal and clerical authority to interpret the Bible for laymen.
3. Zwingli probably took his reliance on the Bible from Erasmus, who believed that the essence of Christianity was to imitate the life of Christ, as described in Scripture.

B. As Zwingli's reform ideas, matured his goal became to reform the total civic and religious life of Zurich.

1. Zwingli saw the Bible as the model people should follow, not just in their spiritual lives, but in their political and social lives as well.
2. This total approach to reform has caused Zwingli to be called a civic reformer, and he set the model for the Swiss Reformation. He saw no separation between church and state.
3. Zwingli called for a tribunal of clergy and magistrates to administer both civic affairs and the private moral lives of the people. This fusion of the civic and religious communities became characteristic of the Swiss Reformation and was later adopted by Calvin.

C. Zwingli's first open challenge to church authority came in the spring of 1522.

1. Zwingli and a group of supporters openly broke the Lenten fast by eating sausages. Zwingli said that fasting was not commanded in the Bible and, thus, not necessary.
2. Neither could Zwingli find in the Bible a prohibition of clerical marriage, so he publicly married.

D. In 1523, the Zurich city council invited Zwingli and Catholic representatives to debate their ideas before the council. The winner would determine the future religious course of the city.

1. Zwingli argued vigorously for the supremacy of the Bible over pope, councils, and church tradition, and the judges awarded him the victory.
2. The city council declared that all future preaching in Zurich would be based on the Bible alone. Zurich had rejected the Catholic Church.
3. The next day, city officials seized all church property and set up a municipally controlled church.

E. Zwingli's stress on the Bible led his followers to take seriously the scriptural injunction against graven images.

1. They demanded the removal of all religious art from Zurich churches.
2. There were some instances of iconoclasm.

III. In some respects, Zwingli's ideas were more radical than Luther's.

A. Zwingli rejected both transubstantiation and consubstantiation. For him, the bread and wine were just symbolic of body and blood and there was no real presence in the mass. In 1525, Zurich abolished the mass.

B. Zwingli rejected the special powers of the clergy and the role of the sacraments as channels of God's grace.

C. All the sacraments for him were mere symbols; thus, the church was not a necessary mediator between man and God.

D. Zwingli called on each believer to have a direct and individual relationship with God.

IV. After Zurich was converted to Zwingli's ideas, many staunch Catholics left the city.

A. Other Swiss cities were soon influenced by Zwingli's ideas.

1. In 1528, Bern converted to Zwinglianism.
2. In response, Catholic cities and cantons banded together in a military alliance. Switzerland was religiously divided.
3. War threatened, but Zwingli's side was badly outnumbered. Zwingli went in search of allies to the Lutheran princes of north Germany.

B. Theological differences on the issue of the real presence in the mass blocked the formation of an alliance.

1. Powerful Lutheran prince Philip of Hesse wanted to resolve the theological differences and work out an alliance.
2. Philip arranged a conference between Luther and Zwingli at Philip's castle in Marburg. In what became known as the *Colloquy of Marburg* (1529), the two reformers worked out compromises on

many issues but could not do so on the issue of the mass. The talks failed.

3. No alliance was formed, and Zwingli returned to Switzerland to face his Catholic opponents virtually alone.

C. Increasingly, Zwingli came to feel that he could spread his movement in Switzerland only by military means.

1. In 1531, Zwingli provoked a war with the Catholic alliance by imposing an economic blockade on Catholic cities.
2. Zwingli personally led the Protestant forces into battle. At the Battle of Kappel, the Protestants lost and Zwingli was killed.
3. The Peace of Kappel ended the war, leaving Switzerland religiously and politically divided.

Essential Reading:

Lewis Spitz, *The Protestant Reformation, 1517–1559*, chapter 3.

Questions to Consider:

1. Was there Lutheran influence in Zwingli's Reformation?
2. In what ways was Zwingli more radical than Luther?

Lecture Twenty-Two
The Radical Reformation

Scope: This lecture will examine one of three radical branches of the Reformation that took the original Protestant ideas of Luther and Zwingli to extremes. The leaders of the Radical Reformation believed that they were the only reformers to follow Protestant ideas to their logical conclusions, but Lutherans and Zwinglians rejected the radicals as dangerous and heretical. The Anabaptists, Radical Spiritualists, and Evangelical Rationalists spread their radical message across Europe, and everywhere they met resistance, hostility, and persecution. But they showed how far the original Protestant message could be taken. This lecture will focus on the Anabaptists, the largest and most radical of these groups. The next lecture will deal with the remaining two branches.

Outline

I. The radicals wanted to eradicate Catholicism root and branch. They were influenced by the Humanist call for a return to the apostolic church and, thus, were not satisfied with a gradual reform of the church (*reformation*). They wanted radical change to effect an immediate and perfect restoration of the apostolic church (*restitutio*).

A. Anabaptism, the largest and most widespread branch of the Radical Reformation, began in Zwingli's Zurich in 1523 with two followers of Zwingli, Felix Manz and Conrad Grebel.

1. They claimed to be the only ones who carried Zwingli's idea of the sole authority of the Bible to its logical conclusion.

2. They called for a perfect restitution of the first church as the Bible described it. Nothing not in the Bible could be a part of the restored church.

B. Thus, they rejected infant baptism because it was not described in the Bible.

1. The Anabaptists said that baptism was a sign of one's acceptance of the principles and ideas of the church, and only conscious, rational adults could understand and accept such principles. Adult baptism was described in the Bible.

2. For the Anabaptists, once a person had accepted the principles of the church through baptism, that person had to hold firm to the principles and sin no more.

3. Because no sin was tolerated in the church, sinners were banned from the community. The church was to be a community of the pure.

4. This pure church was to avoid all contact with the sinful world. Thus, Anabaptist communities were often found in isolated locations.

C. In the Anabaptist view, the original apostolic church lost its purity and became materialistic when the Emperor Constantine allied church and state in the 4th century.

1. Anabaptists thus rejected the sinful, materialistic states of their own day.
2. They refused to pay taxes, serve in the military, or hold government office. Given that the Bible forbade the swearing of oaths, all government service was rejected by the Anabaptists. They were also pacifists.

D. The Anabaptists also rejected clergy, church ceremony, and most church organization.

1. They believed in a purely personal, inward, spiritual, and individual faith.
2. They put little stress on doctrine or theology.

II. Because of their radical beliefs, the Anabaptists were hated by all major religions: Catholics, Lutherans, and Zwinglians alike. They were also considered subversives by most states and rulers.

A. All major churches believed in infant baptism and all maintained clergy and church ceremony.

B. Thus, they feared the Anabaptists.

1. Everyone joined in to persecute the Anabaptists.
2. Persecution began in the early days in Zurich when Zwingli wrote against the Anabaptists.
3. In 1525, a debate was held in Zurich between Zwingli and the Anabaptists that ended with the city council condemning Anabaptism.
4. In 1526, Zurich issued a decree condemning all Anabaptists to execution. They then began to leave the city and spread their message all over Europe.

III. The spread of Anabaptism occurred rapidly after the exodus from Zurich.

A. Michael Sattler (fl. 1527) escaped Zurich and went to Strasbourg and eventually to the Black Forest.

1. He wrote the only known Anabaptist confession of faith, the *Schleitheim Confession*.
2. He was eventually arrested by authorities, tortured, and burned at the stake.

B. Balthasar Hubmaier (1485–1528) broke jail in Zurich and fled into Moravia.

1. There, he founded communities of Anabaptists that called themselves the Moravian Brethren.

2. Hubmaier and his wife were both captured in Vienna in 1528 and executed. He left behind in Moravia a man named Jan Hut in the Church of the Brethren.

3. Hut introduced communism—the common ownership of property—to the Brethren, and thereafter, they became known as Hutterites.

4. Hut was himself captured and executed in 1536.

C. Melchior Hoffman (1495–1543), once an apprentice furrier, spread Anabaptism north into The Netherlands.

1. He was also a millenarian, expecting a triumphal return to earth by Christ before the end of the world to set up a glorious thousand-year kingdom in which the holy would prosper and sinners would be punished.

2. Hoffman came to believe that the location of Christ's imminent return would be the city of Strasbourg. He traveled there to preach and make preparations and was promptly jailed.

3. Hoffman left Jan Matthys behind in The Netherlands to be in charge of the movement there.

D. Matthys was also a millenarian, and he believed Christ would return to earth in the city of Münster in northern Germany.

1. He led a band of followers to Münster in 1534; they took control of the government and began the process of purifying the city of sinners in preparation for Christ's return. Matthys saw it as his duty to begin the millennium by converting or killing sinners.

2. Citizens were given the choice of converting to Anabaptism or being killed. Many fled the city, including the Catholic bishop.

3. In what became known as the Anabaptist Kingdom of Münster, communism and polygamy were introduced.

4. The bishop soon returned with a large army and besieged the city. Matthys was killed and succeeded by Jan of Leiden as king, but he, too, was killed on a foray outside the city walls and the city fell to the bishop's forces in 1535. All Anabaptists were executed.

5. The Kingdom of Münster horrified Europe, reinforced belief that the Anabaptists were political subversives, and increased persecution.

E. Many remaining Anabaptists sought hiding in The Netherlands.

1. A large group following Menno Simons practiced strict pacifism and succeeded in living in peace in Dutch communities, eventually becoming accepted as the Mennonites.
2. Another group led by David Joris was more radical and militant and most were hunted down and persecuted.

F. In the end, most of the Anabaptists of Europe disappeared from persecution or other causes. It was mostly a lower-class movement and never consisted of very large numbers of people. But the Anabaptists left a lasting mark on Reformation history.

Essential Reading:

Donald Wilcox, *In Search of God and Self*, chapter 24.

Supplementary Reading:

George H. Williams, *The Radical Reformation*.

Questions to Consider:

1. Were the Anabaptists a necessary outcome of the Reformation?
2. Was persecution of the Anabaptists justified?

Lecture Twenty-Three
The Radical Reformation continued

Scope: This lecture will look at the other two main branches of the Radical Reformation, the Radical Spiritualists and Evangelical Rationalists. Both were unlike the Anabaptists in several major respects. These were smaller movements, consisting of only a few thousand or even a few hundred individuals. And they were not lower-class movements. In fact, most members of both groups were highly educated members of the middle or even the upper class. The Radical Spiritualists were known for rejecting all outward aspects of religion and focusing instead on a purely inward, individual and spiritual religion based on what they called the "inner light." The Evangelical Rationalists were Humanistic biblical scholars who used reason to interpret Scripture and, thus, rejected many fundamental Christian beliefs, most prominently the Trinity. Both groups were persecuted by mainline congregations, as were the Anabaptists, but their smaller numbers prevented them from having the broad social impact of Anabaptism. The Radical Spiritualists survived the Reformation in small groups like the Schwenkfelders, while the Evangelical Rationalists eventually grew into the Unitarian movement.

Outline

I. The Radical Reformation—Radical Spiritualists and Evangelical Rationalists— were more radical than Anabaptists. They formed smaller groups and most members came from the educated and upper classes.

II. The Radical Spiritualists rejected all aspects of religion that they felt were external.

- **A.** They had no clergy, no ceremonies, no sacraments, no church institutions, virtually no organized religion.
- **B.** They even rejected the central Protestant belief that the Bible was the source of religious truth: The Bible, too, was external.
- **C.** True religion for these radicals was based entirely on the "inner light" or the "inner spirit," the direct revelation of God in the soul of the individual believer.
  - **1.** This indwelling of the holy spirit was the only guide to religious life: It made the believer aware of religious truth and brought individual salvation.
  - **2.** The Radical Spiritualists took the Protestant emphasis on individual religion to extremes. Theirs was a totally personal

religion, anti-clerical and anti-ecclesiastical, the end result of Luther's rejection of religious law.

D. For the Radical Spiritualists, all established churches had been decayed and corrupted by contact with the material world.

1. Like the Anabaptists, they believed this corruption had started with Constantine's alliance of church and state.

2. In the Spiritualists' view, Luther and Zwingli had not restored the true church because they had compromised with secular states and rulers.

E. True religion survived only in the truly inspired individual.

1. The collection of these inspired individuals the Spiritualists called the "invisible church."

2. These individuals could meet in informal conventicles to discuss their faith, but they could never form a visible church, which by its external nature, would be necessarily corrupt.

F. Kaspar von Schwenkfeld (1489–1561) was one of the principal leaders of the Radical Spiritualists.

1. A noble born in Silesia, he was an early follower of Luther.

2. In 1525, he broke with Luther because he valued an inner, spiritual faith over outer sacraments.

3. He even rejected outward baptism, saying that all true believers had an inner "baptism of the spirit." For Schwenkfeld, the spirit was the only valid part of religion.

4. He saw no need for external churches. Schwenkfeld worked as a wandering preacher in south Germany in the 1540s and 1550s.

G. Sebastian Franck (1499–1542) was another Spiritualist leader.

1. Originally a parish priest, then a Humanist follower of Erasmus, he converted to Lutheranism but, by 1528, had rejected all external churches in favor of the inner revelation of the spirit.

2. He, too, worked as a wandering preacher in south Germany.

H. A more radical leader of this movement was Thomas Müntzer (1489–1525).

1. First a parish priest at Zwickau, then an early follower of Luther, Müntzer broke with Luther in 1521.

2. He became a follower of the inner light, as well as a millenarian and a social revolutionary inspired by the ideals of the German Peasant Revolt of 1525. He was killed while leading one of the peasant armies.

3. Müntzer showed how Radical Spiritualism could become a doctrine of social revolution, as Lutheranism had.

III. Evangelical Rationalism was a movement of radicals influenced by Humanism.

A. Its followers were devoted to the study of the Bible and church fathers in a very scholarly and rationalistic way.

1. Using human reason to interpret the Bible led them to reject many fundamental Christian doctrines for which they found no biblical support.

2. They found the doctrine of the Trinity in particular to lack biblical foundation and to be absurd. They were, thus, anti-trinitarians.

B. The first Evangelical Rationalist was the Italian Laelius Socinus (1525–1562).

1. Born in Siena, he studied law at Bologna. He also learned Greek and Hebrew in order to study theology on his own.

2. His theological studies prompted him to reject Catholicism. In fact, he rejected many standard Christian doctrines, such as the Trinity, predestination, the resurrection of the body, and the sacraments.

3. Hounded by the Inquisition, he left Italy and wandered Europe, visiting such Protestant centers as Wittenberg and Switzerland.

C. Michael Servetus (1511–1553) was one of the better known anti-trinitarians.

1. Born in Spain, the son of a notary, he studied both law and medicine and traveled widely around Europe.

2. In his biblical studies, he came to see Christ as a historical person who was not divine. He rejected the Trinity as an absurd philosophical doctrine unrelated to living faith. He put his views forward in a book entitled *On the Errors of the Trinity*.

3. While passing through Geneva in 1553, Servetus was captured by John Calvin and burned at the stake as a heretic.

D. Faustus Socinus (1539–1604) was a nephew of Laelius who learned much from his uncle's radical beliefs.

1. Also born in Siena, he studied law and logic before dropping out of school.

2. He then concentrated on reading Humanistic books and studying the Bible. Under the influence of Laelius's views, he rejected the Trinity in his book *De Jesu Christo Servatore* in 1578.

3. When his views became widely known, it became hard for Faustus to stay in Italy. He was invited to Transylvania by a group of incipient anti-trinitarians, and he traveled to Poland in 1580 to aid another such group. In Poland, he found followers of Servetus and joined with them to form an anti-trinitarian church known as the Minor Church. They adopted a catechism called the Racovian Catechism and, in their later years, came to be called Socinians.

4. The Minor Church survived in Poland until it was crushed by the Catholic Counter-Reformation, years after Socinus had died a peaceful death.

E. Neither the Radical Spiritualists nor the Evangelical Rationalists could claim the numbers of followers the Anabaptists could.

1. The very nature of the Spiritualist movement makes it difficult to calculate the numbers of followers, but Schwenkfeld and Franck probably left behind groups of believers perhaps numbering several thousand. The Evangelical Rationalists were just individual scholars in the early days, but the movement in Poland probably could count hundreds if not thousands of members.
2. Despite the small numbers, both groups left legacies behind, the Spiritualists in the form of the Schwenkfelders and other small groups; the Rationalists in the form of modern Unitarianism.

Essential Reading:

Donald Wilcox, *In Search of God and Self*, chapter 24.

Supplementary Reading:

R. Emmet McLaughlin, *Caspar Schwenkfeld: Reluctant Radical*.

Abraham Friesen, *Thomas Muentzer: A Destroyer of the Godless*.

Michael Mullet, *Radical Religious Movements in Early Modern Europe*.

Questions to Consider:

1. Were the radicals true heirs of the Protestant Reformation?
2. Could the radicals truly be called Christian?

Lecture Twenty-Four
Calvin and Calvinism

Scope: This lecture will explore the continuation of the Swiss Reformation under John Calvin. Calvin represented a second generation of reformers. He was born into a world that already had Protestantism. His goal, therefore, was not to start a reformation but to spread the Protestant message. He attempted to do so by way of an exceptionally clear account of Protestant ideas in his book *The Institutes of the Christian Religion* and by establishment of the ideal Christian church in Geneva. He followed the ideas of fusion of church and state pioneered by earlier Swiss reformer Ulrich Zwingli, turning Geneva into a church-run state and an early example of totalitarianism. Calvin created a dynamic new branch of Protestantism that spread abroad to France, The Netherlands, Scotland, Germany, and elsewhere and represented a second wave of the Reformation.

Outline

I. John Calvin (1509–1564) was the first of a second generation of reformers.

A. His task was not to create Protestantism but to consolidate the early achievements of Luther and Zwingli.

1. Calvin felt that the original messages of Luther and Zwingli had been too unsystematic, unclear, and lacking coherent pattern. To further spread Protestantism, he was determined to change these things.

2. Calvin would present his systematic theology in his *Institutes of the Christian Religion* and he would set up his ideal religious community in Geneva, where he would expand Zwingli's idea of civic reform into a theocratic Christian community.

B. Calvin's early life showed that he was a very different person from Luther. Rather than being a guilt-plagued monk, he was a lawyer and Humanist scholar.

1. Calvin was born the son of a notary in Noyon, France. He studied at the universities of Paris, Orleans, and Bourges, getting a law degree. Then, in 1531, he entered a Humanist school in Paris started by Budé.

2. He also read and studied much theology, especially Paul's books of the Bible and the father Augustine.

3. In 1533, this study caused Calvin to begin a slow intellectual conversion to Protestant beliefs. He became convinced of God's omnipotence and felt himself sent by God to proclaim religious truth. Like the mature Luther, he felt assured of his own salvation,

and this feeling set him on a firm path toward founding a new church.

4. In late 1533, his Protestant sentiments were revealed when he sided with the rector of the University of Paris, who preached a Lutheran sermon. Calvin was forced to flee officially Catholic France.
5. Calvin went first to Strasbourg and then, in 1536, to Basel, where he began to write the *Institutes*.

II. Calvin designed his *Institutes of the Christian Religion* to be a clear and systematic presentation of the Protestant message.

A. Calvin was determined to create a society in which secular institutions were permeated with the religious spirit of the apostolic church: a fusion of church and state.

B. He agreed with Luther's idea of salvation by faith alone, but he presented this idea in his own way.

1. Calvin stressed the great gap between omnipotent God and lowly man. Everything in the world operated by a foreordained plan of God: predestination.
2. Man could not change this plan in any way. The plan predestined some people to be saved and some to be damned. This divine choice was absolute and arbitrary: People could not know the reasons for it.
3. Under predestination, people lose the burden of good works because salvation, like all else, is in God's hands. It was a message of great certainty, meant to be a great relief to believers.
4. People could not know for sure who was saved and who was damned, but their outward behavior gave an indication. This idea pressed people into moral behavior to convince themselves and others that they were saved.

III. In Geneva, Switzerland, Calvin set up his ideal Christian church and society.

A. In 1536, Calvin was passing through Geneva, a city that had recently undertaken religious reform, when the reformer of Geneva, Guillaume Farel, convinced Calvin to stay and help set up the new church.

B. Calvin, never the official head of Geneva but simply a professor and preacher, set himself two goals in the city: to build a truly reformed church and to bring moral reform to the people.

C. Calvin's efforts at moral reform met early opposition.

1. Many rejected church supervision of their daily lives. Especially the nobles did not want their morals reformed.

2. After many complaints, the city council exiled Calvin in 1538. He went to Strasbourg, where he learned about organizing a church from reformer Martin Bucer.

D. In 1541, the Geneva city council recognized its mistake and asked Calvin to return to the city and continue his reform.

1. Calvin agreed only after the city council agreed to adopt his constitution for a new church: the Church Ordinance of 1541.
2. The ordinance established four kinds of church officials: pastors, who would preach the word; doctors, who would define doctrine (Calvin was the only one); elders, laymen in charge of regulating morals; and deacons, in charge of poor relief.
3. There would be a consistory council made up of both clergy and laymen. It would both run the church and enforce moral discipline on the population.
4. Moral legislation outlawed gambling, prostitution, dancing, drinking, and many other activities. The city government enforced these laws.
5. Calvin claimed this ordinance was based entirely on the Bible and represented a return to the apostolic church.

IV. Under Calvin, Geneva displayed vibrant moral uprightness, but peoples' thoughts and activities were controlled in a totalitarian manner.

A. Calvin introduced the Geneva form of church service, with prayers, a sermon, and hymn singing as the core, typical of today's Protestant services.

B. Calvin demanded total conformity and dealt ruthlessly with opponents.

1. In 1544, he exiled his closest advisor, Sebastian Castellio, over a disagreement on a point of biblical interpretation.
2. Castellio moved to Basel and became a critic of Calvin.
3. In 1553, Calvin arrested anti-trinitarian Michael Servetus and had him burned as a heretic. This provoked criticism from Castellio.
4. In a work entitled *Whether Heretics Should be Persecuted*, Castellio called Calvin narrow minded and said that no one should ever be persecuted as a heretic because mere men could never know who really was a heretic.
5. Undeterred by this, in 1555, Calvin exiled noble leaders opposed to moral reform after having earlier exiled Jean Bolsec for his attack on predestination.
6. In his last nine years, Calvin had no opposition in Geneva.

C. Calvin felt that the church should guide and direct the state because all power and authority was in the hands of God.

1. Because God rules all, kings and magistrates must follow his orders.
2. For Calvin, the goals of church and state were the same: to spread religion and morality and to make people obey God. The only difference was that the state alone held coercive power.

D. Using the Academy of Geneva as his tool, Calvin trained preachers and sent them to spread Calvinism abroad.

1. His main target was his native France, where thousands of underground Calvinist congregations were established.
2. Calvinism spread as well into The Netherlands and later into Scotland.
3. Calvinism had become the dynamic new wave of Protestantism, much more easily and widely spread than older forms of Protestantism, such as Lutheranism.
4. Indeed, before long, German rulers who had converted themselves and their states to Lutheranism were converting to Calvinism.
5. Calvin had accomplished his goals in dramatic fashion. Little did he know that he had also set the stage for tremendous religious conflict.

Essential Reading:

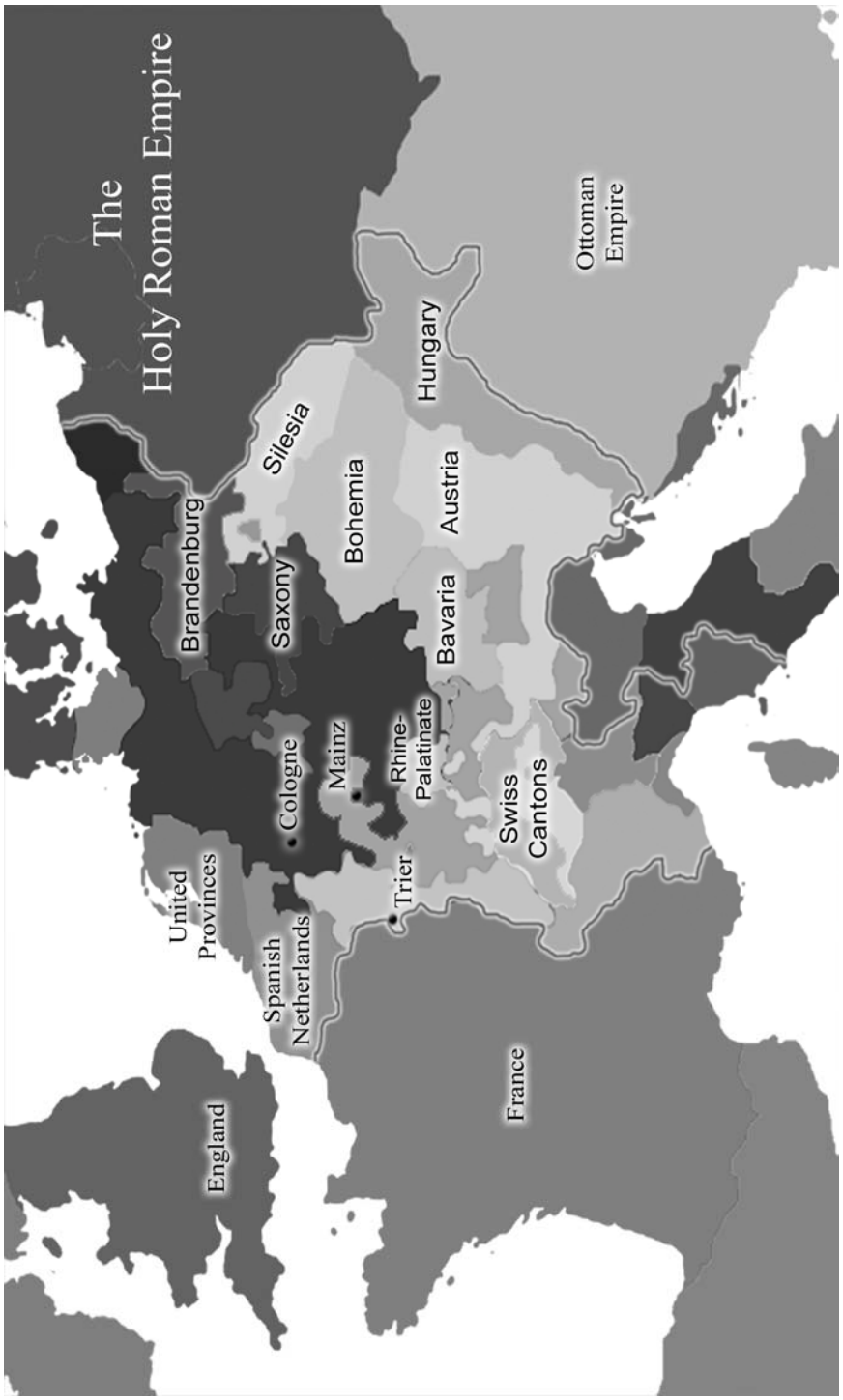
Donald Wilcox, *In Search of God and Self*, chapters 21–22.

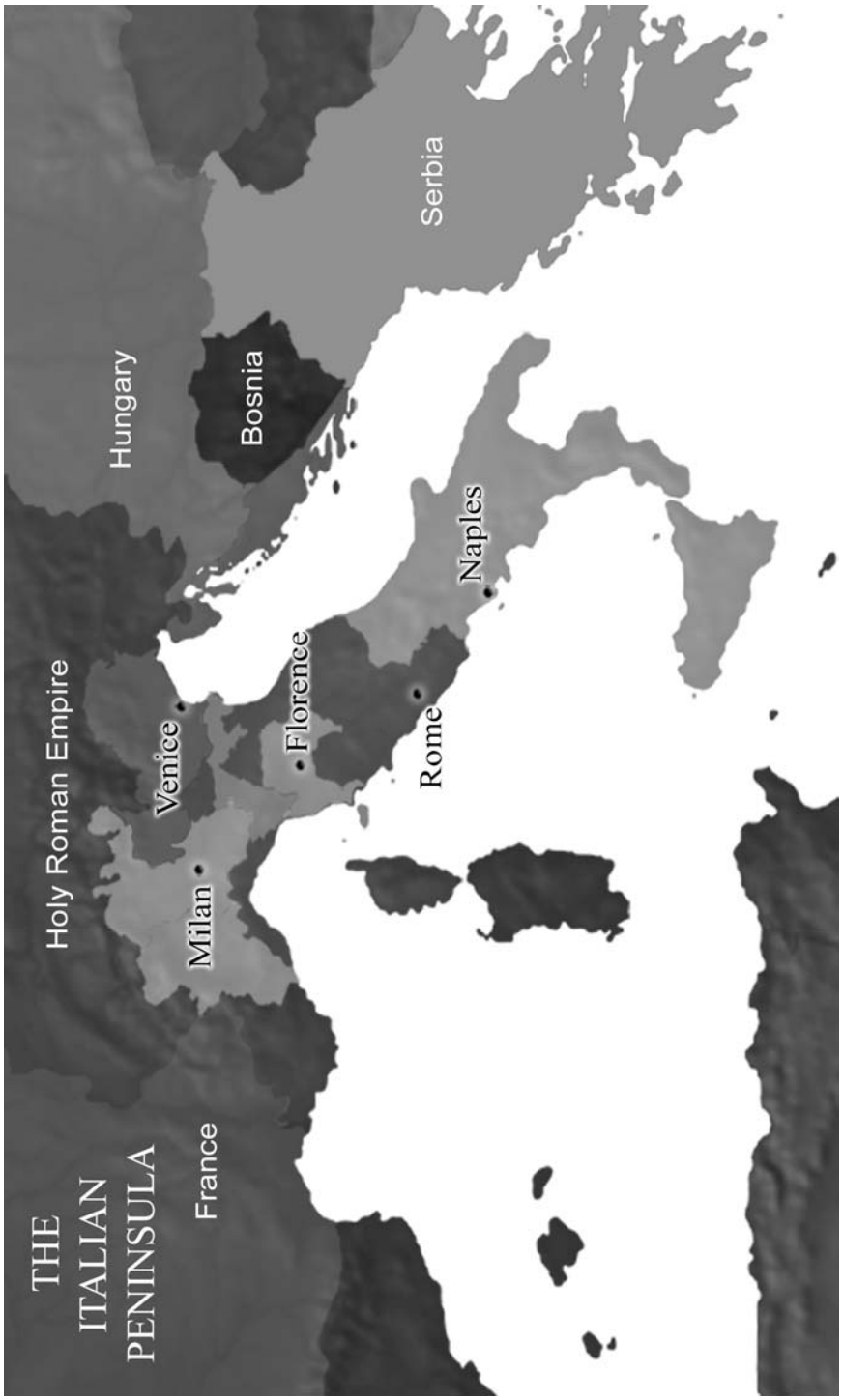
Supplementary Reading:

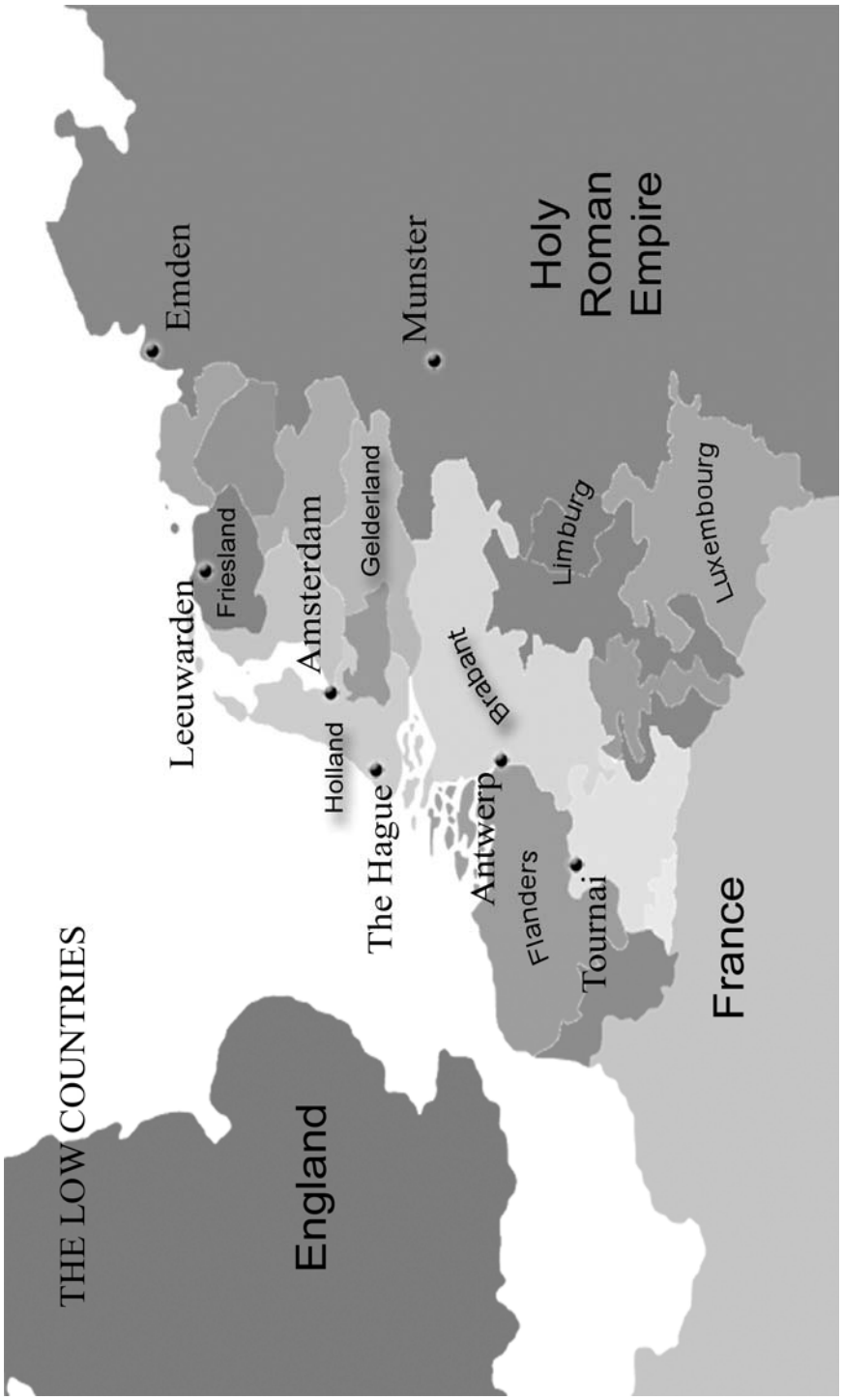
William Bouwsma, *John Calvin*.

