CHAPTER VII

The Development of National Cultures, 1500-1789

I. EVIDENCES OF A NEW AGE

Transition. There were evidences of a changed order in the history of Western civilization by the beginning of the 16th century. Conditions that have been classified as medieval were disappearing and much that could be recognized as modern gradually appeared. Both the new and the old existed side by side. The former gained supremacy over the latter so slowly that only through the perspective of years were changes discernible. The decline of feudalism, of the influence of the nobility, of the importance of the guild system, and of the influence of the church enabled man to think and act more freely. Of the many things that aided in the transformation of human society two were of particular importance —the crusades and the voyages of exploration and discovery.

1. THE CRUSADES

The Occasion for the Crusades. From the end of the 11th century to the close of the 13th century, great numbers of crusaders left their homes in western Europe, traveling eastward to rescue the Holy Land from the infidel Turks. The significance of the word *crusade* is derived from the example of Christ in "taking the cross," a practice started by members of the First Crusade. The occasion for the crusades was the advance of the Seljuk Turks, recent converts to Mohammedanism, in the Near East. The eastern emperor was defeated in the battle of Manzikert, and Constantinople was

threatened. The Byzantines appealed to Pope Urban II for assistance. At the Council of Clermont (1095), Pope Urban called for a great crusade of Christians to rescue the Holy Lands. In 1096, he appealed to the Franks: "Enter upon the road to the Holy Sepulcher; wrest the land from the wicked race and subject it to yourselves."

The Crusading Spirit. The original impetus back of the crusades was undoubtedly religious. Following Pope Urban's appeal, there was an avalanche of religious enthusiasm. "It is the will of God" shouted the people, in response to Urban's eloquent call. Many of the leaders and a large percentage of the followers were prompted to take action because of purely idealistic motives. Nevertheless, there were many others who accepted the invitation for selfish reasons. While great numbers believed that they were serving Christ in the most sacred cause, some went for the sake of adventure and plunder, and others in order to escape punishment and bondage. Nobles had their eyes on valuable lands in Syria, merchants saw the opportunity for trade, thieves sought an escape from justice, and debtors believed that they could evade their obligations through participation in the holy enterprise. Besides these, common riffraff and outright adventurers joined the procession.

The church offered every inducement: forgiveness of sin, protection of property, and spiritual blessings. The embodiment of the medieval ideal of Christian service was apparent in the crusades. The prevailing interest in salvation and the prospect of forgiveness of sin, both of which participation in a crusade allegedly ensured, were strong motivating influences.

The Crusades. Prompted by a variety of impulses—good and evil, spiritual and materialistic, economic and social—all classes participated. Kings, princes, bishops, noblemen, the wealthy, beggars, old men, children, women, and dashing knights joined in the holy war. The First Crusade was the only one to fulfill its major objective. Three groups of enthusiasts—one led by the Count of Toulouse, a second by Godfrey and Baldwin, and a third composed of French and Normans—captured Jerusalem in 1099. The feudal Latin kingdom of Jerusalem, which they established, lasted until 1187, when Saladin, one of the most capable Moslem leaders, reconquered the holy city. This prompted the Third Crusade.

Although three kings participated—Frederick Barbarossa of Germany, Richard the Lionhearted of England, and Philip Augustus of France—lack of cooperation led to failure. The Fourth Crusade (1202) is a demonstration of how the great religious ideal of the earlier attempts had degenerated. Owing largely to the influence of Venetian merchants, the crusaders attacked Constantinople and captured the city (1204). The sacred altar of St. Sophia was smashed and looted.

Although numerous further efforts were made by the crusaders during the succeeding century, only the Children's Crusade (1212) needs particular mention. It was one of the most unfortunate episodes in this entire period. Pious individuals who were disgusted with the efforts of warriors and statesmen in the various attempts to regain the Holy Lands decided to send children, with the hope that they might accomplish what adults had failed to do. No doubt, they relied for divine inspiration on the Biblical passage, "A little child shall lead them." A French shepherd boy named Stephen rallied 30,000 children to follow him, with the promise that God would lead them and open a path through the sea, as he had done formerly for the Israelites. Another company of 20,000 was led by a youngster called Nicholas. Both attempts resulted in complete failure. Thousands died of exposure or in shipwreck, and others were captured and sold into slavery.

Importance of the Crusades. The Roman Catholic Church gained some prestige from the earlier crusades, but it is doubtful whether any permanent good results were derived. Certainly, the effort to keep the infidel Turk out of the Holy Land ended in a dismal failure; Islam continued to spread. It is certain that the religious results of the crusades were insignificant compared with the intellectual, the economic, and the social outcome. The crusades helped significantly in bringing to an end the long period of isolation and stagnation in the West. To have brought thousands of people out of an isolated, feudal existence, and to have opened for them a new horizon was, in itself, a notable accomplishment. The people in the western part of Europe had lived in segregation for centuries. Generation after generation stayed on in one locality, without any appreciable contact with the outside world. Such a life was not conducive to progress of any kind. The small community was a spiritual and physical world in itself, oblivious of anything

outside its own limited domain. This manorial solitude was broken up when those who went on the crusades acquired new ideas and met strange people. Those who returned had a broader intellectual horizon and were no longer satisfied to live a dreary life in an isolated community.

Commerce followed the trail of the crusaders. Some of the more materialistic-minded among them bargained with the heathen for merchandise. Silks, sugar, spices, new plants, new fruits, cotton, muslin, drugs, precious stones, and glass were brought back and sold in the ready markets of France, Germany, and England. Scholars were attracted by the culture of the East. The scientific works of Aristotle, Arabic numerals, algebra, the mariner's compass, and paper were introduced in the West as a result of discoveries made by the crusaders. New points of view, gained from contacts with other people, tended to weaken the hold of the church on the minds of men. The prevailing medieval belief that the church and the Christian religion embodied all that was worth while in life and provided the necessary preparation for eternity was challenged by men fresh from their experiences and contacts with the realities of another civilization. The lessening of the autocratic power of the church over the intellectual life of the people was a necessary prerequisite to the revival of learning in the West. Finally, it can be said that the crusades contributed extensively to the introduction of new ideas and to the tearing down of old orders, which made the Renaissance possible.

2. EXPLORATIONS

Beginnings. Voyages of exploration, which followed shortly after the crusades, are further evidences of the desire of the people to broaden their mental outlook. They were spurred on by the initial success that accompanied the crusades and by the prospects of new and more lucrative markets. The Mediterranean was the limit of the known world to the people living in ancient times, but gradually the more venturesome extended their activities beyond the bounds of that great inland sea to the vast expanse of the Atlantic Ocean. Mediterranean cities ceased to hold a monopoly on world trade. Civilization passed from an inland-sea stage to an oceanic stage. Sailors turned their ships both toward the Americas and toward the Far East.

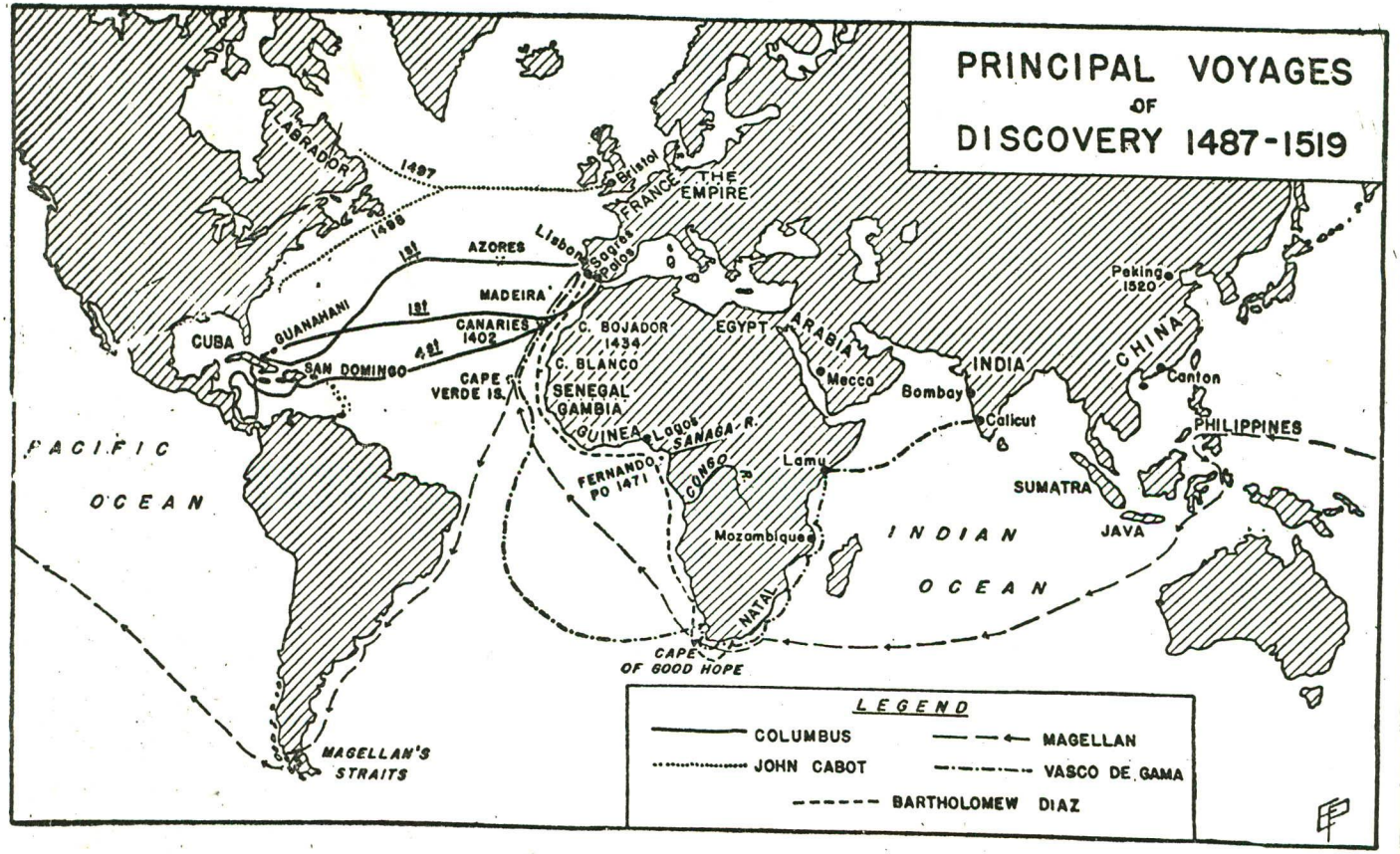
Impetus to Travel. Trade, excepting that which was confined to the western Mediterranean, was monopolized by the Moslems until the 11th century. Italian traders gradually made inroads until they gained possession of some of the profitable commerce with the cities of Egypt and Syria. The Moslems, continuing to bring products from the Orient, sold them to Italian merchants, who carried them to their home ports. Europeans made a few penetrations into the Orient. The writings of Marco Polo induced many to follow in his footsteps. Stories about new lands found their way into western Europe; the Northmen, it was reported, had discovered a vast country far to the westward, and this led venturesome sailors to make plans for finding it. The impetus to trade and travel that manifested itself in the 16th century was due primarily to the demands of trade and of religion. Europeans were in need of more produce to support a growing population. There was a shortage of spices, drugs, cotton, gold, silver, and precious stones. Commerce from the Far East came to Europe through three major routes—the southern route following the Red Sea and proceeding overland to the Nile and northern Egypt, the middle course passing through the Persian Gulf and up the Euphrates River to Syria and the Black Sea coast, and the northern one cutting across central Asia to the Caspian and Black seas. All these routes were both dangerous and difficult. The expense and hazards of the voyage led to a search for an all-water route to the East, about the same time that Christian priests and monks manifested an eagerness to carry the Christian religion to foreign lands. As a result, merchants and missionaries traveled together to the uttermost parts of the world.

Growth of Geographical Knowledge. Several books on travel appeared in the 14th century. *A Merchant's Handbook*, written by a Florentine, described all the known trade routes between the western part of Europe and the Far East. *Secrets of the Faithful Crusader*, written by a Venetian, told about Asiatic cities. Other books on travel, including the Far East, the Holy Lands, and Africa, found their way into the hands of many Europeans, long before Columbus started his voyage that resulted in the discovery of America. Stories and wondrous tales were numerous. Speculations about lands with fabulous wealth were limitless. Search for the elixir of life led those fearful of the approach of old age to under-

take hazardous voyages. Pious churchmen faced the wilds of uncharted lands to spread religion. Travel was the topic of conversation for those who stayed at home. Sir Thomas More in his *Utopia* visualized the establishment of an ideal state where the contaminating influence of the old order would be lacking. Amerigo Vespucci wrote an account of his voyages that stimulated interest in the Americas. Bacon in his *New Atlantis* dreamed of a civilization controlled by science, further advanced than anything that existed in Europe. Actual geographical knowledge was limited. In 130, Ptolemy had constructed a map of the world which, while it was inaccurate, furnished a stimulus to adventurers. He misled some through making the degree too long and figuring the circumference of the world 5,000 miles too short. Upon this map, the distance from western Europe to eastern Asia looked small. During most of the Middle Ages, geography was dominated by theology. The earth was presented as flat and the uncharted seas were described as filled with fabulous monsters. These stories were discarded gradually, and by the close of the Middle Ages books appeared that depicted the earth as a sphere. Finally, the introduction of the mariner's compass, the improvement in shipbuilding, and increased accuracy in map making made possible voyages that would have been out of the question in earlier times.

The Voyages. Portugal ranked foremost among the powers as a pioneer in discovery and exploration. Located in the extreme southwestern part of Europe, with little prospect of successfully competing with the Italians for trade in the Mediterranean, the Portuguese ventured out into the Atlantic Ocean. At first, they followed the African coast line southward, hoping to establish an all-water route to India and China. Prince Henry, styled the Navigator (1394–1460), established a school for navigators. Under his patronage, learned geographers and sailors came to teach the Portuguese. A Portuguese sailor, Vasco da Gama, sailed around Africa to India in 1497. By the 16th century, Portuguese ships made regular trips to the Far East, returning with valuable cargoes. Portuguese merchantmen established trading posts in Ceylon, Sumatra, Java, China, and Japan.

Portugal was not the only country interested in explorations. Spain, England, Holland, and France joined in the enterprise. By the middle of the 16th century, travel to the Americas and Asia


PRINCIPAL VOYAGES
OF
DISCOVERY 1487-1519
LABRADOR
1497
1498
Bristol
FRANCE
THE EMPIRE
AZORES
Lisbon
Sagres
Palos
1st
MADEIRA
1st
CANARIES
1402
4th
CUBA
GUANAHANI
SAN DOMINGO
CAPE VERDE IS.
C. BOJADOR
1434
C. BLANCO
SENEGAL
GAMBIA
GUINEA
Logos
SANAGA R.
FERNANDO PO 1471
CONGO R.
EGYPT
ARABIA
Mecca
Peking
1520
CHINA
Canton
INDIA
Bombay
Calicut
PHILIPPINES
SUMATRA
JAVA
Lamu
Mozambique
NATAL
CAPE OF GOOD HOPE
INDIAN OCEAN
PACIFIC OCEAN
MAGELLAN'S STRAITS
LEGEND
COLUMBUS
JOHN CABOT
BARTHOLOMEW DIAZ
MAGELLAN
VASCO DE GAMA

had become well established. Columbus (1446?–1506) discovered America in 1492. John Cabot was commissioned by the king of England in 1497 "to seek out, discover, and find whatsoever iles, countries, regions, or provinces of the heathen and infidels, which before this time have been unknown to all Christians." Magellan, a Portuguese captain, in 1519 started a successful voyage around the world. A new world of venture and economic lure attracted the attention of the peoples of western Europe. A new age dawned.

3. THE RENAISSANCE

Meaning of Renaissance. *Renaissance* is a collective term used to include all the intellectual changes that were in evidence at the close of the Middle Ages and at the beginning of modern times. The intellectual revival was stimulated by the crusades and the explorations. It was manifested in an interest in the past and a desire for understanding the present. Perhaps its greatest attribute was the development of that inquisitiveness which is necessary to intellectual progress. Interest in what earlier civilizations had contributed was great, and the classics were revived. It should be remembered that they had never been completely neglected, even in the darkest days of the Middle Ages. Latin was used in the services of the Roman Catholic Church and Greek was used in the services of the Greek Church. The works of Aristotle, Vergil, Seneca, and Boethius were studied in medieval universities as early as the 13th century. Medieval Christians studied classical literature and philosophy and utilized Graeco-Roman architecture in the construction of their churches. The medieval attitude toward the classics was utilitarian. Such, however, was not the spirit of the Renaissance. Classical culture appealed, not merely because it supplied useful information, but also because of a genuine interest and enjoyment that the admirer found in it.

The Renaissance included much that was not found in art and literature. In economic life, the simple agricultural ways of the manor were altered by commerce and industry. In social relationship, the manor, the nobleman's castle, and the bishop's palace gave way to the crowded and busy towns. There was a new political consciousness manifested in the decline of the papacy and the empire. Nationalism came into prominence. Astronomy, physiology, and medicine were investigated with sound scientific

procedure, instead of by the old method of theological scholasticism. The decline of the church and the inroads of science on theological scholasticism paved the way for the Reformation. Man was in the process of making a fundamental change in his attitude toward himself and the world in which he lived. This point of view is commonly called Humanism. The Humanists were interested primarily in classical literature, but the effect of this interest was more than a revival of the study of the Greek and Latin languages. It focused attention on things of this world—an exaltation of human nature. The natural, the human, and the sensual were given precedence over the ascetical, the supernatural, and the theological.

Means by Which the Renaissance Was Started. To determine the forces that actually put the Renaissance into operation is difficult. It was more evident in some places than in others and, even where it was most manifest, it represented the thoughts and actions of only a small percentage of the people. Certain leaders stand out in retrospect. Roger Bacon, Albertus Magnus, Thomas Aquinas, St. Francis of Assisi, Cimabue, and Dante—moving spirits of the new era—lived in the 13th century. The scientific spirit, a religious enlightenment, a new technique in art and architecture, and a new type of literature served as a background for the Renaissance proper. Petrarch (1304–1374) was an enthusiastic student of Latin because of its style and form. He had a tremenduous intellectual influence, not only in Florence, his home, but also throughout Europe. He enjoyed the patronage of Pope Clement VI, Emperor Charles IV, the King of Naples, and many others. Petrarch found copies of some of Cicero's orations that had been lost. This discovery he termed the happiest moment of his life. Scholars, through their teachings, spread interest in the classics. Chrysoloras (late 14th century) wrote a Greek grammar and lectured to students in Florence.

Wealthy and influential individuals became patrons of the new movement. King Francis I of France invited Italian classical scholars to his country to train Frenchmen in the "new learning." Henry VIII of England, Charles V of Spain, Sigismund I of Poland, and Christian II of Denmark encouraged scholars to come to their courts. Princess Elizabeth of England, daughter of Henry VIII, enjoyed reading Plato in the original; and at sixteen, she could speak French, Italian, Greek, and Latin. The Medici family in

Florence, the doges of Venice, and some of the popes of the Roman Catholic Church offered protection and money to struggling students and artists. The Medici spent large sums of money for old manuscripts and established in Florence an academy devoted to the study of Platonic philosophy. Nicholas V (1447) began the now famous collection of manuscripts in the Vatican and hired Valla (1407–1457), a famous scholar, who exposed many false claims of the church. Leo X (d. 1521) was a patron of art, music, and classical literature. The printing press was of inestimable value in encouraging learning, and the invention of movable type for printing (1450) was one of the most significant factors in the preservation and popularization of information. The supply of books was increased greatly; in one year (of the 16th century), more than 24,000 copies of one of Erasmus's books were printed. Besides, printing was more accurate than copying by hand and, as a consequence, books were more dependable.

The Spread of the Renaissance. As the preceding paragraph indicates, the Renaissance began in Italy. Italy, because of its location, was the logical place. The trade and commerce of Italian merchants had concentrated there most of the wealth of western Europe. Ideas soon spread to other countries, and national cultures, which were closely associated with political developments, arose. The golden age of the Italian Renaissance ended in the first quarter of the 16th century, with the death of Pope Leo X. The spark of culture that was the spirit of Humanism had crossed the Alps into Germany, into France, and into England. By the second half of the 15th century, cultural activities were slowly gaining ground in Germany. Agricola (1443–1485) was appointed professor of classical literature at Heidelberg University. According to Erasmus, "he was the first to bring us out of Italy a breath of higher culture." Reuchlin (1455–1522) was the first great German scholar of the classics. In Germany, as subsequent history reveals, the revival of learning was unproductive in art and literature. The Germans attempted to connect Humanism and theology and to instill the spirit of reform into classical learning. This had its consummation in Luther's conflict with the papacy.

The intellectual revival began to manifest itself in France at the beginning of the 16th century. Charles VIII led a French army into Naples, where he made contacts with the learning of Italy. Several

important scholars, including Erasmus, were attracted to Paris, where they taught at the University. Chaucer was a leader in the cultural revival in England. Oxford and Cambridge universities, especially Oxford, were centers of cultural activity. John Colet (1466–1517), a religious enthusiast, sought the regeneration of religion from the allegorical interpretation of medieval theology. He established at St. Paul's a grammar school, which was put under secular management. Numerous schools of the kind were founded until, by the beginning of the 17th century, there were 270 in England.

a. The Renaissance in Art

Manner of Approach. Following the consideration of the Renaissance in general terms, specific reference should be made to the progress in art, literature, and science. Space does not permit a discussion of Renaissance art in any detail, and a mere list of painters and their works is of no value in a study of this kind. We shall not attempt particular consideration of the methods used of the interrelationship of schools, nor shall we undertake to evaluate the individual works; but our aim will be to show how art one aspect of the Renaissance as a whole, and how it was a reflection of the period in which it was produced.

The Background. Throughout the Middle Ages and well into the Renaissance, art was dominated very largely by the Christian church. Christian art in the early period was tender and humane. Christ was depicted as a good shepherd, often as carrying a lamb on His shoulders. However, organized theology had a devastating effect on art, which became a vehicle of dogma. The church patronized art on condition that it be symbolic of moral virtues and mysteries of the faith. The aim was not to express an ideal or to portray a scene but to make the work appear to be something sacred in itself. There was a tendency on the part of churchmen to widen the breach between art and life, to recoil in horror from realism, the human body, and the whole external world. Under such restrictions, art tended to become hard, conventional, and grotesque. The spirit of Humanism sought a simpler and more restrained art than what had been typical of the Middle Ages. There was an adoption of classical art forms for Christian uses.

The artistic revival in Italy began with a reaction against the

domination of the Byzantine tradition. Cimabue (1240–1302) and Giotto (1276–1337), already referred to in Medieval art, really paved the way for the establishment of a new school. Giotto, in particular, had a sense of humor, a love for the realistic, and a knack for combining homely incidents with religious themes. He took a long step from the formalized technique of previous painting toward a purer form of naturalism. Painting was less influenced by classical works than were architecture and sculpture. Paintings of ancient Greece and Rome were scarce, and the artists of the Renaissance had an opportunity to be original. The spirit of Humanism prevailed in painting, but the subject matter was distinctly Christian.

Early Renaissance Painters. Renaissance painting bloomed most profusely in Italy. Here it received its original impetus and became most representative of the spirit of the Renaissance. A number of painters hold a prominent place in the pre-Renaissance period, but they are overshadowed by the brilliance of Raphael and Leonardo da Vinci. Fra Angelico (1387–1455) was an inspirational painter whose aim was to express "the beautitude of God's elect who pass through temptation and persecution to that utter peace of Heaven which the world can neither give nor take away."[1] His theme was limited and he had little power of characterization. Masaccio (1401–1428) added much to the perfecting of the technique of painting. He recognized that it was primarily an imitation of natural objects, which through careful study he could reproduce with naturalness, vivacity, and reality. He introduced naturalism into painting in the same way that Donatello introduced it into sculpture.

Benozzo Gozzoli (1420–1497) at first was a close associate of Fra Angelico, and Fra Filippo Lippi (1406–1469) is thought to have been Masaccio's most gifted pupil. As a background for his pictures, Lippi substituted nature for the conventional architectural decorations. Gozzoli subordinated the religious aspects of his pictures to the picturesque. His "Adoration of the Magi," for example, is a veritable panorama of Florentine life of his time. Botticelli (1447–1510) reintroduced the influence of the spirit of classicism, which gave life and freshness to the Christian tradition in art. He chose such subjects as "Birth of Venus," "Spring," and "Mars and

[1] Hudson, *The Story of the Renaissance*, 181.

Venus," from Greek mythology. Botticelli's works indicate how secular themes were drawn from pagan poets such as Lucretius and Vergil, and how secular interests were crowding out old religious conceptions. There was an apparant yearning for the vanished beauty that had belonged to the ancient pagan world. The foundations were laid for the painting of the High Renaissance. Italian painters had brought their art to a plane of realism, retaining a form prescribed by the church but assuming a radically modified character.

Painting in the High Renaissance. Michelangelo (1475–1564), Raphael (1483–1520), and Leonardo da Vinci (1542–1519) are the dominant figures among the Renaissance painters. The subject matter of these masters was religious, primarily because the church was one of the greatest patrons of art. Art, it must be remembered, was no longer the submissive handmaid of theology. The Madonna, for example, was not merely a female figure "with no limbs beneath the robe,"[1] but a real woman.