Questions to Consider:

1. What made Calvinism such a dynamic movement?
2. What would Luther have thought of Calvin's message?







Glossary

Absolutism. Form of monarchy in which all power is located in the monarch, who is said to embody the state. Royal power is not limited by representative assemblies or social groups, such as the nobility. The monarch commands a powerful bureaucracy and army, with which he extends his authority to all groups of people and all corners of the country. Absolutism developed during the 17th century in France, Germany, and elsewhere. Its most well known representative was King Louis XIV of France (r. 1643–1715).

Age of Discovery. The period from 1492 to the mid-16th century, in which European sailors traveled the world's seas and pioneered new trade routes and navigational techniques while exploring the Americas, Asia, Africa, and the Pacific. The Age of Discovery can be said to begin with Portuguese voyages around the tip of Africa to India, and it continued with Columbus and the European settlement of the New World. The era was drawing to a close with Magellan's circumnavigation of the globe in 1520–1522. The age saw the Spanish amass a huge worldwide empire, while the English, French, Dutch, and Portuguese acquired substantial overseas possessions and interests.

Agrarian subsistence cycle. Name given to the inefficient European agricultural system before the 18th century. Unfertile soil and lack of manure to fertilize it dictated that part of the fields be left fallow each year to regain nutrients. This caused from 30 percent to 50 percent of the land to be out of use each year. The remaining land produced only enough food to maintain the population at the subsistence level, and no food was raised for livestock, keeping the animals small and undernourished and producing little manure.

Anabaptists. A radical religious group during the Reformation era. Anabaptists rejected infant baptism as unbiblical; they also rejected the ceremonies, institutions, and clergy of the mainline churches. Many were pacifists who did not recognize state authority, and some practiced communism and polygamy. Because of their unorthodox beliefs, the Anabaptists were persecuted by both the Catholic and Protestant churches and by states. Many were executed by authorities. Those who survived went into hiding.

Apostolic Church. The Christian church as it existed during the days of Christ and the apostles. Many Humanists envisioned this church as pristine and uncorrupted by medieval additions; thus, they based their church reform plans on returning the church to its apostolic purity. During the Protestant Reformation, the Anabaptists and other radical groups also called for reconstructing the church in the image of this apostolic community.

Armada. The great Spanish fleet dispatched by King Philip II to invade England and intervene in the religious wars in France and The Netherlands. It was met in the English Channel by a smaller English fleet commanded by Francis Drake and Martin Frobisher, scattered by English fireships, battered by

storms, and ultimately defeated. The Armada returned to Spain with fewer than half its ships.

Augsburg Interim. The peace agreement that followed the defeat of Protestant forces at the Battle of Muhlburg, which ended the first phase of the Schmalkaldic War in Germany. Because the Interim outlawed Lutheranism, the Protestants resumed the war in 1550, this time with France on their side. By 1555, the war had ground to a stalemate and the two sides agreed to the Religious Peace of Augsburg.

Babylonian Captivity (1305–1378). The period in which the Catholic Church moved its headquarters out of Rome to the city of Avignon in southern France. During this time, the papacy fell under the influence of the French crown and the church lost much prestige. Without the revenues of the Papal States to finance the church, the pope had to raise church taxes on ordinary believers, which prompted a wave of popular anti-clericalism. Finally, the papacy returned to Rome to stem the tide of bad feelings toward the church.

Brethren of the Common Life. A lay religious group that flourished in The Netherlands during the 15th and 16th centuries. Devout Catholics, the Brethren wanted to live together in compounds and lead a strictly religious life without actually becoming regular clergy. They also established schools where students were taught practical piety, as well as Humanist ideas. Two important centers of Brethren activity were the cities of Deventer and Zwolle. Among their students was Erasmus of Rotterdam.

Bubonic plague. Epidemic disease that struck Europe in 1348, killing one-half to one-third of the population. This population catastrophe touched off an economic depression that lasted 100 years and contributed to a century of political instability. The plague recurred at regular intervals after 1348, not disappearing from the scene until after 1730. The plague was bacterial in nature and was carried by fleas hosted by rats. It has also been called the *Black Death* for the dark swellings it caused.

Church Ordinance of 1541. John Calvin's plan for organizing the Reformed Church in Geneva. Four types of church officials were established: pastors, doctors (theologians), elders, and deacons. The governing body of the church was the Consistory Council, on which sat elders and pastors. It was the elders' job to supervise the private moral lives of church members. Calvin himself was appointed as the only doctor.

Ciompi Revolt (1378). Revolt by the lower guilds of woolen cloth workers in Florence against the city government's attempt to freeze worker wages below market levels to relieve the labor crisis produced by the death toll of the bubonic plague. Similar revolts occurred among workers and peasants across Europe in response to wage freezes. The lower guilds succeeded in seizing control of the city government and holding it until 1382.

Colloquy of Marburg. Religious conference between Martin Luther and Ulrich Zwingli held in 1529. The meeting was arranged by Lutheran Prince Philip of Hesse, and its goal was for the two Protestant leaders to work out their theological differences as a prelude to a military alliance between German and Swiss Protestant states. The conference failed when Luther and Zwingli could not agree on the issue of the real presence of Christ in the mass.

Consubstantiation. Luther's theory about the real presence of Christ in the mass. He did not believe that the priest was able to effect a change from bread and wine to the body and blood of Christ (*transubstantiation*), but he did believe that the real body and blood of Christ were present in the mass, in the inner essence of the bread and wine, not in the outward appearances.

Council of Constance (1414–1418). One of the biggest church councils of the Middle Ages, it healed the Great Schism by electing Martin V as the sole legitimate pope, restoring to the church prestige lost during the Babylonian Captivity and Great Schism. The council also convicted Jan Hus, a Bohemian follower of John Wycliffe, of heresy and burned him at the stake. The council took for itself some of the pope's powers to govern the church, powers that later popes would recover.

Council of Trent (1545–1563). Church council called by Pope Paul III that played a key role in the Catholic Counter-Reformation. Rather than seek compromise with the Protestants, the council upheld the validity of the very church practices and beliefs that the Protestants rejected. The council maintained that good works were needed along with faith for salvation, that church tradition and papal decrees were sources of religious truth along with the Bible, that all seven sacraments were channels of divine grace, and that transubstantiation took place in the mass. The council clearly differentiated the Catholic position from that of the Protestants.

Counter-Reformation. The massive effort made by the Catholic Church after 1530 to counter the Protestant Reformation and re-convert the European masses to the Catholic faith. The effort began with the papacy of Paul III (1534–1549) and continued with the founding of the Jesuit order by Ignatius Loyola in 1540 and the decrees of the Council of Trent (1545–1563). Key components of the Counter-Reformation were the Inquisition, which tried Protestants as heretics, and the Index of Forbidden Books, which condemned Protestant books. The Counter-Reformation re-converted large areas of Europe to the Catholic Church and sent Catholic missionaries abroad.

Court of Star Chamber. A special royal court established by the first Tudor monarch of England, Henry VII (r. 1485–1509), to try political opponents of royal power. The court operated on Roman law, not English common law, and thus, did not provide for trial by jury. The king appointed the court's judge.

Defenestration of Prague. Episode in 1618 in which representatives of Holy Roman Emperor Ferdinand II were thrown from a tower in Prague Castle after

notifying the Bohemian States assembled within that the emperor was withdrawing privileges earlier granted to Bohemian Protestants. This symbolic rejection of Ferdinand's sovereignty was followed by a formal deposition of him as king of Bohemia by the States. These events sparked the beginning of the Thirty Years War (1618–1648), when imperial forces invaded Bohemia.

Diet of Worms (1521). German national assembly where Luther confronted Emperor Charles V and representatives of the pope over his rejection of Catholic Church doctrine. Given a chance to recant his beliefs, Luther refused and, in consequence, was branded an outlaw. After the Diet, Luther was protected from prosecution by the ruler of Saxony, Frederick the Wise. Luther's stand at Worms greatly increased his popularity among the German people.

Dutch Revolt. The prolonged war of independence fought by the Dutch against their Spanish rulers between 1570 and 1648. Provoked by Spanish taxation and persecution of Dutch Protestants, the revolt was led by William of Orange. Spanish King Philip II sent the ruthless Duke of Alva to crush the revolt, but his military tactics were unsuccessful. A truce was declared in 1609, giving the Dutch de facto independence, which was formally recognized in the Treaty of Westphalia in 1648.

Dutch War. War fought by France under Louis XIV against the Dutch Republic between 1672 and 1678. The war was prompted by the role of the Dutch in building the coalition that had defeated France in the earlier War of Devolution (1667–1668). Louis bribed Dutch allies into neutrality as French armies poured into the republic, occupying much of the country and bringing down the government of Grand Pensionary Jan de Witt. The French advance was halted and the situation ultimately salvaged when the Dutch opened the dikes and flooded the countryside.

Edict of Nantes. Issued in 1598 by Henry IV after the former Calvinist had assumed the French throne and converted to Catholicism. The edict guaranteed religious toleration to French Huguenots and allowed them to fortify their towns as a defensive measure. The right to fortify was withdrawn by Cardinal Richelieu after the siege of La Rochelle in 1628, and Louis XIV later revoked the entire edict.

Evangelical Rationalists. A group of believers during the Reformation era who based their beliefs on a rational interpretation of Scripture. They accepted nothing as true that was not in the Bible; thus, they rejected many key theological doctrines of the mainline churches, including the Trinity and the divinity of Christ, the sacraments, resurrection of the body, and predestination. Leaders of the group included Laelius (1525–1562) and Faustus Socinus (1539–1604).

Fronde. Revolt of French nobles against the crown that occurred in 1648, during the minority of King Louis XIV. The Fronde was the last revolt against French absolutism before the French Revolution of 1789. The revolt started

among nobles of the robe, administrative and judicial officials who bought nobility with their offices, but spread to involve traditional nobles of the sword, as well. Cardinal Mazarin, the king's first minister, was instrumental in the defeat of the Fronde.

Gentry. Wealthy upper-middle class industrialists and landowners who became the ruling class of England after the civil war of 1640–1649. Before the civil war, this class was already displacing the nobility in England's social and political structure because of their wealth and their control of the House of Commons. During the war, the gentry made up the backbone of parliamentary opposition to King Charles I. Religiously, many members of the gentry favored Puritan positions and expressed religious opposition to the Church of England in Parliament and, ultimately, in the civil war.

Great Schism (1378–1415). The period following the end of the Babylonian Captivity, when disputed papal elections resulted in at first two and later three popes competing for control over the church. One pope was based in Rome, another in Avignon in France, and a third (after 1409) in Pisa. All Europe was divided by this crisis as each country, city, university, and even individual had to decide which pope to follow. The Schism was finally healed by the Council of Constance (1414–1418), which established Martin V as sole pope.

Holy Roman Empire. The name given to the German monarchy since the days of Charlemagne (800). Originally Charlemagne envisioned it as a revival of the Western Roman Empire, but over the course of the Middle Ages, the power of the emperor weakened as the power of local nobles increased. There was a brief revival of imperial power under Charles V (r. 1519–1556), but after the Treaty of Westphalia (1648), the emperor's power became largely a fiction and the empire, a collection of small sovereign states ruled by local nobles.

Humanism. The revolutionary educational plan introduced during the Italian Renaissance. It featured a return to the study of the ancient classics and a revival of interest in the liberal arts. The goal of Humanism was to produce well-rounded individuals and good citizens. There was also an emphasis on practical morality. Among the founders of Humanism were Francesco Petrarch, a Florentine living in exile in Avignon, and Caluccio Salutati, a chancellor of Florence.

Hundred Years War (1337–1453). War fought between England and France over English King Edward III's claim to inherit the French crown. This long war featured several truces and temporary lulls in fighting. The major battles were Crecy (1346), Poitiers (1356), and Agincourt (1415), all English victories, but in the end, the war saw English armies driven from France by Joan of Arc. The war featured the first use of the English longbow and gunpowder and the decline of the mounted knight as a military weapon.

Iconoclasm. The destruction of religious artwork and images in Catholic Churches during the Reformation period. Some Protestants believed that

religious artwork violated the biblical injunction against worshiping graven images, and outbreaks of iconoclasm followed the introduction of Protestantism in Germany, Switzerland, and The Netherlands. Such outbreaks were sometimes spontaneous and other times orchestrated by Protestant agitators. Protestant leaders such as Luther and Zwingli did not sanction iconoclasm.

Indulgence Crisis of 1517. The incident that precipitated Luther's break with the Catholic Church. The church sold documents called *indulgences* to believers, claiming that these documents relieved the recipient of the burden of doing certain good works. Luther objected to the pope's selling of these documents, saying that such relief should be available free of charge to all members of the church. When the pope learned of Luther's objections, he made claims of papal infallibility not made before, and Luther's rejection of these claims led to his excommunication in 1520.

Inquisition. Also called the Holy Office, Catholic Church court that prosecuted heresy cases. Founded in Rome in the 13th century, the Inquisition was active against the Albigensian and Waldensian heresies. A separate Inquisition was founded in Spain by the crown in the 15th century to move against Moslems, Jews, and other nonbelievers. After 1485, both Inquisitions prosecuted witchcraft cases in Spain and Germany. During the Reformation and Counter-Reformation, the Inquisition focused on Protestants, especially in The Netherlands.

Intendants. A new kind of French royal official created by Cardinal Richelieu. These officials were not venal but appointed by the king; thus, they were more responsive to royal wishes than venal officials. Intendants became the king's chief representatives in local areas. They enforced royal decrees, recruited soldiers, and worked with private contractors known as *tax farmers* to collect royal taxes. Because of their loyalty to the king, intendants were hated by the populace, and several revolts occurred against their power.

Jesuits. Catholic religious order founded by Ignatius Loyola and approved by Pope Paul III in 1540. The Jesuits were the foot soldiers of the Counter-Reformation, specializing in re-converting the masses to the church by means of preaching, teaching, hearing confessions, and doing missionary work. They were highly educated and trained, and they founded many schools throughout Europe. Jesuit confessors were influential on leading Catholic rulers. Their efforts at re-conversion met with considerable success.

Junkers. The name given to Prussian nobles residing on large rural estates in East Prussia. They cooperated with the rulers of Prussia in creating royal absolutism, and in return, they were given officerships in the military and unfettered control over peasants on their estates.

Liberal arts. The seven subjects taught to free Roman citizens in antiquity. The liberal arts were revived by Renaissance Humanists as an appropriate education for well-rounded individuals. The liberal arts consisted of grammar, rhetoric,

and logic (the *Trivium*), as well as mathematics, astronomy, geometry, and music (the *Quadrivium*). To these subjects, the Humanists added history, poetry, and literature.

Magisterial Reformation. Name given to Luther's tactics after the 1525 peasant revolt of spreading Lutheranism not by preaching to the masses, whom he concluded had misunderstood his message, but by preaching to and converting the princes of Germany, who would, in turn, decree the conversion of the people they ruled.

Mercantilism. An economic theory that was at the foundation of most European states' economic policies prior to the 18th century. Mercantilism held that there was a limited amount of wealth in the world and states became powerful by obtaining as much of this wealth as possible through a kind of economic warfare. States strove for a favorable trade balance that would create a flow of bullion into the country. State regulations and subsidies were mechanisms to promote industry and trade and achieve this favorable trade balance. Leading practitioners of mercantilism included French finance ministers Sully and Colbert in the 17th century.

Millenarianism. The belief of some radical religious groups and figures during the Reformation era and afterwards that Christ would return to earth before the end of the world to set up a thousand-year kingdom of the holy, in which true believers would live in a kind of paradise, while sinners would be punished. Some millenarians, such as Melchior Hoffman, took it upon themselves to get the world ready for this holy kingdom.

New Monarchy. The name given to European monarchies that rebuilt their power in the 15th century after the disasters of the previous century. Such New Monarchs as Francis I of France and Henry VIII of England used partnerships with the middle classes, as well as expanded bureaucracies and tax structures, to reestablish royal power.

Nobles of the robe. French nobles who bought nobility along with a government office. They were called *nobles of the robe* for the long robes worn by the jurists of the Paris Parlement, the supreme court of France, the offices of which were purchased and conferred nobility. Other such offices were on provincial parlements and even local government. Nobles of the robe adopted many of the habits and ways of thought of traditional nobles, called *nobles of the sword*. They had the same privileges as traditional nobles and guarded them just as fiercely. Nobles of the robe started the Fronde revolt against the king in 1648. In the 18th century, nobles of the robe pressured the king to reduce the sale of ennobling offices because of the inflation of nobility that resulted.

Open-field system. The name given to the organization of European agricultural fields before the 18th century. Fields were divided into multiple strips, each farmed by a different peasant family. Because of the close proximity of the strips, the farmers had to agree to common farming techniques, times, and

crops. This communal method of farming prevented innovation, because most farmers were unwilling to take risks.

Pacification of Gent. Treaty signed in 1577 that brought the southern provinces of The Netherlands into the rebellion against Spain alongside the northern provinces. The treaty was precipitated by the Spanish Fury of 1576, in which Spanish troops rioted and plundered the southern city of Antwerp because they had not been paid. After the treaty, Spanish power was, for a time, confined to the area of Luxembourg.

Papal States. A band of small states running through central Italy from Rome in the south to Ravenna in the north. The pope was secular ruler over these states and they provided him with tax money and troops that were crucial for the papacy to remain independent of more powerful secular rulers, such as the Holy Roman Emperor. The Papal States were possessions of the Byzantine Empire in the early Middle Ages, but when the Byzantines left Italy, the states passed into Frankish possession and from there to the pope. The pope lost control of the states during the Babylonian Captivity (1315–1378), necessitating a lengthy war of re-conquest.

Pavia, Battle of. Decisive victory by the forces of Charles V over those of French King Francis I in the first Hapsburg/Valois War in 1525. As a result of the battle, the French king was captured and all of Italy lay open to imperial domination. After his release, Francis signed a military alliance with the papacy called the League of Cognac and the two allies launched a new war against Charles to prevent his conquest of Italy.

Peace of Lodi (1454). Military alliance uniting Florence, Venice, and Milan and establishing a balance of power in Italy, countering the southern alliance of the papacy and Naples. The alliance was engineered by Florentine ruler Cosimo de' Medici as part of his policy of maintaining peace among the Italian powers, a peace he believed would benefit Florentine economic and cultural development.

Peasant Revolt of 1525. Massive revolt of German peasants against landlord and princely taxation. The peasant leaders claimed that the revolt was inspired by Luther's ideas on Christian freedom, a claim Luther vehemently rejected. Luther called for the peasants to obey their lawful rulers, but this did not stop the revolt. Luther then called on the German princes to put down the rebellion.

Philology. The study of the changes in style and form the Latin language underwent over time. Renaissance Humanists used this science to revive Classical Latin style, to date manuscripts and books, to identify stylistic periods in the language, and even to prove the Donation of Constantine a forgery. Perhaps the greatest Humanist philologist was Lorenzo Valla (1407–1457).

Politique Party. A group of officials at the French royal court during the wars of religion in France. The party was led by Queen Marie de' Medici and favored separating religious from political considerations and ruling the country by

making all decisions only because of "reason of state," leaving religious issues aside. It was an attempt to preserve royal power in a country increasingly divided religiously.

Popular piety. The name given to certain religious practices that originated with ordinary believers during the Catholic Church's period of crisis with the Babylonian Captivity and Great Schism. Feeling ignored by church leadership, the people developed practices focusing on the use of their senses and emotions and making them feel closer to God. Among the practices, validated by church authorities only much later, were the rosary and the stations of the cross.

Pragmatic Sanction. An agreement between King Charles VI of Austria and major European rulers that recognized the claim of Charles's daughter Maria Theresa to become ruler of Austria upon her father's death. Charles had no male heir and a female had never before held the Austrian throne.

Predestination. John Calvin's belief that God selected which people would go to heaven and which ones would go to hell before he created the world. This selection would be in effect for the entire history of the world. Those chosen for heaven Calvin called the *Elect*. God's choice was absolute and arbitrary. It was not influenced by anything people did, and no one could know the reasons for God's choices or even who was among the Elect.

Priesthood of All Believers. Luther's idea that ordinary Christian believers could read and correctly interpret Scripture. The Catholic Church taught that only the clergy could do so because Christ gave the church the holy spirit and, thus, the power to do so at the Ascension.

Puritans. An English Protestant religious group who called for change in the Church of England during the 16th and 17th centuries. Despite the fact that the church had broken its ties to the pope during the reign of Henry VIII, much of the church's doctrine and practice remained close to Catholicism. Puritans called for the introduction of more Protestant elements into the church. Moderate Puritans, called *Presbyterians*, desired the introduction of Calvinism into the church, whereas more radical *Puritans*, called Independents, wanted complete religious freedom for local congregations. Puritans were influential in the House of Commons during the 17th century and played a key role in the English civil war (1640–1649). One of their leaders was Oliver Cromwell, who ruled England from 1649 to 1658

Radical Spiritualists. A group of Christian believers during the Reformation period who rejected all external elements of religion, including ceremonies, institutions, and clergy. The essence of religion for the Spiritualists was direct divine revelation in the individual soul, which brought grace and salvation. This revelation they called the "inner light." Leaders of the Spiritualists included Kaspar von Schwenkfeld (1489–1561) and Sebastian Franck (1499–1542).

Religious Peace of Augsburg (1555). Treaty ending the Schmalkaldic War between Lutheran and Catholic princes of Germany. The treaty's main principle, expressed by the Latin phrase *cuius region eius religio*, stated that each German prince could choose the religion for the people of his state. There was no provision promoting religious toleration, and Calvinism was not recognized in the treaty. The treaty left Germany religiously divided.

Sale of office. A practice that dates to at least the 13th century in France, in which the king sold offices in the royal government to the highest bidder. The office, once sold, became the personal property of the purchaser. Sale of office raised revenue and increased the size of the bureaucracy: By the time of Richelieu (fl. 1610–1642), fully one-third of royal revenues came from the practice. But these venal offices were alienated from royal control, which decreased the king's control over his government. As more offices were sold, their value decreased and the bureaucracy became a mass of overlapping and redundant offices.

Salvation by faith alone. The revolutionary theological concept of Martin Luther that formed the theological foundation of the Protestant Reformation. From his reading of St. Augustine and Paul's Epistle to the Romans, Luther concluded that good works were irrelevant to individual salvation, which came only to those who had faith in Christ's promise of salvation. The Catholic Church maintained that both faith and works were needed for salvation.

Schmalkaldic War. The first religious war in Germany between Lutheran and Catholic princes. Fought between 1546 and 1555, the war pitted Lutheran princes Philip of Hesse and Frederick of Saxony against the Catholic emperor Charles V. Catholic forces were victorious in the first phase of the war, ending in 1548, but the war resumed when France allied with the Lutheran side, and the ultimate result was indecisive. The war left Germany religiously divided.

Scientific Revolution. The 17th-century intellectual movement that overturned the traditional scientific system based on Aristotle's ideas and put in place a new and radically different science based on the ideas of Copernicus, Kepler, Galileo, and Newton. The old geocentric picture of the cosmos was replaced by the Copernican heliocentric picture, and Aristotelian motion theory was replaced by Galileo's theory of inertia, as well as Newton's laws of motion and gravitation. Modern science emerged.

Sea Beggars. A group of maritime raiders who fired the first shot in the Dutch Revolt against Spain in 1570. The Sea Beggars originally raided shipping in the English Channel, but after being deprived of their base in London because of attacks on English ships, they raised the banner of William of Orange and captured the Dutch port of Brill in Zeeland. A military force from Brill then won the surrender of several towns in inland Holland, making that province the first base of the Dutch Revolt.

Second serfdom. The re-imposition of serfdom by landlords on peasants in the wake of labor shortages created by the bubonic plague. This took place in Germany and parts of Eastern Europe. Serfdom had vanished in most of Europe in the 14th century as a result of the greater social and political power the peasantry possessed during the labor shortage. Only in Germany was serfdom reinstituted in the 15th century, and it continued on into the Reformation period, giving more power to landlords and creating tension between nobles and peasants that led to the Peasant Revolt of 1525. In the 17th century, the greater power of noble landlords resulting from the second serfdom affected the evolution of royal absolutism in Germany.

Signoria. The name given to the city council of Florence during the Italian Renaissance. It was an executive and administrative body and consisted of many different types of officials responsible for police activities, taxation, the regulation of commerce, and other tasks. Its officials were elected for short terms (six months to two years) by a complex indirect electoral process called the Scrutiny.

Spanish Fury. Riot by Spanish troops in Antwerp in 1576 that devastated the city. Caused by the Spanish crown's failure to pay the troops over a period of months, the looting of Antwerp turned the southern provinces of The Netherlands against their Spanish rulers. These provinces joined the northern provinces in revolt by signing the Pacification of Gent in 1577.

Thirty Years War. The last great religious war, fought in Germany between 1618 and 1648. German Protestant princes were joined by Danish, Swedish, and French forces to fight the Catholic alliance of the emperor, German Catholic princes, Spain, and the papacy. The war ended in a virtual stalemate after early Catholic victories. The Peace of Westphalia concluded the war in 1648, leaving the emperor almost powerless, German princes fully sovereign, and parts of Germany in foreign hands. Germany was devastated by the war.

Transubstantiation. The miracle of the mass in which the bread and wine is transformed into the actual body and blood of Christ when the presiding priest speaks the words *hoc est corpus meum*, or "this is my body." The Catholic Church taught that with this miracle, the sacrifice of Christ was repeated in every mass. Following Luther, most Protestants rejected transubstantiation. While Luther denied the transformation but maintained the real presence, Zwingli saw the mass as simply symbolic.

Treaty of Westphalia (1648). Peace treaty ending the Thirty Years War. It decentralized power in the Holy Roman Empire by making the princes of German states fully sovereign. Parts of German territory were also given to France, Denmark, and Sweden, and the independence of the Dutch Republic was recognized.

Trilingual colleges. Colleges founded by Humanist scholars in the Renaissance period with the purpose of teaching students the three so-called "sacred

languages," Hebrew, Greek, and Latin. The goal was to enable people to read the Bible in its two original languages or in Latin translation. The mission of these colleges grew out of the Humanist conviction that ordinary believers could read and understand the Bible and follow its moral examples, an idea spread by Erasmus, among other Humanists. Erasmus himself founded one such college at the University of Louvain, while King Francis I of France founded one in Paris.

Union of Arms. Plan of the Count-Duke of Olivares, first minister of King Philip IV (r.1621–1625) of Spain, to spread royal taxation more equally over the Spanish provinces to increase collection and save the crown from bankruptcy. At the time, Spain was trying to finance its renewed struggle against the Dutch Revolt. The plan failed when provinces that had previously paid few taxes rebelled against the crown.

Union of Utrecht. Military alliance against Spain signed by the seven northern provinces of The Netherlands in 1578. The treaty was in response to the Union of Arras in 1577, in which the southern provinces of the country returned their allegiance to Spain. In 1581, the northern provinces formally declared their independence from Spain as the United Provinces, but warfare continued until 1609, when a truce delivered de facto independence to the new Dutch state.

War commissars. The name given to military officers appointed to Prussian government office by Elector Frederick William (r. 1640–1688). These loyal officials helped the elector to mold Prussian absolutism.

War of Austrian Succession (1740–1748). War fought by Queen Maria Theresa of Austria for the right to occupy the throne as outlined in the Pragmatic Sanction. She faced a coalition led by King Frederick the Great of Prussia, whose invasion of Austrian-controlled Silesia started the war. At the war's conclusion, Maria Theresa remained on the throne, but Prussia kept Silesia.

War of Spanish Succession (1701–1713). War fought by King Louis XIV of France against a coalition of European states for the right to install his grandson as king of Spain. The war concluded with the Treaty of Utrecht in 1713. It was Louis' last war. While his grandson was allowed to become king of France, the treaty stipulated that France and Spain could never be united into one kingdom under the Bourbons.

The Renaissance, the Reformation, and the Rise of Nations

Part III

Andrew C. Fix, Ph.D.

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Part III

The Renaissance, the Reformation, and the Rise of Nations

Scope:

This course examines the great transformations in European society that took place between 1348 and 1715. Beginning with a look at the crisis of the 14th century that formed the immediate background for the changes that followed, the course then explores in-depth the origins and nature of the Italian Renaissance, Humanism, and art. Europe's overseas expansion during the Age of Discovery is examined, with special reference to the economic and political changes these developments brought to Europe. With the coming of the 16th century, the Protestant Reformation becomes the main focus of interest, beginning with the problems in the Catholic Church and continuing with an analysis of Martin Luther and the Reformation in Germany. The social, political, and economic contexts of the German Reformation are studied with a look at the political structure of the Holy Roman Empire, Hapsburg conflict with France and the Ottoman Empire, the Knights' Revolt of 1523, and the Peasant War of 1525. Other branches of the Reformation are also examined, including the Swiss Reformation of Zwingli and Calvin, the Radical Reformation, the English Reformation, and the Catholic Reformation. The disastrous age of religious wars in Germany, France, and The Netherlands moves the course into the 17th century, where the main focus falls on the rise of the modern state and intellectual change. Different patterns of state development are followed, such as the rise of absolutism in France and Germany, the development of constitutional monarchy in England, and the birth of the Dutch Republic. The course comes to a close with a look at the epic intellectual change brought by the Scientific Revolution and the Early Enlightenment, which usher in the 18th century. Overall, the course will focus on the elements of historical change in political, social, cultural, and economic life in the years 1348–1715 that gave birth to the modern world.

Lecture Twenty-Five
The English Reformation

Scope: This lecture will look at the way the Reformation came to England. Protestantism developed differently in England than in Germany or Switzerland. The English Reformation was, from the start, tied up with crown politics and the efforts of King Henry VIII to obtain a male heir to the throne. The English Reformation was essentially a governmental affair made in the Parliament, with popular support only as a sidelight. As a result, the Anglican Church was unlike other Protestant churches.

Outline

I. King Henry VIII (1491–1547) came to the throne in 1509 as the second Tudor king after the devastating dynastic conflict known as the War of the Roses.

- **A.** His father, Henry VII, had rebuilt the power of the monarchy by, among other things, setting up a special royal court called the Court of Star Chamber to try opponents. Henry was intent on maintaining royal power.
- **B.** Unfortunately, the Tudor succession was threatened because Henry VIII had no male heir.
  - **1.** When only 12 years old, Henry was betrothed to the widow of his dead brother Arthur. Catherine of Aragon was the daughter of Ferdinand and Isabella, and the marriage was key to an Anglo-Spanish alliance.
  - **2.** To marry the widow of his brother, Henry had to get special papal permission, but the union produced no male heir, threatening both dynasty and monarchy.
  - **3.** Henry decided to seek a papal annulment of the marriage so that he could marry his mistress, Ann Boleyn.
- **C.** To carry out this task became the job of Henry's chief minister, Cardinal Thomas Wolsey (1471–1530).
  - **1.** Wolsey was an ambitious politician and papal legate to England. Thus, he held in his hands the combined powers of church and state.
  - **2.** He was strongly in favor of the Anglo-Spanish alliance, and he did not want to anger the Spanish monarchy with the annulment.
  - **3.** Wolsey was also an extraordinarily corrupt cleric; holding multiple bishoprics and abbacies, he had made his bastard son a bishop.
  - **4.** Nevertheless, Wolsey set out to request the annulment.
- **D.** The political situation made the request hopeless.

1. In 1527, troops of the Emperor Charles V, who was also king of Spain, had crushed the French-papal alliance known as the League of Cognac, taken control of Italy, sacked Rome, and put Medici Pope Clement VII under arrest.
2. When Charles learned of the annulment request, he forbade the pope from granting it, because Catherine was Charles's niece and the English alliance was valuable against France.
3. Henry blamed that failure on Wolsey, fired him, labeled him as a foreign agent of the pope, and planned to put him on trial.
4. The king then had his marriage dissolved by a secret tribunal without papal approval.