Raphael chose the most beautiful women he could find as models, with the aim of portraying the beauty of a mother and the loveliness of a child. While the spirit of his work was secularized, he achieved a rare blending of devotional feeling with a sense of beauty. Although Raphael died at the age of thirty-seven, he produced a great number of paintings, of which the most familiar, perhaps, is the "Sistine Madonna." Its beauty of composition and its lifelike charm have made it one of the most famous paintings in the world. Michelangelo was a supreme individualist. He adored beauty and maintained an ideal of purity. His works overstep the bounds of conventional restraint. He admired strength and studied human anatomy minutely in order to portray it powerfully in his works. The magnificent frescoes on the ceiling of the Sistine Chapel represent his most brilliant achievement in painting. This work contains 145 pictures with 394 figures, some of which are as much as 10 feet high. Largeness of conception and of execution characterizes all his work. Grandeur of design, tragic driving force, and deep religious emotion make Michelangelo unique as an artist. He used the strong nude male figure as the bearer of certain ideas that he intended to convey.

[1] Hudson, *op. cit.*, 203.

Leonardo, one of the most versatile men of his own or of any other time, was artist, poet, musician, and engineer. Of the few finished paintings that he left, four are recognized as masterpieces of the highest rank. His "Mona Lisa," whose unfathomable, brood-

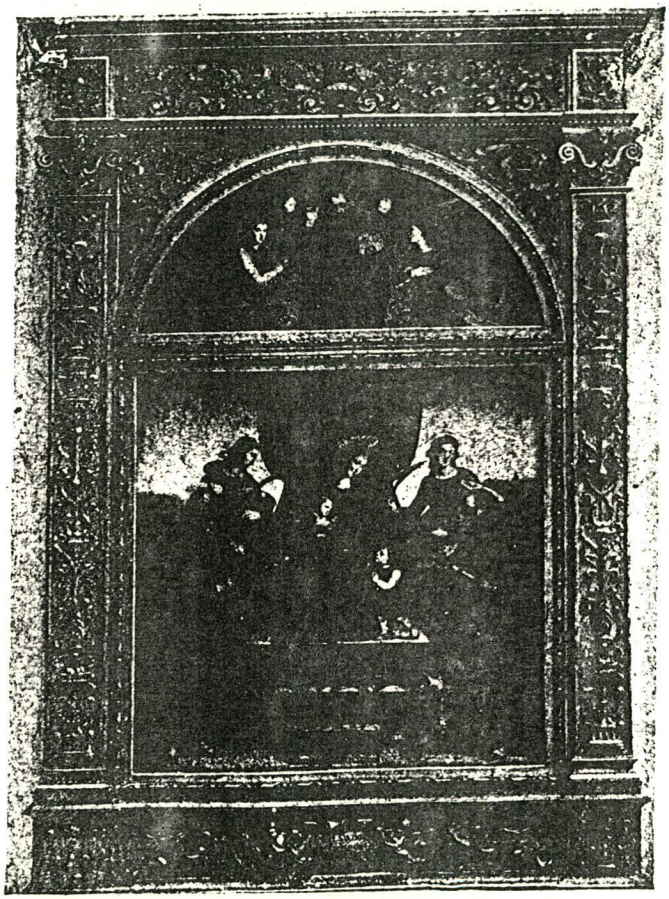


FIG. 37.—Raphael, "Colonna Madonna." (*Courtesy, Metropolitan Museum of Art, New York.*)

ing smile has become a symbol of mysterious charm, is considered by many to stand without a rival among portraits, in its beauty of posture, grace of fine raiment, and strangely interesting background of pools, streams, and crags. "The Last Supper" is one of the most notable studies of character in all painting and, even in its

present wrecked condition, has impelling beauty. Christ, surrounded by his disciples, has just announced that one of them will betray him. The Master's face is serene, but the psychological effect of the charge is plainly written on the face of each disciple, accord-

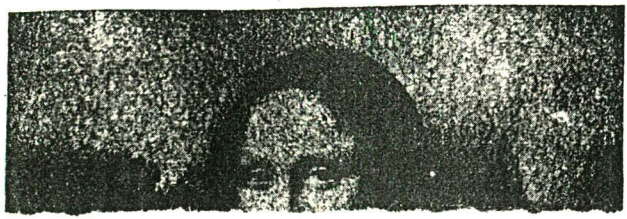


FIG. 38.—"Mona Lisa," by Leonardo da Vinci. (*Courtesy, H. S. Lucas, A Short History of Civilization.*)

ing to his individual nature. The scene is living drama. The other two outstanding paintings that represent this great Florentine—"The Virgin of the Rocks" and "The Virgin and Child with Saint Anne"—create an impression of lovely mystery and rare inward beauty.

Decline in Painting. Following closely upon the period of the

High Renaissance, there was an obvious change in the spirit and technique of painting. Artists tried to copy the works of the masters, but they were able only to imitate externals and missed the spirit of the work. This reveals vividly the character of the time. The artists were clever craftsmen, having been trained in the schools of their illustrious predecessors; but the age had lost the moral idealism and lofty emotion of the earlier period. The demand was for art emphasizing luxury and display, for showy pictures dealing with allegorical themes and almost inevitably including the nude figure.

The Venetian School is an excellent example of the secularization of Renaissance art. The paintings reflected the pleasure, the voluptuous beauty, and the strongly secular spirit of life in Venice. Venetian painting, from the beginning, was freer from mysticism, piety, and spiritual aspirations—expressions of the soul of the Catholic Church. Artistic expression in Venice was worldly and materialistic. There were paintings of religious subjects, but the figures of the men and women were young and handsome, aglow with delight in living. Titian (1477–1576) and Tintoretto (1518–1592) were the greatest painters of Venice. Romantic feeling, extraordinary skill in coloring and shading, and the ability to portray pageantry were marked characteristics of their painting. Titian's mastery of brushwork is unequaled. He produced great numbers of paintings on mythological and pastoral themes, as well as portraits. The "Assumption of the Virgin," which is in the Church of the Frari, in Venice, was long counted among the most noted religious paintings in the world. Both painters were most prolific in brilliant canvases. In point of time, they belong to the period of the Renaissance; but in spirit and technique they are forerunners of another age.

Sculpture. Painting and sculpture were the most important aspects of Renaissance art. Many of the observations just made on the evolution of painting apply to sculpture as well. In technique, the sculptor could rely more closely on classical traditions than could the painter, because sculpture was more highly developed in classical time and the work was in a state of better preservation. Ghiberti (1378–1455) produced his magnificent doors for the Baptistery at Florence, which Michelangelo declared "worthy of being placed at the entrance to paradise." Donatello (1386–1466),

FIG. 39.—"St. George," by Donatello, from a niche in Or San Michele, Florence, 1416. (*Courtesy, Metropolitan Museum of Art, New York.*)

whose early period of intense realism gave way to a more modified style under the influence of classic art, exerted, in turn, a far-reaching influence over the sculpture of after times. The statue of St. George, in Florence, is probably his best-known work. Another is the great equestrian "Gattamelata" for Padua. His decorative reliefs for the singing gallery of the Cathedral at Florence present

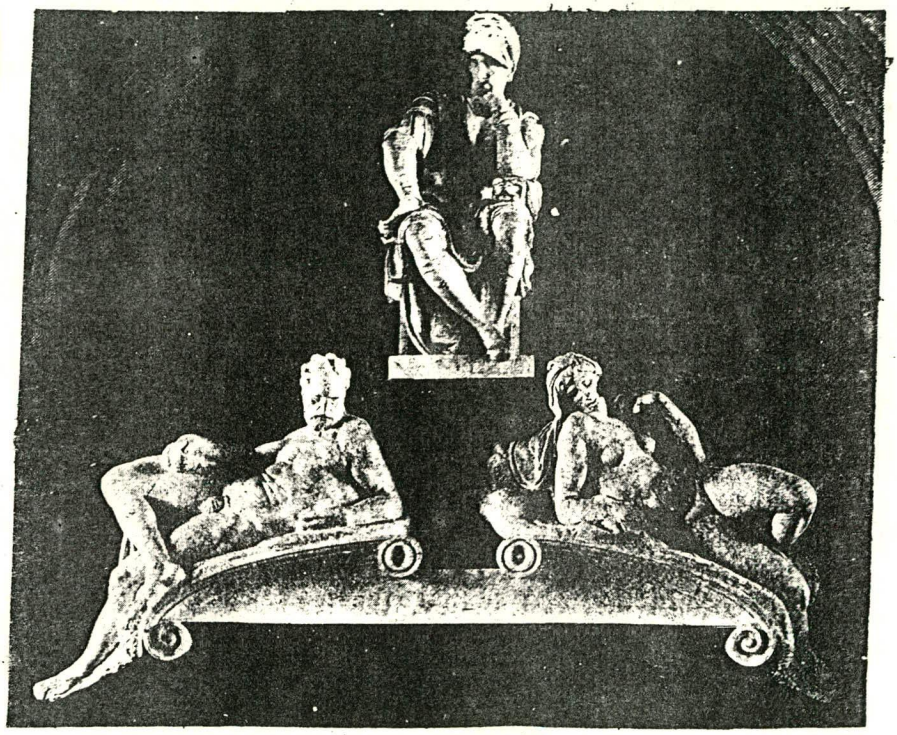


FIG. 40.—Detail from a Medici tomb, Florence, by Michelangelo. (*Courtesy, Metropolitan Museum of Art, New York.*)

groups of "Young Angels," or dancing children with wings, expressing the joyous rhythm of music. They are clothed in garments that reveal rather than conceal the form of the body. Luca della Robbia (1399–1482), and other gifted members of his family, worked in glazed terra cotta and produced decorations noted for purity and simplicity. Michelangelo, celebrated for his sculpture and architecture as well as for his painting, was more revolutionary as a sculptor than as a painter. He considered himself essentially a

sculptor. Some of his best work in sculpture was done for the Medici family in Florence, the most noted being figures for tombs in the Medici Chapel. The gigantic statue of David, in Florence—an early work—is a masterpiece of anatomical study and suggests, in the massive head, intellectual superiority. The colossal "Moses," made for the tomb of Pope Julius II, has been described as "half prize-fighter, half Jupiter." The "Pietà," one of his early sculptures, shows the Virgin seated, holding across her knees the unclad form of the crucified Christ. In this group, deep emotion is expressed with stirring realism.

Architecture. There was a decided trend toward classicism in Renaissance architecture. The Gothic style, which was essentially Christian in origin, was discarded for the arch, the dome, and the columns characterizing the Greek and Roman models. In Italy, the Gothic had never really taken root, and Rome was the center for the early development of Renaissance architecture. Interest in the remains of Roman structures was aroused by Brunelleschi (1377–1466), who pointed out the virtues of those buildings, which were rapidly disappearing. Raphael, in 1518, made a personal appeal to the Pope to protect what remained of the architecture of ancient Rome. These and other forces concentrated interest on the revival of classical designs. It should be noted that, while the classic element was basic in Renaissance architecture, there was in the latter an emphasis upon design and ornamentation that is not found in the classic style. In the later period, the tendency became so predominant that it degenerated into what is called the *baroque*—a style extremely ornate.

One of the most familiar examples of Renaissance architecture is St. Peter's Church in Rome. The ground plan is that of a Latin cross, and the structure is approached by a noble piazza with curving double colonnades. The crowning feature of the building is a huge and majestic dome of beautiful proportions, planned by Michelangelo. In the interior, all the available space is adorned with colored marble and stucco reliefs. Many good examples of Renaissance architecture are found in palaces and secular buildings. This emphasizes the tendency noted in painting and sculpture, a shifting from the medieval absorbing interest in future life to a universal emphasis on the individual and his earthly existence. The Pitti palace in Florence, designed by Brunelleschi, the Farnese

palace in Rome, and the Piccolomini palace in Siena furnish noteworthy instances of Renaissance secular architecture.

b. The Renaissance in Music

Church Music. Renaissance music, more than any of the other arts of the time, was free from classical influence. The music of the Middle Ages (and even to the close of the 16th century) was mostly religious in character. An important change took place during the religious upheaval of the 16th century. Martin Luther saw the advantage of the popularized use of music in his church. In contrast to the medieval Roman Catholic method, he wished the people to take an active part in congregational singing, just as he desired them to read the Bible for themselves. Aided by four associates, he selected Latin chants, hymns, and Moravian religious songs, to which he added some of his own compositions, publishing them in 1524. This was the first popular religious hymnbook in history. John Calvin had the psalms set to music. He was, however, too insistent upon closely following the Bible phraseology to allow much originality.

The Roman Catholic Church was not to be outdone in this movement. In 1564, a commission of cardinals was appointed to study the possibilities of changes in music for the church. They selected Palestrina (1524–1594) to provide a musical setting for the Mass. He wrote the "Mass of Pope Marcellus" and many hymns, which rank him as one of the earliest of the great modern composers. One of his compositions, "Improperia" (Reproaches), has been sung in the Sistine Chapel on every Good Friday since 1560. His influence in the musical world reached beyond the limits of the Roman Catholic Church. Philip Neri, in the middle of the 16th century, founded the order of Oratorians in Rome. Biblical stories were presented, set to the music of choruses and musical instruments. This served as a forerunner of the modern opera.

Several fundamental changes were made in music in the 16th century. The use of "major" and "minor" was substituted for earlier "modes." Particular attention was given to harmony, rhythm, and symmetry. The combining of different melodies and polyphony—the combining of several independent voice parts—were introduced. Musical instruments were improved. The simple

rebec was changed into a violin and the spinet and the harpsichord were developed from the clavichord.

c. The Renaissance in Literature

Character. In the development of Renaissance literature, we are taken much further afield. While Italy was the home of many of the most famous literary figures of the Renaissance, a literature typical of that period can be found in France, England, Germany, and Spain. The evolution of literature from a type dictated by churchmen and scholastics to one embodying secularism and individualism is similar to what took place in art; therefore, the process need not be repeated in detail at this point. Renaissance literature has a strong impress of idiosyncrasy and specific experience, a widening contact between the writer and everything connected with man. Interest in the scientific study of language and in the principles and rules of composition were results of classical influences. In another connection we have referred to the revived interest in the form and composition of the Greek and Latin languages, but the same spirit was carried over into the study of the new languages on a scientific basis. Scientific dictionaries for Netherlandish, Italian, German, French, and Spanish were prepared in the 16th century. Von Gesner published (1553) in Latin an analysis of more than 100 spoken languages, which was the first step toward comparative philology.

Literary criticism had begun by the middle of the 16th century. A group in France, with Ronsard at their head, organized a society to reform the French language. That a similar movement was under way in England is shown in a famous work by Sir Philip Sidney, *Apologie for Poetrie.* While most of these works were efforts to revive the classical spirit, if not the classical language, it is evident that all over Europe vernacular prose was gradually being raised to a position of literary dignity.

Influence of Printing. No single event did more to spread the idea of the Renaissance than did the invention of printing. In the 15th century, a number of men perfected materials and processes, including ink, paper, movable type, and the printing press. This made the modern book and other publications possible. Type founding, or casting the individual type, was applied by Gutenberg (1398–1468) of Mainz, Germany, as a practical art. He cut separate

type for each letter of the alphabet, and assembled the type in the printer's stick. When one job had been finished, the type could be taken out of the form and be used again for another work. Two of Gutenberg's assistants, Johann Fust and Peter Schoeffer, established the first great printing house in 1455. William Caxton (1422?–1491) set up a printing press in England. He translated many books from the French, and also published Sir Thomas Malory's *Le Morte d'Arthur*, which had a great influence on English literary style.

Drama. The beginning of drama was a direct offshoot of religious ceremonies. This was true of the Middle Ages, as well as of ancient times. The drama of the Middle Ages, continuing into the Renaissance period, was an attempt to portray important incidents in Christianity, such as those connected with Easter and Christmas. Gradually, the presentation escaped the hands of churchmen and was assumed by laymen. The productions were commonly referred to as mystery and miracle plays. In some places—England, for example—the plays became cycles of presentations incorporating many different themes. They were presented by trade guilds completely divorced from clerical control. Similar plays were produced in France, Spain, and Italy in the 15th and 16th centuries. Originally these were almost entirely religious in subject matter, but there was a growing tendency to introduce the human element. Plays for the promotion of the new learning were also introduced. *The Interlude of the Four Elements* was a lesson in physical science in drama form, in which Natura, Naturata, Studious Desire, and Humanity were the chief characters.

There was an inevitable effort to introduce classicism in the new drama. The comedies of Plautus and Terence and the tragedies of Seneca were studied, and attempts were made to imitate them. When this practice was discarded or, at least, pushed into the background, national schools developed. France and England, for example, continued in their own individual way. In France, the tendency was to retain much that was classical, while in England academic authority was generally repudiated. England can boast of having produced the first modern drama. Toward the end of the 16th century, a group known as the "University Wits," including John Lyly (1554–1606), Robert Greene (1560–1592), and Christopher Marlowe (1564–1593), established themselves in London.

Marlowe is the most notable, his blank verse paving the way for the literary masterpieces of Shakespeare.

Montaigne. Montaigne (1533–1592), the French essayist, was the most typical writer of Renaissance literature. His works reflect an intense interest in himself and in things connected with the life of man. "It is myself I portray. . . . My book and I march together and keep one pace," he declared. He did not hesitate to express experiences of the most personal nature. He was inconsistent, undogmatic, skeptical, and supple in judgment—all, characteristic of the true individualist. His essays on education dominated pedagogy for centuries. A forerunner of Voltaire in his method of writing and thinking, Montaigne revolted against the authority and the tyranny of the past and earned the title of the "first modern man."

The Epic. Epics are outstanding in the literature of the 16th century. Most of them show clearly the influence of classicism and Humanism. Heroes and heroic deeds were themes found in the legends of chivalry, in the stories of the crusaders, and in historic characters of the time. The discovery of new lands inhabited by strange peoples also gave to the writers of epics ideas for their works. Da Gama's exploits furnished the inspiration for *Os Lusiadas* by the Portuguese poet Camoens (1525–1580). The Italian poets Ariosto (1474–1533) and Tasso (1544–1595) drew their themes from the legends of the crusades. In England, Edmund Spenser (1552–1599) dedicated *The Faerie Queene* to Queen Elizabeth.

Religion and Renaissance Literature. Protestantism had a great influence on the development of literature. The desire to reach the common man and the possibilities that religious propaganda gave were of great impetus to literary expression. Luther's translation of the Bible into German helped to develop that language for general use. Crammer's *Book of Common Prayer* and Tyndale's translation of the New Testament into English were important fa tors in shaping the English language. Calvin's *Institutes of the Christian Religion* and the *Spiritual Exercises* of Loyola not only were important in the realm of religion, but also became enduring examples in the national literature of France and Spain. The Protestant Reformation and the Catholic Counter Reformation were attended by the publication of a vast amount of controversial literature in the language of the common people.

Summary. Renaissance literature was characterized by a revived interest in classical literature. Literary activity, however, was not confined to the classical style. There was a tendency to break away from Latin and Greek and to seek expression in the vernacular languages—Italian, French, English, Spanish, and German. This was a significant step, not only in bringing about the development of national literatures, but also in aiding the development of national political institutions. The religious controversies of the 16th century led to an effort on the part of leaders to reach the masses with propaganda. That type of literature was read by many people who would not have taken time or trouble to read novels, poetry, or scientific works.

d. The Renaissance in Science

New Point of View. Science made some progress in the Middle Ages, but the spirit of modern science was born with the Renaissance. Science in the Middle Ages struggled against restrictions, and there were many fetters to be destroyed before it could continue unhampered. The church was opposed to what it branded the heathenish practice of scientists. Superstitions were common and, to the masses, were much more acceptable than were scientific explanations. Physicians, in general disrepute, often were looked upon as atheists in those earlier times. The Renaissance, however, brought about an interest in all things pertaining to man, and the thirst for new achievements led to a critical observation of natural phenomena. The spirit of learning was manifested in science as much as in any other field of endeavor, if not more.

Conditions Favoring the New Science. There were numerous causes for the beginning of scientific progress in the 16th century, not the least being a general change in attitude toward life. Religion had lost its monopolistic hold on man's intellect. Humanism, which was more concerned with things of this world than with those of the next, gained considerable attention. The Protestant Reformation challenged the authority of the church and encouraged personal expression, which was a prerequisite to scientific investigation. Intellectuals became aware of the deficiencies of the past and planned for a brighter future. This was significant, because even the exponents of science at the time of the Renaissance looked backward rather than forward. Few even thought that they might

excel what had been accomplished in the "good old days." The general ambition was to be able to live up to the past, rather than to improve on it. The 16th century marked a change in this attitude. Philosophers, writers, political reformers, and theologians, as well as scientists, were converted to a new faith in the future. The rise of the national state, with a more stable society, aided in the progress of science. The disorder and confusion of feudalism and the prevailing poverty were not favorable for carrying on scientific pursuits. The discovery of new lands brought new ideas from strange people. A new world and a new outlook had developed.

New Scientific Spirit. People of the Middle Ages accepted theories before investigation had verified them. They clung to mysteries and supernaturalism and accepted without question conclusions of earlier writers. Medieval scholars devoted themselves to the formulation of Christian doctrine and to the elaboration of Aristotle's conclusions. Scientists of the 16th century made the first effective protest against the medieval scientific method. Francis Bacon (1561–1626) pointed out that classical scientific conclusions did not represent mature knowledge. He implored men to explore the realms of nature. "Now the true and lawful goal of the science is not other than this: that human life be endowed with new discoveries and powers."[1] Descartes (1596–1650) brought out convincingly the necessity of questioning everything. He doubted what the Greeks were supposed to have discovered and he questioned the conclusions that the scholastics had made on the basis of Greek science. Descartes contributed the idea of doubt, and doubt was the forerunner of a new age in science.

Geography and Astronomy. The discovery of new lands and the investigations of astronomers brought to the masses the first realization of the fallacy of some of their popular opinions. Here were realistic examples of the absurdities of some of the contentions of theologians and definite proof of the correctness of some of the scientific hypotheses. Scientific speculation was greatly encouraged. The voyages of discovery revealed a new earth, and the astronomers opened up a new universe. Not much progress had been made in astronomy since the expounding of the geocentric theory of Ptolemy in the 2d century until this theory was challenged by Copernicus (1473–1543). He deprived the earth of its preeminence

[1] *Novum Organum*, I, 81.

in the universe and established, in the heliocentric theory, that the heavenly bodies do not revolve about the earth but around the sun, which controls not only the earth but also all the other bodies in the solar system.

Kepler (1571–1630) formulated mathematical laws to support the conclusions of Copernicus. He made it clear that planets revolve about the sun in elliptical, rather than circular, paths. Both Catholics and Protestants condemned the new theory. Copernicus's book, *The Revolutions of the Heavenly Orbs*, was put on the Papal Index in 1616, and Luther condemned it as a flat contradiction of the teachings of the Holy Scriptures. Galileo (1564–1642) consummated the Copernican revolution. Through the invention of the telescope he brought new evidence to support the Copernican hypothesis. He saw mountains on the moon and rings around Saturn. He perceived the world to be a mechanical order controlled by natural laws.

Newton (1642–1727) reduced the scientific inferences concerning the universe to a formula. He concluded that the movements of all celestial bodies were controlled by gravitation, and that the force of attraction between two bodies varied directly as the sum of their masses and inversely as the square of the distance between them. Halley predicted (1682) the appearance of the comet that now bears his name. He thereby shattered the old beliefs that a comet was a miraculous visitant foretelling an approaching disaster. With the new astronomical knowledge that was available, the old Julian calendar was reformed in 1582 by Pope Gregory XIII. The calendar was moved back 10 days and the extra leap-year day was omitted from all centenary years except those that are multiples of 400. This so-called "Gregorian" calendar was adopted by most countries and is still in general use.

Chemistry and Medicine. The humanistic spirit of the Renaissance awakened increased interest in the study of medicine and anatomy. The works of Hippocrates and Galen were revived, and materials were added to their conclusions. Vesalius (1514–1564), a Netherlander, continued the work of Galen. He deplored leaving surgery to barbers and wrote a treatise on anatomy in which the skeleton, cartilage, muscles, veins and arteries, digestive and reproductive systems, lungs, and the brain were treated. In this work, he corrected more than 200 errors that Galen had made.

William Harvey (1578–1657) discovered that blood circulates from the heart to the arteries and thence to the veins and back to the heart, a prime contribution to medical science. In this period, chemistry became something more than alchemy. Paracelsus (1493–1541) condemned physicians and apothecaries for their primitive practices. He affirmed the close connection that should exist between medicine and chemistry. He showed that reactions in the human body involve chemical changes, and he employed chemicals for medicinal purposes. Cordus (1515–1544) made ether from sulphuric acid and alcohol. Helmont (1577–1644) discovered carbon dioxide and explained that there are gases distinct in kind from atmospheric air.

Mathematics. In the field of mathematics, the West received a rich heritage from the East. The Moslems contributed the elements of algebra and Arabic numerals. Arithmetic and geometry were passed on by the Greeks. The rapid progress in mathematics in the 16th century was due to numerous demands for information to aid in commercial and scientific pursuits. Proof was needed for the Copernican theory, data were needed for modernized warfare, and bankers and merchants needed information to simplify bookkeeping and prices. At that time no branch of science was more in demand than mathematics. Tartaglia (1500–1557) first solved the cubic equation and experimented with coefficients, Ferrari (1522–1565) solved quartic equations, and Vieta (1540–1603) devised modern algebraic equations. Kepler (1571–1630) established the principle of the continuity of conic sections. Modern geometry was systematized by Desargues (1593–1662), and Descartes worked out a practicable system of analytical geometry. Stevin (1548–1620) wrote a treatise on decimal fractions and advocated a decimal system of coinage, weights, and measures. Napier (1550–1617) invented logarithms and made practical use of the decimal point.