E. When Wolsey was put on trial for treason, all of his clerical corruption became public.
1. Many people already leaning toward Protestant ideas were infuriated with the church.
2. This was the beginning of popular support for the English Reformation.

II. For many years, there had been a slow growth of Protestant sentiment among the English people, especially among intellectuals.

A. Common people resented the special privileges the clergy enjoyed, such as their own system of church courts in which all crimes of clerics were tried by church judges.
1. Clerics often received light punishment for serious crimes in this system.
2. When Wolsey went on trial, many pamphlets appeared attacking Wolsey and church corruption.

B. Humanist scholars were among the leading critics of the church.
1. Many were influenced by Erasmus and his calls for church reform. These men were led by Erasmus's personal friend John Colet, Dean of St. Paul's Cathedral in London.
2. Colet attacked clerical corruption, the church courts, and the worldliness of the church hierarchy.
3. Some Humanists became followers of Luther and Zwingli. Lutheran pamphlets circulated in English universities after 1519. Wolsey ordered these pamphlets burned, and King Henry himself wrote works against Luther.

C. One important locus of Protestant sympathies was the White Horse Inn in Cambridge, often called "little Germany."
1. There, Humanist Robert Barnes was a leader. He often preached sermons against the Catholic Church.
2. William Tyndale was another leader. He would make the first English translation of the Bible after conferring with Luther in Wittenberg.

III. The crucial steps to reform and a break with the papacy were taken by the Parliament.

A. Henry VIII had decided to force the pope to grant him control over the English church, similar to the control held over their churches by the kings of France and Spain.

1. Then, if the pope refused to sanction his divorce, he could proceed with it under his own authority.

2. The king's new chief minister was the Humanist and churchman Thomas More, a pious and conservative man who disapproved of the king's plans. He was dismissed, jailed, and finally, executed.

3. His replacement was Thomas Cromwell, a mercenary politician who supported a break with the pope that would put the English church under the control of king and Parliament.

B. During the years 1529–1536, Cromwell got the Parliament to pass measures removing papal control over the English church and replacing it with royal supremacy.

1. In 1532, the first big step was taken when Parliament suspended the payment of annates to Rome. The annate was a special tax a bishop paid to the pope upon the bishop's appointment to office.

2. In 1533, the Act in Restraint of Appeals was passed, ending the appeal to Rome of English church court cases in which the king was involved. This, of course, paved the way for Henry's divorce, because he hoped to soon control the English church court system.

3. With these parliamentary actions, the English Reformation had begun in earnest, although the biggest steps were still to be taken.

Essential Reading:

Merry Wiesner, *Women and Gender in Early Modern Europe*, pp. 1–114.

Questions to Consider:

1. Why did Henry VIII care so much about the royal succession?

2. Was Henry VIII a Protestant?

Lecture Twenty-Six
The Birth of Anglicanism

Scope: In this lecture, we will look at the culmination of the English Reformation in the Parliament and the birth of the new Protestant Church in England. We will examine the struggles of the Anglican Church against those who felt it should be more Protestant in its doctrines and ceremonies. We will see England return to the Catholic Church under Queen Mary, with all the disruption that caused, and we will see the final establishment of Anglicanism under Elizabeth I.

Outline

I. In January of 1533, King Henry VIII secretly married his mistress, Ann Boleyn, six years after his secret divorce from Catherine of Aragon.

- **A.** Ann was pregnant and Henry needed to secure the legitimacy of the child as an heir to the throne.
  - **1.** Henry now demanded that the archbishop of Canterbury, Thomas Cranmer, pronounce both the king's divorce and remarriage valid.
  - **2.** Cranmer complied, and now all was public. Because of the Act in Restraint of Appeals, the pope could not interfere. He did, however, excommunicate Henry.
  - **3.** Undeterred, Henry had Ann crowned queen of England.
- **B.** Meanwhile, Cromwell continued to push his legislative package, designed to make Henry head of the English church.
  - **1.** In 1533, the Parliament passed the Act of Succession, which declared all children of Henry and Ann legitimate heirs to the throne.
  - **2.** All English subjects were required to swear an oath to uphold this act, and it was his refusal to do so that led to the execution of Thomas More.
  - **3.** Next, in 1534, the Parliament passed the Act of Supremacy, officially making the king head of the "Church of England."
  - **4.** Two years later, in 1536, the Parliament passed the Act of Dissolution, dissolving all monasteries. The crown seized all former monastic land and sold it off to the gentry for huge profits.
  - **5.** An English national church had at last been born. But was it a Protestant church?

II. Henry had dissolved all ties between the English church and Rome.

- **A.** But Henry had not changed church doctrine or ceremony, which remained essentially Catholic.
  - **1.** Some radicals wanted more change. They wanted a true Protestant church in substance as well as name.

2. Some conservatives felt that Henry had already gone much too far.
3. Henry had to walk a fine line between these two groups, pursuing a policy of tolerance and compromise in an attempt to please both sides.
4. Archbishop Cranmer, still in place, promoted the publication of an English Bible and liturgy for use in the church.

B. When Henry died on January 27, 1547, he left behind a male heir, Edward, by his third wife. Edward's reign was to be short and filled with religious turbulence.

III. Edward VI (1547–1553) was Henry's only son, a sickly boy of 10 years old when he assumed the throne.

A. He quickly fell under the influence of radical Protestant advisors who wanted to transform the Church of England.
1. Under this influence, many Protestant beliefs were introduced into the church.
2. More church lands were seized by the crown.
3. A Protestant prayer book was introduced into the church by Cranmer.
4. Cranmer invited the Protestant reformer of Strasbourg and Calvin's friend Martin Bucer to come to England as official Protestant theologian.
5. Other Protestant reformers visited as well, including John Knox, the future reformer of Scotland.

B. In 1549, clerical marriage was officially allowed and a distinct Protestant liturgy was introduced into the church, but in 1553, the sickly Edward died.

IV. Edward's successor was to be Queen Mary I, the only daughter of Henry VIII and Catherine of Aragon and a Catholic. Crisis loomed over England.

A. To make things even worse, Mary was the wife of King Philip II of Spain, Europe's foremost Catholic monarch.
1. Mary intended to return the English church to the Catholic fold.
2. She welcomed a new papal legate to England, Cardinal Reginald Pole.

B. Mary fired Protestant government officials and replaced them with Catholics. She forced the Parliament to revoke all the laws against papal control of the church.

C. Earning the nickname "Bloody Mary," the queen imprisoned and executed Protestant leaders.
1. Former Archbishop Cranmer was burned at the stake.
2. Many Protestants fled to the continent, where they made up a large exile community waiting for the end of Mary's reign, with the knowledge that the Protestant Elizabeth was heir to the throne.

3. When Mary died and Elizabeth came to the throne in 1558, all the exiles returned.

V. The succession of the Protestant Elizabeth I (1558–1603) represented the final victory for Anglicanism in England.

A. Elizabeth had all the laws against papal control of the church reinstituted.

B. She fired Catholic government officials and reappointed Protestants.

C. At the queen's urging, the Parliament passed the Thirty-nine Articles, the official Anglican confession of faith.

1. It was a moderate Calvinist confession.
2. It included the doctrine of predestination.
3. The Bible was held to be the highest authority in religion.

D. With Elizabeth's reign, Protestantism was victorious in England, but events were also starting to unfurl in England's neighbor to the north, Scotland.

VI. Protests against Catholic Church corruption began in Scotland after 1520.

A. Conversions to Lutheranism brought burnings at the stake in the years 1529–1546.

B. John Knox (1513–1572) was to become the reformer of Scotland.

1. He fled Scotland during Mary's reign in England, going to Calvin's Geneva.
2. In 1559, after Mary's death, Protestants in Scotland sent a delegation to Geneva to bring Knox back to Scotland.

C. Scotland was ruled by devoted Catholic Mary, Queen of Scots, from the ultra-Catholic French family of Guise.

1. She used French troops to enforce Catholicism in Scotland; it was clear that Knox would have to meet force with force.
2. English Queen Elizabeth gave Knox a Protestant army, which he took to Scotland and used to defeat the Catholics in battle, opening Scotland to a Protestant triumph.

Essential Reading:

Lewis Spitz, *The Protestant Reformation, 1517–1559*, chapter 5.

Questions to Consider:

1. How would England have changed had Queen Mary lived 20 more years?
2. Was the Anglican Church a popular institution or a political tool?

Lecture Twenty-Seven
The Catholic Counter-Reformation

Scope: This lecture examines the Catholic Church's response to the Protestant Reformation. The old church did not merely stand still in the face of the Protestant challenge. The church began a process of internal reform, coupled with a militant counterattack against the Protestants. Together, these movements have been called the Catholic Reformation or the Catholic Counter-Reformation, and they infused the old church with a new vigor and dynamism. Leaders in the movement were the papacy, the great church council known as the Council of Trent, the Roman Inquisition, and a militant new religious order known as the Jesuits. The Counter-Reformation made great progress in re-converting entire regions of Europe to Catholicism while setting the stage for an epochal conflict with the Protestants.

Outline

I. The criticisms of the Catholic Church and traditional religion made by the Protestants made a great impact on the old church.

- **A.** The Catholic Church answered first with an internal reform movement to eliminate the worst abuses and problems that the Protestants had campaigned against.
- **B.** Then, the church launched a militant counterattack against the Protestants.
  - **1.** The church clearly defined its doctrines and tightened its discipline.
  - **2.** It adopted a militantly aggressive stand against the Protestants.
  - **3.** Its goal was to win back the popular masses to Catholicism and to essentially wipe out the Protestants.

II. Pope Adrian VI, who reigned from 1522–1523, began the internal reform movement.

- **A.** He was the first non-Italian pope elected in centuries.
  - **1.** A Dutch cardinal, his name was Adrian of Utrecht.
  - **2.** Because he was not Italian, he was free of the entanglements of Italian and Roman politics that often had prevented popes from undertaking any serious church reform.
  - **3.** His reform efforts were intense, but he was pope for only 13 months, which limited what he could accomplish.
- **B.** The reform effort lost momentum at a crucial time in the 1520s under the Medici popes Leo X and Clement VII.
  - **1.** They were patrons of art and learning but not reformers.

2. As Medicis, they were deeply embroiled in Italian politics, among other things engineering the Medicis' return to power in Florence.
3. Lutheranism spread rapidly during this period.

C. Pope Paul III (1534–1549) began the reform effort anew.

1. Paul vigorously reasserted papal control of the church in the face of Luther's challenge.
2. He called for the meeting of a great church council to clearly define doctrine, which had not been done for centuries in order for the church to remain flexible and inclusive.
3. He overcame political and bureaucratic obstacles and reformed abuses in the church.
4. He also began the militant counterattack against the Protestants.

III. To begin the counterattack, Paul took a number of decisive steps.

A. He reinstituted the Roman Inquisition.

1. The Inquisition, also known as the Holy Office, was a church circuit court whose judges sought out and tried heretics in all parts of Europe.
2. The Inquisition had been born in the 13th century, when it targeted the Albigensian and Waldensian heresies. It had fallen into disuse over the years.
3. Now it was revived, reenergized, and directed against the Protestants.

B. Paul appointed reform-minded cardinals to the College of Cardinals to ensure that future popes would continue reform efforts. Most importantly, Paul called the Council of Trent.

IV. The Council of Trent, held in Switzerland, concentrated not on reform but on clearly defining church doctrine.

A. The church had never faced a challenge as serious as Protestantism and, thus, had left its doctrines only vaguely defined so as to bring many different people into the church.

1. Now the church had to clearly mark out the Catholic position to clarify where the church differed from the Protestants and to offer people a clear choice.
2. Trent put the Catholics in position to begin the militant counterattack against the Protestants.

B. The church did not attempt to compromise with Protestant beliefs, but instead, Trent reemphasized traditional Catholic positions.

1. The theology of Thomas Aquinas, the great medieval doctor of the church, was made the official theology of the church.
2. Church tradition and the decrees of popes and councils were upheld as religious authorities equal to the Bible.
3. The council insisted that good works were needed alongside faith for salvation.

4. All seven sacraments were upheld as necessary channels of grace and not mere symbols.
5. Transubstantiation was upheld, as the church insisted that Christ's sacrifice was reenacted in every mass.
6. The special power of the priest to perform the miracle of the mass was reasserted, as was the special social position of the priesthood.
7. The council insisted that God should be worshiped with elaborate ritual and ceremony to show his greatness. The stripped-down Protestant churches and services were condemned.
8. In short, the Council of Trent reaffirmed the truth of the very doctrines the Protestants rejected. No effort at compromise was made.
9. The effect of the Council of Trent was dramatic: It reinfused the old faith with new vigor and began the militant Catholic counterattack against the Protestants.

C. In its counterattack, the Catholic Church would rely on three main weapons:
1. The Inquisition, which tried and condemned to execution thousands of non-repentant Protestants, especially in Germany and The Netherlands.
2. The Index of Forbidden Books, a long list of mainly Protestant books that Catholics were forbidden to read on pain of damnation.
3. The Jesuits, a militant new religious order that provided the foot soldiers of the Counter-Reformation. It is to the Jesuits that we shall turn in our next lecture.

Essential Reading:

Donald Wilcox, *In Search of God and Self*, chapter 23.

Questions to Consider:

1. Would the Catholic Church have disappeared without the Counter-Reformation?
2. Was the Council of Trent right in seeking no compromise with the Protestants?

Lecture Twenty-Eight
Loyola and the Society of Jesus

Scope: In this lecture, we will continue our look at the Catholic Counter-Reformation by examining the life of Ignatius Loyola and his founding of the Society of Jesus, or the Jesuits. We will see how Loyola's personality helped to shape the order, how the young order rapidly grew, and the important role it played in the Counter-Reformation. Finally, we will see the great successes of the Jesuits and consider the reasons for these successes.

Outline

I. The Society of Jesus, established by Ignatius Loyola, sought both to reform the church from within and to fight the Protestants, winning the masses back to the church.

A. The early life of Loyola helped to form the character of the order he founded.

1. Loyola was born in 1491, the son of a poor Basque nobleman. He made his living by joining the Spanish army.

2. He saw considerable action and was seriously wounded at the age of 30.

3. While recovering in the hospital, Loyola read saints' lives and other religious literature and underwent a sort of religious conversion. Combining his military background with what he had read, he developed a military vision of Christianity that saw the forces of God (the Catholic Church) at war with the forces of the devil (the Protestants).

4. In 1522, after leaving the hospital, Loyola quit the army to become a pilgrim.

5. Loyola retired to a monastery for 10 months to absolve himself of the guilt of a sinful life.

6. While in the monastery, he had a religious experience. God came to Loyola in a vision lasting eight days and revealed to him the outlines of a great book he was to write called *The Spiritual Exercises*. God also revealed to Loyola the mission of what would become the Jesuit order.

B. Loyola wrote *The Spiritual Exercises*, which would become the handbook of the Jesuit order, while he was in the monastery.

1. The book outlined the discipline and training needed for a God-fearing life.

2. The believer was to undertake four weeks of isolation and self-examination, contemplating his own sinfulness and lowliness until he felt humble and contrite.

3. At this point, God would enter the believer's soul and the believer would surrender his mind and will to God. He would experience a feeling of union with God.
4. Such discipline was to prove too difficult for all but the most devoted believers, but this devoted few would make up the core of the Jesuit order. *The Spiritual Exercises* made the Jesuits the dedicated soldiers of the church, the infantry of the Counter-Reformation.

II. The Society of Jesus was founded in 1540 after years of study and preaching by Loyola and his followers.

A. Loyola made a pilgrimage to Jerusalem in 1523–1524, and upon his return, he dedicated himself to a life of poverty and study.
1. He entered the University of Alcala, Spain's foremost university, to study theology. There, he attracted his first three disciples, three fellow students who became, in effect, the first Jesuits.
2. Soon after, the four men went to the University of Paris to study with Europe's best theological faculty. In Paris, the four had a powerful religious experience.
3. After climbing Montmartre, the four had a vision in which God instructed them to undertake a crusade against the Turks. Loyola and his friends began to make plans to do so.

B. The four made their separate ways from Paris to Venice, where they reunited in hopes of obtaining a ship to the east.
1. Unfortunately, no ships were available because Venice was herself engaged in a war against the Turks.
2. With their initial plans foiled, the men decided to travel to Rome and offer their services to the pope.
3. After arriving in Rome, Loyola and his friends became popular preachers, giving food and clothing to the poor, especially during the difficult winter months. They hoped to get the pope's attention with this service.
4. In 1537, the four were ordained priests by Pope Paul III, and a year later, in 1538, they asked the pope's permission to form a new religious order to perform the work of preaching and missions.
5. The pope did not immediately give his permission, because in the wake of the rise of Lutheranism, he was reluctant to sanction new religious movements. Loyola and his friends went on with their work of charity and preaching in Rome.
6. Finally, in 1540, in recognition of all the good work that they had done, the pope gave Loyola and friends permission to form a new religious order that would owe allegiance only to the pope. The Jesuit order was born.

C. The order grew rapidly in the first years because of the Jesuits' great dynamism.

1. The four main functions of the order were preaching, hearing confessions, teaching, and performing missionary work.
2. Preaching and hearing confessions were means of strengthening the belief of individual Catholics and reconverting Protestants to the old faith.

D. Teaching became one of the most important activities of the Jesuits.
1. The order organized schools all over Europe.
2. Jesuit schools were widely recognized as among the best. They offered a Humanistic education, along with training in Catholic doctrine.
3. Jesuit teachers were highly educated and motivated. They had excellent backgrounds in theology and the Bible and were effective speakers. They could stand up to any Protestant in debate with their vast knowledge of doctrine.
4. Many of the best and brightest minds in Europe were educated in Jesuit schools, including at a later period, both Descartes and Voltaire.

E. The Jesuits also did important missionary work.
1. Jesuits carried the Catholic message to all corners of the globe.
2. Francis Xavier worked in Japan while other Jesuits worked in Brazil and Africa.

F. The Jesuits experienced tremendous successes, re-converting large sections of Europe to the Catholic Church.
1. South Germany and Eastern Europe, especially Poland, witnessed great Jesuit success.
2. The Jesuits both won converts and created militant Catholic activists.
3. Jesuits became personal confessors to important Catholic rulers, creating the alliance of throne and altar that was needed to combat the Protestant state churches.

G. There were several reasons for the Jesuit success.
1. They beat the Protestants at their own game. With their remarkable knowledge of Scripture and doctrine, they could out argue anyone and were very persuasive.
2. They were effective preachers and teachers, as the Protestants had been.
3. They had a military organization with discipline and determination.
4. The Jesuits became the foot soldiers of the Counter-Reformation, advancing the aims of the papacy and the Council of Trent, fighting the Protestants, and reviving the church.
5. The new militant stance of the Catholic Church after Trent was soon to clash with another militant force, spreading Calvinism, as

well as with older Lutheranism, in a series of disastrous religious conflicts across Europe.

Essential Reading:

Merry Wiesner, *Women and Gender in Early Modern Europe*, pp. 115–175.

Questions to Consider:

1. Were the early lives and personalities of Loyola and Luther similar?
2. Could the Counter-Reformation have succeeded without the Jesuits?

Lecture Twenty-Nine
Religious Politics and Religious War

Scope: This lecture looks at the beginning of the disastrous series of religious wars that struck Germany, France, and The Netherlands in the years 1546–1648. Beginning in Germany with the Schmalkaldic War of 1546–1555, these wars ripped apart the continent. The onrush of militant Counter-Reformation Catholicism met dynamic Calvinism and the older Lutheranism in a series of conflicts that often mixed with civil and international discord to produce an explosive brew. In Germany, the Magisterial Reformation led to an explosive politicization of religion, and after Luther's death in 1546, military conflict broke out between Catholics and Protestants. The conflict became international when France intervened on the Protestant side. The 1555 peace treaty led to a prolonged cold war.

Outline

I. In Germany, Luther's turn to the princes in the Magisterial Reformation after 1525 ensured that religion and politics would become entangled—religious conflict would develop into political and, eventually, military conflict, starting the disastrous period of European religious wars.

- **A.** Already in 1526, Saxony, Hesse, and other Protestant states formed the Protestant Association to promote their interests.
  - **1.** At Imperial Diets, politics and religion were closely intertwined.
  - **2.** At the Diet of Speyer in 1526, the Catholic Emperor Charles needed the help of Lutheran troops in Italy against the League of Cognac and was forced to legalize Lutheranism in the empire to get this help.
  - **3.** But at the Diet of Speyer in 1529, after the defeat of the League, the emperor was in a strong position and again outlawed Lutheranism.
  - **4.** Emperor Charles tried to fashion a religious compromise at the Diet of Augsburg in 1530, but the effort ended in failure and Lutheranism remained outlawed.
- **B.** At this point, the two sides formed military alliances: the Schmalkaldic League for the Lutherans and the Catholic League for the Catholic side. Military conflict seemed near.
  - **1.** At the Diet of Nuremburg in 1532, the emperor faced the Turks on the march. To get Lutheran help, he again legalized Lutheranism.
  - **2.** Neither the emperor nor the Catholic princes really intended to recognize the right of Lutheranism to exist for long. Conflict loomed.

II. With both the Protestant and Catholic sides armed and prepared to fight, only the personal influence of Luther himself prevented the outbreak of religious war. After the Peasant Revolt of 1525, Luther did not want any more blood on his hands.

A. When Luther died in 1546, the Protestants prepared to strike.

B. Frederick of Saxony and Philip of Hesse provoked war by invading the tiny Catholic state of Brunswick.

1. Brunswick was occupied and forced to convert to Lutheranism. The conflict known as the Schmalkaldic War was on.

2. The Catholics won a decisive military victory at the Battle of Muhlburg in 1548. The first part of the war was, thus, a Catholic victory.

C. In the peace treaty that followed Muhlburg, the Catholics pushed their victory too far.

1. The Diet of Augsburg in 1548 issued the Augsburg Interim, once again outlawing Lutheranism.

2. The Protestants were outraged and immediately began to plan renewal of the war.

3. Muhlburg had taught the Protestants that they needed stronger forces to be victorious. They began to look outside Germany for additional allies, turning the German civil war into an international conflict when an alliance was made with France.

4. Although a Catholic country, France was an age-old enemy of emperor and empire and Germany's main rival in the European balance of power. French intervention turned the tide of the war and showed how religious struggle could easily broaden into larger-scale conflict.

D. In the second half of the war, from 1550–1555, the Protestants, aided by France, were victorious.

1. The peace treaty, the Religious Peace of Augsburg of 1555, this time was more even-handed.

2. Its main plank was expressed with the Latin phrase *Cuius regio eius religio*: The ruler of each state could chose the religion of his state, and all his people would have to follow that religion or leave the state.

3. This plank provided for the coexistence of two hostile religions in Germany but left Germany religiously divided.

4. The treaty maintained the principle of religious uniformity within states and did nothing to promote religious toleration.

5. The treaty legalized the Lutheran state churches and legitimized the power of Lutheran princes.

6. A major fault of the treaty was that it did not mention Calvinism, including only the Lutherans in the settlement. As Calvinism spread in Germany, this would become a major problem.

III. Following the Religious Peace of Augsburg, a tense period of cold war followed, from 1555 to 1618, between Catholics and Protestants in Germany.

A. All chance of religious and political unity in the country was lost.

B. The peace treaty was really just an uneasy truce that pleased no one. Both sides awaited the opportune moment to break it.

C. There were many factors that worked actively to undermine the peace in Germany.

1. When Emperor Charles V retired in 1556, he was followed by Rudolf II, like Charles, Catholic, but unlike Charles, a militant Counter-Reformation Catholic intent on destroying Protestantism.

2. Rudolf expelled all Protestant preachers from Vienna and took actions against Protestants all over Austria. His plans for the empire were clear.

3. Under Albrecht V (1550–1579), Bavaria became the German headquarters for the Counter-Reformation. Albrecht stamped out all traces of Lutheranism in Bavaria and invited in the Jesuits as inspectors of churches and schools. Books were censored.

4. Meanwhile, the spread of illegal Calvinism in Germany also undermined the peace. In 1559, the Palatinate converted from Lutheranism to Calvinism and Heidelberg became a center of Calvinist learning.

5. By 1613, Brandenburg, Hesse, Nassau, and Anhalt had all gone from Lutheranism to Calvinism, drawn perhaps by the dynamism of the younger Protestant branch.

6. Because the peace treaty did not tolerate Calvinism, these new Calvinist states became revisionist powers seeking to change or overthrow the treaty. Calvinism was a destabilizing force in Germany.

7. The other destabilizing factor was the Catholic Counter-Reformation.

8. Bavaria, under Albrecht V was the headquarters of the Catholic Counter-Reformation in Germany.

9. Albrecht stamped out all traces of Lutheranism, monitored schools, and instituted censorship.

10. Between 1580 and 1610, the Counter-Reformation spread throughout Germany.

11. Aggressive revisionism was present on both the Protestant and Catholic sides.

D. By 1609, it looked as if the peace would soon break down.

1. In 1608, Protestant princes pulled out of the Imperial Diet and it collapsed.

2. With the Diet gone, all chances of negotiation and compromise were lost, and both sides began to form new military alliances.
3. The cold war was about to turn hot again.

Essential Reading:

G. R. Elton, *Reformation Europe, 1517–1559*, chapter 9.

R. W. Scribner, *The German Reformation*, chapter 5.

Questions to Consider:

1. Did the Reformation make war inevitable in Germany?
2. Could the Religious Peace of Augsburg 1555 have been improved?

Lecture Thirty

Religious War in France, 1562–1598

Scope: In this lecture, we will examine the destructive French wars of religion at the end of the 16th century. This conflict combined the clash of Calvinists and Catholics with a contest between two noble families for the throne of France. In its climactic phase, the war involved the mighty foreign power of Catholic Spain under Philip II; in 1588, Philip launched the famous Spanish Armada, not only to intervene in the French religious war, but also to defeat Protestants in The Netherlands and conquer Protestant England. The defeat of the Armada was a turning point in the religious struggles, as well as a shift in the international balance of power. Nothing better illustrates the international impact of religious war, and nothing better predicts the even greater destruction of the Thirty Years War to come in the 17th century.

Outline

I. The religious wars in France were fought between Calvinists, called *Huguenots* in France, and Catholics. It was also a struggle between two powerful noble families for control of the throne of France.

- **A.** The Bourbon family was Huguenot and was closely related to the French royal family. The Guise family was Catholic, allied to militant Counter-Reformation elements in the church. Both families wanted the throne and the triumph of their religious views.
- **B.** Caught between these two forces was the monarchy itself. The king was Catholic, because France was an officially Catholic country, but he was not a militant Counter-Reformation Catholic.
- **C.** Indeed, the monarchy tried to conduct affairs of state without religious interference. Ruling by "reason of state" was the dictum of a group around the throne led by Queen Marie de' Medici and referred to as the *Politique Party*. Keeping religion out of state affairs was an effort to preserve state authority in a country that was becoming increasingly religiously divided.
- **D.** Needless to say, the Guise blamed the monarchy for allowing Calvinism to spread and called for an active state effort against it.

II. Although illegal, Calvinism was spreading rapidly in France.

- **A.** The source was Calvin's Geneva, where preachers trained in the Genevan Academy had for years infiltrated France to set up underground congregations of converts.

1. By 1563, there was a network of some 2,000 Huguenot churches in France.
2. With the crown's neglect of the issue, the congregations worshiped more and more openly and even held a national synod in 1569.
3. Many people were sincerely converted to Calvinist beliefs, but others became Huguenots as a means of opposition to the Catholic monarchy, which had been increasing its power at the expense of localities since the time of Francis I.
4. The Guise family believed that the king was not committed to the principles of the Counter-Reformation; therefore, they wanted to capture the throne and use royal power to eliminate the Huguenots.
5. In preparation for this, the Guise family maintained contacts with the Jesuits and King Philip II of Spain, hero of the Counter-Reformation.

B. The king and his party continued to believe that the success of royal and state power depended on staying out of the draining religious conflict.
1. To the extent the king was able to do this, he showed the way for the later growth of absolutism.
2. Often, however, he became a pawn in the struggle of two powerful and committed forces.

III. Open fighting started in 1562 when Henry of Guise, leader of his family, and his troops massacred a Huguenot congregation in the village of Vassy.

A. The outnumbered Huguenot forces, led by the able commander Admiral Coligny, were forced to fight a defensive war.
1. After 10 years of struggle, the Huguenots began to get the upper hand.
2. Huguenot advisors were starting to have more influence at court.
3. The Catholics hatched a daring plot that would lead to the St. Bartholomew's Day Massacre of 1572.

B. Catholic advisors to the king who were party to the Guise plot convinced the king of a nonexistent Huguenot plan to seize the throne.
1. They told the king that an unusual number of Huguenot leaders were in Paris at the time and that this was evidence of the coup being prepared.
2. There were many Huguenot leaders in Paris but not for a coup. They were there to attend the wedding of their leader, Henry of Bourbon.
3. Nevertheless, the king believed the Guise story of a coup, and on the evening of St. Bartholomew's Day 1572, he sent troops throughout Paris to murder Huguenot leaders as they slept. Hundreds died.

4. Even Henry of Bourbon was captured and released only after he converted to Catholicism, a conversion he quickly recanted when free.
5. This decapitation of the Huguenot leadership was expected by Guise to lead to a Catholic victory, but instead, the incensed Calvinists fought even harder.

IV. The climactic phase of the struggle, fought in 1588–1589, was known as the *War of the Three Henries* for its principle combatants, Henry of Guise, Henry of Bourbon, and King Henry III.

A. By 1587, Guise had made the fateful decision to seek foreign help in a civil war he was losing. In that year, he concluded an alliance with King Philip II of Spain that was called the Holy League. Philip promised troops, supplies, and even a master plan to defeat the Protestants.

B. The master plan involved the Spanish Armada, a fleet of more than 200 warships, the largest ever assembled.
1. The fleet was to sail from Cadiz, go through the English Channel, and put in at a port in The Netherlands, where it would pick up the army of the duke of Parma, Spanish governor of The Netherlands.
2. The fleet would then ferry the army across the channel to invade and conquer England. After that victory, the army would cross the channel again, invade France, and defeat the Protestants there. It was a daring plan.

C. The Armada sailed in 1588.
1. In preparation for the Armada's arrival, Henry of Guise and his forces assaulted Paris and forced King Henry to flee his capital. This was to prevent any possible interference with the Armada by the French king.
2. But this attack on Paris had an unexpected and undesired effect: For the first time, the angry king took a position in the civil war, officially siding with Bourbon and the Huguenots.

D. Meanwhile, the Armada entered the channel. It was to be opposed by a smaller English fleet commanded by Francis Drake and Martin Frobisher.
1. The Spanish fleet was composed of big but slow and heavy galleons with high fore and aft castles for infantry and artillery fire. The English fleet was composed of smaller, sleeker, and faster race galleons with fewer guns than the Spanish ships, but the guns had a longer range.
2. The English fleet fired on the Armada from beyond the range of Armada guns.
3. When the Spanish fleet put into port in The Netherlands, it discovered that Parma's army was not there. The English then

attacked the anchored fleet with fire ships. The Armada scattered in a disorganized fashion back into the channel, where more English attacks and storms took a terrible toll. The Armada was defeated and Philip's master plan was ruined. The Armada limped home with fewer than half its ships.

E. The tide now turned decidedly against the Guise forces in France.
   1. At this critical juncture, King Henry III, allied with the Bourbons, had Henry of Guise assassinated and named Henry of Bourbon his heir.
   2. In 1589, King Henry was himself assassinated out of revenge by a Catholic. Henry of Bourbon, a Protestant, ascended the throne of France as King Henry IV.

F. The new king recognized that he could not make such a large and populous country as France officially Calvinist.
   1. Henry also knew that it would be difficult for him as a Huguenot to rule a Catholic country; in a surprise move, he converted to Catholicism, reportedly remarking "Paris is worth a mass."
   2. He then issued the Edict of Nantes, guaranteeing his former Huguenot coreligionists full toleration and giving them the right to bear arms and fortify their towns.
   3. Henry then proceeded to try to rebuild the power of the monarchy by ruling in the Politique fashion and acting only for reason of state, keeping religion out of politics. The religious wars in France were over.

Essential Reading:

Barbara Diefendorf, *Beneath the Cross: Catholics and Huguenots in Sixteenth-Century Paris*.

Questions to Consider:

1. Were the French religious wars primarily religious or political struggles?

2. Could Henry IV have made France a Calvinist country?

Lecture Thirty-One
The Dutch Revolt

Scope: In this lecture, we will see how Protestantism penetrated The Netherlands and contributed to a revolt by the Dutch people against their Catholic rulers. Ever since the late Middle Ages, the area that today makes up the countries of Belgium and The Netherlands had been ruled by the Catholic Hapsburg family. Charles V, the greatest Hapsburg ruler, was also Holy Roman Emperor and king of Spain. But this massive worldwide empire was too much for one man to control, and when Charles retired, he divided his inheritance, giving the Holy Roman Empire to his brother Ferdinand and Spain and The Netherlands to his son Philip. When Philip II came to rule The Netherlands, he was determined to wipe out the Protestantism that had been seeping into the area since the beginning of the Reformation. Philip's brutal actions to do this set off a nationwide revolt among the Dutch against Spanish rule that eventually led to independence.