Physics. Physics and mechanics were developed because of utilitarian aims similar to those that prompted the study of mathematics. Gilbert (1540–1603), the most outstanding physicist before Galileo, experimented with magnetic properties and opened the field for the study of electricity. Stevin (1548–1620) discovered the law of the parallelogram of forces and experimented in the pressure of liquids. Galileo, the greatest of the early physicists, built the foundation of modern dynamics in his law of falling

bodies. He discredited the Aristotelian theory that heavy bodies fall with velocities proportional to their weights. He made studies of motion and sound, and he built a telescope for astronomical observation. Galileo also invented the air thermometer, the hydrostatic balance, and an astronomical clock. Other important and useful mechanical devices produced in the same period were the balance scale for determining weight, an improvement of the suspension of the compass needle, and the barometer.

Persistence of Magic. Astrology and alchemy continued to flourish, in spite of the progress made in science. Alchemists continued to try to turn base metals into gold; and explorers, financed by kings and princes, sought the fountain of perpetual youth. When confronted with weighty problems in warfare and statecraft, kings engaged the services of astrologers. Witchcraft was more persistent in the latter part of the 16th century than during earlier periods. Remnants of these nefarious practices still exist today, even in the most civilized countries.

THE REFORMATION

Role of the Reformation in the Transition. The concept of unity in the Middle Ages was attacked by Humanism and by the spirit of individualism. The Renaissance rebelled against intellectual unity and centralized control. The rise of the national state shattered the medieval concept of a universal state. The final assault was the Reformation, which attacked the monopolistic power of the universal church, one of the greatest of all medieval institutions. This great religious upheaval not only was the evidence of a great religious change, but also proclaimed the dawn of a new era.

Relationship between the Renaissance and the Reformation. While both the Renaissance and the Reformation aided in the breakdown of the old order, and each contributed to the establishment of the new, they operated individually and, in some cases, were opposed to each other. Some Protestant Humanists utilized classical studies in religious controversies, but Humanism stimulated pagan learning, which austere Protestants condemned. It rebelled against the otherworldliness of scholastic Christianity, while leading Protestants revived supernaturalism, even witchcraft. Many of the early Humanists were loyal Roman Catholics,

critical of ecclesiastical excesses, but interested primarily in merely reforming the established church. Some Protestants were, in fact, bitter critics of the cult of humanity and of beauty expressed in the Renaissance.

The Church before the Reformation. The position that the Roman Catholic Church held in the Middle Ages has been outlined in a previous chapter. Its authority was accepted as final in religion and as a necessity in an orderly civilized society. It was crowned with the sanctity of having been founded by Jesus Christ and was considered a perfect order, whose officials were above any coercion. They had control of the means of salvation; no one outside the church could possibly be saved. The masses accepted these conditions as a matter of course. The apparent security of the church and the predominance of its power were challenged quite unexpectedly in the 16th century.

Vulnerability of the Church. The Roman Catholic Church was a typical institution of the Middle Ages. It was monopolistic, absolute, and uncompromising. The inquiring spirit of the Renaissance revolted against this monopoly. Many of the Humanists were critical of the practices of the church in the Middle Ages. The scholarly training that many of them received in the classical studies made them religious controversialists. The clergy often were so poorly informed that they could not hold their own against the more cultivated Humanist laymen. Heavy ecclesiastical taxation antagonized the growing capitalistic class, the peasantry, the bourgeoisie, and the aristocracy. Certain Protestant sects encouraged economic individualism and contested the restrictions that the clergy had imposed upon commercial pursuits. They demanded the removal of the stigma of personal wealth gained through commercial occupations and were willing to permit monetary profits for the businessman. In reality, there were four main forces that attacked the authority of the medieval church: (1) the growing power of the national states, which contested temporal interference; (2) members of the clergy who opposed the centralized authority of the Pope; (3) reformers who condemned evil practices in the church; and (4) the middle class.

Beginning of Decline. The general decline of the church began long before the time of the Renaissance. In fact, evidence of decline followed closely on the time of greatest ascendancy, under Innocent

III in the 13th century. The great accomplishments of Innocent III set a pace that his less capable successors found it difficult to follow. The accumulation of wealth and worldly power offered a temptation for the clergy to neglect their spiritual duties and become engrossed in worldly pursuits. Abuses in the church were not a fundamental cause for the decline, but they did provide weapons for opponents to use. Some of the popes did violate every Christian ideal and exposed themselves and the church to justified criticism.

The Church and Politics. When the church assumed the duties of a state and when it sought to interfere in the political affairs of other states, it assumed a role that was quite foreign to religion itself. The administration of the Papal States was not so troublesome, but when the supervision of the Holy Roman Empire was assumed and interference in the political affairs of national states began, the church became involved in countless difficulties. The investiture struggle should have been a warning, but it went unheeded. As early as the 13th century, conflicts between the king of England and the king of France on the one hand and Pope Boniface VIII on the other developed over the right to tax church property. The Pope, incensed by the obstinacy of state officials, issued the bull, *Clericis Laicos* (1296), which declared the taxation of church property by the state unlawful, under penalty of excommunication. These high-sounding statements had little effect on a strong national state. Papacy and kingship came to grips and the papacy lost. In 1303, Boniface died, humiliated and disgraced.

From 1305 to 1378, another disaster befell the papacy. With the election of Clement V, it fell into the hands of the French and the seat of the church was moved from Rome to Avignon. The church lost none of its outward pomp and ceremony while at Avignon, but it did suffer from being dominated by the French. Why, for example, should the English submit to a French pope and furnish him money to live in luxury? Why should the English government submit to a French pope? National governments in other places besides England passed laws to limit or, in some cases, to prevent papal intervention in the affairs of the state altogether. In most cases, the governments in their opposition to the church were supported by the rising middle class.

The Great Schism. When the churchmen saw fit to end their

"Babylonian captivity" at Avignon, they were confronted with other difficulties. In the confusion that followed the change, two popes were elected, one representing French interests and the other representing Italian interests. The Great Western Schism (1378–1415), the name given to this period of confusion, resulted in conflicts that were carried even to the field of battle. Scholars wrote books supporting one side or the other, and temporal rulers took the matter in hand—mostly, of course, to further their own selfish interests. For the church, this was not only a severe test of its material power but also a scandal. The church was supposedly a single organization established by Christ, with a pope as His successor on earth. How could a man serve two masters? People lost respect for the institution and turned to heresies. The Great Schism was healed, but the power of the papacy was never completely restored. The reorganization of the church was completed and the bishop of Rome became again the recognized head of the church, but weakened in prestige and authority. Heresies grew in number and became increasingly threatening to the universal authority of the church.

Reuchlin and Erasmus. Reuchlin (1455–1522) and Erasmus (1466?–1536) were the chief actors in the prologue to the drama of the Reformation. Reuchlin was a philologist who pointed out the inconsistencies of the interpretations of scholastic theologians, made on the basis of a literal use of the text of the Bible. Erasmus was by far the more influential of the two. He is the most prominent scholar and apostle of learning of the Renaissance. Erasmus was not a theologian and he did not question the basic principles of the Roman Catholic Church. In his book, *In Praise of Folly* (1509), he bitterly denounced the worldliness, the greed, the dirt, and the vulgarity of churchmen as well as laymen. He ridiculed superstition, which he believed disgraced the creed of Christendom. He advocated a religion of the heart as opposed to mere ceremonial observances, such as indulgences. He criticized the church, but never did he advocate an open revolt. He hated fanaticism, which he saw manifested in Luther's work; he was opposed to strife, he believed in reasonableness and culture and did his best to encourage moderation for both sides in the controversy. "Let us," he pleaded, "avoid heated contention, the bane of peace and concord." The tempo of the struggle prevented both sides from listening to his

reason. Erasmus in his last important work condemned Luther for excesses which, he believed, were throwing Europe into a state of anarchy, and Reuchlin died in the habit of an Augustinian Monk.

Pre-Reformation Reformers. Space does not permit an enumeration of all the numerous attacks made on the church in the years preceding the Reformation. Many of the leaders of these attacks were mild in their criticisms but were branded as heretics by the church. Savonarola (1452–1498), in Florence, advocated liberty of thought and attacked the abuses of the methods of government in the church. He was burned at the stake. John Wycliffe (1330?–1384), "the morning star of the Reformation" in England, rebelled against the arbitrary power of the pope, preached against transubstantiation, and translated the Bible into English. He was forbidden to lecture at the University of Oxford, and after he died, the Council of Constance ordered his body taken from consecrated ground and thrown upon a dunghill.

John Huss (1369–1415), a Bohemian, struggled for church reform and recommended a return to the teachings of the Bible. He was condemned by the Council of Constance and burned at the stake. The Albigenses, a religious sect in southern France, opposed subordination to dogma and were slaughtered by crusaders sent by the Pope. A similar society, the Waldenses, led by Peter Waldo, the "Poor man of Lyons," were persecuted because they preferred to follow the teachings of the Bible rather than the dictates of the clergy. The leaders of these heretical sects were destroyed, but their ideas lived on and bore fruit in a later generation.

Corruption in the Church. The Reformation was hastened because of scandals commonly associated with the clergy. Pope Alexander VI (1492–1503) was a moral degenerate. Leo X (1513–1521) extracted money from the people in order to build the basilica of St. Peter's Church in Rome. He created church offices and sold them; he pawned palace furniture, pontifical jewels, and the statues of the apostles. Conditions were equally bad among the lower clergy. They neglected their religious duties and lived lives of laxity similar to those of the noblemen of the time. Much of the church money was collected from the middle class. The members of this group, which was becoming more powerful, welcomed the opportunity to oppose the church for financial reasons, if for no other. The concurrence of a number of forces culminated in the

revolt itself. The church organization was weakened, and it overstepped its authority at a time when caution would have been golden. Intellectual progress had destroyed many of the practices that had been a source of strength for the church. Finally, the church found a formidable opponent in the national state.

Reformation in Germany: Lutheranism. Quite logically, the Reformation began in Germany. Many Germans were not good Roman Catholics, either by temperament or by training. They were far enough removed from Rome to make contacts difficult. There was no strongly centralized government in Germany to aid the church in carrying out its decrees. Also, it was the home of Martin Luther, a fearless and dynamic critic of the church. Luther (1483–1546) was a well-educated man, much concerned about the problem of eternal salvation. He contested the Catholic idea of good works as a means of salvation and insisted that only through faith could the soul be saved. He was a reformer at first, but he came to a breaking point with the church over the sale of indulgences and through the admission that he questioned papal infallibility.

There was much misunderstanding and abuse concerning indulgences. An indulgence was a promise of remission, in part or in entirety, of the penalty after death on account of sin. However, the sinner had to repent and do some form of penance. A part of the penance might be in the form of donating money for worthy ecclesiastical purposes. One of the papal agents, Tetzel by name, apparently abused this practice by accepting money under very questionable circumstances. Luther condemned the procedure and questioned the whole system of indulgences.

Many of the German princes wanted civil war and they saw in the work of Luther an excuse for war. If all the parties had wanted peace, the theological issues might have been adjusted. Nobles and peasants, for greatly divergent reasons, came to the support of Luther. He had no sympathy with the peasants' revolt and sided with the nobles against them. Warfare broke out between Catholic and Protestant states. Quiet was temporarily restored at the Peace of Augsburg (1555). According to the agreement, each prince might dictate the religion he wished his subjects to have, provided that it was either Lutheranism or Roman Catholicism. Lutheranism thus was recognized and its rights were defined.

The revolt did not stop here; Luther's influence reached beyond the territorial limits of Germany. He assailed abuses prevalent in all countries; he appealed to individualism in religion, and the spirit of individualism was in the air; he appealed to nationalism by admitting the supremacy of the state over the church; and he advocated an appealing doctrine in his "justification by faith." Lutheranism spread into other countries, especially to the Scandinavian states, where it was more generally accepted than in Germany. The precedent for revolt had been set.

Calvinism. Protestantism, by its very nature, was conducive to the development of many sects. Besides the Lutherans, two other large groups developed, the Calvinists and the Anglicans. Calvinism, unlike Lutheranism, was not the work of one man, as the name might suggest. The pioneer work for the establishment of Calvinism was performed by Zwingli (1484–1531). His opposition to the church was primarily political in nature, but he preached against fasting, the celibacy of the clergy, and the veneration of the saints. He insisted more strongly than Luther on the supreme authority of the Bible and diverged radically from the form of service in the Catholic Church. He broke from the church in 1523.

Zwingli was killed in 1531, but in 1536 his work was renewed by Calvin (1509–1564) with more aggressiveness than he himself had shown. Calvin believed that he had been divinely called to forsake Catholicism and establish a purer Christianity. His *Institutes of the Christian Religion* (1536) was the first scholarly statement of the Protestant cause comparable to what medieval church fathers had done for Catholic theology. Calvin believed in a strict interpretation of the Bible and in a rigid rule of etiquette. He demanded that there be no more festivals, no more jovial reunions, and no more theaters. He was very uncompromising in his views. He wished adultery to be punished by death, and he was responsible for Servetus' being burned for a disagreement over the mystery of the Trinity. Calvinism soon spread into France, the Netherlands, Germany, Hungary, Poland, Scotland, and England.

Anglicanism. Anglicanism was the changed form adopted by the third large group of the Protestant sects. It became the faith and order of the established Church of England and the Protestant Episcopal Church in the United States, and from it originated the Methodist Church. In many respects, Anglicanism was more

conservative and evolutionary than either Lutheranism or Calvinism. It was highly nationalistic. At first, Anglicans recognized the supremacy of the bishop of Rome, but by the 16th century a great deal of independence in the interpretation of doctrine had been introduced.

With the accession of the Tudor family in 1485, English nationalism began to take definite form. Henry VII (1485–1509) had the support of the middle class, which was opposed to the policies of the church, but it was not until the reign of Henry VIII (1509–1547) that a definite break came and then on the seemingly insignificant question of his marital relationship. The church supported the unfortunate queen, and Henry VIII gained the support of the opponents of the church. Parliament empowered him to stop payments of annates to the Pope and to appoint bishops without the sanction of the papacy. Parliament, in 1534, declared the king the "only supreme head on earth of the Church of England" and inflicted the penalty of treason on anyone who should deny the king's ecclesiastical supremacy. Parliament enacted the church creed into "the Six Articles" (1539), which resembled the Roman Catholic doctrine. The chief difference was the substitution of the king of England for the pope at Rome as the official head of the church.

The Church of England became really Protestant in the reign of Edward VI (1547–1553). The service books were translated into English and the *Book of Common Prayer* (1552) omitted the Mass, and substituted the word *table* for *altar*. There was a Catholic reaction in the rule of Mary (1553–1558), but Elizabeth (1558–1603) supported the Anglican Church. She assumed the title *Supreme Governor*. The *Book of Common Prayer* was revived and Parliament defined the Anglican doctrine more fully in the "Thirty-nine Articles." They recommended appeal to the Scriptures as the source of religious faith, repudiated the Catholic Mass, and insisted on justification by faith alone.

Changes in Religion. The various Protestant sects introduced a great number of divergent ideas into religion. The changes, however, were not so complete as one might think. Both Catholics and orthodox Protestants accepted both the Old and the New Testament without question. Salvation remained the most important function of all the churches, and skeptics and dissenters were

not tolerated even by the Protestants. In general, the Protestants condemned the sale of indulgences, emphasized a more direct form of worship than was the practice in the Roman Catholic Church, and modified the Catholic doctrine of transubstantiation.

Counter Reformation. One of the important results of the Protestant Revolt was the impetus to reform within the Roman Catholic Church. There were many loyal Catholics who were not willing to break from the fundamental ideas of the church but who saw the urgent need for reform without disturbing the organization of the church or questioning the validity of the dogma. The Council of Trent (1545–1563) laboriously undertook to remove some of the most glaring abuses and to restore unity in the church. The representatives confirmed the main points in Catholic theology, but condemned the sale of church offices and demanded that the clergy adhere more strictly to their duties. The practice of the sale of indulgences was abolished. Other changes were made, following the Council of Trent. The Papal Index, a yearly list of dangerous and heretical books that Catholics should not read, was issued, and the medieval Ecclesiastical Court of Inquisition was revived.

Several orders were formed. The Society of Jesus, founded by Ignatius Loyola (1491–1556), was one of the most important. Strict and unquestioning obedience, as of a soldier in the army, was required. Members of the society sought to augment the power of the Roman Catholic Church through the establishment of schools and through missionary work. Many of the members lectured in universities, were accomplished diplomats, or became confessors of princes. Their influence spread as far as the Americas and the Orient. The Counter Reformation removed many of the abuses in the Church. If it had come earlier, the strength of the Protestant cause would have been lessened. The success of the Counter Reformation can be measured, to a degree, by the fact that the rapid spread of Protestantism was halted. Southern Germany, France, Poland, some of the Swiss cantons, and Savoy were brought back to the Catholic faith; while Protestantism was driven out of Italy and Spain. The Roman Catholic Church is still one of the great religious organizations in the world.

Effects in Other Fields. The results of the religious upheavals of the 16th century carry over into other fields of activity. There was a tendency for both Catholics and Protestants to take their

religion seriously, to prove by their conduct that religion represented a high moral standard. Puritanism, with its strict moral code and intolerance, arose and flourished. Books were censored, blasphemy was condemned, and observance of the Sabbath was demanded. Protestants rebelled against the use of art for church decoration and against handsome church buildings, as degrading to religion. Educational progress was hindered. Universities were attacked as strongholds of the hated scholastic theology. People were encouraged to read the Bible and ponder on religion, rather than to spend their time on science and literature. Nationalism was encouraged through the revolts. Protestant sects were in many respects a manifestation of nationalism. The medieval restrictions on business were removed. Usury was recognized as a legitimate business; and property, in contrast to the Old Testament idea, was regarded as a sign of God's blessing.

II. GOVERNMENT

1. THE GROWTH OF NATIONALISM

Development of Nationalism. The political ideal of the Middle Ages was to unify the civilized world under one government, "an undivided Christian Commonwealth, which was at one and the same time both church and state." This was an attempt to continue what Rome had accomplished in an earlier period. After the fall of Rome, the church tried to substitute the Holy Roman Empire and to create an inclusive dual control, with pope and emperor at the head. Nationalism offered the chief obstacle to the successful application of this theory. The origin of nationalism has been referred to in a previous chapter, but it is necessary at this point to continue the story. The decay of feudalism, the growth of cities, and the development of trade and commerce were contributing causes of the marked increase in the spirit of nationalism.

War, which is conceived by many as the parent of patriotism, accentuated national centralization. Patriotism prompted the people to support the governments of France and England in the long-drawn-out struggle of the Hundred Years' War (closed in 1453). Henry V of England was able to win popular approval for his claim to the French throne and Joan of Arc instilled in the French people an impassioned support for the defense of their country.

Spanish nationalism was attained in the struggle with the Moors and was carried to a greater realization in the conquest of the New World. In place of loyalty to a feudal lord or to a world state, such as prevailed in the Middle Ages, there developed a broader and more comprehensive loyalty to the state.

Steps in the Rise of Nationalism. A general similar pattern was followed in the rise of nationalism in most of the states of Europe. The most basic features were the inadequacy of feudalism and the general discrediting of the church state. Both were found wanting as systems of political administration, while there was general demand for a stabilized order. In most instances, the king met serious competition to his authority from both the church and the feudal nobility. Popular support, however, was given to the king, because a more efficient system of government and a more acceptable standard of justice was promised than had been obtained from the church or the feudal courts. More decisive was the support given to the national state by the rising middle class, whose interests coincided with those of the king, as opposed to those of their common enemy, the landed nobility.

Theories of Government. The growth of the nationalistic spirit and the division of Europe into political states necessitated the formation of governments to administer them. The various theories of national government and the attempts to apply them consume a large part of the political history of the modern period. In very general terms, the evolution of the theoretical power of government was from the pope to the national monarch. Theorists exalted the monarch as against the papacy and feudalism. They demanded more order and uniformity than could be offered by the monarch of Christendom. To acquire order and uniformity meant not only freedom on the part of the monarch from outside influence but also supremacy over his subjects. This is the essence of absolutism.

Divine Right of Kings. The theory of divine right of kings was intended as a challenge to the pope's claim to be the divine source of power, or a substitute for it. This was both natural and convenient—natural, because it was not a complete break from the generally accepted idea of the church; and convenient, because it gave the monarch a hold on the people. To disobey a mere political ruler was one thing, but to disobey God's anointed was something entirely different. The people still believed the source of all power

to be God. Dante supported such a claim, and it was taken up by political theorists in their enthusiastic support of a king. There was a close connection between nationalism and the religious changes of the time. Wycliffe in England upheld the divine right of kings to disendow the church. Luther wrote in favor of an absolute monarchy as ordained by God: "It is in no wise proper for anyone who would be a Christian to set himself up against his government, whether it act justly or unjustly." The most effective support of absolutism, however, came from advocates who based it upon rationalism, not upon religion. Machiavelli in Italy, Bodin in France, and Hobbes in England were three champions of the rational support of absolutism.

Machiavelli. Machiavelli (1469–1527), a Florentine citizen, is the most quoted authority on international and national politics in this period. His ideas on international statecraft will be referred to in another connection, but mention will be made here of his conception of state government. Security of person and prosperity, he contended, are the things men most desire. A republic might be theoretically preferable, but security is not assured by it. A state must be strong and efficient. This can best be attained through the rule of one man whose power is unquestioned. Machiavelli was impatient of the stupidity of the average man and contemptuous of all rules that might interfere with the attainment of this goal. He rejected the principle that the state exists mainly to repress sin and promote salvation, and expressed contempt for the temporal power of the pope. In his famous book *The Prince* (*Il Principe*), he took the stand that success justifies the means and that anything that works well is right. The state is an end in itself, "when the entire safety of our country is at stake, no consideration of what is just or unjust, merciful or cruel, praiseworthy or shameful, must intervene. On the contrary, every other consideration being set aside, that course must be taken which preserves the existence of the country and maintains its liberty."

Bodin. Bodin (1529–1596), a Frenchman, lived in the midst of the religious wars in France. He stood for a strong state government, which he supported in his book *The State* (1576). The sovereign, he argued, should be free from all restraints, and should be the source of all law. He is responsible only to God and gives obedience only to divine law. He should possess the right to declare

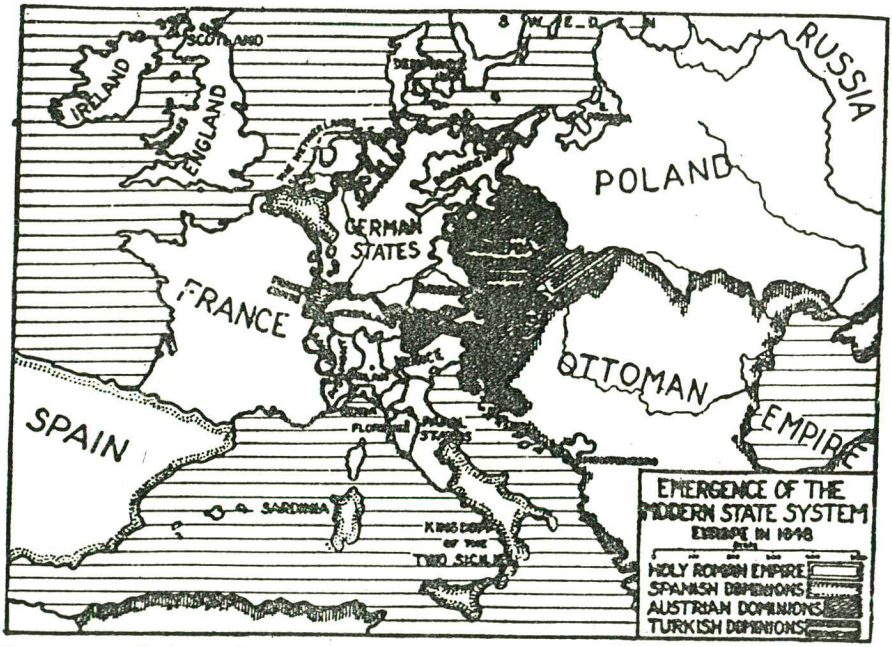
war, to appoint officials, to act as the final arbiter in legal disputes, and to impose taxes. Bodin advocated a theory of sovereignty that the state is above law and politically supreme; that the state is formed by war and conquest, and possesses absolute, sovereign power. The Bourbon kings in France assumed these rights in the 17th century, when a strong central government was established.

Hobbes. Hobbes (1588–1679) advocated a different type of absolutism. He agreed with Machiavelli that man's efforts are a constant struggle for power, motivated by competition, fear, and glory. Without restraining influence, perpetual strife and certain destruction would result. Peace and stability are attained only through the creation of a strong central government. At this point, Hobbes makes an interesting diversion. All civil power, he contended, rests on the consent of the governed. Men have the right to choose a sovereign in accordance with the will of the majority, and obedience to that sovereign is obligatory until he proves impotent in enforcing peace and in maintaining defense. The ruler requires unquestioning obedience; he promulgates all civil law; he has power over the expression of opinion, over property, and over all officials. While Hobbes obviously preferred an absolute monarchy, later interpreters of his ideas maintained that parliamentary government was sanctioned by him.

Summary of the Theory of Absolutism. One of the oldest forms of governmental theory is based upon divine right. It was practiced by the Egyptian Pharaohs, by Alexander the Great, and by the Holy Roman Emperors. However, it assumed a much more elaborate form in the 17th century. The prince was placed above the common man as one endowed by God to rule. Rebellion against the government was a sin against God and man. To question the acts of a king was sacrilegious. When the king was a poor ruler, the only recourse for the people was to pray that God, through His infinite power, might change the ways of the ruler. The prince was the state. It was Louis XIV who said, "I am the state." The prince was the source of political power, the fountain of justice, the owner of the state, and the overseer of all intellectual activities.