Outline

I. Even before Protestantism came to The Netherlands, there were reformist tendencies within the Dutch Catholic Church.

- **A.** The Brethren of the Common Life was a lay religious group that stressed an ethical religious life closely tied to Humanist beliefs.
  - **1.** The group called for laypeople to read the Bible and imitate the life of Christ as the essence of religion.
  - **2.** The schools of the Brethren taught many influential figures, including Erasmus.
- **B.** Religious mysticism also flourished in the Dutch church.
  - **1.** The mystics, such as the Radical Spiritualists, called for an emotional, inner, individual approach to religion and criticized church externalism and the sacraments.
  - **2.** Famous mystics included Jan Ruysbroek and Henry Suso, both of whom lived in the 14th century.
  - **3.** The great mystic Wessel Gansfort (1419–1489) was also a member of the Brethren of the Common Life. He knew the Brethren's patron saint, Thomas à Kempis, and he stressed an invisible church of true believers headed by Christ as more important than the visible papal church.
- **C.** A group of Dutch Catholic priests known as the *Sacramentarians* rejected the miracle of the mass, saying that the mass was just a symbol of the Last Supper.

1. Cornelis Hoen (d. 1524) was a leader of this group. He studied in a Humanist school in Utrecht and his ideas may have influenced Zwingli.
2. The church authorities took no action against this small group, not wanting to draw attention to it.

D. Finally, there was the religious Humanism of Erasmus, with his stress on Bible reading and a return to the apostolic church to purify religion.

II. The first Protestants to come to The Netherlands were Anabaptists.

A. They were led by Melchior Hoffman (1495–1543), who fled Zwingli's Zurich in 1523.
1. Around 1530, Hoffman set up headquarters in the German town of Emden, just across the Dutch border, and began to send preachers into The Netherlands.
2. Anabaptist congregations were established in Amsterdam, Leeuwarden, and other Dutch cities.
3. When Hoffman's millenarian ideas took him to Strasbourg in 1533, his follower Jan Matthys took charge. More radical than Hoffman, Matthys led the ill-fated Anabaptist takeover of the city of Munster in Germany, an event that was accompanied by similar but less successful Anabaptist risings in Amsterdam and elsewhere in The Netherlands.
4. Great persecution followed these uprisings, but many Dutch Anabaptists rode out the storm.

B. Another group of Anabaptists, the Mennonites, led by Meno Simons, was pacifist. This enabled them to be tolerated and thrive.

C. Calvinism first entered The Netherlands after 1560, when French Huguenots came to the country and influenced the French-speaking population of the southern Netherlands.
1. The first centers of Calvinist influence were in and around the southern cities of Tournai and Antwerp.
2. As Calvinism moved into the cities of the northern Netherlands, it tended to mix with reformist tendencies already present there, and thus, it became less radical than the Calvinism of the south.

III. The political situation in The Netherlands was complicated.

A. In the 15th century, The Netherlands was ruled by the House of Burgundy, a powerful French noble family that was seeking to put together a feudal state strong enough to challenge the king of France.

B. When the duke of Burgundy, Charles the Bold, was defeated and killed by French forces in 1477 at the Battle of Nancy, rule of The Netherlands fell to his wife, Mary of Burgundy. To help protect her lands, Mary wed Maximillian Hapsburg, the Holy Roman Emperor; thus, The Netherlands passed into possession of the Habsburgs.

C. Under Charles V, the Dutch were granted much self-governance. Dutch nobles ran the countryside, while Dutch merchants controlled the cities.

D. Persecution of Anabaptists was already under way under Charles, especially in and around Antwerp.

E. This relatively hands-off method of governing The Netherlands changed dramatically when Philip II replaced Charles V as sovereign.

IV. Philip II, hero of the Counter-Reformation, was determined to squash Protestantism everywhere in his lands, including The Netherlands.

A. This led to a dramatic change in the way The Netherlands was governed after 1560. Much self-government was taken away and replaced by direct Spanish administration.

1. Perhaps the most controversial move Philip made was bringing the Inquisition into the Netherlands to act against the Protestants there.

2. The Dutch greatly resented the authority the Inquisition was given to operate unhindered by the Dutch courts or church.

3. Brutal Spanish persecution of Dutch Protestants followed. This persecution had the effect of creating sympathy for Calvinists and other Protestants among Dutch people who had been happy in the Catholic Church.

4. Especially Dutch nobles were angered and moved to opposition by these events. The Spanish reorganized the Dutch church to better control it, in the process transferring church positions from Dutch nobles to Spanish officials. Dutch nobles who were loyal Catholics were moved to oppose Spanish rule.

B. The Dutch Revolt against Spain was, thus, composed of a complex tangle of political and religious motivations, with the Calvinist Reformation as an underlying cause.

1. Another cause of the revolt was Spanish taxation of The Netherlands.

2. Taxes had always been heavy as the Spanish tried to extract the wealth of the rich commercial cities for their own use. Because of the tax money at stake, the Spanish were willing to use any means to keep control of The Netherlands. The area was seen as vital to Spanish prosperity.

3. The Dutch greatly resented direct Spanish rule. Tax increases, the campaign against the Protestants, and the reorganization of the Dutch church all provoked great hostility.

4. The fuel for revolt was present. The spark came in 1566.

Essential Reading:

Pieter Geyl, *The Revolt of the Netherlands, 1555–1609*, pp. 23–68.

Supplementary Reading:

James Tracy, *Holland under Hapsburg Rule*.

Questions to Consider:

1. Would there have been a Dutch Revolt without the influence of Calvinism?
2. Did Charles V manage the Dutch situation better than Philip II?

Lecture Thirty-Two
The Course of the Revolt

Scope: This lecture will trace the Dutch revolt from its early beginnings with the Sea Beggars, through the Spanish invasion of the north, to the truce of 1609, which for all practical purposes, saw the establishment of the Dutch Republic. We will examine the role of the Dutch nobles, along with that of the duke of Alva and other Spanish officials. We will also investigate reasons for Dutch success and Spanish failure and look at the nature of the new Dutch state. Finally, the religious and political division of The Netherlands will be explained.

Outline

I. When Philip II of Spain succeeded Charles V as ruler of The Netherlands, he removed almost all Dutch autonomy. This added fuel to the fire of Dutch resentment against their Spanish overlords. Among those who sought a more moderate rule were the three most powerful and influential nobles in The Netherlands: William of Orange, called William the Silent; the count of Egmont; and the count of Hoorn.

- **A.** These powerful figures sat on the Council of State, the governing committee of The Netherlands located in Brussels and headed by the Spanish governor of The Netherlands.
  - **1.** They were close advisors to the governor and played a key role in administration.
  - **2.** They saw themselves as loyal servants of the king, but they pleaded with the governor to moderate Spanish policy and to rein in the Inquisition before the population revolted.
  - **3.** The governor ignored their advice, in part because of pressure coming from Madrid for strong action.
- **B.** The lesser nobles of The Netherlands were much more militant and active in their opposition to Spanish actions.
  - **1.** In 1566, some 200 of these minor nobles went to Brussels to meet with the governor, Margaret of Parma, and to present her with a petition outlining their grievances against the Spanish. This petition has sometimes been called the *Compromise of the Nobility*, because it offered their continued loyalty in exchange for Spanish concessions.
  - **2.** When the nobles met with the governor, one of the Spanish advisors whispered to Margaret not to grant any concessions because the petitioners were mere "beggars." The nobles overheard this comment and proudly adopted the name "beggar" for any who opposed Spanish rule.

3. Margaret told the nobles that she could not grant the concessions without forwarding them to Philip II for approval. However, she did agree to rein in the Inquisition until Philip could reply.

II. This action by the governor had unexpected consequences. The seemingly new measure of religious freedom encouraged radical elements across The Netherlands and sent them into action.

A. A wave of iconoclasm swept the country in 1566 as mobs, angry at the Inquisition, broke into Catholic churches and destroyed religious artwork. At the time, the attacks seemed spontaneous, but later it was learned that many of the mobs were led by paid revolutionaries. The iconoclasm started in the south and swept into the north.

B. At the same time, Calvinist *hedge preachers* began to appear, preachers who spoke to large crowds in fields outside the walls of Spanish-controlled cities. It seemed as if Protestantism would sweep the country.

III. When news of these events reached Philip II in Madrid, the king was furious, and his reaction was savage.

A. Margaret was fired as governor and replaced by the duke of Alva, leader of a faction at the Madrid court that had advocated a strong stand against the Dutch.

1. Alva was dispatched to The Netherlands with a sizable Spanish military force and a special court the Dutch would call the Council of Blood, dedicated to ending the uprising.
2. Alva arrived in Brussels ready for action, as his army marched north from Milan and along the border between France and Germany on a route known as the *Spanish Road*.
3. Immediately, Alva arrested Counts Egmont and Hoorn, although William of Orange was able to flee. Alva charged the two nobles with encouraging the revolt, and to the horror of the population, Egmont and Hoorn were beheaded in the central square of Brussels.
4. William of Orange (1533–1584), always a loyal servant of his king, was now left as the symbol and the leader of national resistance, a role he had not sought.

B. The Inquisition was unleashed against the Protestants and rebels.

1. Thousands of Protestants were burned at the stake, many more than anywhere else in Europe in the Reformation period.
2. Heavy new taxes were placed on the people to pay for the new force of Spanish troops. Many people refused to pay and shut down their businesses rather than accept the taxes.
3. All self-government was cancelled.

IV. Open and armed revolt began in 1572.

A. A small fleet of ships that had been raiding offshore commerce before losing its base in London hoisted the flag of William of Orange. Calling themselves the Sea Beggars, they captured the Dutch port town of Brill in the province of Zeeland in the name of the revolt. This was the first small beginning of an independent Netherlands.

1. The Sea Beggars sent an armed group of men on a march into the heart of the province of Holland.

2. This force would appear outside the walls of such towns as Gouda and demand that the citizens eject their Spanish garrisons and admit the Sea Beggars, thus joining the revolt.

3. Many towns did so with minimal resistance, and suddenly, the heartland of Holland had become the core area of the revolt.

4. The rebel towns were somewhat shielded from the might of the Spanish army, camped in the south around Brussels, by a series of broad rivers that bisected the country and were hard to cross with a large force.

B. Nevertheless, Alva responded to the revolt with characteristic energy.

1. The Spanish army crossed the rivers and invaded the north, planning to first encircle, then defeat the rebels.

2. The Spanish captured the town of Zutphen and massacred all its inhabitants. The same fate befell the fortress town of Naarden, northwest of Amsterdam.

3. When the Spanish besieged the town of Haarlem, the inhabitants negotiated a surrender on the terms that no massacre would take place. Still, the Spanish killed all the soldiers in the town.

4. The Spanish were now ready to penetrate the heart of rebellious Holland. But the city of Alkmaar had to be attacked first so as not to leave hostile forces in the rear of the Spanish army. The city was besieged and near defeat when the Dutch breached the dikes surrounding the city, flooding the countryside and forcing the Spanish to retire. The revolt was saved for now. The Dutch have a saying: "It is from Alkmaar that victory dates."

V. The Spanish army never made such a serious invasion into the north again, and the big rivers and dikes were a major reason.

A. On one occasion in 1575, when a Spanish force was besieging the town of Leiden, William of Orange ordered the dikes opened, then sailed a small fleet across what had been farmland to relieve the city.

B. Meanwhile, the Spanish were having trouble paying their large army in The Netherlands.

1. In 1576, after not being paid in six months, elements of the army revolted and pillaged the southern town of Antwerp.

2. This savage incident, known as the *Spanish Fury*, caused the previously loyal southern provinces to join Holland in revolt by signing a treaty known as the *Pacification of Gent*.

3. The Spanish were forced to seek refuge in Luxembourg, but they soon used bribes and promises of good treatment to entice the southern provinces back to their side in an alliance called the *Union of Arras* (1578).

C. In 1579, in response to the Union of Arras, the seven provinces of the north, led by Holland, signed a military alliance against the Spanish called the *Union of Utrecht*. In 1581, the same provinces officially declared their independence from Spain.

1. The Netherlands was now divided between the rebellious north and Spanish-controlled south, with the boundary being the big rivers.
2. In the north, after several attempts to find a new sovereign had failed, including an offer made to England's Queen Elizabeth I, a republic was formed with sovereignty vested in the national assembly, known as the *States General*.
3. Between 1580 and 1585, Spanish forces completely re-conquered rebellious elements in the south.
4. In 1584, the revolt's leader, William of Orange, was assassinated, but the new state structure was strong enough to endure this setback.
5. An official known as the *Grand Pensionary* acted as chief executive, and the army was led by the brilliant general Maurice of Nassau, who won several significant victories over the Spanish between 1585 and 1590.
6. Fighting continued but was inconclusive. The defeat of the Armada in 1588 was a blow to Spanish plans in The Netherlands, and in 1609, a truce was signed that gave the Dutch de facto independence. They would have to wait for the end of the Thirty Years War in 1648 to have their independence recognized by treaty.

Essential Reading:

Pieter Geyl, *The Revolt of the Netherlands, 1555–1609*, pp. 69–293.

Supplementary Reading:

Geoffrey Parker, *The Army of Flanders and the Spanish Road*.

———, *The Dutch Revolt*.

Marjolein 't Hart, *The Making of a Bourgeois State: War, Politics and Finance during the Dutch Revolt*.

Questions to Consider:

1. Did the Spanish respond correctly to the events of 1566?
2. Did the dikes save the Dutch Revolt?

Lecture Thirty-Three
The Thirty Years War

Scope: This lecture will examine the last and most destructive of the religious wars, the Thirty Years War of 1618–1648. Not only a war between Catholics and Protestants, it was a German civil war between the emperor and the princes and an international war in which Denmark, Sweden, France, and other nations sought to carve up Germany. The war was fought in Germany and devastated the country. The countryside was burned and pillaged, the economy was ruined, and almost a third of the population was killed. So destructive was the Thirty Years War that the leaders of Europe finally came to see the futility and senselessness of religious warfare. The Thirty Years War thus formed a transition into a new period of European history.

Outline

I. The Thirty Years War (1618–1648) was the last and most destructive of the religious wars.

- **A.** It was a bitter religious struggle between Catholics and Protestants.
- **B.** It was also a German civil war between the emperor and the princes.
- **C.** It was, in addition, an international war in which foreign powers tried to carve out chunks of German territory for themselves.
- **D.** The great destruction brought by the war ended the period of religious conflict in Europe and began a great period of state building in the 17th century.

II. There were several causes of the war.

- **A.** The cold war in Germany between Catholics and Protestants was about to go hot, because neither side was satisfied with the Religious Peace of Augsburg of 1555.
  - **1.** The peace had left Germany religiously and politically divided and did nothing to promote toleration.
  - **2.** The treaty did not include the Calvinists, who were increasing their presence in Germany.
  - **3.** Proponents of the Catholic Counter-Reformation were not prepared to live at peace with Protestants.
- **B.** The Holy Roman Emperor saw war as his last chance to reassert his power over the princes of Germany.
  - **1.** The power of the emperor had been on the wane since the 12th century.

2. The princes, on the other hand, had been increasing their power at the expense of the emperor and saw this war as the final step in that direction.

C. Foreign powers had their eyes on German territory.
1. Sweden and Denmark wanted to take over the commercially rich Baltic coast of Germany.
2. The French wanted German lands along the west bank of the Rhine River.
3. Spain wanted to help its German Hapsburg cousin, the emperor, and to resume the war against the Dutch.
4. The Dutch wanted to stay independent.

D. The immediate cause of the war was the imperial election of 1617.
1. In that election, Ferdinand of Styria became Emperor Ferdinand II. He was a devout follower of the Counter-Reformation.
2. He set out to destroy Protestant power in the Hapsburg family lands of Austria, Hungary, and Bohemia.
3. He revoked concessions made to Protestants by earlier rulers. In Bohemia, he deprived Protestants of special privileges of worship granted earlier and he forced Protestant churches to close.

E. When Ferdinand sent imperial agents to the Bohemian capital of Prague to notify the Bohemian Estates of these moves, trouble started.
1. When the agents arrived at Prague Castle, meeting place of the Estates, to deliver the news, they were seized by guards and thrown out of a fourth-story window; the famous *Defenestration of Prague* was a symbolic rejection of imperial authority by the Bohemians.
2. The Estates then formally moved into revolt by deposing Ferdinand as their sovereign and electing in his place Frederick, Elector of the Palatinate, a Calvinist. He was to be known as the "Winter King" for his short rule. War with the emperor was certain.

III. War begins in Bohemia.

A. The Bohemians knew an imperial invasion was imminent, and they appealed to Protestants all over Europe for help.
1. James I of England sent monetary aid but no troops.
2. German Protestant princes sent nothing.
3. The Dutch also sent money but no troops.

B. The emperor, meanwhile, had powerful backers.
1. Spain, with its formidable army, and the pope, with his money, were allies.
2. German Catholic princes contributed, especially Maximilian, ruler of Bavaria. He made a deal with the emperor by which he sent military forces to help the emperor and, when Bohemia was

defeated, Maximilian would receive Frederick's seat on the imperial election commission.

C. In November of 1620, Catholic forces invaded Bohemia.
- **1.** The Bohemians were crushed at the Battle of White Mountain.
- **2.** Frederick fled to The Netherlands as Catholic forces occupied Bohemia.
- **3.** The Jesuits were brought into Bohemia and Protestantism was outlawed. Rebel leaders, mostly Bohemian nobles, were executed and their lands were given to colonizing German nobles.
- **4.** Even the Czech language was outlawed, replaced by German.
- **5.** Spanish troops captured the Palatinate and the electoral seat was given to Maximilian. The imperial victory was complete.
- **6.** But Catholic forces did not withdraw. Instead, the imperial army under General Tilly moved into north Germany, attacking Protestant lands during 1622–1625 and ensuring that the war would continue.

IV. The Danish phase of the war resulted.

A. One of the people upset by the movements of Tilly's army was the Lutheran king of Denmark, Christian IV.
- **1.** The king feared that the Catholic army would wipe out Protestantism in north Germany, then invade Denmark.
- **2.** He was encouraged in these fears by agents of England, The Netherlands, and France. These powers feared the prospect of a mighty new Catholic empire that would upset the European balance of power.
- **3.** These foreign powers encouraged and bribed Denmark to enter the war against the imperial army. Christian also had his eye on capturing part of the German Baltic coast.
- **4.** In 1625, Danish forces invaded Germany to take on the imperial army. The German war had now become an international war.

B. The Danes, however, faced a much strengthened imperial force.
- **1.** The emperor had fielded a second army in the north commanded by mercenary general Albrecht von Wallenstein.
- **2.** The war was about to take a destructive new turn.

Essential Reading:

C. V. Wedgwood, *The Thirty Years War*, pp. 7–137.

Geoffrey Parker, *Europe in Crisis, 1598–1648*, pp. 13–192.

Questions to Consider:

1. What was the most important cause of the Thirty Years War?
2. Why did the Bohemians think they could oppose the emperor?

Lecture Thirty-Four
Climax of the War

Scope: This lecture will look at the climactic phases of the Thirty Years War. First, we will examine the Danish phase, in which Wallenstein's army introduced a destructive new kind of warfare. Then, we will look at the Swedish phase, in which the Protestants were nearly victorious, until the death of Gustavus Adolphus left the war in stalemate. Finally, we will examine the intervention into the war of French forces and the beginnings of peace talks, leading up to the Peace of Westphalia in 1648. The lecture closes by explaining the treaty and surveying the consequences of the war.

Outline

I. When the Danes entered the war in 1625, they faced a dangerous new opponent: Albrecht von Wallenstein's mercenary army.

- **A.** Wallenstein's army fought a brutal new style of warfare.
  - **1.** The soldiers were not paid as regular mercenaries but were allowed to live off the land by looting and pillaging all in their path.
  - **2.** Often, the army forced local populations to pay tribute to avoid plunder, which ensured a steady source of income by keeping the local economy intact.
  - **3.** This kind of warfare brought unprecedented destruction to local areas, friend and foe alike.
- **B.** The combined imperial armies of Wallenstein and Tilly had defeated the Danes by 1629.
  - **1.** Wallenstein showed his characteristic independence when he captured the state of Mecklenburg and made himself duke without the emperor's permission.
  - **2.** With this total Catholic victory, the emperor moved to destroy Protestantism.
- **C.** In 1630, the emperor issued the Edict of Restitution.
  - **1.** Among other things, this decree stated that all lands that Protestants had taken from the Catholic Church after 1552 would have to be returned to the Catholics.
  - **2.** This would destroy the power of Protestant state churches and princes.
  - **3.** Also, Calvinists were denied all legal rights in Catholic lands.
  - **4.** This harsh decree shocked the Protestants, who recognized that Protestantism as a political force would be destroyed.

5. The prospect of the emergence of a strong, united Catholic empire was now very real.
6. The emperor had so much power that he felt safe in dismissing Wallenstein, largely because the emperor feared Wallenstein's growing power and independence.

II. The Swedes entered the war in 1631.

A. The key foreign powers of England, The Netherlands, and France looked upon the strengthening of the empire with fear.

1. These powers began negotiations with King Gustavus Adolphus of Sweden to affect his country's entry into the war on the Protestant side.
2. As a Lutheran, Gustavus, too, feared a Catholic victory, and he hoped to capture German lands along the Baltic coast. The entreaties of the foreign powers and the aid they promised convinced Gustavus to enter the war.

B. Swedish armies invaded north Germany in 1631 and defeated Tilly's imperial army at a battle near Leipzig.

1. By the winter of 1631, the Swedes had invaded the Catholic heartland of south Germany—the tide of the war had turned.
2. Terrified, the emperor brought back Wallenstein and his army to oppose Gustavus.
3. The armies of Gustavus and Wallenstein clashed at the Battle of Lutzen in 1632. The Swedish army won the battle, but King Gustavus was killed.
4. Having lost their leader, the Swedes could not advance further.

C. Again, Wallenstein began to act on his own, without imperial permission.

1. He opened negotiations with the Swedes without telling the emperor.
2. He made his officers swear a personal oath of allegiance to him rather than to the emperor.
3. This was too much for the emperor, who again fired Wallenstein. Shortly thereafter, Wallenstein was murdered by officers loyal to the emperor.

D. By 1634, the Swedes retreated out of south Germany.

1. In France, the leadership under Cardinal Richelieu was determined not to allow an imperial victory in the war.
2. As a result, in 1635, French troops directly intervened in the war, opening its last phase.

III. The French phase of the war brought the conflict to an end.

A. As French forces crossed into Germany to reinforce the Swedes, fresh Spanish troops reinforced the imperial side.

B. The result was a stalemate in which neither side could make progress.

C. As a result, the two sides agreed to open peace talks at the cities of Münster and Osnabruck in Westphalia. But no battlefield truce was called.

D. The talks progressed with difficulty, with battlefield victories constantly influencing negotiating positions.

E. Finally, in 1648, a peace treaty was signed.

IV. What was offered by the Peace of Westphalia?

A. This treaty brought about the final end of the religious wars and was a turning point in European history.

B. The treaty upheld most provisions of the Religious Peace of Augsburg of 1555, with the single important exception that this time, Calvinists *were* included as legal.

C. There was a restitution clause, but it was mild. All lands taken by the Protestants from the Catholics after 1624 had to be returned. Not much land was included. Thus, Protestant princes retained their power.

D. The German princes were given almost full sovereignty.

1. The power of the emperor was virtually destroyed. He was now a figurehead.

2. The Holy Roman Empire as a central state became a fiction.

3. Germany became a collection of hundreds of independent states and cities, each fully sovereign. It was the climax of a process of decentralization begun in the 12th century.

E. Sweden received German lands along the Baltic coast, while France got land along the Rhine River. The Netherlands was officially recognized as independent.

V. The war had serious consequences.

A. Germany was devastated.

1. Nearly one-third of the population had been killed.

2. Agriculture was ruined because fields had become battlegrounds.

3. Commercial activity had been all but extinguished by the war. At the end of the war, all river mouths and harbors were in foreign hands.

B. Religious conflict was over.

1. Protestants and Catholics in Germany now enjoyed equal rights.

2. The futile destruction of the religious wars bolstered the movement to keep religion out of politics in the future era of state building.

3. An ecumenical movement emerged to promote toleration among the faiths.

4. The Counter-Reformation lost steam after its failure in the war.

C. Germany was seriously weakened and became a pawn in the hands of stronger powers for the next 200 years.
   1. But the seeds of German rebirth were present in the emergence after the war of the small state of Brandenburg-Prussia as the strongest power in north Germany.
   2. Her rivalry with Austria for German preeminence would dominate the next period of German history.

Essential Reading:

C. V. Wedgwood, *The Thirty Years War*, pp. 138–506.

Geoffrey Parker, *Europe in Crisis, 1598–1648*, pp. 193–333.

Questions to Consider:

1. Would the Swedes have conquered Germany if Gustavus Adolphus had lived?

2. What would the consequences of an imperial victory have been?

Lecture Thirty-Five
The 17th Century—Crisis and Transition

Scope: This lecture will present an overview of the last major segment of the course, the 17th century. As we will see, the century was a period of crisis and transition, in which many of the traditional institutions and ideas of European life were in turmoil. This turmoil led to a process of change in the political, economic, and intellectual life of Europe, in which the old began to be cleared away and the foundations of modern Europe began to be laid. In the economic sphere, local subsistence economies began to give way to larger market economies. In the political realm, the rise of absolute monarchy began to establish the basis for the modern military, bureaucratic state but had many economically disruptive effects. In the intellectual realm, the Scientific Revolution marked the emergence of the modern worldview.

Outline

I. In the 17th century, Europe emerged from the religious, social, and political chaos of the Reformation and the age of religious wars.

- **A.** But the century did not see a slowing of the pace of change or a reduction in social tensions.
  - **1.** If the early modern period in European history (1348–1715) can collectively be seen as a period of violent transition from medieval to modern Europe, then the 17th century was the crucial point of this transition.
  - **2.** Great change took place in every area of European life.
- **B.** In the political realm, the century witnessed the rise of absolute monarchy.
  - **1.** Medieval, personal monarchy was replaced by the modern military, bureaucratic state.
  - **2.** The old partnership of king and nobles was replaced by the sole power of the king—absolutism.
  - **3.** Local autonomy was destroyed by the far-reaching power of the state.
  - **4.** The new burden of taxation pressed on the economy.
- **C.** In intellectual life, the rise of modern science began to shape the modern worldview.
  - **1.** The traditional worldview based on the teachings of Aristotle and the Bible was replaced.
  - **2.** Modern empirical science became the key to the modern rational and secular worldview.
- **D.** The economy went through a period of stagnation and collapse.

1. This brought changes and restructuring that prepared the way for the later emergence of the industrial economy.
2. Changes in agriculture were most important, with the subsistence economy starting to crumble.

E. Indeed, this was a period in which the speed of change was so fast it produced a crisis of social dislocation, political turmoil, and economic disruption, all of which were the birth pangs of modern Europe.

1. There was a general crisis in the 17th century that swept across all areas of life.
2. Economic depression, political transition, and intellectual reorientation all helped to sweep away old forms and prepare the way for the new.

II. The economic crisis was at the root of much change.

A. Population trends were critically important to the economy of Europe.

1. The population growth of the 16th century stopped in the 17th century.
2. But it stopped first in southern Europe, then later in the north, causing a shift in the balance of population to the north.
3. Italy and Germany lost population. France stagnated, while England and The Netherlands gained population.
4. Reasons for the end of population growth included the Thirty Years War, overpopulation, bad weather, and famine.

B. Agriculture entered a depression because population decline brought a drop in demand and prices.

1. The fall in farm prices was worst from 1630–1700.
2. Imports of grain from the Baltic stopped after 1630.

C. Industry also experienced a depression, especially the woolen cloth industry.

1. The cloth industries of France, Spain, and Italy were hardest hit.
2. But industry prospered in England and The Netherlands, causing a shift of industrial output to north Europe.
3. The pattern was the same in international trade: The Dutch and English prospered, while Italian and Spanish trade declined.
4. The balance of European economic power was shifting to the north.

D. The public sector of the economy—state spending—experienced significant growth in the 17th century.

1. Governments became ever bigger spenders as absolutism developed.
2. This stimulated some industries, such as arms, but the resultant heavy taxation contributed to overall economic downturn.
3. Taxation fell on the agrarian economy, making peasants unable to buy food. The result was starvation, as well as peasant revolts.

4. The burden of taxation left people with no money and reduced demand. The financial burden of absolutism thus resulted in both economic depression and population decline.

III. The growth of absolutism sought to extend royal power to every area and group in the country.

A. The size and power of the state bureaucracy grew.

1. Royal control was established over all geographical regions of a country, even the most remote.
2. All social classes and sectors of the population were under state control.
3. The object of extending state control was to collect more taxes to pay for bigger militaries.

B. A result of this extension of state power was massive disruption of traditional society.

1. Customary laws were ignored by the state.
2. Local autonomy was taken away.
3. Traditional rights were superceded by state directives.
4. Tax exemptions were ignored.

C. All levels of society, from peasant to noble, resisted this process.

1. Peasant revolts were more numerous in the 17th century than before.
2. Noble rebellions, such as the Fronde of 1648, took place.
3. These were conservative revolts intended to halt the growth of royal power. Political turmoil resulted.

D. The growth of absolutism was at the heart of the 17th-century crisis.

1. Its tax burden caused economic depression and population decline.
2. Its bureaucratic expansion disrupted society and led to revolts.
3. This political revolution affected all of society.

Essential Reading:

Geoffrey Treasure, *Richelieu and Mazarin*, chapters 1–7.

Geoffrey Parker and Lesley Smith, eds., *The General Crisis of the Seventeenth Century*.

Questions to Consider:

1. Why was the growth of royal absolutism the root cause of the crises of the 17th century?
2. Was crisis necessary for transition in the 17th century?

Lecture Thirty-Six
Economic Change in the 17th Century

Scope: This lecture will examine the problems in the European economy at the start of the 17th century and the changes that took place during that century to begin an economic restructuring that would help prepare the way for the rise of the modern economy. At the beginning of the century, the agricultural economy was bloated and inefficient, stuck in a subsistence cycle of non-productivity that had plagued it since the Middle Ages. An economic crisis near the end of the century, along with discoveries made by the agricultural scientist Jethro Tull, began a restructuring of the economy that made agriculture vastly more efficient and productive, freed up resources for the growth of the industrial sector, and created the beginnings of a market economy in place of the subsistence economy.

Outline

I. In the 17th century, economic crisis led to reorientation and change in the European economy that helped pave the way for the coming of the industrial economy later in the 18th century.

II. The structure of the European economy in 1600 was still essentially what it had been in the year 1000: agricultural and rural.

- **A.** The majority of the population lived right at the subsistence level, because the agricultural economy, while large, was terribly inefficient.
  - **1.** The great majority of labor and material resources in the economy went into growing food to feed the population, but primitive technology led to a low level of production.
  - **2.** The agricultural economy thus drained resources from other sectors of the economy and left little capital and labor for the industrial economy.
  - **3.** While the agricultural economy was large and bloated, the industrial economy was small and underdeveloped. It was further depressed by lack of demand, because taxes absorbed such a large part of the population's resources.
  - **4.** Cities were small, because there was not enough surplus food to feed urban populations.
  - **5.** The level of technology was primitive, with no chemical fertilizers or farm machinery, and the agrarian economy was linked closely to weather fluctuations. Bad weather meant starvation.
- **B.** The level of population fluctuated dramatically.
  - **1.** Because of the unproductive agricultural economy, the available food resources had a fixed upper limit.

2. The population naturally grew until it reached this limit or ceiling, then famine occurred and the population declined. This pattern was repeated over and over.

III. The reason for the inefficiency of the agricultural economy was the agrarian subsistence cycle.

A. The soil was exhausted from hundreds of years of being planted with the same crops, mostly grains from which bread was made.

B. Harvests were poor and produced little food for people. Even less food was grown for animals, because the land could not be spared for that use.

C. This meant livestock was small and undernourished and produced little manure, which was the only available fertilizer. For this reason, soil quality could not be improved.

D. To prevent total failure of the land, the fallow system was used.

1. The field was divided into two or three sections, and one of the sections was left fallow each year.
2. The fallow was plowed so that air could get into the soil and replenish it with nitrogen.
3. This meant that 30 to 50 percent of the land was out of production each year, a built-in inefficiency factor of 30 to 50 percent.

E. The inefficient agrarian subsistence cycle had bad consequences.

1. Because of low production, farmers had virtually no surplus to sell.
2. Thus, farmers had no cash to buy manufactured goods, depressing the industrial sector.
3. Farmers were not allowed to specialize in different crops that might grow better on their land, because the emphasis was on growing enough grain for bread, the staple food. Cash crops were rarely grown. The peasant diet, based on grain, was also poor in protein and other nutrients.

F. Change in agricultural methods was made difficult by the system used to farm the land.

1. In the open-field system, in use since the Middle Ages, large open fields were divided into strips, and each strip was assigned to a peasant to farm.
2. Because the strips were so numerous and so close together, peasants had to cooperate when farming the field. They would all agree on the crops to be planted, the time of planting, and the methods used to work the soil. This system of communal farming prevented chaos in the field.
3. But the communal system also was inherently conservative. The majority of peasants were afraid to try new crops or techniques,

because failure would mean starvation. The few innovative voices among the farmers were always drowned out by the majority.

G. The agricultural economy tended to fluctuate along with population levels.

1. Periods of high population meant high demand and high prices, bringing agricultural owners—the nobles—a measure of prosperity as they sold the crops paid to them as rent by the peasants. The High Middle Ages (approximately 1100–1348) and the 16th century were such periods.

2. Periods of declining population, such as the post-plague period of 1348–1460, meant reduced demand, lower prices, and bankruptcies.

3. The 17th century saw economic stagnation from 1600–1680 as population growth stopped and depression after 1680 as the population fell. Stagnation was also linked to the increase in taxes.

4. A serious agricultural crisis arose.

IV. Adjustments were made in agriculture to cope with the crisis of the 17th century.

A. Low farm prices caused farmers to look elsewhere for income.

1. Some got involved in rural industry, such as spinning or weaving cloth. This brought them cash in place of crops, and their need to buy food moved them into a market economy.

2. Some began to grow cash crops, such as hemp, and this, too, caused them to think in terms of market-oriented consumption.

3. These trends increased demand for industrial goods and began a slow transition from local subsistence economies to larger-scale market economies.

4. Some farmers began to rely more on the raising of livestock, but this emphasized the perennial problem of lack of fodder for the animals. It was the solution to this problem that would revolutionize the agricultural economy.

B. Jethro Tull, an English agricultural scientist, discovered the technique of planting legume fodder crops in the fallow field.

1. These crops, such as peas and soybeans, had nitrogen-fixing bacteria on their roots. The plants would take nitrogen from the air and, using the bacteria on their roots, put nitrogen back into the soil.

2. Thus, legume fodder crops replenished the soil and eliminated the need for fallow. And the fodder crops could be fed to livestock, increasing their size and manure output.

3. With this discovery, farmers could put 100 percent of their land into production, and there was more fertilizer for the soil, which increased yields. Inefficiency was reduced and the food supply began to grow.

C. This increase of agricultural productivity prepared the way for broader economic change.
   1. Farmers began having surpluses to sell, giving them cash and increasing demand for manufacturers.
   2. Surpluses meant that cities could grow, and the growing food supply made possible the growth of the population in the 18th century.

Essential Reading:

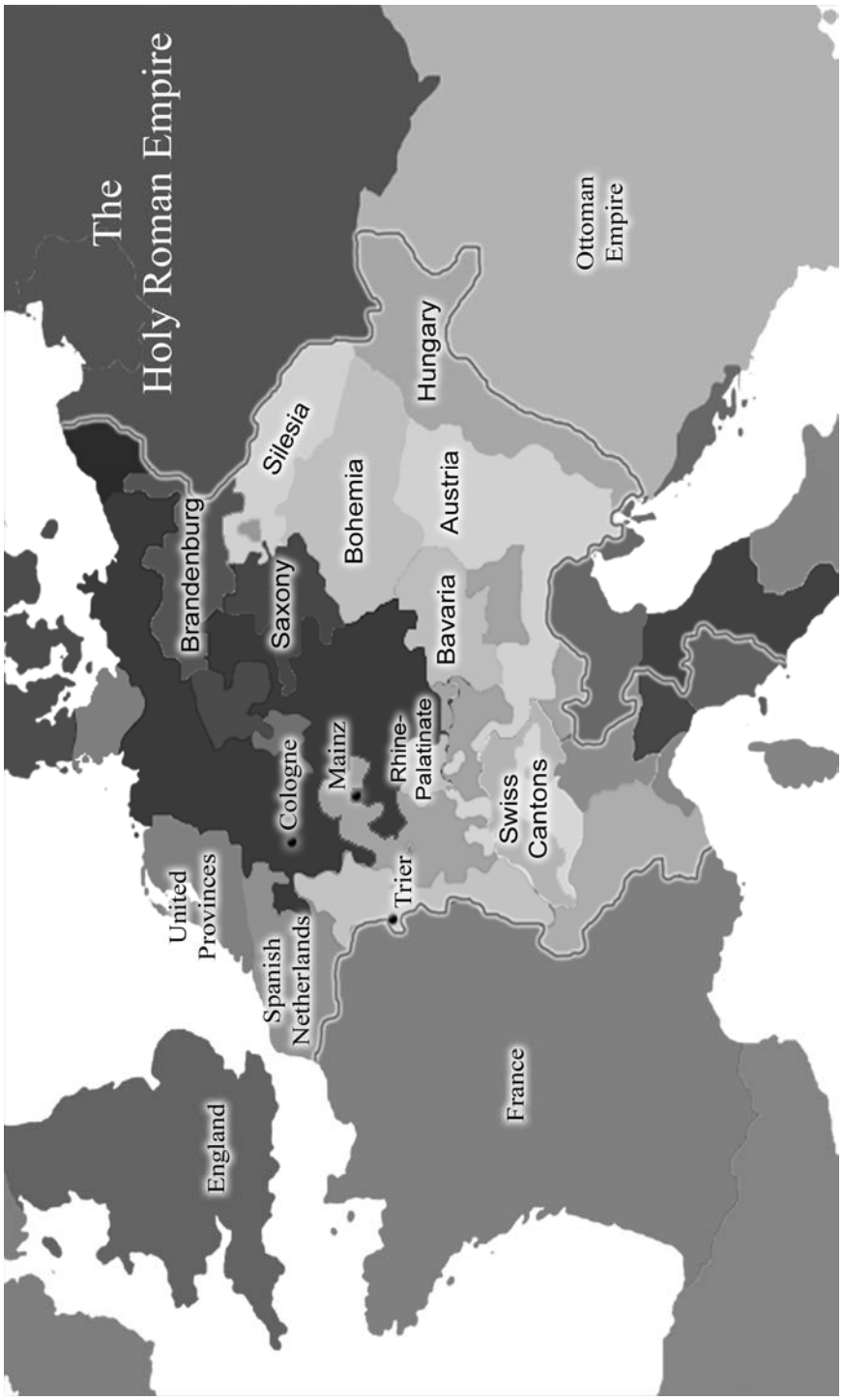
Geoffrey Treasure, *Richelieu and Mazarin*, chapters 8–14.

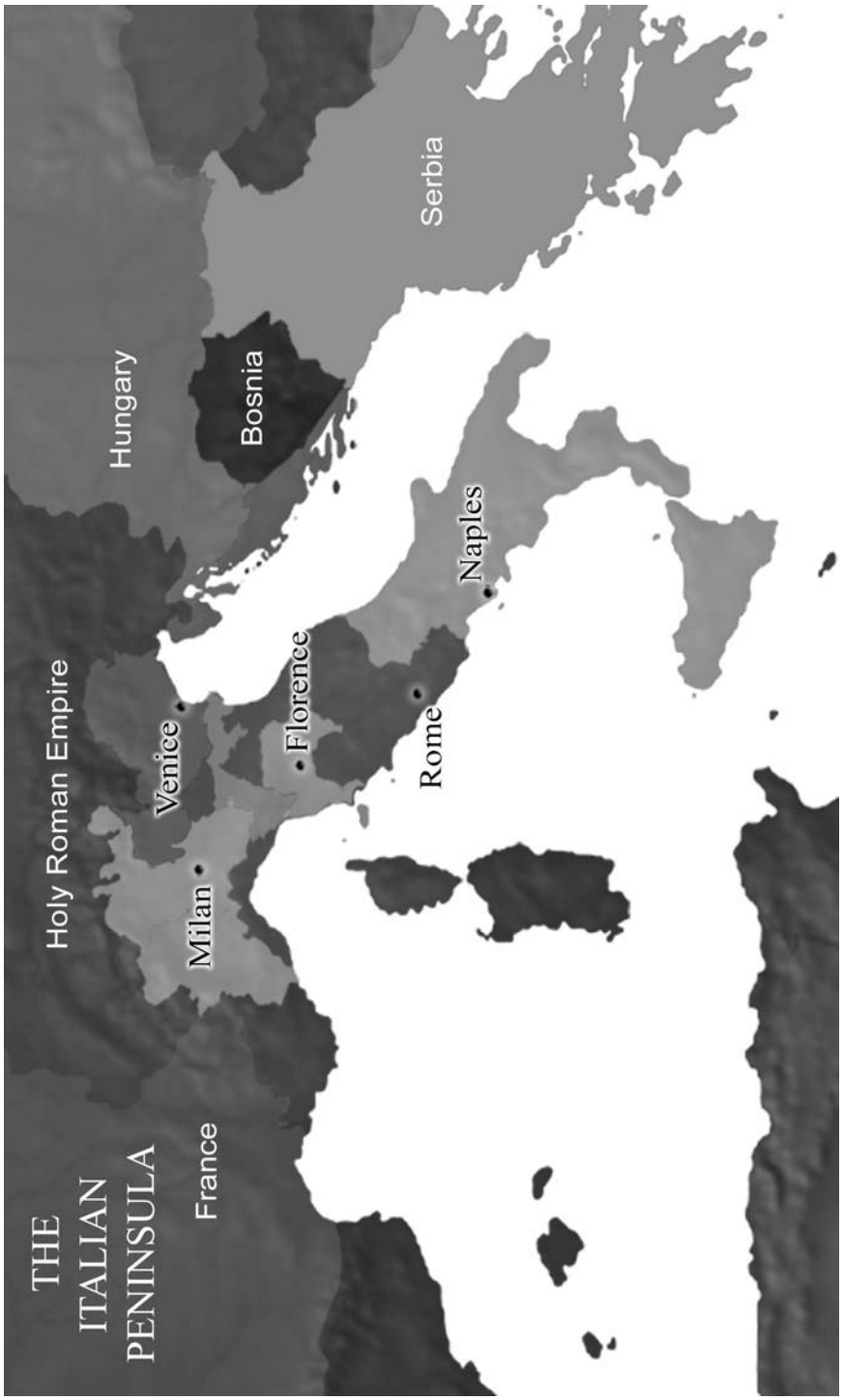
Jan de Vries, *The Dutch Rural Economy in the Golden Age*.

Questions to Consider:

1. What was good about the open-field system?

2. Would the European agricultural economy have improved without the discoveries of Jethro Tull?





Biographical Notes

Adolphus, Gustavus (r. 1611–1632). King of Sweden and major figure in the Thirty Years War (1618–1648). As a Lutheran, Gustavus was troubled by Catholic victories in the war between 1618 and 1630, and with the encouragement of an anti-imperial coalition of England, The Netherlands, and France, he brought Sweden into the war on the Protestant side in 1630. A military genius, Gustavus defeated Tilly's imperial army at the Battle of Leipzig and routed Catholic forces in north Germany. After invading the Catholic heartland of south Germany, he met the imperial army of Albrecht von Wallenstein at the Battle of Lutzen in 1632. While the Swedish army won the battle, Gustavus was killed. The Swedish advance halted and the war fell into a stalemate.

Agricola, Rudolf (1444–1485). The father of German Humanism. Born near Groningen in The Netherlands, he was educated at the universities of Erfurt, Cologne, and Louvain. He studied in Italy during the years 1469–1479 and, at this time, fell under the influence of Humanism. Becoming a disciple of Petrarch's ideas, Agricola returned to Germany and accepted a teaching position at the University of Heidelberg. From there, he spread Petrarch's ideas. His greatest student was Conrad Celtis (1459–1508), who became a classical Latin poet and lecturer on Tacitus's *Germania*.

Calvin, John (1509–1564). Founder of the Reformed Church, a major branch of the Protestant Reformation. Calvin was born in France and studied at the universities of Paris, Orleans, and Bourges, earning a law degree. He was also influenced by Humanism. After he developed Protestant sympathies in 1533, he was forced to flee France, going to Basel in Switzerland, where he wrote his theological masterpiece, *The Institutes of the Christian Religion*, which advocated predestination. In 1536, Calvin went to Geneva to help reform the city, and he spent the rest of his life there. In Geneva, he built a theocratic state, which he believed was the model Christian society. He also sent Calvinist missionaries into France.

Charles I (r. 1625–1649). The second of the Stuart dynasty to take the English throne, his conflict with Parliament led to the outbreak of the English civil war (1640–1647). Charles disliked cooperating with Parliament in his government of the nation and, at one point, ruled on his own for 11 years without calling a Parliament. He rejected a list of parliamentary demands known as the Petition of Right in 1629, tried to arrest members of the House of Commons, and led the crown into a military conflict with Parliament over the right to rule the country in 1640. Parliamentary forces under Oliver Cromwell defeated the king's forces in the civil war, and King Charles was tried by Parliament for treason. He was convicted and executed in 1649.

Charles V (r. 1519–1556). Hapsburg Holy Roman Emperor under whose reign the Protestant Reformation was born in Germany. He was also ruler of The Netherlands and king of Spain and, thus, ruled over all of Spain's possessions in Italy and the New World. His was the greatest worldwide empire of the age. He fought a series of wars with King Francis I of France for control of Italy, and he fought off several attempted Turkish invasions of Europe. He also was involved in the religious wars in Germany, but he was unsuccessful in stopping the tide of Lutheranism, despite condemning Luther at the Diet of Worms in 1521 and several times declaring Lutheranism illegal in the empire. In 1556, he retired to a monastery and divided his inheritance between his brother Ferdinand and his son Philip.

Columbus, Christopher (1451–1506). Italian navigator who, sailing for Spain, discovered the Americas in 1492. The Genoa-born Columbus was seeking a westward passage to India and the valuable spice trade when he made first landfall in the Bahamas. Believing he was in Asia, Columbus visited many other locations in the Caribbean during his initial trip and several later ones. He went to Hispanola and Cuba and traveled along the coast of Central America and the north coast of South America. His discoveries laid the foundation for the Spanish empire in the New World.

da Gama, Vasco (c. 1469–1524). Portuguese navigator who led the first Portuguese trading fleet around the tip of Africa to India in 1497 to engage in the spice trade. He followed in the footsteps of another great Portuguese sailor, Bartolomeu Dias, who 10 years earlier, had pioneered the route around the cape to India after years of Portuguese expeditions had inched their way down the west coast of Africa. The Portuguese explored many navigational techniques and instruments during these voyages.

da Vinci, Leonardo (1452–1519). Perhaps the greatest universal genius of the Italian Renaissance. Painter, inventor, architect, sculptor, and engineer, among his masterpieces are the so-called *Mona Lisa*, the fresco painting of the *Last Supper* on the wall of a monastic refectory in Milan, and the great marble statue *David* that stands today in Florence's Ufizzi gallery. As a military engineer and inventor, he worked for Lorenzo the Magnificent in Florence and Ludovico Sforza in Milan. In his sketches, he foresaw such modern machines as the tank and the helicopter.

De' Medici, Cosimo (r. 1434–1464). Called *Pater Patria*, or "father of the country," he was the first of the Medici family to rule Florence during the Italian Renaissance. Rich from the banking business, he took power from the Albizzi family in 1434 during a period of civil unrest in Florence, using his mercenary army headed by Francesco Sforza. He ruled the city as a dictator from behind the scenes but maintained the appearances of republican government. He was a great patron of art and learning, and the Renaissance flowered in Florence under his rule. In 1447, he installed his general Sforza as ruler of Milan, and in 1454,

Florence joined Milan and Venice in a military alliance known as the Peace of Lodi, designed to preserve the balance of power in Italy and maintain the peace.

De' Medici, Lorenzo (r. 1464-1494). Known as Lorenzo the Magnificent, he was de facto ruler of Florence at the height of the Italian Renaissance. He was a great patron of the arts and Humanism, and Renaissance culture flourished in Florence under his leadership. He pursued a foreign policy of peace as best suited to his city's prosperity, and under his guidance, a modern diplomatic system featuring resident ambassadors grew up among the cities of Italy. He ruled Florence from behind the scenes by controlling the city's complicated electoral process and getting his supporters elected to office. His death in 1494 ended the glory of the Renaissance in Florence and precipitated a governmental crisis.

Descartes, René(1596–1650). French philosopher and inventor of the philosophy of Rationalism during the Early Enlightenment. In his *Meditations on First Philosophy*, published in Leiden in 1637, Descartes used his method of doubt to reject as false every proposition that he could mistrust. By doing so, he arrived at his first indubitable and, therefore, certain truth: *Cogito ergo sum*. Then, by adopting reason as his new criterion of truth, he built his philosophy by accepting into it only those propositions agreeable to reason. Descartes established human reason as the core of Enlightenment epistemology and became one of the most influential thinkers in the Western tradition.

d'Etaples, Jaques Lefèvre (c. 1450–1530). One of the greatest of French Humanists. He called for a reform of the church by returning to the model of the apostolic church, which he considered pristine. He made a Humanist translation of the Greek church father John of Damascus and wrote an influential commentary on Paul's Epistle to the Romans. In this latter work, he anticipated some of Luther's ideas.

Elizabeth I (r. 1558–1603). The Virgin Queen of England. The last of the Tudor dynasty that came to the throne following the War of the Roses, Elizabeth was extremely popular among her subjects. She ruled in close cooperation with Parliament and considered herself subject to the laws of England, just as were her people. She issued the Thirty-Nine Articles as a charter for the Church of England, and she promoted members of the gentry class to positions of wealth and power in her government. Her failure to produce an heir led to the accession of the Stuart dynasty, which ultimately led to the English civil war (1640–1647).

Erasmus of Rotterdam (1466–1536). This Dutch scholar, called the Prince of Humanists, was the greatest of the northern or Christian Humanists. The illegitimate child of a monk and a nun, he was educated by the Brethren of the Common Life. From them he adopted his "philosophy of Christ," which called on believers to read the Bible and imitate the life of Christ. He favored a morally based religion founded on reading the Bible and the great church fathers.

Erasmus made translations and new editions of the work of many of the Greek and Latin church fathers, as well as of pagan Classical writings. His edition of the works of St. Jerome was especially famous, as was his Greek and Latin New Testament edition and translation. He greatly influenced such figures as Ulrich Zwingli and Thomas More.

Francis I (r. 1515–1547). King of France during the age of New Monarchy, he fought a series of dynastic wars against Holy Roman Emperor Charles V. He built up the power of the French crown by allying his government with the wealthy upper middle class of the country. He was a great patron of the arts and learning, establishing a royal library that would later become the French national library, patronizing Humanist scholars, and establishing a trilingual college at the University of Paris. He purchased Leonardo da Vinci's painting popularly known as the *Mona Lisa* for the greatest price ever paid for a painting at that time.

Franck, Sebastian (1499–1542). A leading radical spiritualist during the Reformation era. He rejected all external aspects of religion, including institutions, ceremonies, clergy, and sacraments, even rejecting the Bible as a source of religious truth. For Franck, true religion could be based only on the "inner light," direct divine revelation or the indwelling of the holy spirit in the individual soul of the believer. He began his career as a Catholic priest before becoming a follower, first of the Humanist Erasmus, then of Martin Luther. He became a spiritualist in 1528. He was a wandering preacher in southern Germany in the 1530s and 1540s.

Henry IV (r. 1589–1610). Also known as Henry of Bourbon, Huguenot leader during the French wars of religion during the late 16th century who took the throne as king of France at the conclusion of that conflict. In order to better rule largely Catholic France, Henry converted to that faith shortly after becoming king. In 1598, he issued the Edict of Nantes, extending toleration to the Huguenots. He began the process of rebuilding royal power after the religious wars by revamping the king's council and hiring the Duke of Sully as finance minister. He was assassinated in 1610.

Henry VIII (r. 1509–1547). Tudor king of England during the age of New Monarchy. His divorce from Catherine of Aragon in an attempt to secure a male heir to the throne led to the English Reformation, which established the Church of England with the king as its head. He also dissolved English monasteries and sold off their lands, keeping the proceeds of the sale for the crown. His reign saw an increase in the power of the English monarchy, and he secured the Tudor succession by having a male heir with a later wife.

Hoffman, Melchior (1495–1543). Anabaptist religious leader during the Reformation era. Like other Anabaptists, Hoffman rejected infant baptism because it did not appear in the Bible. He also rejected most of the religious doctrines and practices not only of the Catholic Church but of mainline

Protestant congregations as well. He was a millenarian who believed that Christ would return to earth before the end of the world and establish a thousand-year kingdom or paradise on earth in which holy people would prosper and sinners would be punished. He began his career in Zurich but traveled north to The Netherlands, where his missionaries established numerous Anabaptist congregations in the early 1530s. He was later jailed in Strasbourg for preaching that Christ would return to earth in that city.

Joan of Arc (1412–1431). The savior of France during the last stages of the Hundred Years War. A simple peasant girl, she convinced the embattled king of France, whose forces were surrounded at Orleans, that God had sent her on a mission to save France and its king from the English. She was given arms, military advisors, and command of the French army and she proceeded to break the siege of Orleans and drive the English army back to the channel. After being captured by English allies, she was turned over to the English and burned at the stake as a witch.

Joseph II (r. 1765–1790). King of Austria after the death of his mother, Maria Theresa, he took radical measures to increase the power of the Austrian crown. He took control of the Catholic Church in Austria, dissolved the monasteries, and sold off their lands. He freed the serfs and let them purchase the land they worked, and he established a tax on noble land. A revolt by the Austrian nobility precipitated by the tax greatly weakened the power of the crown and led to the end of many of Joseph's reforms. He is sometimes called an "enlightened despot" for his reforms, but his rule weakened Austrian absolutism.

Locke, John (1632–1704). One of the most important and influential philosophers of the Early Enlightenment. Disagreeing with Descartes' position on innate ideas, Locke held, in his *Essay Concerning Human Understanding*, that people were born with minds blank of ideas. Ideas were then obtained through sense experience, which implanted them on the brain. Reason combined these simple ideas into complex ideas and, from this, flowed all knowledge. The philosophical position that all knowledge comes from experience is called *Empiricism*. Locke stressed the importance of the environment in forming people's knowledge and character. His ideas were tremendously influential on such major later Enlightenment figures as Voltaire.

Louis XIV (r. 1643–1715). The greatest absolute monarch of France, he called himself the Sun King. Coming to power after the defeat of the noble revolt known as the Fronde, he built the splendid royal palace of Versailles, the biggest building ever erected in Europe at the time. He reined in the nobility and built an efficient bureaucracy that extended his control to all corners of the country. He hired Jean Baptiste Colbert as his finance minister and the Marquis de Louvois as war minister. The latter created for Louis the most powerful army in Europe. Louis' power in France was such that he was able to censor the press and revoke the Edict of Nantes. He spent 18 of his last 27 years on the throne at war with various European coalitions in an effort to expand France's boarders.

The wars were largely unsuccessful and left the French treasury near bankruptcy.

Loyola, Ignatius (1491–1556). Creator of the Jesuit order, one of the Catholic Church's primary weapons against the Protestants during the Catholic Counter-Reformation. Loyola was originally a Spanish soldier, then a pilgrim, until a religious vision led him to write his masterpiece, *The Spiritual Exercises*, and set him on the mission to fight Protestantism and re-convert the European masses to Catholicism. With three companions, he traveled from Spain to Paris, then to Rome, where he served the pope by ministering to the poor and earned the pope's respect and confidence. After several requests, Pope Paul III authorized Loyola to establish a new order called the Jesuits in 1540. The Jesuits specialized in preaching, teaching, hearing confessions, and performing missionary work. They went on to re-convert large parts of Europe to the Catholic Church.

Luther, Martin (1483–1546). The father of the Protestant Reformation. Born a peasant in Eisleben, Germany, he challenged the Catholic Church's sale of indulgences in 1517, became involved in a dispute over papal power, and was excommunicated in 1520. In several works written in that year, he rejected much of Catholic theology, including transubstantiation, the power of the priesthood, the infallibility of the pope, and the role of the pope as head of the church. For Luther, the Bible was the sole source of religious truth, and holy writ could be interpreted by ordinary people. Faith in Christ's promise of salvation, not good works, was the only route to heaven in Luther's view. Luther attracted a mass following in Germany after his appearance at the Diet of Worms in 1521; his adherents formed the first Protestant church.

Magellan, Ferdinand (c. 1480–1521). Portuguese navigator who commanded a Spanish expedition during 1520–1522 that was the first one to circumnavigate the earth. Magellan himself died in combat with natives in the Philippines and, thus, did not return to Spain, and many of his ships and crews were lost on the voyage. The purpose of the expedition was to find the long-rumored western passage to India, but the voyage proved so long and expensive that the Spanish concluded they could not profitably engage in the spice trade using that route. It took Magellan's ships 98 days just to cross the Pacific Ocean.

Mary I (1516–1558). Tudor queen of England, daughter of Henry VIII and Catherine of Aragon, she tried to bring England back to the Catholic faith. After assuming the throne on the death of Edward VI (1547–1553), she caused the repeal of all parliamentary acts separating the English church from papal control and invited a papal legate back into the country. She began appointing Catholics to government office and followed an active policy of persecuting Protestants. Called "Bloody Mary," she had many Protestants executed and caused many more to flee to the continent.

Müntzer, Thomas (d. 1525). Radical Spiritualist and leader of the German peasant revolt of 1525. He believed that God spoke directly to individuals by divine revelation called the "inner light." He was also a millenarian who believed Christ would return to earth before the world's end and set up a kingdom of the holy people. Also a social revolutionary, he encouraged the poor in society to revolt against the wealthy and powerful. He was killed leading a peasant army against the princes in 1525.

Paul III (1534–1549). Pope who was instrumental in launching the Catholic Counter-Reformation. He reaffirmed papal control of the church in the face of Protestant opposition, set up the Roman Inquisition to combat the Protestants, reformed abuses in the Catholic Church, and revamped the College of Cardinals. He also called the Council of Trent in 1545, which put the church on the path of Counter-Reformation, and he authorized the creation of the Jesuits by Ignatius Loyola. The Jesuits went on to re-convert large parts of Europe to the Catholic faith.

Petrarch, Francesco (1304–1374). One of the founders of Renaissance Humanism. A Florentine- born scholar who lived with his family in exile in Avignon, Petrarch criticized medieval university education as too abstract and impractical. He called instead for an education based on practical morality, drawing its lessons from the classics of antiquity. Instead of a specialized vocational education, he favored a broad education based on the liberal arts that would create well-rounded individuals. An accomplished poet, he also wrote prose works, such as his essay "The Ascent of Mount Ventoux," describing the human struggle for the spiritual life.

Philip II (r. 1556–1598). Son of Emperor Charles V, he inherited the Spanish crown and overseas empire from his father. He also ruled The Netherlands and fought against the Dutch struggle for independence after 1570. He was a champion of the Catholic Counter-Reformation and led an international crusade to eliminate Protestantism, sending the Inquisition and the Duke of Alva to The Netherlands and the great armada against England. Ruling Spain from his Madrid palace, El Escorial, Philip mismanaged the Spanish bureaucracy and economy and overspent on military plans, causing his government to declare bankruptcy three times. He left Spain in decline from its position as a world power.

Richelieu, Cardinal (1585–1642). He was the first minister of French King Louis XIII (1610–1643) and an architect of French absolutism. Richelieu built up the royal bureaucracy and treasury through sale of office and created a new group of appointed and non-venal royal administrators called *intendants*. He subdued the rebellious Huguenots and took away their right to fortify their cities. He reorganized government finances and increased royal tax income, and he controlled the French nobility through appointments to powerless offices. Richelieu set the stage for the absolutism of Louis XIV.

Salutati, Caluccio (1331–1406). Chancellor of Florence during the early Renaissance and one of the founders of Civic Humanism. After Florence's near defeat by Milan during the war of 1380–1402, Salutati and other Florentine leaders reformed the educational system of the city based on the ancient Roman seven liberal arts and the classics of antiquity, which they hoped would produce well-rounded individuals and responsible citizens. Philosophically, Salutati was a follower of St. Augustine and a devout Christian who believed that Christian meaning could be found in the ancient pagan classics.

Sattler, Michael (fl. 1527). Anabaptist religious leader during the Reformation era, he wrote the *Schleitheim Confession*, the only known Anabaptist confession of faith. Like other Anabaptists, he rejected infant baptism as unbiblical and he rejected most of the doctrines, ceremonies, and institutions of the mainline churches of the day. He favored a purely inward, spiritual, and individual faith. He began his career in Zurich but fled persecution there, going first to Strasbourg and later to the Black Forest region. He was arrested by authorities in Rothenburg and burned at the stake.

Sforza, Francesco (1401–1466). Originally commander of Cosimo de' Medici's mercenary army, he helped Cosimo seize power in Florence in 1434. He was, in turn, installed in power in Milan through the actions of Cosimo in 1447. As dictator of Milan, Sforza proved a generous patron of the arts and learning, turning the city into a center of Renaissance culture. He employed Leonardo da Vinci as artist and military engineer. He aligned Milan with Florence in the alliance known as the Peace of Lodi in 1454. He improved the economy of Milan by introducing to the city the cultivation of rice and silk worms.

Socinus, Laelius (1525–1562). He was the founder of Evangelical Rationalism, a radical anti-trinitarian branch of the Protestant Reformation. Born in Siena in Italy, he studied law at the University of Bologna. After learning Greek and Hebrew, he studied theology on his own and developed radical ideas. Rejecting Catholicism, he was forced by the Inquisition to flee Italy. He then traveled to Wittenberg and other major Protestant centers. Ultimately, he rejected orthodox Protestant beliefs about the Trinity, predestination, the resurrection of the body, and the sacraments. Basing his beliefs only on the Bible and human reason, Socinus denied the divinity of Christ. His nephew Fautus Socinus (1539–1604) later carried anti-trinitarian ideas to Poland.

Theresa, Maria (1717–1780). Queen of Austria, she ascended the throne on the death of King Charles VI as a result of the agreement known as the Pragmatic Sanction. She defeated a Prussian challenge to her rule in the war of Austrian Succession (1740–1748) and, after the war, reformed the Austrian military and bureaucracy to increase the power of the state. She also took the bold step of taxing the Austrian clergy and is credited with helping to establish Austrian absolutism.

Valla, Lorenzo (1407–1457). Great Humanist philologist of the Italian Renaissance. Born in Rome, he was educated as a classical Latin stylist and rhetorician. He became an expert in the formal and stylistic changes in the Latin language over time and wrote the Humanist textbook on the subject, *The Elegances of the Latin Language*, in 1444. He worked as a secretary for Pope Nicholas V. While working in the Vatican library, he studied the Donation of Constantine and wrote a work showing, based on its Latin style, that it was a forgery. He also criticized the St. Jerome's Vulgate Bible as a poor translation from Greek into Latin.

William, Frederick (r. 1640–1688). Known as "the Great Elector," he was the father of Prussian absolutism. Ruler of Prussia in the last years of the Thirty Years War, he built up the Prussian military and won several notable battlefield victories. After the war, he kept his army intact and used it to enforce his absolute rule over his country. He even appointed military officers to the state bureaucracy, calling them "war commissars."

William I, Frederick (r. 1713–1740). Known as "the Sergeant King," his rule represented the zenith of Prussian absolutism. By cutting expenses at court, he built up the army until it was the fourth largest in Europe and constructed an efficient new bureaucracy called the General Directory. He instituted a military draft and opened an officer's training school. He also established compulsory elementary education. He was credited with making Prussia a major European power.

William of Orange (1533–1584). Also known as William the Silent, leader of the Dutch Revolt and architect of the Dutch Republic. A reluctant revolutionary, William was a member of the Dutch Council of State under Spanish rule and urged moderate policies on King Philip II. The excesses of the Inquisition and the policies of the Duke of Alva turned William against Spanish rule, and he became the leader of rebel military forces, as well as a key figure in the building of the new Dutch state. His leadership inspired the Dutch during the dark early days of the revolt, and despite his assassination by a Spanish agent in 1584, the young republic continued on the path to victory.

Wycliffe, John (c. 1330–1384). English theologian and church reformer of the 14th century, he attacked the corruption of monks, bishops, and popes. He especially targeted clerical marriage, simony, and pluralism. He held that the Bible alone, not church authorities, declared the will of God. He denied the special power of the priesthood in transubstantiation, as Luther later would. He and his followers, called Lollards, were declared heretics by the church.

Zwingli, Ulrich (1484–1531). Father of the Reformation in Switzerland. Originally a Catholic priest, he fell under the influence of the Humanist Erasmus and was particularly influenced by his reading of Erasmus's translation of the New Testament. He came to believe that many Catholic teachings were not supported by the Bible, and this insight set him on the path to launching his

religious reform movement. Zwingli's reformation, begun in Zurich, was parallel to but largely separate from Luther's movement in Germany. Zwingli shared some of Luther's ideas but rejected Luther's belief in the real presence in the mass, calling the ceremony wholly symbolic. Switzerland became religiously divided and Zwingli was killed in battle against Catholic forces in 1531.