There were many able and efficient rulers who subscribed to these ideas. Frederick the Great of Prussia, Charles III of Spain, Catherine II of Russia, and Joseph II of Austria are fittingly referred to as "enlightened despots." They were progressive

thinkers. Voltaire, the French philosopher, was welcome at the courts of Frederick the Great and Catherine II, and spent many months in them. Slavery was suppressed, the feudal practices were destroyed, and business and industry were encouraged by these rulers.



Emergence of the modern state system: Europe in 1648. (*Courtesy, F. L. Schuman, International Politics.*)

2. ABSOLUTISM IN PRACTICE

Spain. Spain was the first of the national states to achieve importance under an absolute form of government. Spanish nationalism profited from the long struggle with the Moslems and from the newly acquired colonial possessions in America. Daily, valuable cargoes reached the ports of Spain from the New World. The early Hapsburgs were good rulers. They married their children into the most powerful families of Europe. Joanna, the daughter of Ferdinand and Isabella, married the heir to the Austrian throne; and Charles, the son of this union, fell heir to the vast domains of both Spain and Austria. In addition, he became Emperor of the Holy Roman Empire. Philip II (d. 1598) became involved in a war

with England, during which his famous Armada was destroyed (1588).

Spain declined rapidly after the destruction of the Spanish Armada. In spite of the vast amount of wealth that came from her colonies, the treasury was depleted. Spain, embroiled in almost constant warfare with foreign powers, was racked by rebellions at home. Furthermore, the Spanish government opposed the commercial and industrial class, which not only weakened the monarchy but also prevented economic progress within the country. The king curtailed the power of the very class that could have assured his prestige. Accordingly, by the middle of the 17th century, Spain was a second-rate power.

France: Henry IV and Sully. France attained the position of a great national state in the 17th century. Nationalism had been slow but gradual in developing. As early as the middle of the 13th century, a centralized government existed, but it was not until the end of the 16th century that France reached the rank of a great world power. The country was blessed with good kings, who were supported by unusually brilliant ministers. Henry IV (1589–1610) and Sully, his chief minister, started France on the road to success. They reformed the finances of the state, promoted peace and security for the war-weary country, and aided in the development of agriculture. Silkworms were introduced, and France soon became one of the greatest silk-producing countries in the world. Commerce was encouraged; trading posts were established in India and North America. The foundations for the French colonial empire were laid.

Richelieu and Mazarin. Still greater credit for the supremacy of France is due to Richelieu and Mazarin. Richelieu, as the minister of Louis XIII (d. 1642) for eighteen years (1624–1642), gave his services for the promotion of his country and for the glorification of his king. He settled the religious troubles in France, suppressed the unruly nobility, and completed the centralization of the government. Local administration was put into the hands of appointees of the crown (*intendants*)—a system that suppressed many of the old feudal practices. Richelieu sought the recognition of France as a world power and is accredited with the idea of making the Rhine River the northern boundary of France. Louis XIII and his minister died in the same year, leaving the crown

of France to Louis XIV, a boy five years of age. Fortunately for the young king and for France, the reins of government fell into the hands of Mazarin (d. 1661), who carried on the work that Richelieu had so successfully begun. When Mazarin died, Louis XIV took personal charge of the government.

The Age of Louis XIV. Louis XIV (1643–1715) fell heir to the work of his illustrious predecessors. His actual accomplishment does not justify the title, *Le Grand Monarque*, which was bestowed upon him. While he represented the height of French accomplishments in this period, an obvious decline was in progress toward the end of his reign. He had the bearing and characteristics of a great king. He possessed vigor, common sense, caution, and dignity. He believed in royal absolutism based upon divine right. His power was absolute and he believed that he was accountable only to God for his actions. He took personal charge of the government; ministers simply executed his will. The success of his administration rested largely upon arduous care in supervising the details of government. "One reigns by work and for work," he is reputed to have said.

Louis XIV did not spend all his time upon routine affairs of state. The court of Versailles became the envy of every monarch in Europe. Artists, writers, and talented people in all fields were welcomed. French literature and art flourished under his patronage. He was aided by Colbert (1619–1683), a talented economist, who was given charge of the finances. Colbert reformed the abuses in tax collecting, encouraged agriculture, built roads and canals, and levied import duties to protect home industries. One of the fatal mistakes of Louis XIV was that he allowed France to be drawn into disastrous wars. They depleted the French treasury and led the government to the verge of bankruptcy. When the king was on his deathbed, he called in the heir to the throne and said: "My child, you will soon be sovereign of a great kingdom. Do not forget your obligations to God; remember that it is to Him that you owe all that you are. Endeavor to live at peace with your neighbors; do not imitate me in my fondness for war, nor in the exorbitant expenditures which I have incurred. Take counsel in all your actions. Endeavor to relieve the people at the earliest possible moment, and thus to accomplish what, unfortunately, I am unable to do myself." This was good advice, but it was unheeded.

Louis XV. Louis XV (1715–1774) was an unworthy successor to Louis XIV. Fickle and frivolous, he despised the routine of government, preferring instead to spend his time hunting or with his mistresses. When he was informed of the terrible state of affairs that his country was approaching, he drank a toast, "After me the deluge," which proved to be a prophecy. Absolutism in France, in spite of its auspicious start, sank into disrepute. The stage was set for the French Revolution.

Austria. Austria, next to France, was the most important state in Europe in the 18th century. It stood as the principal bulwark against the Turks, against Protestantism, and against liberalism. The government exerted a great influence in the international affairs of Europe; and the pomp of the court at Vienna rivaled that at Versailles. Maria Theresa (1745–1780), one of the outstanding women rulers in history, and her son Joseph II (d. 1790) were good examples of enlightened despots, at least in intentions. They ruled with a religious fervor and tried conscientiously to improve the lot of their subjects. They centralized the power of the government by disbanding local diets. They partronized the arts—music and painting, especially—and reorganized the whole school system. Joseph II admired Voltaire and Rousseau. "I have made philosophy the legislator of my empire," he remarked. He was the most enthusiastic but the least successful of the "enlightened despots." His intentions were good, but they were never carried out successfully.

Even before Joseph II died, opposition from the privileged class rendered his efforts fruitless. The political setup was basically weak, and the wars of the French Revolution, in which Austria became involved, caused a marked decline. The efforts at political and economic reforms ended when war began. Aside from the period immediately following the Napoleonic Wars, Austria was weak and, during World War I, succumbed completely.

Frederick the Great. In many respects, Frederick the Great (1740–1786) of Prussia was the most successful of the "enlightened despots." He was a military genius, an unscrupulous diplomat, and a capable administrator. He sympathized with and aided the intellectual trends of his time, and was an enthusiast for the new physical sciences, for deistic philosophy, and for art and literature. He formulated his theory of government, which he published in

book form. "The prince is to the nation he governs what the head is to the man; it is his duty to see, think, and act for the whole community, that he may procure it every advantage of which it is capable." He contended that "the monarch is not the absolute master, but only the first servant of the state." His entire day was filled from six o'clock in the morning until late at night, not entirely with the routine work, for he found time for music, literary work, and the opera. Financial difficulties were the chief source of concern with other monarchs, but Frederick the Great left a well-filled treasury when he died. At the same time, he had one of the finest and best equipped armies in Europe. Through costly wars, Prussia obtained Silesia and a large part of Poland. She became one of the most powerful of numerous German states. This position was gained primarily through the intelligence and the strength of several determined absolute rulers.

Russia. No account of absolutism would be complete without a word about Catherine the Great of Russia (1762–1796). Russia was the largest, the most formidable, and the least known of the European countries. The Russians are neither European nor purely Asiatic, but a combination of both, a mixture of Orientalism and Occidentalism. The people were poor and culturally backward, with old customs and traditions from which they are now just emerging. Russia always has been, and still is, a puzzle to Europeans. From the time of Peter the Great (1682–1725), the Romanovs, the ruling house in Russia, tried to make contacts with Europe. Western ideas were introduced, but in most cases they went no further than the nobility. Peter the Great issued an edict that Russians should shave and dress like Europeans. The czar stood at the head of the government with absolute power. He created a large standing army, which he used to maintain order and enforce his "reforms."

Peter put himself at the head of the Orthodox Church, which position he used to promote his control over the people. The czar exalted the church and, in return, the clergy magnified and extolled the autocracy. Local self-government was swept aside, and the czar's personal agents administered the country. Catherine—one of the most extraordinary rulers—was immoral, had neither conscience nor scruples, and was a despot to the core. She prided herself on being an enlightened despot, professed interest in

science, and sent princes to England to be educated. In practice, she showed little desire for reform and did not turn her hand to relieve the poverty and ignorance of the masses. "The day when our peasants shall wish to become enlightened, both you and I will lose our places," she declared to the governor of Moscow. She did succeed in gaining recognition of Russia among the powers of Europe, and she acquired territory at the expense of Poland and Turkey. Russia, however, remained a backward country. She had little commerce or industry, and, as a result, had no strong middle class. Absolutism achieved political unity, but it degenerated into a despotic and irresponsible government during the 19th century.

3. THE DECLINE OF ABSOLUTISM

Weakness of Absolutism. The chief weakness of hereditary absolutism lay in the dependency upon the character of the ruler. Where there was a good ruler there was a good government, but a succession of good rulers could not be assured. Many rulers neglected their duties and enjoyed the splendor and luxury of the court instead of taking care of the details of government. Routine work was turned over to unscrupulous ministers, who with their friends exploited the people. Furthermore, most of the enlightened despots were ambitious to win more territory. Destructive wars, which often caused economic ruin, were frequent.

Evidences of Popular Government. The idea of popular government was not completely destroyed, in spite of the prevalence of absolutism. Some of the states had representative bodies. France had her Estates General, Spain her Cortes, and England her Parliament. The first two soon ceased to exert any influence, but the English Parliament became a well-established institution in the 15th century. Cities in northern Italy, in France, and in the Swiss cantons had representative governments, while the rest of Europe had centralized monarchies. Generally speaking, however, absolutism was supreme until the latter part of the 18th century.

Attacks against Absolutism. The principle of absolutism did not go unchallenged. In the 16th century, the Netherlands rebelled against Spain and, a century later, the Dutch established a republic, with political power vested in a parliament. A Czech rebellion in Bohemia, occurring in the 17th century, was promptly and ruthlessly suppressed. Poland repudiated absolutism, but fell

victim to the territorial ambitions of Prussia, Russia, and Austria. This is not a very impressive record, but absolutism had been challenged and gradually gained disrepute among thinking people.

4. THE THEORY OF MODERN CONSTITUTIONALISM

John Locke. The idea of a constitutional form of government was expounded by theorists long before it was given a trial, as were most great movements in the history of civilization. While absolutism was at its height, constitutionalism was advocated by some of the leading thinkers of the time. John Locke (1632–1704), an Englishman, was one of the most influential of the political economists. Locke formed his ideas about politics during the destructive wars of the 17th century and furnished a starting point for the political theories of the 18th century. He proposed that the natural rights of life, liberty, and property were things that all men had the privilege to possess and that governments were created to protect these rights. Locke also took the important stand that, under certain conditions, when a government had infringed upon and had failed to promote these rights, a revolution was naturally and rationally justified. The people, not any one individual, should be the real sovereign. Locke's philosophy was popular, not only in England but also in France and America. He thus furnished an apology for the English Revolution of 1688, the American Revolution, and the French Revolution.

Montesquieu and Rousseau. Montesquieu (1689–1755), a great French thinker, was influenced greatly by the English political system. His two books, *Persian Letters* and *The Spirit of the Laws*, are classed among the most original and brilliant expositions of political science that have been written. Montesquieu differed from most of the political scientists of his time in that he believed there is no system of government adaptable in every detail to all nations, but that each has to work out its own system in accordance with varying conditions. He believed, however, that there are certain characteristics that every good government should have. There should be three separate divisions in different hands: legislative, executive, and judicial. Autocracy could be avoided by having one branch act as a check against the others. Montesquieu's theories were never very popular with the masses, who could not understand them.

It took Rousseau (1712–1778) to capture the imagination of the people. He was a maladjusted individual—dishonest, immoral, and, before he died, demented. He possessed a poet's imagination and a remarkable ability to sway the people with his enthusiasm. His book, *The Origin of Inequality among Men*, showed how vanity, greed, and selfishness on the part of a few had subjected the masses to servitude and misery. In 1761, he published his *Social Contract*, which contained the thesis that there is a solemn contract between the governor and the governed and that both parties have the right to insist upon the fulfillment of the agreement. If either side should break it, the other is in duty bound to bring the offender to justice. Rousseau gained a great reputation and secured a large following. He fired the imagination of the suppressed and furnished the battle cry for the French Revolution: Liberty, Equality, and Fraternity.