The Renaissance, the Reformation, and the Rise of Nations

Part IV

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THE TEACHING COMPANY ®

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Andrew Fix was graduated from Wake Forest University in 1977 with a B.A. in history and philosophy. He pursued graduate study at Indiana University—Bloomington from 1977–1984, during which time he was a Fulbright Fellow in The Netherlands (1982–1983) and a Woodrow Wilson Fellow (1983–1984). He received an M.A. in history in 1979 and a Ph.D. in history in 1984. Dr. Fix taught for one year as an assistant professor of history at Spring Hill College in Mobile, Alabama (1984–1985), before taking a similar position at Lafayette College in Easton, Pennsylvania, in 1985. He published his first book, *Prophecy and Reason: The Dutch Collegiants in the Early Enlightenment*, with Princeton University Press in 1991. The next year, he published a co-edited volume of essays on 16th-century Germany, *Germania Illustrata: Essays on Sixteenth-Century Germany*, with Susan C. Karant Nunn. In 1999, Dr. Fix published his third book, *Fallen Angels: Balthasar Bekker, Spirit Belief, and Confessionalism in the Seventeenth-Century Dutch Republic*, with Kluwer Publishers. He received tenure at Lafayette College in 1992, was promoted to professor in 1998, and named Charles A. Dana Professor of History in 2000. Professor Fix lives in Coopersburg, Pennsylvania, with his wife, Carol, and son, Adam.

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Part IV

The Renaissance, the Reformation, and the Rise of Nations

Scope:

This course examines the great transformations in European society that took place between 1348 and 1715. Beginning with a look at the crisis of the 14th century that formed the immediate background for the changes that followed, the course then explores in-depth the origins and nature of the Italian Renaissance, Humanism, and art. Europe's overseas expansion during the Age of Discovery is examined, with special reference to the economic and political changes these developments brought to Europe. With the coming of the 16th century, the Protestant Reformation becomes the main focus of interest, beginning with the problems in the Catholic Church and continuing with an analysis of Martin Luther and the Reformation in Germany. The social, political, and economic contexts of the German Reformation are studied with a look at the political structure of the Holy Roman Empire, Hapsburg conflict with France and the Ottoman Empire, the Knights' Revolt of 1523, and the Peasant War of 1525. Other branches of the Reformation are also examined, including the Swiss Reformation of Zwingli and Calvin, the Radical Reformation, the English Reformation, and the Catholic Reformation. The disastrous age of religious wars in Germany, France, and The Netherlands moves the course into the 17th century, where the main focus falls on the rise of the modern state and intellectual change. Different patterns of state development are followed, such as the rise of absolutism in France and Germany, the development of constitutional monarchy in England, and the birth of the Dutch Republic. The course comes to a close with a look at the epic intellectual change brought by the Scientific Revolution and the Early Enlightenment, which usher in the 18th century. Overall, the course will focus on the elements of historical change in political, social, cultural, and economic life in the years 1348–1715 that gave birth to the modern world.

Lecture Thirty-Seven
The Rise of Absolutism in France

Scope: This lecture will look at the beginnings of the 17th-century era of state building with the rise of royal absolutism in France. We will examine the reasons behind the construction of the modern military, bureaucratic state in Europe and look at some of the early architects of absolutism in France. We will begin with Henry IV, the king who emerged victorious from the age of religious wars but then had the task of rebuilding royal power in France. We will examine the policies and accomplishments of Cardinal Richelieu, one of the greatest builders of absolutism. Then, we will see the successes and trials of Cardinal Mazarin as they set the stage for the glorious reign of Louis XIV.

Outline

I. Absolutism was a system of government in which all sovereignty resided with the king, true to Louis XIV's dictum: "I am the state."

- **A.** The king was to be unrestrained by law, nobles, or parliaments.
  - **1.** The king ruled by divine right, answerable only to God.
  - **2.** The king embodied the state, and there were no independent centers of power outside of him.
- **B.** To construct an absolute monarchy, there were five vital building blocks to put in place:
  - **1.** Subjugate the nobility. Do not allow nobles to share or interfere with the king's power.
  - **2.** Build a giant, all-pervasive bureaucracy to extend the king's authority to every corner of the country.
  - **3.** Collect more taxes to pay for the bureaucracy and military.
  - **4.** Build up a large standing army to defend the country but also to intimidate the king's subjects.
  - **5.** Establish religious uniformity if possible.
- **C.** Absolutism grew and prospered in France, Prussia, Austria, and other German states. It failed in England, The Netherlands, and Spain for very different reasons. Other models of the modern state would emerge in England and The Netherlands.

II. After the end of the French wars of religion, the former-Huguenot-leader-turned-Catholic, King Henry IV, took up the task of rebuilding royal power.

- **A.** His first step was to issue the Edict of Nantes in 1598.

1. This decree declared toleration for the Calvinist minority and established religious peace and toleration, thus enhancing state stability by removing the government from religious disputes.
2. But the edict also gave the Huguenots the right to bear arms and fortify their cities as a means of defense. This would later lead to problems for the crown, as the Huguenots became a center of power outside the king.

B. Henry's next task was to clean up the last remnants of the religious war by defeating bands of Catholic nobles allied to the Holy League who were still roaming the countryside.

C. Henry next reduced noble influence in his government by replacing nobles on his royal council with more reliable middle-class advisors.

1. In this way, he began to create a new and loyal administrative class.
2. But he could not eliminate all nobles in his government.

D. In a big step, Henry hired the Duke of Sully as his minister of finances.

1. Sully put royal finances in order and increased royal revenues.
2. He increased sale of office, in which government offices were purchased by the highest bidder, putting money in the royal treasury.
3. Sale of office had two major drawbacks. The first was inflation of office: The more that were sold, the less money each was worth and brought in. Further, venal offices, those bought, became the personal property of the buyer, who was not obligated to exercise the office as the king wished. The office was essentially alienated from the king.
4. To establish more royal control over venal office holders, Sully established the Paulette tax. This was a tax the office holder would be allowed to pay if his actions were loyal to the king. Paying the tax allowed the office holder to pass the office on to his son after his death.

E. Sully organized the French economy according to the principles of the economic theory known as *mercantilism*.

1. This theory held that there was a limited amount of wealth in the world and states battled one another to see which one could get the biggest share of the wealth and the most power.
2. The way to get the biggest share of the wealth was to have a favorable balance of trade—to export more than the country imported. This would create a flow of bullion into the country, building the tax base.
3. The state promoted exports by direct regulation and subsidy of commerce and industry. Canals were built, the navy and merchant

marine were expanded, and whole new industries, such as lace making, were created. Weak industries received state subsidies.

F. In 1610, Henry IV was assassinated, leaving 19-year-old Louis XIII as king.

III. Louis XIII benefited from having an exceptionally able first minister, Cardinal Richelieu, who continued to build up royal power.

A. Richelieu increased and controlled the growing bureaucracy, increased sale of office, and integrated nobles into the government in places where they could do little harm, such as the diplomatic service.

B. Richelieu faced the armed Huguenot community, one of the last big obstacles to royal power and state unity.

1. Because the Huguenots were not always loyal, their power posed a threat that Richelieu decided to deal with.

2. Richelieu used the French army to fight a 10-year campaign against the Huguenots, with the aim of subduing this state-within-a-state.

3. Richelieu's capture of the port city of La Rochelle in 1628 marked the final victory over the Huguenots. They were forced to hand over their arms to the state but kept their religious freedom.

C. Richelieu improved state finances.

1. He increased sale of office: By 1633, this practice accounted for fully one-third of all royal revenue.

2. He instituted a new kind of royal official called the *intendant*. This office was not bought but, rather, appointed by the king, ensuring the officials' loyalty.

3. Intendants were the chief royal agents in local areas. They worked with venal officials known as *tax farmers* to ensure efficient and full collection of royal taxes. They also recruited soldiers for the king and enforced royal decrees.

4. Because of their efficient exercise of state authority, intendants were hated by peasants and nobles alike, both of whom revolted in hopes of stopping the expansion of royal power.

D. Richelieu died in 1642, followed by Louis XIII one year later. This left five-year-old Louis XIV on the throne and Cardinal Mazarin as Richelieu's hand-picked successor as first minister. French absolutism was about to reach its climax, but first Mazarin would have to deal with a crisis in state power.

Essential Reading:

C. V. Wedgwood, *Richelieu and the French Monarchy*.

Pierre Goubert, *Louis XIV and Twenty Million Frenchmen*, chapters 1–4.

Questions to Consider:

1. Would absolutism have arisen without the religious wars?
2. Who was more important to the rise of French absolutism, Sully or Richelieu?

Lecture Thirty-Eight
Louis XIV

Scope: This lecture will examine the zenith of French absolutism under King Louis XIV. We will start with a look at the noble rebellion known as the *Fronde* and the defeat of this revolt by the first minister, Cardinal Mazarin, during Louis' minority. Then, we will explore the reign of Louis XIV. We will start with a look at Louis' domestic policies, the building of the palace of Versailles, the accomplishments of Louis' ministers Colbert and Louvois, and the revocation of the Edict of Nantes. Then, we will examine Louis' foreign policy, including the many costly wars that France fought under his leadership. We will explore the aims and results of these wars and close by assessing Louis' record as king.

Outline

I. Cardinal Mazarin led the regency council during the minority of King Louis XIV and was immediately faced with a crisis.

- **A.** Noble opponents of growing royal power sought to use this transition period as an opportunity to revolt against the king and reverse the trend. Their 1648 revolt was known as the *Fronde*.
- **B.** The opposition was led by *nobles of the robe*, a new class of nobles who got their nobility by purchasing royal administrative or judicial offices, such as seats on the Parlement of Paris, France's supreme court.
- **C.** These nobles demanded that the king abolish the intendants, stop selling offices, institute a *habeas corpus* law, and give the Parlement the right to approve all royal taxes.
- **D.** In response, Mazarin had several members of the Parlement arrested, an act that set off a popular revolt in Paris. The revolt of peasants and artisans soon spread across France.
- **E.** The traditional French nobility, known as *nobles of the sword* for their role as knights in earlier times, then joined the uprising, demanding the removal of Mazarin and restoration of the nobility's local power.
- **F.** Mazarin was unyielding and used the army to defeat this massive revolt, saving the monarchy. The Fronde would be the last revolt against absolutism until 1789.

II. With the Fronde defeated, Louis XIV (r. 1643–1715) came of age and took over the reigns of government. He brought French absolutism to its zenith.

A. Remembering the disorders in Paris during the Fronde, Louis decided to move his court 12 miles out of town to the village of Versailles, where he built a magnificent new palace. It was the biggest building ever built in Europe at the time.

1. At Versailles, Louis had a glittering court life. The splendor of the palace impressed the world of royal power.

2. Versailles was testimony to Louis' ability to create the appearance of great power. He called himself the Sun King, because all power radiated from him.

B. But Louis also constructed the machinery of power behind the appearance, and Versailles was also a cog in this machine.

1. Louis used Versailles to subjugate the nobles.

2. He invited large numbers of nobles to live at Versailles for months at a time, thus cutting them off from their local power bases. While at Versailles, they were under constant surveillance so that they could not plot against the king.

3. The nobles' time was occupied by frivolous court ceremonies, and their financial resources were drained by having to pay for lavish parties and celebrations with the king.

C. Louis also reorganized the bureaucracy to make it more responsive to his wishes.

1. He chose officials based on their loyalty to him, not as political favors, and he instituted training programs to ready them for service.

2. He often chose men who were already experts in the work they were selected to do, and he encouraged trying new administrative techniques.

3. Finally, Louis himself worked hard at governing. He was at his desk many hours a day and set an example of hard work.

D. Louis established firm royal control over three areas of government he saw as key:

1. He was in control of the military.

2. He oversaw the formulation and execution of law.

3. He supervised tax collecting and spending.

E. Louis had two main goals for his reign as king:

1. He wanted to secure his absolute power over France.

2. He aimed to make France the greatest power in Europe.

3. The first he accomplished; the second would prove a costly failure.

III. Louis was successful in part because he chose excellent ministers to help him rule.

A. His minister of war was the Marquis de Louvois, father of the modern army.

1. He invented military ranks, the use of supply lines to support the army, and the wearing of uniforms by troops.

2. He hired the brilliant military engineer Vauban, who invented the star fortress and built bridges and roads for the army.

3. Star fortresses utilized star-shaped walls with bastions for artillery emplacements as defense against enemy artillery and infantry assault.

B. Louis' finance minister was Jean Baptiste Colbert.

1. Like Sully a proponent of mercantilism, Colbert used state power to aid economic growth by stimulating industry and trade.

2. He reduced tolls and subsidized industry, built new ports, and expanded the merchant fleet.

3. He also favored an aggressive foreign policy designed to destroy the trade of rival powers, such as the Dutch.

IV. Louis became such a powerful ruler that his might extended into every aspect of French life.

A. He instituted a program of censorship of publishers.

B. He revoked the Edict of Nantes, taking away Huguenot religious freedom and establishing religious uniformity in the kingdom. As a result, many wealthy and talented Huguenots left the country.

C. Louis increased the power of the hated intendants.

D. He had achieved absolute power in France.

V. Louis' goal of making France the greatest power in Europe was less successful.

A. Louis spent 18 of the last 27 years of his rule at war.

1. The foreign wars were not successful but were very costly.

2. The wars drained French power.

B. Louis had clear goals in these wars:

1. To establish defensible national boundaries for France by expanding to the Rhine, Alps, Pyrenees, and Mediterranean.

2. To capture the Spanish or southern Netherlands.

3. To defeat the Dutch Republic and ruin its trade.

4. To weaken Hapsburg power in Germany and Spain.

C. From 1667–1668, Louis fought the War of Devolution.

1. Arising out of Louis' disputed claim to inherit the Spanish Netherlands (today Belgium), this war was to conquer the area.
2. France lost the war to an alliance of Holland, England, and Sweden.

D. The Dutch War of 1672–1678 was Louis' war of revenge against the Dutch for his earlier defeat.

1. France bribed England and Sweden to abandon the Dutch, then French forces invaded The Netherlands.
2. The French conquered much of the country before the Dutch opened the dikes and flooded the countryside, forcing a French retreat.

E. The War of the League of Augsburg (1688–1697) was an attempt to conquer German territory along the Rhine.

1. When the emperor rebuffed Louis' legal claims to these lands, French forces invaded Germany.
2. The French were defeated by a coalition of German states.

F. Louis' last war was the War of Spanish Succession (1701–1713).

1. This war arose out of Louis' claim that his grandson should inherit the Spanish throne when the Hapsburg king died.
2. The French faced a Grand Alliance of the Dutch, English, Austrians, Prussians, Portuguese, and Savoyards. The war ended in a stalemate.
3. By the Treaty of Utrecht, Louis' grandson became king of Spain, but the treaty stipulated that France and Spain could never unite into one kingdom.

G. Louis' wars bankrupted his kingdom and gained little territory but did weaken the Habsburgs by depriving them of the Spanish throne.

1. When Louis died in 1715, he left behind a starving population burdened by excessive taxation.
2. Revolts and unrest among the people, rather than foreign glory, were the results of Louis' wars.

Essential Reading:

Pierre Goubert, *Louis XIV and Twenty Million Frenchmen*, chapters 5–15.

Questions to Consider:

1. Was Louis XIV a great king?
2. Did he leave France stronger or weaker than before?

Lecture Thirty-Nine
Absolutism in Germany

Scope: This lecture will examine the slightly different path to royal absolutism taken by the German states. Because of the greater power of the German nobility, the nobles were not subjugated by rulers seeking absolute power. Rather, deals were made between rulers and nobles whereby the nobles supported royal power in exchange for certain concessions, such as a key role in the military and control over local peasants. This lecture will examine two specific cases of German absolutism. First, we will look at the rise of Brandenburg-Prussia after the Thirty Years War and the construction in that state of military absolutism by the Hohenzollern dynasty. Then, we will turn to Austria, Prussia's rival for power in Germany, to see how the Hapsburg family built an absolute monarchy there, only to suffer a severe setback in the 18th century.

Outline

I. Absolutism in the German lands developed somewhat differently than in France.

- **A.** The German nobles were stronger than their French counterparts.
  - **1.** Their strength was due to their larger landholdings and the much greater power they exercised over the peasantry.
  - **2.** German nobles had more power over their peasants, because in the wake of the bubonic plague of 1348, the nobles had dealt with the labor shortage by reinstituting serfdom on their lands.
  - **3.** Serfdom was a medieval institution that legally bound peasants to the land they worked, deprived them of personal freedoms, and forced them to work for low wages while paying high rents, thus giving noble landlords much power. Serfdom had largely vanished as the population increased in the 13th century. It was reinstituted after 1348 in Germany.
- **B.** Because German nobles were too strong to be subjugated as in France, rulers seeking absolutism made deals with them.
  - **1.** In return for the nobles' support for royal power, they were given high posts in the army and bureaucracy.
  - **2.** They were also granted total and often brutal control of their peasant populations.

II. Germany after 1648 was a very different country than France.

- **A.** The Treaty of Westphalia ending the Thirty Years War destroyed central government in the Holy Roman Empire.

1. The empire became a collection of more than 300 fully sovereign states.
2. The two strongest of these states were Brandenburg-Prussia in the north and Austria in the south.

B. These two powers became rivals for the leadership of Germany in the years after 1648.

1. Because of this rivalry, each state built up a strong absolute monarchy.
2. While Prussia was to form the core of modern Germany, Austria would found the Austro-Hungarian Empire. Both would last until 1918.

C. Brandenburg-Prussia was the only German state to emerge largely intact from the Thirty Years War.

1. Its wartime ruler and the father of Prussian absolutism was Frederick William "the Great Elector" (r. 1640–1688).
2. A brilliant commander, he led Prussian forces to several important victories during the war.
3. He built a powerful army during the war and used it to make Prussia the strongest of the north German states.
4. After the end of the war, the Great Elector kept the army intact and used it to build absolutism on a military basis.
5. Using military force, he intimidated the Prussian Diet into giving him unlimited taxation powers. He used the same tactic against the city of Königsberg when it refused to pay taxes.
6. He used military officers called *war commissars* to staff his growing bureaucracy, especially on the local level. They were prepared to use force to carry out state policy.
7. The powerful Prussian nobles called *Junkers* could not be subjugated. Rather, the Great Elector gave them posts in the army and control over their peasants in return for their support.

III. Frederick I (1657–1713) added the luster of a crown to Prussian power.

A. In return for his contribution of Prussian troops to fight France in the War of the League of Augsburg, the emperor granted the Prussian ruler, formerly the Elector, the title of "King in Prussia."

B. Frederick also patronized art and learning, established the Prussian Academy of Sciences, and beautified the capital of Berlin.

IV. Frederick William I (r. 1713–1740) was known as the "Sergeant King" for his military passion.

A. Under Frederick William, absolutism reached its peak in Prussia, and the nation became a major European power.

B. He cut costs at court and put the savings into the military to create the fourth largest army in Europe.

C. He organized the whole state toward the end of military power.

1. He instituted a draft, rather than relying on mercenaries.

2. He forced the sons of nobles to attend officer training school to produce a professional officers' corps.

3. He established the Potsdam Guards as his palace guard, all of whom were at least seven feet tall.

4. The king himself always appeared in uniform and often slept in the barracks with his soldiers.

5. He established a new central state bureaucracy called the *General Directory* that tightened local administration, made tax collecting more efficient, and established compulsory elementary education.

6. All of this new state and military power was inherited by Frederick the Great (r. 1740–1786), who put it to good use in warfare by expanding Prussian territory.

V. In Austria, the Habsburgs, deprived of most power as emperors, turned to the construction of their own absolute regime.

A. Leopold I (r. 1658–1705), the father of Austrian absolutism, ruled a dynastic state that included Austria, Bohemia, and a bit of Hungary.

1. He expanded his bureaucracy but was forced to rely on noble administrators, because the nobility was too strong to be ignored.

2. He also had to give nobles wide powers in their local areas.

B. He built up and beautified his capital of Vienna and his court on the model of Versailles.

C. During the 1690s, he expanded Hapsburg territory by conquering most of Hungary from the Turks.

VI. Charles VI (r. 1705–1740) died without a male heir, threatening the dynasty.

A. He wanted to have his daughter Maria Theresa succeed him.

1. Because female succession was not legal, Charles was forced to bargain with the rulers of Europe to secure the succession of Maria Theresa.

2. By making many concessions, he got most rulers to sign the Pragmatic Sanction agreeing to the succession.

B. When Charles died, Frederick the Great of Prussia backed out of the agreement, declared the succession invalid, and invaded Hapsburg lands.

1. What Frederick really wanted was to capture the coal-rich area of Silesia.

2. Maria Theresa had to fight for her throne. She won the War of Austrian Succession (1740–1748) and kept the throne, but Frederick got Silesia.

C. Intent on getting Silesia back, Maria Theresa went about the business of constructing an absolute monarchy.

1. She taxed the clergy for the first time in Austrian history.
2. She built an expert bureaucracy.
3. She put local government in the hands of royal agents and forced taxes from local diets.
4. She built up and reformed the military.

D. When Maria Theresa died, she left a stronger state to her son Joseph.

VII. Joseph II (r. 1765–1790) was a radical reformer who brought Austrian absolutism to its zenith—and to its fall.

A. He enraged the papacy by taking over control of the Catholic Church in Austria and dissolving the monasteries, confiscating their wealth for the state.

1. He worked to improve the profitability and, thus, the taxability, of agriculture.
2. He abolished serfdom.
3. He allowed peasants to own their own land in the expectation that they would work harder.

B. Joseph built up the army and established a uniform criminal code, extending royal authority in law enforcement.

C. Finally, he established a uniform land tax of 12 percent of annual yield on all land—even noble land.

1. This tax enraged the nobility, which had always been tax exempt.
2. The tax provoked a violent noble reaction that cancelled many of the gains absolutism had made under Joseph.

Essential Reading:

Otis Mitchell, *A Concise History of Brandenburg- Prussia to 1786*.

Questions to Consider:

1. Why was Prussian absolutism military-based?
2. Who was the greatest Austrian absolute monarch?

Lecture Forty
The Spanish Monarchy

Scope: This lecture will look at a case where absolutism was attempted but failed to be established: Spain. Spain's far-flung empire and grave financial problems presented obstacles to absolutism. Philip II's commitment to the Catholic Counter-Reformation also presented problems for the growth of state power, as did the shortsightedness of some Spanish monarchs. The attempts of first minister Olivares to strengthen Spanish finances came too late to save Spanish power, and by the 17th century, Spain was in drastic decline toward becoming a second-rate power. It was a precipitous drop for a country that was once the dominant world power.

Outline

I. The kings of Spain tried to strengthen royal power during the 16th and 17th centuries, but with multiple factors working against them, absolutism could not be achieved.

A. Under Charles V (r. 1519–1556) Spain was part of a mighty, worldwide Hapsburg Empire.

1. The empire included the Holy Roman Empire, The Netherlands, Spain, and Spanish possessions across the world, including Naples and Milan in Italy, Central and South America, and such Pacific islands as the Philippines.

2. The Spanish military was powerful. The infantry was renowned as the best trained and most experienced in Europe, and the fleet was large and seemingly invincible until the Armada of 1588.

B. Even during the age of Charles V, Spain was beginning to experience economic difficulties.

1. Warfare involving the Hapsburg Empire was constant. Charles fought the Valois monarchs of France for possession of Italian and German lands; he fought off several Turkish invasions of Europe; and he became involved in the Schmalkaldic War in Germany as part of his efforts to defeat Lutheranism. In addition, Spanish forces fought wars of conquest in the Americas and the Pacific.

2. Most of these wars benefited the Hapsburg family and their empire but not always Spain. Yet Spain carried a large proportion of the financial burden for the wars. Spain was seeing her wealth drained off for the benefit of others.

3. In 1556, Charles V, drained by conflict, retired to a monastery. Convinced that his success in dealing with his enemies was partly

caused by the fact that his empire was too large, he divided it among his heirs.

4. To his brother Ferdinand he gave the Holy Roman Empire, but his son Philip got the lion's share of Hapsburg lands: The Netherlands, Spain, and all Spain's possessions worldwide.
5. Philip II inherited an empire almost as big and unwieldy as the one ruled by Charles.

II. Philip II (r. 1556–1598) was champion of the Catholic Counter-Reformation, and he was prepared to intervene militarily in France, England, The Netherlands, and elsewhere to win the world back for the pope. Spain would bear the financial burden of these actions.

A. Spanish power seemed at its zenith when Philip came to the throne, but weaknesses were emerging.

B. Philip built a huge bureaucracy to rule his empire, but it was slow and inefficient.

1. Philip was not good at sharing power. He insisted on overseeing every detail of government himself.
2. Sitting at his desk in the center of his maze-like Madrid palace called El Escorial, he read and signed every order and questioned officials, causing a massive administrative bottleneck to form.
3. When he hired bureaucrats, Philip could not turn to the commercial middle class, as the kings of France did, because Spain's middle class was too small.
4. For this reason, he was forced to hire nobles as administrators. He turned almost entirely to nobles from the province of Castile, because this province paid the largest share of Spanish taxes. This practice turned other provinces of Spain against the royal administration.
5. The slow decision making in Madrid hurt all aspects of the state but especially the military, which was slow to receive commands and pay.

C. Philip had a large standing army that was in place year round to defend the empire.

1. The costs of maintaining this standing army along with the fleet were tremendous.
2. Spanish subjects resented the high level of taxation this demanded.
3. They also resented the fact that soldiers were often billeted, or housed, in private homes when the army was on the move. This hated burden made the army unpopular.
4. A large part of the army was committed to putting down the Dutch Revolt. This also was very costly, and the soldiers were often not

paid. When the soldiers rioted over pay, as in the Spanish Fury of 1576 in Antwerp, Philip's foreign subjects turned against him.

D. Philip believed strongly in religious uniformity in his lands, and he tried to use this uniformity of belief to arouse loyalty to the crown and overcome popular resistance. His grandparents, Ferdinand and Isabella, had already used state power and the Inquisition to drive Jews and Moslems from Spain.

1. Philip projected himself as the defender of the church; thus, anyone who opposed him also opposed God. Treason was akin to heresy.

2. He used the Inquisition to eradicate both heretics and rebels. This was especially the case in The Netherlands, where the Inquisition was both a major cause of and a major weapon against the Dutch Revolt.

3. Although religious uniformity succeeded in uniting the population behind the state in Spain, in The Netherlands, attempts at uniformity led to Dutch independence.

E. Spain's economic problems worsened under Philip.

1. Spain appeared to be rich from trade with the New World and from the fleets laden with gold and silver that arrived yearly in Spain from America.

2. But the country as a whole profited little from these riches. In Spain itself, profits were monopolized by small groups or rich men and foreigners. Spain did not invest the money in economic development or infrastructure.

3. Worse still, much of the money flowed right out of Spain to repay foreign bankers for loans taken out much earlier to fight wars.

4. Thus, although Spain appeared rich, it was, in fact, becoming impoverished. A telltale sign of this was the country's inability to pay its army on foreign soil. In The Netherlands, Spain tried to solve this problem by making the Dutch themselves pay for the Spanish army through taxation. This plan failed when the Dutch refused to pay.

5. Philip II was reduced to declaring royal bankruptcy three times.

III. Under Philip III (r. 1598–1621), the situation became still worse.

A. After 1600, the flow of riches from the New World began to dwindle. The Spanish passed on illnesses to the native American slave miners, such as bubonic plague, and the labor supply dried up.

B. A severe economic crisis gripped Spain.

1. Plague and demographic disaster struck Castile and severely hurt Spain's tax base.

2. An industrial and agricultural depression followed, further cutting tax revenues.

IV. Philip IV (r. 1621–1625) resumed the war with the Dutch in 1619 despite Spain's terrible economic problems.

A. The cost of the war rapidly destroyed the Spanish economy.

B. Piracy was a constant problem. In 1628, the Dutch pirate Piet Heyn captured the entire Spanish treasure fleet and took it back to Amsterdam.

C. Chief minister Olivares came up with a last-ditch plan to save Spanish finances—a plan he called the *Union of Arms*.

1. The plan was to spread the tax burden equally over the Spanish Empire and collect taxes from lands that had previously not paid much.
2. The result of this plan was a widespread anti-government revolt by those areas asked to pay increased taxes. Portugal revolted and became independent again. These revolts spelled the end of Spain as a world power—and the end of attempts to establish absolute monarchy in Spain.
3. By 1713, the nobles had regained much power from the crown; the Habsburgs were gone from the throne thanks to Louis XIV; the Spanish economy was in ruins; and The Netherlands, Milan, and Naples were independent.

Essential Reading:

Geoffrey Parker, *Philip II*.

J. H. Elliott, *Richelieu and Olivares*.

Supplementary Reading:

Henry Kamen, *Philip of Spain*.

Garret Mattingly, *The Armada*.

Questions to Consider:

1. How could Spain have better managed its economy?
2. Did Philip II ruin Spain?

Lecture Forty-One
The Dutch Republic

Scope: This lecture will examine the only major state of Western Europe that was not a monarchy. The brief Dutch experience with absolutism came with the rule of Philip II, which led to the Dutch Revolt. In the revolt, the Dutch rejected not only absolutism but, in the end, monarchy as well. The republic that the Dutch founded was put together piecemeal and pragmatically, not according to any constitution or master plan, but it evolved a system of checks and balances that worked well to provide a stable and representative government. This stable government, in turn, promoted a century of economic growth that made the Dutch Republic the wealthiest commercial nation in the world in the 17th century, in command of a worldwide web of trade. A period of intellectual flourishing accompanied the economic boom, largely the result of the great religious and intellectual toleration that prevailed in the republic, toleration in place to benefit trade. To the amazement of Europe, this small nation became a major world power in the 17th century.

Outline

I. The United Provinces (Dutch Republic) was the first major European state to be governed as a republic featuring representation of the people on a broad scale.

A. It had not been planned that way, however.

1. After 1581, when the Dutch formally declared their independence by renouncing Philip II as their sovereign, the issue of sovereignty became a pressing one for the new state.

2. It became even more pressing after the death of William of Orange in 1584.

3. Because all other major European nations of the time were monarchies, most Dutch leaders felt that the new state would need to find a monarch in which to vest Dutch sovereignty.

4. Even as the war flared before the 1609 truce, the Dutch made several attempts to find a new sovereign. Offers of sovereignty were made to a German Hapsburg prince, Matthias; to a member of the French royal family; and even to Queen Elizabeth I of England. Arrangements with the German and French princes did not work out, and Elizabeth declined the offer.

5. Frustrated, Dutch leaders fell back on a radical solution: They decided to do without a monarch and to vest sovereignty in the national assembly, known as the *States General*. Thus, sovereignty

was, for the first time in European history, vested in *the people.* It was a novel solution and considered such by other European powers.

6. Popular sovereignty was to provide governmental stability, leading to a century of economic prosperity and intellectual flourishing.

B. The States General was the legislative branch of government.

1. Based in The Hague, the States General was composed of deputies elected to it by the seven provincial assemblies, known as *Provincial States*. The Provincial States were composed of deputies elected to them by city governments.
2. In this system, power ultimately rested with the leaders of the city governments, a group of middle-class commercial men known as the *regents*. Because the largest and most powerful cities were in the provinces of Holland, Holland tended to have the most influence in the States General.
3. Representatives to the States General were not generally empowered to vote their consciences by their provincial states. Instead, they needed direct and specific voting instructions on each issue from the provincial body and, ultimately, from the cities. Every time a new issue arose in the States General, deputies had to send or go for instruction back to their provinces.

C. What could be called the executive branch of government was complicated and unusual.

1. There were two officials who functioned as chief executives, and each served a certain set of interests in the republic.
2. The *Grand Pensionary* was an official who had evolved from a lawyer and advisor to the States General into a virtual first minister in charge of the government. He was always an educated, middle-class professional. He represented the interests of the regents, cities, and commercial middle class of the nation.
3. The *Stadtholder* was an official that evolved from the office of Spanish governor of The Netherlands. He was the military commander of the republic's forces. The post was filled with a noble of the House of Orange, and he had much political power. He represented the interests of the nobles and rural areas.

D. A unique balance of power existed between these two leaders and the interests they represented.

1. Although most of the time both officials held office at the same time, it was usual for one of the two leaders to be dominant for a period, and these periods of dominance alternated.
2. The result of this political balance of power was a balanced economic development serving both commerce and agriculture, as well as a tolerant atmosphere in which no person or group had the

power to silence others. Economic prosperity and intellectual flowering were the results.

3. From 1600–1618, Grand Pensionary Jan van Oldenbarnevelt was the dominant governmental leader. After his arrest in 1618, Stadtholder Maurice of Nassau and his successors were dominant until 1650. In 1650, the pendulum swung back to the Grand Pensionary Jan de Witt, who directed the government until his death in 1672, at which point, the Stadtholder William III became dominant.
4. This seemingly awkward system worked well in a pluralistic state such as the republic. During periods in which the Grand Pensionary was dominant, the interests of the commercial classes were served: peace for trade, a powerful States General influenced by the commercial cites of Holland, and rule by the middle class. When the Stadtholder was dominant, the interests of his party were served: noble influence in government, war for glory and expansion, and improvement of agriculture.

II. The Dutch economy boomed in the 17th century.

A. The Dutch were the richest commercial nation in Europe, because they controlled the carrying trade and the Baltic trade.

1. The Dutch controlled the carrying, or bulk freight, trade by inventing a new kind of ship.
2. The *fluyt* was a huge tub-like vessel with a large hull for carrying freight but a very simple rigging system, meaning that it could be sailed by a small crew. By cutting crew labor costs and maximizing the amount of freight carried, the Dutch were able to offer lower freight rates than any other fleet. Thus, most European interests shipped their freight in Dutch ships, and the Dutch made huge profits. The only disadvantage of the fluyt was that it could not be converted to a warship in times of conflict, as could most other merchant vessels of the time.
3. The fluyt could also travel long distances between ports, which cut down on crew desertions in port and the need to round up new crewmen several times during a voyage.
4. In the Baltic trade, the riches were to be had from the shipping of grain from Eastern Europe back to the West. Dutch bulk carriers dominated the grain trade. They brought the grain back to Amsterdam and other ports, stored it in huge warehouses, then released it for sale when prices peaked in France or Germany.
5. Profits from Dutch commerce led to the founding of the Bank of Amsterdam in 1609, and the Dutch Republic soon became a leading banking nation.

B. Dutch agriculture was also very productive and a source of national wealth.

1. The Netherlands was a land of towns and cities, which controlled the surrounding countryside in the most populous provinces.

2. This meant that most Dutch farmers lived within easy traveling distance of a large urban area. They could take their crops to market profitably in these cities; thus, they developed a commercial agriculture based in part on cash crops.

3. When agriculture became integrated into the market economy, the old difficulties of subsistence farming were overcome. New techniques were tried, new crops were planted, and cash flowed into the hands of farmers, creating demand for commercial and industrial goods.

III. The 17th century in the Dutch Republic saw a great period of intellectual flowering as a result of Dutch religious toleration.

A. While the Reformed (Calvinist) Church was the official church of the republic, no citizen was forced to belong to it. There were many other religious groups in the country that were tolerated, although not officially recognized, and enjoyed complete freedom of worship. No one was persecuted for belonging to one of these non-official churches. Catholics, Lutherans, Mennonites, Arminians, spiritualists, and others worshipped in peace.

B. This religious toleration both promoted intellectual creativity in the republic and made the country a haven for foreign intellectuals persecuted for their beliefs or ideas in their own countries.

1. There was a large publishing industry in the republic and very ineffective censorship. Radical new ideas could be published safely there, and this situation attracted many progressive intellectuals. Much inter-fertilization of ideas took place.

2. Famous foreign philosophers, including Descartes, Bayle, Locke, and Comenius, worked and published in the republic.

3. Dutch scientists, such as Huygens and van Leeuwenhoek, made important discoveries.

4. Painting flourished with Dutch masters, such as Rembrandt, Vermeer, and Frans Hals.

5. Leiden University boasted world-class scholars, including Justus Lipsius and Joseph Scaliger.

6. In the late 17th century, the first glimmerings of the Enlightenment were evident in the Dutch Republic because of its tolerant atmosphere. Later, in the 18th century, many radical works of the Enlightenment, such as La Mettrie's *Man a Machine*, were published in Amsterdam.

Essential Reading:

Jonathan Israel, *The Dutch Republic: Its Rise, Greatness and Fall, 1477–1806*.

Questions to Consider:

1. How could such a small nation as the Dutch Republic become a world power?
2. Did the republic develop as an accident?

Lecture Forty-Two
Constitutional Monarchy in England

Scope: This lecture explores another alternative to absolutism as the model for the modern state. The constitutional monarchy that developed in England after a long struggle has endured as an exemplar of representative government. This lecture will look at changes underway in English society during the reign of Queen Elizabeth. Then, it will trace the rocky rule of the first two Stuarts, James I and Charles I, focusing on the clashes these monarchs had with Parliament, which would lay the foundations for the outbreak of the English Civil War.

Outline

I. The reign of Queen Elizabeth I (1558–1603) was a time of peace and prosperity in England.

- **A.** Elizabeth ruled in cooperation with Parliament and was greatly loved by her people.
- **B.** Her refusal to marry, however, promised problems for the future.
- **C.** During Elizabeth's reign, economic and social changes were underway that would uproot English society.
- **D.** The nobility, the traditional ruling class, was declining in importance.
  - **1.** The nobles lost their military importance as a mounted cavalry of knights when infantry with crossbows, longbows, and firearms made knights obsolete.
  - **2.** They were losing their influence in government as the queen chose more and more middle-class administrators.
  - **3.** They were losing their economic power, because their large landed estates were plagued with inefficiency.
- **E.** A new social class was rapidly passing the nobles in importance: the gentry.
  - **1.** The gentry were upper-middle-class industrialists and landowners who became rich in commerce, then bought land.
  - **2.** Unlike nobles, they enjoyed the wealth of commerce, and they managed their estates with efficient new farming techniques.
  - **3.** They were often appointed as advisors to the queen.
  - **4.** They sat in and controlled the House of Commons.
- **F.** Significant economic changes were altering the structure of the traditional English economy.
  - **1.** Trade was increasing rapidly, and middle-class merchants were making great fortunes.

2. Industrial development was also speeding up, especially mining and shipbuilding.

G. The rising gentry were coming to see themselves as the leaders of the nation.

1. They wanted more of a voice in government and they were jealous of royal power.
2. Many gentry were sympathetic to the Puritans, radical Protestants who opposed the Church of England as not Protestant enough.

H. When Elizabeth died without heir in 1603, all these tensions started to erupt.

1. The next nearest male relative and heir to the throne was King James VI of Scotland, who would become James I of England.
2. He brought in a new dynasty, the Stuarts, and new ideas about kingship influenced by Scotland's friendship with France.
3. Rather than follow traditional English methods of governing in cooperation with Parliament, James favored a model much closer to the absolutism just starting to develop in France.

II. The reign of James I (1603–1624) was one of constant tension with Parliament.

A. The gentry controlled three-fourths of the seats in the House of Commons and used the body to express their political demands.

1. The Commons had great power, because it traditionally approved all new taxes.
2. Under James, Parliament, led by Commons, began to mount a challenge to the political supremacy of the monarchy.
3. Because James inherited a huge state debt, he needed additional tax money from Parliament.
4. In the Commons, James faced opposition from the gentry, who wanted more political power, and from Puritans, who wanted to reform the church. Conflict was inevitable.
5. The alliance of gentry and Puritans forced concession after concession from the king in return for tax money. By 1624, Commons had obtained almost complete control over the king's foreign policy.

B. Parliament accused the king of disregarding the will of the people as expressed by Parliament and the law of England as expressed in English common law,

1. James was angered by forced cooperation with Parliament and tried to avoid it.

2. He also felt constrained by common law, which guaranteed the accused a trial by a jury of his peers. Because the king felt such a jury system would not convict his opponents, he tried to bypass common law by setting up a parallel but separate royal court system.
3. The royal courts operated not by common law but by Roman law, which provided only for a trial by a judge appointed by the king. James believed this court system would enforce his will.
4. Parliament was naturally enraged by these actions.

C. During the 1620s, Parliament stepped up its opposition to royal power.

1. In 1621, Commons forced the king's first minister, the famous scientist Francis Bacon, to resign.
2. In retaliation for this act, the king jailed some members of the house.
3. An open breach between king and Parliament was approaching. James had the good fortune to die before it occurred.

III. When Charles I (r. 1625–1649) took the throne, the situation went from bad to worse.

A. Tensions between king and Parliament continued to grow, and in 1629, Parliament presented the king with a list of demands, known as the *Petition of Right*.

1. The petition demanded an end to arbitrary arrest of subjects by the king. It called for a *habeas corpus* law, under which a person arrested had to be charged with a specific crime and guaranteed a trial.
2. An end to all taxation without the consent of Parliament was demanded. The king would be forbidden to find ways around Commons approval, which had often occurred.
3. The petition demanded that the king stop the practice of declaring martial law in peacetime. Martial law, or rule by the military, was an exceptional act that suspended normal laws and rights in time of war or emergency. The king had declared martial law without an emergency to use the military to enforce his will.
4. The petition also called for an end to the billeting of troops in civilian homes. This was a hated practice, because people had to house and feed soldiers and the government rarely paid for it.
5. In the petition, Parliament declared that it was the representative of the people, and as such, it should share power with the king, an idea that went back to the 13th century in England. It was not a new idea.

B. King Charles naturally refused to sign the Petition of Right.

1. The enraged king dissolved Parliament, but members held the Speaker in his chair, preventing formal adjournment, while several more resolutions were passed.
2. The king and Parliament were now in open conflict.

C. Charles did not call Parliament back into session for 11 years, ruling on his own without the body.

1. The king resorted to extraordinary measures to raise the money to run the government without Parliament's consent. In the eyes of many, these were illegal acts.
2. The king also increased the repression of Puritans during this time.
3. As tensions grew, gentry and Puritan leaders held regular meetings to plot strategy against the king.
4. A crisis and turning point occurred in 1639, when a Scottish army invaded England. Now the king would have to call Parliament to get the funds to raise an army to fight the Scots.

D. The Parliament the king called into session in 1640 would come to be called the *Long Parliament*.

1. Members of this Parliament were determined to force the king to make political concessions before voting funds for the war.
2. Parliament was led by the Puritan John Pym.
3. When the king refused to make concessions and Parliament refused to vote funds, the government was deadlocked.

E. Parliament then passed laws putting much of the Petition of Right into effect, but without the king's signature, which was needed to make the petition a law.

1. The Court of Star Chamber, the oldest of the royal courts, was abolished.
2. A *habeas corpus* law was established.
3. Taxation without the consent of Parliament was declared illegal.
4. A law was passed declaring that the king had to call Parliament into session at least every three years.
5. Another law was passed saying that the king could not dissolve Parliament without its consent. There would be no repeat of the 11-year rule of the king without Parliament.
6. Parliament was now effectively in rebellion against the king, and England was headed toward a position of having two competing governments.

Essential Reading:

Christopher Hill, *The World Turned Upside Down: Radical Ideas during the English Revolution*, chapters 1–6.

Questions to Consider:

1. Did the Stuart kings have the right to ignore Parliament's power?
2. Should King Charles have signed the Petition of Right?

Lecture Forty-Three
The English Civil War

Scope: This lecture will examine the final breakdown of relations between King Charles I and Parliament, leading to the outbreak of the English Civil War. We will trace the progress of the war and examine the leadership of the parliamentary side by Oliver Cromwell. We will also analyze the role of the king and the Scottish army at the end of the war and describe the defeat of royal forces. The lecture will conclude with the trial and execution of the king and the beginning of Cromwell's rule in England.

Outline

I. Along with the political demands being made by Parliament, Puritan leaders had their own set of religious demands.

- **A.** Oliver Cromwell, a leading Puritan member of Commons, demanded the abolition of the Anglican prayer book as not "Protestant enough." He also attacked the Anglican system of bishops.
- **B.** Parliament then passed the Grand Remonstrance, which took away the vote in the House of Lords from Anglican bishops.

II. The king, seeing the entire basis of royal power threatened, made a bold move against Parliament.

- **A.** He ordered the arrest of John Pym and four other members of Parliament for plotting treason against the government with the Scots.
  - **1.** Royal guards marched from Whitehall Palace to the Houses of Parliament, but when they arrived, Parliament refused to allow the arrests.
  - **2.** The leaders being sought had fled the chamber and were hiding somewhere in Westminster.
  - **3.** A house-to-house search by the guards turned up nothing. The people of Westminster hid the leaders of Parliament from the king's men.
- **B.** In June of 1642, Parliament sent the king a final list of demands.
  - **1.** Parliament demanded complete control over the church, the army, and the king's ministers and judges.
  - **2.** The outraged king refused to comply.
  - **3.** The king and Parliament now began to assemble armies: Civil war was imminent.

III. The English Civil War was fought between 1642 and 1647.

A. Parliament was determined to bring the king to his knees by military means and transform government and society.

1. Puritan radicals were in leadership positions on the parliamentary side.

2. Parliament enjoyed the support of the inhabitants of large cities and the middle class and gentry. The nobility backed the king.

3. Many citizens rejected years of tradition, stability, and loyalty to the king in order to attempt radical change in society.

B. After a year of fighting, the forces of Parliament, joined by the Scots, were winning.

1. A group of radical Puritans called *Independents*, led by Cromwell, demanded religious change.

2. They called for the Church of England to be abolished and replaced by a church made up of independent local congregations with complete freedom of worship and total religious toleration.

3. More moderate Puritans called *Presbyterians* opposed the Independents' plan and called for the establishment of a Calvinist church in England.

C. In 1645, Cromwell persuaded Parliament to reorganize its army.

1. The result was the New Model Army, a force of fanatic Puritans who fought with religious zeal, whipped into fervor by battlefield sermons, hymns, and prayers.

2. The New Model Army delivered a crushing defeat to royal forces at the Battle of Naseby in 1646. Shortly thereafter, the king surrendered.

D. The Independents and the Presbyterians now quarreled over what to do with the king.

1. The Presbyterians wanted to keep him on the throne but make him a figurehead monarch.

2. The Independents wanted to execute the king and declare a republic. They argued that as long as the king lived, he would be a rallying point for opposition.

3. As this argument intensified, events took a dramatic turn. The Presbyterians deserted the revolution and made an alliance with the king and the Scots. The moderates had seen the radical face of the revolt and were frightened by it. The idea of executing a legitimate king especially repelled them.

4. The war now resumed, with the New Model Army fighting the alliance of the king, Presbyterians, and Scots. In only a year, the New Model Army was victorious again, and the king was recaptured. It was 1647, and the civil war was over.

IV. Control of England now fell to the most radical of the rebels, the Independents.

A. The Independents planned no less than a complete political and social revolution for England.

1. As a first step, the Independents ejected all Presbyterian deputies from Parliament, leaving the so-called *Rump Parliament* of radicals.

2. Next, the House of Lords, the upper house of the nobility, was abolished.

B. The king was placed on trial for treason against the nation and people.

1. Such a charge would be unthinkable in an absolutist regime, in which the king was above the law, but by English tradition, the king was subject to the law.

2. The king was tried before Parliament, convicted, and beheaded in public view on a scaffold outside Whitehall Palace in 1649. The revolutionaries had now become regicides. It was a dramatic break with the past.

3. In 1649, history changed its course in England. Traditional society was coming apart, and a king "by the grace of God" was deposed and executed by his subjects.

C. The Independents declared a republic, which they called the *Commonwealth*. England thus became the second nation in Europe governed without a monarch.

1. Cromwell headed the Council of State, the executive organ of government.

2. The Rump Parliament was the legislative branch.

D. The new government soon learned the consequences of the overthrow of traditional, established authority in England.

1. With the old order gone, radicalism began to well up everywhere across England, presenting the new government with a series of severe challenges.

2. A group of radicals called the *Levelers* emerged to challenge the government. They demanded the vote for all adult males and Parliamentary elections every year.

3. Cromwell and the gentry leaders of the government were terrified at this prospect of broad democracy. They favored the vote only for wealthy property owners like themselves. The Levelers were suppressed.

4. The government next faced an even more terrifying threat: the *Diggers*, communists who demanded the abolition of all private property.

5. The concept of private property had evolved in England along with the gentry's rise to power and prosperity. The new government was pledged to protect private property. The Diggers were suppressed.
6. Finally, the Commonwealth faced the threat of the *Fifth Monarchy Men*. These were religious fanatics and millenarians who believed that they had been chosen by God to rule the world in conjunction with Christ's return to erect a thousand-year paradise on earth for the holy people before the end of the world.
7. Of course, the Puritan leaders of government saw themselves as God's elect. The Fifth Monarchy Men were suppressed.
8. While combating these groups of radicals, Cromwell had devised his own legislative agenda to introduce into Parliament. This would also present the Commonwealth with difficulties and, ultimately, lead to a change in government.

Essential Reading:

Christopher Hill, *The World Turned Upside Down: Radical Ideas during the English Revolution*, chapters 7–12.

Questions to Consider:

1. Could the king have won the civil war or was his side doomed to defeat?
2. Should the revolutionaries have executed the king?

Lecture Forty-Four
Cromwell and the Glorious Revolution

Scope: In this lecture, we will examine Cromwell's evolution from a republican leader to a military dictator under the system of government known as the *Protectorate*. We will also look at the return of the Stuart dynasty after Cromwell's death and the period known as the *Restoration*. We will analyze the rule of Charles II and James II, with special attention to the ways royal power had been curtailed by Parliament in the establishment of a constitutional monarchy. Finally, we will investigate the expulsion of the Stuarts and the installation of the joint monarchs William and Mary in the bloodless Glorious Revolution. We close by examining the mature form of the English constitutional monarchy.

Outline

I. Oliver Cromwell, head of the Council of State in the Commonwealth, developed an ambitious legislative agenda for the Rump Parliament.

- **A.** He wanted to create a constitutional government with full religious freedom for all faiths.
  - **1.** Given that only radical Puritans like himself sat in Parliament, Cromwell hoped for quick passage of his proposals.
  - **2.** Parliament, however, entered into a prolonged series of debates on Cromwell's proposals, and it looked as if many would not be passed.
  - **3.** By 1653, Cromwell had lost patience with Parliament and its endless debates. He dissolved Parliament and undertook to rule England alone.
- **B.** The new system of government Cromwell set up was called the *Protectorate*.
  - **1.** Cromwell named himself Lord Protector and became an almost absolute ruler. He decided to impose what he saw as his righteous will on the country.
  - **2.** He appointed 11 generals from the army to help him rule. Each was responsible for a specific area of the country. The system became known as the "rule of the eleven major generals." Cromwell was, in essence, a military dictator.
  - **3.** But he retained his Puritan ideals and attempted to force them on the country by authoritarian rule. Much as in Calvin's Geneva, theater, taverns, and dancing were outlawed. Newspapers were censored and closed if they transgressed. The mail was opened and

read by government agents, and state spies reported disloyal citizens.

4. Cromwell the Parliamentary republican had become a Puritan dictator. The English Revolution had come full circle and ended in absolute rule.
5. The dictatorship ended when Cromwell died in 1659.

II. After Cromwell's death, the military briefly took control of England under the leadership of General Monck.

A. Leaders of the nation were called together to decide what form of government would now prevail in England.

1. After much debate, it was decided that the nation needed to be governed by a monarch. Thus, a message was sent to France inviting the exiled son of Charles I to return and take the throne.
2. The Stuart heir mounted the English throne in 1660 as Charles II, beginning a period known as the *Restoration*.

B. Most of the reforms enacted by Parliament since the beginning of the civil war to limit royal power were kept in place under Charles II. He was a limited monarch.

1. A few of the more radical measures were reversed: The House of Lords was reestablished and the Anglican Church and bishops were revived.
2. But the nature of the monarchy was fundamentally changed from the days of Charles I. The king's power was quite limited, and the power of the gentry-controlled Parliament was considerable.
3. This was truly a representative government.

C. Charles II did not like the new shape of government. He favored absolute rule and repression of his opponents, but this was clearly not possible in the England of 1660.

1. The royal court system was gone. The king had to deal with opposition under common law.
2. The king could not interfere with the work of Parliament: He had to accept its decrees as law.
3. The king could raise no tax money without the consent of Parliament.
4. Real power in the government was in the hands of the gentry leaders of Parliament.
5. The king was forced by Parliament to choose nearly all of his ministers from the gentry.
6. A situation had developed in which Parliament had the power to approve nearly all royal policy. Even in such areas as foreign policy, traditionally the reserve of the crown, the king had to

submit his decisions for parliamentary approval or risk strong opposition and the cutoff of funds.

7. The king had, in effect, become responsible to Parliament, a situation that would be very apparent under Charles's successor.

D. The rule of James II (r. 1685–1688) demonstrated that real governmental power resided in Parliament.

1. James was a Catholic, even though that faith was not legal in England. Even during the reign of Charles II, attempts were made in Parliament to exclude James from the succession for fear that he might try to make England Catholic again, as Queen Mary had tried.
2. The exclusion attempts failed in Parliament, and James came legally to the throne in 1685.
3. As feared, the new king began to encourage Catholicism by, among other things, appointing Catholics to government office, which was illegal.
4. It was clear to leaders in Parliament that action was necessary.

III. Parliament decided on the momentous step of deposing the monarch.

A. An investigation showed that the next in line for the throne would be William of Orange, *Stadtholder* of the Dutch Republic.

1. His claim to the throne ran through a female, his wife, Mary, but such a claim was legal in England.
2. Parliament sent a secret message to William inviting him to invade England with a Protestant army and take the throne. Parliament promised it would not oppose William and predicted that the English army would not fight for the Catholic James II.
3. The invitation appealed to William. As leader of the Dutch Republic, he was one of the major enemies of France's Louis XIV, and he saw rule over England as a way to bring the English into an anti-French coalition that could stop Louis' expansionist plans.

B. Thus, William recruited an army and landed on the English coast with the stated objective of taking the throne.

1. Parliament welcomed William, and the English army, as predicted, refused to fight for James.
2. As James fled the country, William entered London in triumph in what would become known as the Glorious Revolution of 1688 in which not a drop of blood was spilled. Parliament had deposed one king and enthroned another. There could be no question as to where real power in the English government was located.
3. Because William's claim ran through his wife's family, Mary was named co-monarch along with her husband.

4. On taking the throne, the dual monarchs signed into law two acts of Parliament. The Bill of Rights clearly outlined Parliament's power to govern the nation and ensured basic civil rights to each citizen. The Act of Toleration ensured religious freedom for all. England had truly become a constitutional monarchy.

IV. After many long years of struggle, England had found its way to a truly representative government.

A. New political and religious freedom produced an atmosphere of toleration that stimulated intellectual growth and paved the way for the Scientific Revolution and Enlightenment in England.

B. The gentry had a firm hold on political power, and the nobility was in decline.

C. The gentry stimulated economic change and the growth of a commercial-industrial market economy, as well as the expansion of English trade around the globe. The result would be a flourishing economy.

D. The English Revolution had destroyed traditional political and social forms and set the stage for the emergence of a modern nation.

Essential Reading:

Christopher Hill, *The World Turned Upside Down: Radical Ideas during the English Revolution*, chapters 13-18.

Questions to Consider:

1. Why did Cromwell become a dictator?
2. Was Parliament justified in deposing James II?

Lecture Forty-Five

The Scientific Revolution—The Old Science

Scope: The next lectures will focus on the momentous intellectual change that took place beginning at the end of the 17th century: the Scientific Revolution. This was a major intellectual revolution in which the scientific system of Aristotle, which had been the standard system in Europe for 2,000 years, was overturned, and a new scientific system, based on the work of such thinkers as Galileo, Bacon, and Newton, replaced it. The birth of modern science led to many important discoveries but also had broader implications for how Europeans viewed the world. In order to understand this momentous scientific change, it is first necessary to gain an understanding of the system of Aristotle that lasted for so long before being replaced by modern science. By seeing how the Aristotelian system worked and the problems it had, we can better understand the advent of modern science.

Outline

I. Near the end of the 17th century, a major intellectual revolution took place in Europe.

- **A.** The entire system of viewing the world and how it worked changed when the scientific system that had dominated the Western world for 2,000 years was rejected.
- **B.** A new scientific system replaced the old and became the foundation for a fundamentally altered view of the world.
- **C.** The rise of modern science set the stage for the birth of the modern worldview.

II. To understand this change, it is first necessary to understand science as it was before 1650 and see the problems that led to its rejection.

- **A.** Science before 1650 was based largely on the ideas of the ancient Greek philosopher Aristotle (384–322 B.C.) and later ancient and medieval commentators, such as Ptolemy.
  - **1.** Medieval commentators on Aristotle made small changes in his system to reconcile ancient science with Christianity.
  - **2.** Other commentators, such as Ptolemy in the 2nd century A.D., made changes to reconcile Aristotle's system with observations.
- **B.** Aristotle was one of the great ancient Greek philosophers, a student in Plato's Academy and later tutor to Alexander the Great.

1. He was said to have been the last man with encyclopedic knowledge, and he wrote on almost every academic field.
2. His scientific ideas, whether on physics, astronomy, biology, or some other branch of science, were accepted for so long because they were all-encompassing and made up a beautiful, harmonious system.

III. Aristotle's cosmology, or his conception of how the universe was arranged, was geocentric.

A. He held the earth to be at the center of the universe.

1. Surrounding the earth were 55 concentric crystalline (glass) spheres or globes.
2. Attached to each sphere there was one heavenly body, whether it be the moon, sun, a planet, or a star.
3. The spheres with the heavenly bodied attached rotated around the earth in perfect circles at uniform speed.

B. Medieval commentators added that beyond the last sphere was God in heaven.

1. These commentators asserted that the heavenly bodies rotated because they loved God and were trying to get close to heaven.
2. That gave rise to the saying "Love makes the world go around."

C. There were some obvious problems with Aristotle's cosmological theories.

1. The most serious was that the theory did not match up with observation.
2. Heavenly bodies did not appear to move across the sky at uniform speed and in perfect circles.
3. Some seemed to vary their speeds, while others even appeared to back up in their orbits, a phenomenon called *retrograde motion*.
4. But because Aristotle's theories were so highly esteemed, these problems were overlooked or the observations were questioned instead of the theory.

D. In the 2nd century A.D., Egyptian commentator Ptolemy tried to explain the gap between Aristotle's theories and observations by teaching that the observations only *seemed* to contradict the theory.

1. He forced the observations to fit the theory by inventing several explanatory devices.
2. For cases where bodies appeared to vary their speeds, he explained that the earth was off center in the orbit of the body. When the body in its orbit neared the earth, it would appear to move faster, and when its orbit was distant from the earth, the body would appear to move slower. But in reality, the speed did not vary.

3. For cases where the heavenly body appeared to back up in its orbit, Ptolemy explained that it was merely taking a little backward loop in its orbit, but the loop was still a perfect circle and the body's speed was still uniform.
4. Ptolemy branded observation as deceptive and upheld Aristotle's theory.

IV. Aristotle's mechanics, or theory of matter and motion, was in two parts: *sublunar mechanics* to explain what things on earth were made of and why they moved and *superlunar mechanics* to explain the same things about the heavenly bodies.

A. Sublunar mechanics was complicated.

1. Everything on the earth was made of one or more of four elements: earth, air, fire, and water.
2. These four elements existed on the earth in a natural hierarchy, with the lightest elements on top and the heaviest on the bottom. On the bottom was earth; then came water; fire was next; and on the top, air.
3. This could have been based on a kind of common sense observation: One sees the ground underfoot; water, as in a pond, sits atop the land, with air above it; and the shining stars are highest. But more important, this doctrine of natural place set up Aristotle's theory of motion.
4. The natural hierarchy could be disturbed and the elements could be knocked out of their natural places, but in such a case, each element would automatically move back to its natural place because the element contained within it the power of natural motion.
5. Natural motion was always either up or down with respect to the center of the earth/universe. Light elements, such as air and fire, moved up to get back to their places on top of the hierarchy; heavy elements, such as water and earth, moved down.
6. But Aristotle's theory of motion could not end here, because it was clear that one could take a piece of earth and throw it *up*, giving it another kind of motion. This Aristotle called *violent motion*.
7. Unlike natural motion that was inherent in elements, violent motion was imparted to a body by an outside moving force. And violent motion was only temporary: The rock thrown up eventually resumes its natural downward motion. Aristotle held that violent motion stopped and natural motion resumed when contact between the moving force and the moved object was broken, but there were problems with this idea that he had to address.

B. Superlunar mechanics was much simpler.

1. In the realm above the moon, the heavenly bodies were all composed of only one element: quintessence, or the fifth element, which was extremely light and thin.
2. In the superlunar realm, there was only one kind of motion: perfect, uniform, circular motion.
3. For Aristotle, the heavens, unlike the earth, were eternal and changeless.

C. Aristotle's motion theory had some obvious problems that troubled scientists and stimulated scientific debate.

1. First, there were problems in the theory of violent motion.
2. Although Aristotle maintained that contact between mover and moved had to be maintained for violent motion to continue, objects thrown into the air would, in fact, continue going up for a time after the hand released them.
3. Aristotle offered an explanation for this, saying that the hand imparted ripples of movement to the air around the object and these ripples pushed the object up after it left the hand. He did not explain what caused *this* motion to stop.
4. There were also problems with the theory of natural motion. For example, natural motion was supposed to be constant, but falling bodies appeared to accelerate as they neared the ground.

D. Scientists were bothered by these problems, but Aristotle's science was such an interlocking system that rejecting parts of it that had obvious problems would cause the entire system to collapse, and there were no alternative complete scientific systems available during antiquity and the Middle Ages. For this reason, scientists continued to adhere to Aristotle's theories despite their problems. Change would come slowly, because scientists had to make a profound change in their thinking: They had to move from the deductive to the inductive, from theory to observation.

Essential Reading:

Robin Briggs, *The Scientific Revolution of the Seventeenth Century*, chapter 1.

Questions to Consider:

1. Was Aristotle a scientific empiricist?
2. Is there evidence for the geocentric model of the universe?

Lecture Forty-Six
Preparing for Change

Scope: This lecture will examine developments of the late Middle Ages and 15th to 17th centuries that led up to and prepared the way for the Scientific Revolution. Problems in Aristotle's science led some medieval scientists to speculate and offer fruitful suggestions especially with regard to motion theory. But the eventual rejection of Aristotle's system in favor of another required a number of important preparatory steps that did not take place until the late 16th and 17th centuries. These steps included the invention of new scientific tools capable of more precise observation. Included here were both new scientific instruments for observation and new mathematical techniques for measurements. Then, a new method or logic of thinking about scientific problems was needed. This need was filled by Bacon's inductive method. Finally, a healthy skepticism about Aristotle's system would, with the help of this preparation, lead to fundamental scientific change.

Outline

I. In the late Middle Ages, some scientists, unhappy with the problems in Aristotle's science, proposed new ideas that contradicted Aristotle and anticipated later discoveries.

- **A.** Nicole Oresme (1325–1382) of the University of Paris doubted Aristotle's claim that the earth was stationary.
  - **1.** In order to address certain problems arising from observed planetary motion, Oresme proposed the daily rotation of the earth on its axis.
  - **2.** Realizing that he was contradicting Aristotle, Oresme maintained that his theory could neither be proved nor disproved.
- **B.** Another Parisian scholar, Jean Buridan (1295–1356), was troubled by the problems in Aristotle's theory of violent motion.
  - **1.** He rejected both the idea of ripples in the air and the idea that contact between mover and moved had to be maintained for violent motion to continue.
  - **2.** Buridan suggested that the mover imparted an inner energy to the object moved that acted as a moving force after contact was broken. He called this inner energy *impetus*.
  - **3.** Once this energy was imparted to an object, it did not "run out." It lasted and moved the body until some resistance from outside forces stopped the motion.

4. This idea prefigured Galileo's later theory of inertia. But Buridan's ideas attracted little support in the Middle Ages because of the widespread reverence for Aristotle.

II. In order for Aristotle's science finally to be overturned, a number of important preparatory steps had to be taken in the 16th and 17th centuries.

A. Skepticism about Aristotle's theories was needed.

1. There had been a certain level of skepticism in antiquity, and it increased in the late Middle Ages with the work of Oresme, Buridan, and others.
2. This skepticism grew with the work of Copernicus in the 16th century.

B. New mathematical techniques were pioneered in the 16th and 17th centuries that gave scientists the tools to make complex scientific measurements and calculations.

1. François Viète (d. 1603) rationalized and simplified the system of algebraic symbols, putting it in its modern form. This simpler system allowed algebra to make more complex calculations.
2. John Napier invented logarithms in 1614. This produced shortcuts in the complex calculations needed for astronomy.
3. Frenchman René Descartes (1596–1650) developed analytical geometry in 1637. With this technique, geometric problems could be expressed in algebraic form. This helped to solve complex problems in ballistics and mechanics.
4. The crowning achievement in this mathematical revolution came in the 1660s and 1670s when English scientist Isaac Newton and German philosopher Gottfried Leibniz simultaneously but independently discovered the calculus. This made possible sophisticated mathematical measurement of continuous change.

C. Another important preparatory step was the invention of new scientific instruments that allowed better observations to be made.

1. In 1650, the German Otto von Guericke invented the air pump. This enabled scientists to create vacuums, which Aristotle had said could not exist in nature, and to study the properties of air and other gases.
2. Also in 1650, the Dutch scientist Christian Huygens invented the pendulum clock. This clock made exact measurements of small intervals of time, which was especially important for work in chemistry.
3. In the early 17th century, Italian Evangelista Torricelli invented the barometer to measure air pressure. Measuring air pressure variations was important for studying gases.

4. In 1611, Galileo invented the thermometer, which was important in chemical experiments.
5. Galileo also constructed one of the first telescopes in 1608, and with it, he discovered the earth-like topography of the moon, the rings of Saturn, the moons of Jupiter, and the phases of Venus.
6. The microscope was invented by the Dutchman Anthony van Leeuwenhoek and used by Galileo to study insects and by Malpighi to observe human capillaries.

D. A new scientific method was also needed to make use of this new flood of observations, and here the work was begun by Francis Bacon (1561–1626).

1. Since Aristotle's time, the logical method used in science was the same as the one used in philosophy: deductive method.
2. In deductive method, one begins with a general theory (for example, Aristotle's) and deduces from it particular consequences. Moving logically from the general to the particular tended to emphasize theory over observation of particular data; when the two were in conflict, theory was preserved and observation sacrificed, as happened with Aristotle in antiquity and the Middle Ages.
3. Bacon, however, suggested that this method of philosophy might not be the one best suited for science. Instead, Bacon suggested that science should stress inductive reasoning and experimental method: the systematic application of experiment to nature.
4. Observation was primary in this method. It was used to build up a body of data about nature, and from these particular data, general theories are formed (drawn or induced). Thus, induction starts with the particular and moves to the general, the reverse of deduction. This method valued observation over theory; when the two conflicted, observation was preserved and theory rejected or modified accordingly. Induction became the heart of the modern scientific method and spelled trouble for Aristotelian theory that was not based on observation.
5. After Bacon, other thinkers used his foundation to construct what would become the modern scientific method, a new way of doing science.

E. René Descartes emphasized the need to include mathematical measurement in scientific method.

1. Each step in observation had to produce results that could be expressed in precise mathematical terms.
2. Accurate measurement would guarantee precise reporting of the experiment and allow other scientists to reproduce the experiment and verify the results.

F. Galileo (1564–1642) created the final form of the modern scientific method by combining the ideas of Bacon and Descartes.

1. Galileo's scientific method was a five-step process. The first step was careful observation and experimentation.

2. The second step was induction of a general theory from the particular data, as Bacon taught.

3. Step three was to test the theory with more experimentation to verify the results.

4. Step four was to apply precise mathematical measurement to all test results.

5. The last step was to propose the final hypothesis.

G. Now that scientists were armed with new tools for observation and measurement and a new scientific method that stressed observation over theory, the stage was set for major scientific change.

III. The first significant step in rejecting Aristotle's science had, in fact, already been taken by the mid-16th century, but this step had not yet been widely recognized or accepted.

A. Polish astronomer Nicholas Copernicus (1473–1543) had been dissatisfied with Aristotle's picture of a geocentric universe.

1. He was bothered by the fact that the theory was not consistent with observations.

2. He felt that Aristotle's system with Ptolemy's additions was unnecessarily complex. Copernicus believed that the truth was simple.

3. Copernicus rejected several of Ptolemy's devices designed to make observation agree with Aristotelian theory. For example, he rejected the idea of the equant, a hypothetical point in space marking the center of a heavenly body's circular orbit and allowing the earth to be off center in the orbit. Copernicus said that uniform circular orbits could be around only a real existing fixed point, not a hypothetical one.

B. Copernicus concluded that a new model of how the universe was arranged could better account for observation.

1. He wanted a system that did not need invented devices, such as those Ptolemy used.

2. The heliocentric hypothesis, the universe with the sun at its center, was to be this new model.

3. Copernicus did not reject all of Aristotle's ideas in making his new model. He still believed there were concentric crystalline spheres carrying the heavenly bodies, but he reduced their number from 55

to 8 and put the sun at rest at their center, with the earth and planets rotating around the sun.

4. He still believed that the rotation of the planets was in perfect circles at uniform speeds.
5. Still, Copernicus offered a major new perspective on the universe, but it was one that would encounter a number of serious problems that would prevent its acceptance by scientists for many years. It was a first step to change but a shaky one.

C. As Copernicus worked out his system and calculated orbits for heavenly bodies, he was forced into extremely complex mathematical calculations. Thus, his system lost the simplicity that he hoped would be one of its virtues.

1. Problems developed in the calculations that forced Copernicus to fall back on Ptolemy's devices of the epicycle and equant, which he had previously rejected.
2. Because his system seemed no simpler than the old one and even employed some of the same devices, people hesitated to accept it.

D. Copernicus's system also met resistance from the Catholic Church.

1. The church condemned heliocentricism as against the Bible, because the Bible said that man was God's greatest creation and that God placed man at the center of creation.
2. Putting the sun at the center of creation and the earth on the periphery seemed heretical to the church, and this opposition also cost the new system acceptance.

Essential Reading:

Richard S. Westfall, *The Construction of Modern Science: Mechanisms and Mechanics*.

Questions to Consider:

1. Why was the deductive method an obstacle to scientific change?
2. What preparatory steps were most important for promoting scientific change?

Lecture Forty-Seven
The Revolution Under Way

Scope: This lecture will examine the great achievements of the leading figures of the Scientific Revolution, and it will trace the birth of an entirely new scientific system. We will follow the faltering progress of a new science, from the early problems that Copernicus's heliocentric hypothesis encountered (that cost it support) to the period in which other scientists, such as Tycho Brahe, proposed alternative cosmological models. As we will see, the great breakthroughs of Kepler, Galileo, and Newton will then turn this slow progress into a triumphal march in which the heliocentric model is legitimized and accepted and a whole new science is constructed around it. Finally, we will examine the influence of the new science on the wider culture.

Outline

I. Copernicus's heliocentric model of the universe, which could be considered the first major step in the Scientific Revolution, encountered several serious problems right from the beginning that caused it not to be widely accepted.

- **A.** It was extremely complex, contained some Ptolemaic theories, and was condemned by the church.
- **B.** Another major problem for heliocentricism was motion theory or mechanics.
  - **1.** The heliocentric model destroyed the Aristotelian theory of natural motion. Natural motion was always up or down with respect to the center of the earth/universe, which was the same point in the geocentric model of the cosmos. But the heliocentric model made the center of the universe one place and the center of the earth a different place. Thus, it was not clear which point controlled natural motion, and the theory collapsed.
  - **2.** Most scientists were not willing to accept a new cosmological model that destroyed Aristotle's theory of motion without providing a new one in its place. If one accepted heliocentricism, there would be no way to explain motion on earth.

II. Because of these problems, the Copernican system did not at first attract broad support. There followed a period in which several competing cosmological models were put forward and considered.

- **A.** Doubt had been thrown on Aristotle's geocentric theory, but it still had its supporters.

B. The Danish astronomer Tycho Brahe (1546–1601)* made several important discoveries casting further doubt on Aristotle; Brahe also presented his own cosmological model.

1. Without the aid of a telescope, Brahe made important observations of planetary movements and paths.

2. In 1572, Brahe discovered what he called a "new star," (actually a supernova). New stars were not supposed to be possible in Aristotle's changeless universe.

3. In 1577, Brahe observed a comet and proved that it was in the heavens, not an atmospheric phenomenon, as Aristotle had held. He also argued that the comet's path would take it *through* the crystalline spheres, which cast doubt on the existence of the spheres.

4. Brahe proposed what he saw as a cosmological scheme that was a compromise between Aristotle and Copernicus: The earth was in the center of the universe, the sun rotated around the earth, and all other bodies rotated around the sun. This system preserved Aristotelian motion theory.

C. Johannes Kepler (1571–1630) used the great masses of observational data accumulated by Brahe to propose his three laws of planetary motion, which further compromised the Aristotelian system.

1. Kepler was a proponent of the Copernican system.

2. His first law held that observation and calculation showed that the orbits of heavenly bodies were not perfect circles but, rather, elliptical.

3. His second law maintained that the motion of planets was not uniform. Their speed decreased as they moved away from the sun.

4. Finally, Kepler maintained that the universe operated as an integrated unit in which all planetary orbits were mathematically related to one another, as in a great machine.

5. Kepler also rejected Aristotle's idea that there were two separate mechanical systems for the earth and heavens. Because Kepler believed in the uniformity of nature, he said that the movements of the heavenly bodies had to be accounted for with the same system used to explain motion on the earth. This Newton was to do.

III. The crucial breakthrough that enabled wide acceptance of the heliocentric system came with the development of a completely new theory of motion to replace Aristotelian motion theory.

A. This was the accomplishment of Galileo Galilei (1564–1642).

1. Born in Pisa, Italy, Galileo studied mathematics at the University of Pisa. He was also interested in motion theory.

2. In 1589, he was appointed professor of mathematics at Pisa, and in 1592, he took a chair at the University of Padua.
3. In 1610, Galileo published a work favoring the Copernican system, which the church condemned in 1616. He published his *Dialogue on the Two Chief World Systems* in 1632 and his *Discourse on Two New Sciences* in 1638.
4. His breakthrough in motion theory was his idea of inertia, which was similar to Buridan's theory of impetus.

B. The theory of inertia stated that velocity or movement, once imparted to a body by an outside force, remains constant until some outside force slows it down. Contact between mover and moved need not be maintained.

1. Galileo arrived at this insight when he decided that earlier scientists were mistaken to assume that rest was a natural state and motion an unnatural state, the cause of which had to be determined.
2. Galileo maintained that a uniform state of motion was just as natural as a uniform state of rest. Both would continue infinitely until changed by an outside force. It was no more necessary to explain the cause of motion than the cause of rest. Science had only to measure changes in motion and rest.
3. Thus, Galileo revolutionized the way scientists conceived of motion and provided a motion theory for the heliocentric universe. Now, more and more scientists embraced the Copernican system.

IV. Isaac Newton (1642–1727) represented the culmination of the Scientific Revolution. He combined his own ideas with those of Copernicus, Kepler, and Galileo to construct the new system of modern physics.

A. Newton's life was one of scientific accomplishment and personal anguish.

1. He was born on Christmas day of 1642 in the tiny village of Woolsthorpe, and in 1661, he entered Trinity College of Cambridge University.
2. Between 1665 and 1667, he invented the calculus and worked out the law of gravity.
3. In 1669, Newton was made professor of mathematics at Cambridge, and in 1687, he published his great work the *Principia*.
4. Although a genius, he had an insecure personality and was reticent to make his discoveries public. Newton was very sensitive to criticism of his work, and partly as a result of this, he suffered a nervous breakdown in 1693.

5. After his recovery, he was elected president of the Royal Society in 1703. His career achievement was recognized when he was knighted in 1705.

B. In the *Principia*, Newton maintained that motion on earth and the motion of the heavenly bodies could be explained based on one common set of principles, or one mechanics, unlike Aristotle's superlunar and sublunar mechanics. For Newton, the principles of motion had to be mathematically measurable and rationally understood.

1. The central principles of motion for Newton were expressed in three laws.
2. The law of inertia: Every body continues in a state of uniform motion or uniform rest until external forces alter this state.
3. The law of acceleration: The change in the motion of a body is directly proportional to the force acting upon it, and it takes place along a straight line.
4. The law of action and reaction: For every action, there is an equal but opposite reaction.
5. Newton showed that these laws applied to movement of heavenly bodies, as well as motion of objects on earth.

C. Newton's law of universal gravitation—force acting at a distance—solved one of the central problems of celestial mechanics.

1. Aristotle had held that for one body to move another body, there had to be contact between the two bodies. The heavenly bodies were moved because they were in constant contact with the celestial spheres, which rotated in a perfect circular motion.
2. Although Copernicus had retained the spheres in his system, great doubt had been cast on their existence by the work of Brahe, Kepler, and Galileo.
3. Newton's law of gravity showed that no spheres were needed to move the heavenly bodies. Gravity was a force that some bodies exerted upon other bodies without direct contact of the bodies, and this caused the bodies to move.
4. The law stated that every body in the universe exerts over every other body an attractive force proportional to the product of their masses and inversely proportional to the square of the distance between them.
5. When his critics asked Newton what this force actually was, he at first suggested that it was a divine force but later backed away from this position and simply said that knowing the nature of the force was unimportant. Measuring it was important because this could predict the motion of bodies.

D. Newton had shown that the movements of the stars and planets, as well as the motion of objects on earth, could be mathematically calculated and predicted. This demonstration had momentous implications.

1. In Newton's wake, scientists came to see all nature governed by one eternal set of universal laws.

2. Nature was seen to operate with mathematical regularity, and nature's laws could be discovered and understood by human reason.

3. More broadly, scientists believed that man, using reason alone, could discover all the secrets of a rational nature. This insight played a fundamental part in the coming of the Enlightenment in Europe.

Essential Reading:

Richard S. Westfall, *The Construction of Modern Science: Mechanisms and Mechanics*, pp.

Questions to Consider:

1. Why did Copernicus not provide a motion theory with his heliocentric hypothesis?

2. Who was more important to the Scientific Revolution, Galileo or Newton?

* Erratum Slip: The professor incorrectly stated Tycho Brahe's Dates as 1564-1601. The Correct Dates are 1546-1601.

Lecture Forty-Eight
The Early Enlightenment, 1680–1715

Scope: In this lecture, we will investigate the intellectual beginnings of the European Enlightenment, between the years 1680 and 1715. The Enlightenment was an intellectual revolution kicked off by the Scientific Revolution that altered the worldview of educated people during the 18th century. The insight that humans using reason could know the way nature worked encouraged thinkers to believe that people using reason could unlock the secrets of all aspects of life, such as religion, politics, economics, social structure, and so forth. New ideas about man, God, and human society replaced traditional ideas when a series of intellectual breakthroughs took place during the Early Enlightenment. The ideas pioneered by the thinkers of the Early Enlightenment were then elaborated, expanded upon, popularized, and spread by the thinkers of the High Enlightenment of the 18th century. It is this early or pioneering phase of the Enlightenment that we will examine in this lecture.

Outline

I. The Scientific Revolution and the birth of modern science gave powerful impetus to broader intellectual change.

- **A.** Just as the new science replaced the old science, new ideas about the nature of man, God, and human society replaced the traditional worldview.
  - **1.** While the traditional European worldview was based primarily on religion, the new worldview of the Enlightenment was based on empirical science and reason.
  - **2.** The Enlightenment can be divided into two parts. The first part, the Early Enlightenment, took place in the years between 1680 and 1715, primarily in England and the Dutch Republic, and involved pioneering ideas mostly in the realm of philosophy. This lecture focuses on the Early Enlightenment.
  - **3.** The second part, the High Enlightenment, took place mostly in France during the 18th century and involved elaborating on and popularizing the ideas of the Early Enlightenment through the medium of literature.
- **B.** There were four intellectual foundations for the Enlightenment worldview.
  - **1.** Modern empirical science, as pioneered by Newton, provided the intellectual paradigm for the Enlightenment.

2. Secularism, the stress on this world and the here and now rather than on heaven and the next world, was a guiding principle of the Enlightenment.
3. Reason became the new criterion for truth in the Enlightenment.
4. Experience was seen as providing the data of observation informing human reason.
5. These foundations were laid in a series of intellectual breakthroughs that discredited traditional beliefs and prepared the ground for new ideas.

II. An important breakthrough involved the reorienting of thought from the past to the present and future.

A. At the court of Louis XIV in France, two groups of intellectuals argued about where one should look for the golden age of history. This has been called the quarrel of the ancients versus the moderns.

B. The ancients were led by the important French dramatists Racine and Molière.

1. They made the traditional Humanist argument that the golden age of history was in the past, in Classical antiquity.
2. All good literature should imitate the classics. Good drama, for example, should closely follow Aristotle's rules in his *Poetics*.

C. The moderns were led by the scientist Bernard de Fontenelle (1657–1757).

1. The moderns argued that people living in their age knew more than the ancients had known. This was because of the accumulation of knowledge over the years: Men of the 1600s knew all the ancients had known and all that had been learned since antiquity.
2. Another reason men of the 1600s knew more than the ancients was that modern men benefited from the great discoveries of modern science. And science would continue to discover more as time passed.
3. Man would use this growing wealth of scientific knowledge to improve society. Thus, the world would get better and better, and the golden age would be in the future.
4. Thus was born the idea of progress, one of the credos of the Enlightenment.

III. Another important intellectual breakthrough was the growing skepticism about revealed religion.

A. The Protestant Reformation had created not one reformed church but many competing churches.

1. Each claimed to be the one true church in sole possession of religious truth.

2. Each claimed to be the one way people could get to heaven, but they all disagreed on doctrines and practices.

B. Many people became increasingly frustrated and confused by this babble of religious voices.

1. Faced with the difficulty of determining which church was the true one, many people simply gave up and said that none could make that claim.
2. If one was the true church, would not God reveal this, people asked. But he didn't.
3. Some people concluded from this confusion that God no longer revealed his truth to people on earth, that God no longer intervened in the world. The claims of revealed religion were rejected.
4. Most of these critics of revealed religion still believed in a God who made the world, but he was a distant God who set the world up to run like a great machine, then had nothing further to do with it. Thus was born Deism, the religious position of many Enlightenment thinkers.
5. Secularism was growing. The world was seen as the domain of men, not God.

IV. The gradual waning of Eurocentrism was another breakthrough.

A. Europeans had always thought of their civilization and culture as the most advanced in the world, but this was changing because of an influx of new ideas from the Age of Discovery.

B. Europeans sailed the world's oceans and explored lands around the globe. They wrote about what they encountered in travel books, which were eagerly read in Europe. Tales of strange new lands, exotic peoples, bizarre customs, and new civilizations excited European imaginations and led people to ask new questions and gain new perspectives on old questions.

C. Europeans were fascinated with native American peoples.

1. Many of the natives encountered in the New World were seemingly very moral and peaceful peoples, but they were not Christians.
2. Europeans had always believed that people could be moral only by being Christian, but here was a case that confounded that notion.
3. Were these people born without original sin? Did they get their morality from nature, without need of a church? And if they did, why did Europeans need a church to be moral? Europeans pondered these questions.

D. In Egypt and China, Europeans encountered extremely sophisticated and old civilizations.

1. These civilizations had written records tracing their history farther back in time than the Bible itself.
2. This raised questions about the reliability of the Bible as history.

E. All of these new ideas and questions promoted the growth of cultural relativity in Europe: Other cultures were different but not inferior.

V. In the traditional worldview, the criterion for truth was authority. Truth was accepted based on the authority of the source, be it the church or the ancients. This was challenged by philosopher and skeptic Pierre Bayle.

A. In his *Historical and Critical Dictionary* (1695), Bayle stressed a critical and skeptical approach to learning.

1. He did this in the many articles of his dictionary when he pointed out the errors, contradictions, and disagreements of the so-called authorities. He even said that they lied.
2. Bayle declared that one should accept nothing on authority, that one should question everything and think things out for oneself before accepting something as true.

B. Bayle was an Academic Skeptic: He believed that nothing could be known as certain—beyond all doubt.

1. But he did think one could arrive at tentative, probable truth.
2. He saw the role of doubt as a questioning designed to reject error and establish this probable truth.

VI. Another thinker who used doubt to clear away error and establish truth was the great French philosopher René Descartes. In doing so, he established human reason as the new criterion of truth for the Enlightenment.

A. In his *Meditations on First Philosophy* (1637), Descartes used what he called his *method of doubt* to reject error and discover truth. Unlike Bayle, Descartes believed certain truth could be discovered.

1. Descartes set out to doubt everything he could possibly doubt and to reject all that could be doubted from his philosophy.
2. In this way, he hoped to eliminate all errors and establish a new philosophy on the firm foundation of certain truth.
3. Descartes went through many levels of doubt: He doubted his sense impressions, external reality, and even God.
4. Finally, he arrived at the first indubitable truth: He could not doubt that he was doubting. This led him to the second truth: If he was doubting, then he was thinking. The third indubitable truth became his most famous: If he was thinking, then he existed—"*cogito ergo sum.*"
5. Descartes proceeded to build his new philosophy on these foundations by admitting as true only that which reason established as true.

B. By establishing human reason as the new criterion for truth, Descartes established the philosophy of Rationalism and gave the Enlightenment its new standard for truth.

1. Reason was seen as the infallible guide to truth, and it became the central guiding force of the Enlightenment.

2. By adopting this new criterion for truth, Rationalists rejected much that was part of the traditional worldview: tradition, authority, faith, revelation, miracles, witches, magic, and so on.

3. Rationalism could be a revolutionary force in many ways. Descartes' disciple Benedict Spinoza rejected the Bible as a human work full of error, religion as a transitory historical phenomena, and monarchy as selfish tyranny.

VII. The final intellectual breakthrough of the Early Enlightenment came when English philosopher John Locke asked exactly how reason worked.

A. Although his point of departure was Cartesian Rationalism, Locke developed his own philosophy in a different direction.

1. Whereas Descartes believed that people were born with certain innate rational ideas, Locke maintained that experience was, in fact, the source of all knowledge.

2. Man is born a blank tablet, and the sense impressions he receives implant simple ideas in his mind. From these, reason constructs complex ideas that are organized into knowledge. This doctrine was known as Empiricism.

3. Locke's philosophy stressed the power of the environment in shaping human knowledge and character.

B. Locke was also a believer in natural law.

1. Just as Newton had discovered the rational laws governing nature, Locke held that man could discover rational laws governing man and society.

2. By discovering the natural laws of religion, politics, economics, and many other realms, man could achieve complete knowledge of his world.

3. In the 18th century, the idea of natural laws discoverable by human reason would form the foundation for modern social sciences.

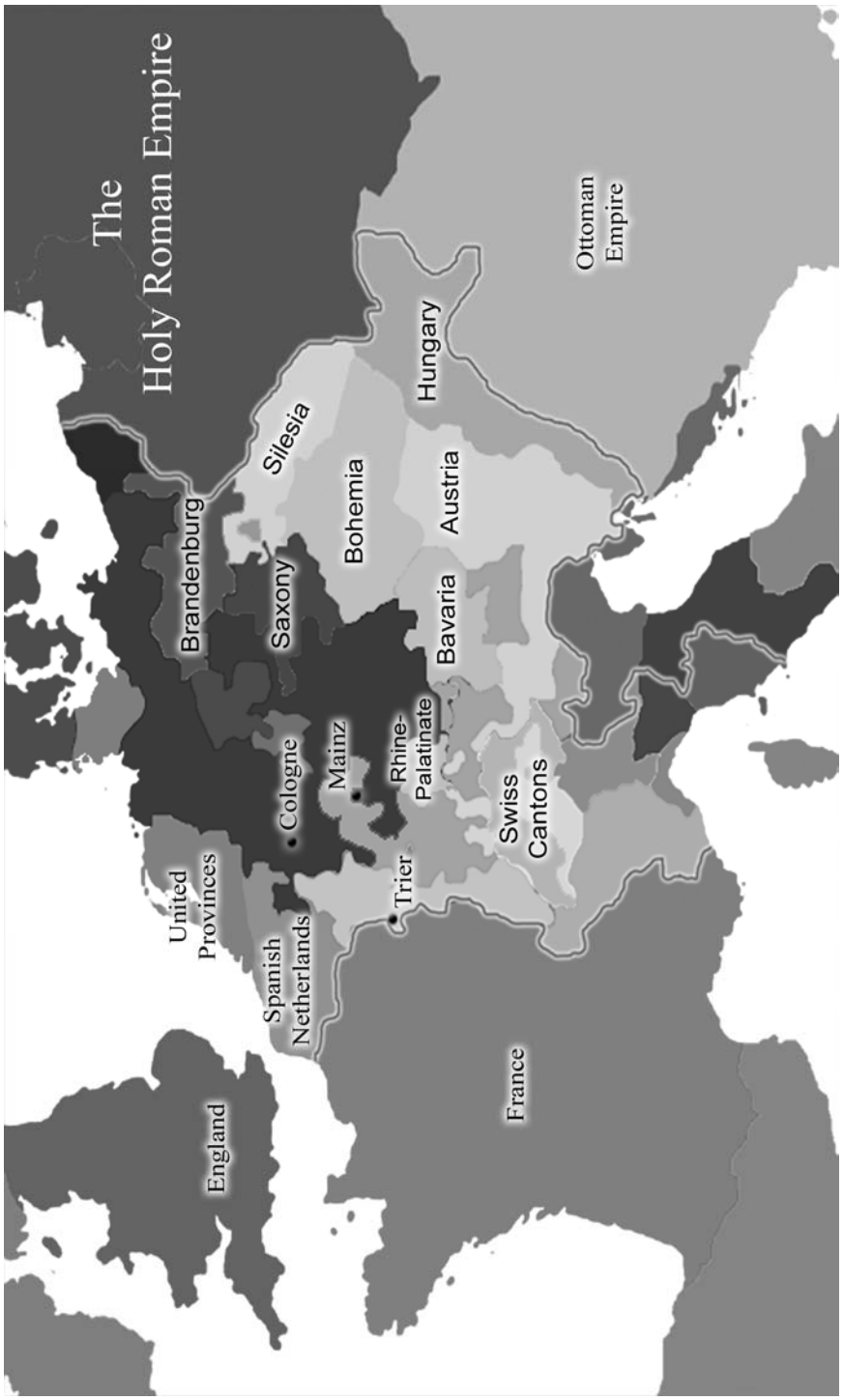
C. Locke was greatly admired by later French philosophes, such as Voltaire, and together with Newton, formed the intellectual paradigm for the Enlightenment.

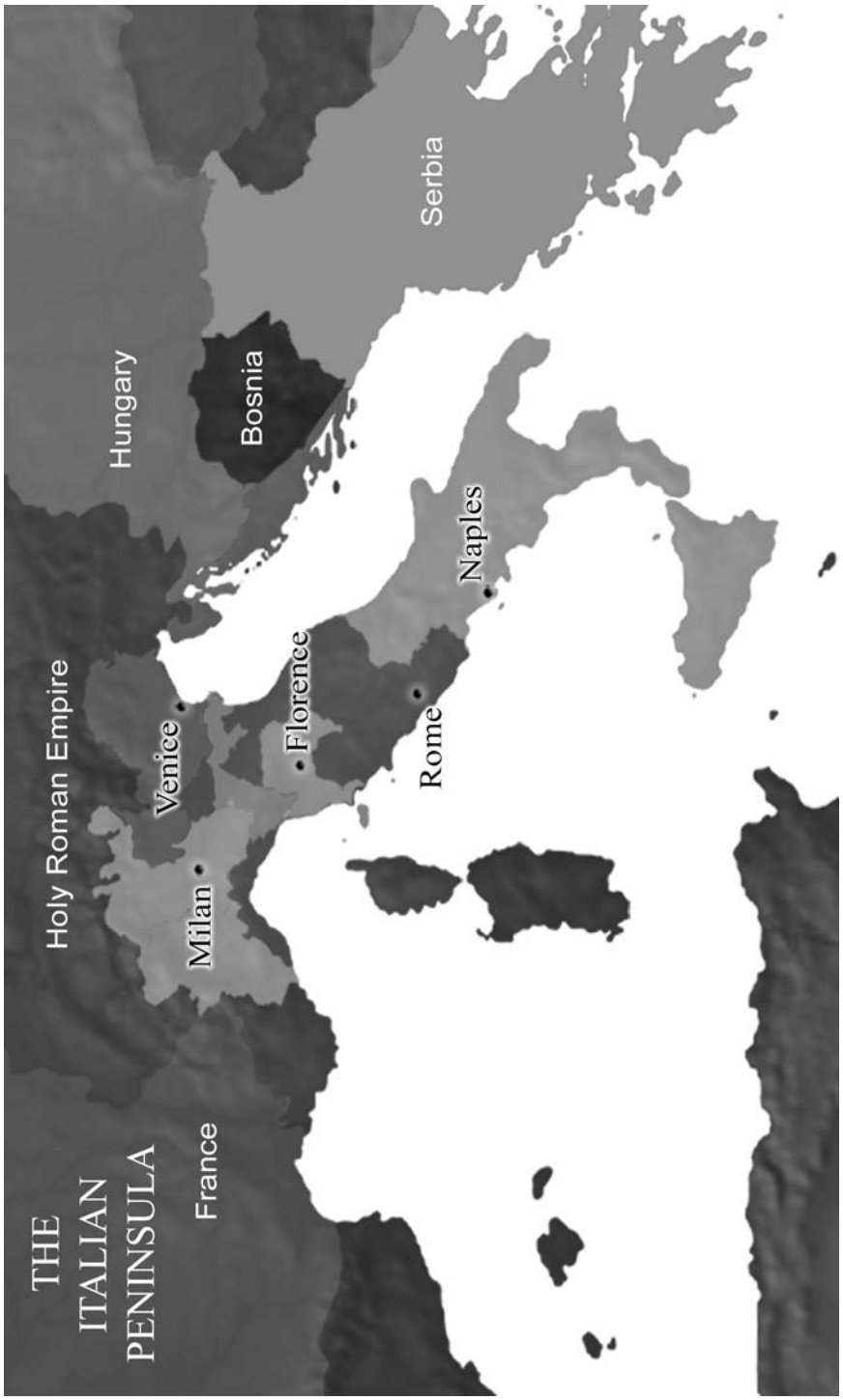
Essential Reading:

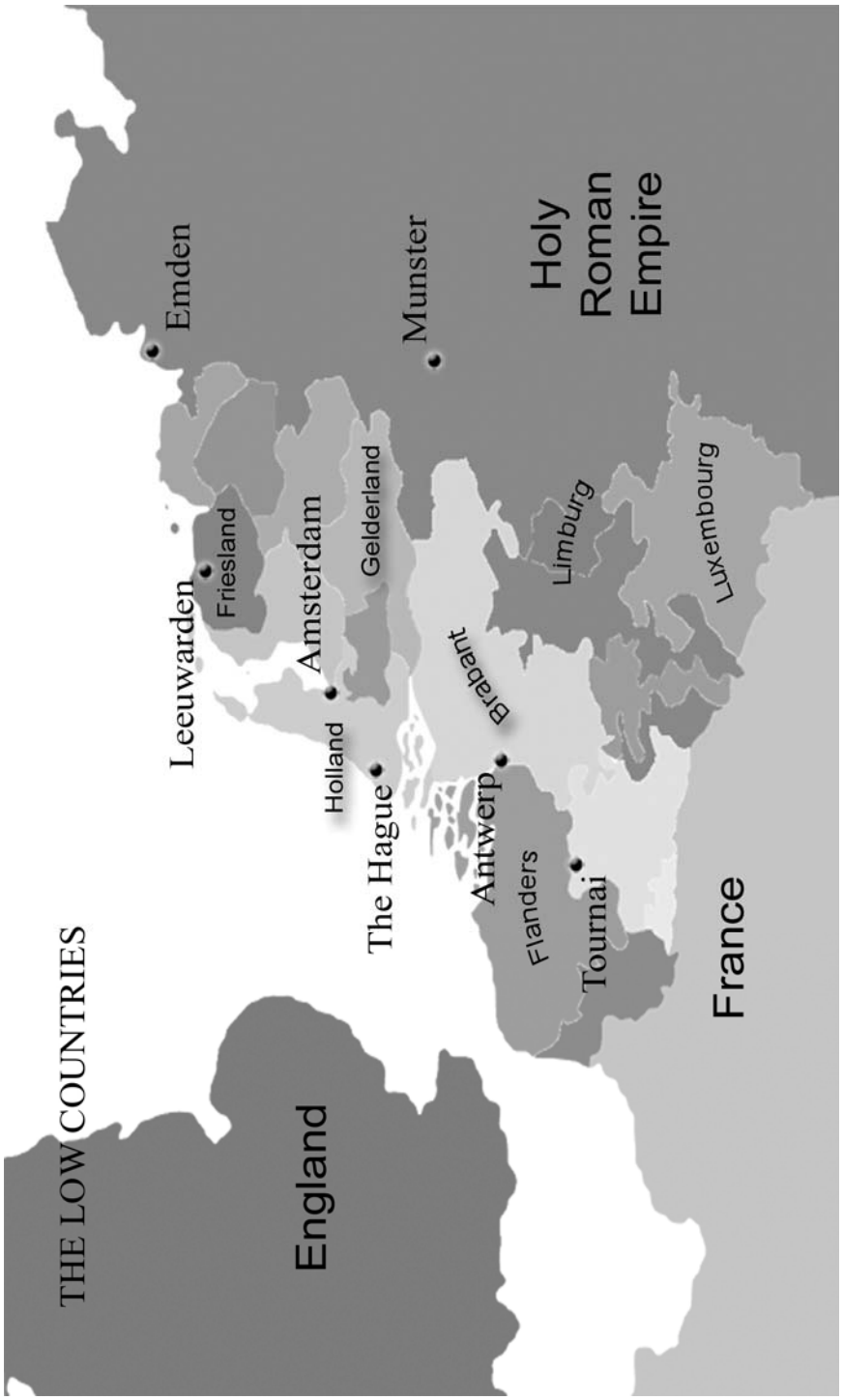
Paul Hazard, *The Crisis of the European Consciousness, 1680–1715*.

Questions to Consider:

1. Would the Early Enlightenment have been possible without the Scientific Revolution?
2. Was skepticism a constructive or destructive force in the Early Enlightenment?







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