Bentham. Jeremy Bentham (1748–1832) was an important English political economist. He was a student of law and from his researches he published his *Principles of Morals and Legislation*. He believed that the object of all legislation should be "the greatest good of the greatest number." Everything should be judged by its ability to promote happiness. A successful government depends upon the actions of the individuals living under that government. The people have the responsibility on their own shoulders and should take an active part in politics. Bentham devoted a great part of his time to planning and advocating reforms, not only for England, but for the whole world. He was a consistent advocate of individualism and liberalism and his works were quoted extensively by reformers throughout Europe and America.

5. REPRESENTATIVE GOVERNMENT IN PRACTICE

Origin of Parliament. No other European country illustrates the evolution of a government from absolutism to democracy any better than does England. In the early period, the government was absolute and was based upon distinctly feudalistic practices. The English parliamentary system can be traced to Magna Charta (1215), one of the most famous documents in English history. King John (d. 1216) was forced to sign the document. The rights granted were not intended for the common people but for the barons and the clergy. Its most important service has been to stand as a constant reminder that the people had once risen to

defend their rights against a despotic king. There is mention of a Great Council (perhaps the germ of a parliament to come), whose function it was to consent to the levy of taxes. Simon de Montfort summoned a parliament (1265) and invited two burgesses from each of 21 towns to sit with the barons to safeguard their liberties from usurpation by the king. In 1295, Edward I called an assemblage that was similar to the later parliaments, in that two groups were found comparable to the House of Lords (Lords spiritual and temporal) and the House of Commons.

Growth in Authority. Originally, Parliament seems to have been regarded as a body to advise and to grant reguests of the king for subsidies. For a long time (in theory it is still true), the right to make laws was considered a royal prerogative. Not until the middle of the 17th century did Parliament become a really aggressive force in the English government. By the end of the 17th century, members of Parliament enjoyed freedom of speech, had power to levy taxes, controlled the appointment and removal of judges, controlled the army through appropriations, and gradually assumed supreme authority over the nation. It was a long struggle, first between the noblemen and the king, and then between the commoners and the noblemen, before England had a democratic form of government.

Struggle between Crown and Parliament. A crisis in the struggle between king and Parliament came in the Stuart period. James I (1603–1625) decided to ignore Parliament, which, incensed at the king's actions, issued the Great Protestation. The king's answer was a dissolution of the legislative body. Charles I (1625–1649), in a quarrel over religion, decided to do away with Parliament altogether. Financial difficulties soon forced him to call a meeting. Members of Parliament were in an angry mood when they convened. They abolished the courts and commissions that the king had used, they impeached and imprisoned some of his most trusted ministers, and they passed a resolution to the effect that Parliament must meet at least once every three years. Charles led an army against his unruly opponents, who were under the leadership of Oliver Cromwell (d. 1658). The Royalists were defeated, and Charles was led to the scaffold (1649).

The establishment of the Commonwealth and, immediately following, the Protectorate marks a unique period in English

history. It is the only break in the monarchy—the only time the English ever had a real dictator, and the only time they ever had a written constitution (the Instrument of Government). The Protectorate was not to the liking of the English people, and when Cromwell, the dictator, died, there was little trouble in restoring the Stuarts in the person of Charles II (1660–1685). Neither he nor James II (1685–1688) profited from the unfortunate experiences of the former Stuarts. They insisted on reestablishing Roman Catholicism and disregarding Parliament. James lost the support of the people and, when faced with an invading army led by William of Orange, he fled to France. The Glorious Revolution desposed the Stuarts and made way for the accession of William and Mary.

The Glorious Revolution. A significant step in establishing the prestige of the English Parliament was accomplished in the Glorious Revolution. The members of Parliament drew up a definite set of instructions to protect its rights and restrict the power of the crown (The Bill of Rights, 1689). This act and succeeding acts (The Act of Settlement, 1701) provided that, thenceforth, the king had to belong to the Anglican Church; he was denied the right "to suspend" laws and was compelled to guarantee free speech and proceedings for members of Parliament. This marked the end of absolute monarchy and the entrenchment of Parliament in power in England.

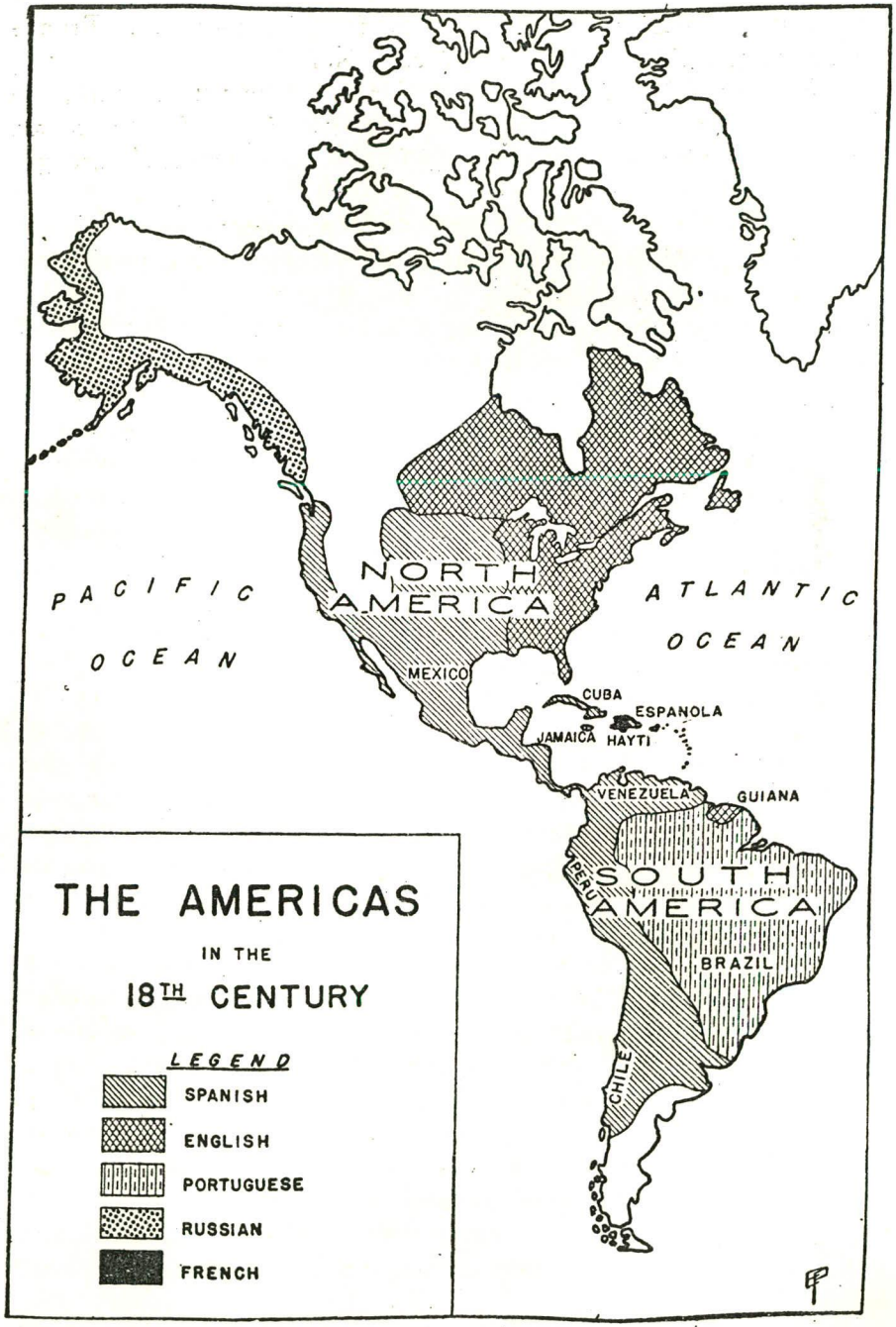
The Bill of Rights was distinctly a middle-class victory. It established firmly the idea of representative government, and became a charter of liberty for England. In addition, it provided an inspiration for the American and French revolutionists in the 18th century.

Parliament. Parliament consisted of two houses, neither of which could make laws without the consent of the other. The upper house, made up of bishops of the Anglican Church and of nobles, was purely aristocratic. The lower house included two types of members. One embraced the "knights of the shire," two from each shire, elected by all voters who had estates worth at least an annual rental of 40 shillings, each. As a result of this limitation, most of the members, even in the lower house, were landed aristocrats. The "burgesses," who were supposed to represent the towns, constituted the second group. Only a few towns were actually

represented and the burgesses were elected in the most irregular fashion. Representatives from some of the towns were appointed by a few noblemen, without the formality of an election. Thus, Parliament did not give a true representation of the people. The lower house was controlled by not more than 1,500 persons.

The adoption of the cabinet system in the first half of the 18th century was important in the organization of Parliament. The prime minister, who was the head of the cabinet, became the real executive in the English government, while the king became more and more a ceremonial and sentimental figurehead. "The king reigned but he did not rule." He could not levy taxes and could not, on his own responsibility, make laws or prevent them from being made. He lost control over the judiciary and the army. Finally, his ministers had to enjoy the confidence of the parliamentary majority in order to stay in office. England had ceased to be an absolute monarchy. Such ministers as Walpole and Pitt established the precedent for a powerful cabinet government, responsible to the majority in the lower house. The English parliamentary system had been introduced.

Europe and the Colonies. Apart from the English experiment in representative government, but closely associated with it, was that in America. The American colonists were familiar with the new developments in government in Europe and were not so hampered with a traditional system to prevent their trying new experiments. The American Revolution was more than a struggle on the battlefield between the mother country and her rebellious colonies. It represented a phase of the struggle for representative government that was taking place in England. The Whig party was favorably disposed toward the principles for which the American colonists were fighting. When the Whigs came into power after the defeat of Lord Cornwallis at Yorktown, they refused to continue the war and signed a liberal peace treaty with the rebellious colonies. Many Englishmen regard the American Revolution as a worthy but costly lesson in colonial administration. They took their lesson seriously and became more successful as colonial administrators. From another point of view, the American Revolution was connected closely with the affairs of Europe. It represented an episode in the long struggle between England and France for colonial supremacy. For that reason, and not because she was


PACIFIC OCEAN
NORTH AMERICA
ATLANTIC OCEAN
MEXICO
CUBA
ESPANOLA
JAMAICA
HAYTI
VENEZUELA
GUIANA
PERU
SOUTH AMERICA
BRAZIL
CHILE
THE AMERICAS
IN THE
18TH CENTURY
LEGEND
SPANISH
ENGLISH
PORTUGUESE
RUSSIAN
FRENCH

interested in their struggle for political freedom, monarchial France came to the aid of the American colonists.

Background of American Revolution. In the 17th century, the 13 American colonies established their own form of government, patterned after the government of England and with the incorporation of ideas expressed by European political economists. A royal governor, appointed by the crown, headed most of the colonial governments. The general situation represented a condition similar to that which existed between the crown and the Parliament in England. Colonial legislatures often held up financial appropriations in order to force the royal governors to make concessions. Many colonists insisted on the rights of self-government, on the basis of traditional rights of Englishmen. Greater progress was made in representative government in the colonies than in the home country, because there were fewer religious restrictions in America, there was no powerful class of hereditary nobles, and distance made them secure from much intervention from the mother country.

The English government began to interest itself in colonial administration only when the interests of the commercial class were interfered with. The government believed that, as colonies, they should furnish the mother country with raw materials; that they should not compete with trade of the mother country; and that they should share in the expenses of administration. Convinced of the validity of these principles, the English government, in the last half of the 18th century, began to enact new regulatory measures and to enforce old ones. The Navigation Acts were revived and new taxes were introduced, such as the stamp tax, the sugar act, the Townshend Acts, and the tea tax. The renewed enforcement of these acts brought militant opposition from the American merchant and the professional classes. They declared that, as they had no representation in Parliament, the mother country had no right to tax them. The British government maintained that the American colonies should bear part of the added expense of colonial administration and defense.

Other Dissenting Elements. Another cause for complaint came with enforcement of the Royal Proclamation Line of 1763. The British evidently hoped to fortify the land west of the Alleghenies before settlers were allowed to enter, but land speculators and

prospective pioneers were anxious to enter the newly acquired territory. Led by men like George Washington and Patrick Henry, the colonists protested vigorously. Farther south there was another group of dissatisfied subjects. British creditors were permitted, by a parliamentary act of 1752, to levy directly on the property of their American debtors. Thomas Jefferson, a brilliant spokesman for the latter group, saw an opportunity to forestall this action through revolution and independence. In addition, the poorer classes supported the move for separation from the home country with the hope of bettering their economic condition.

The Loyalists. A considerable part of the population in the colonies was loyal to Great Britian. The Loyalists, comprising generally the landed gentry and the officials, opposed separation from the mother country. The Anglican Church supported the Loyalists, but the Nonconformists upheld the revolutionists. A large number of farmers in the middle colonies sought to remain neutral.

Preparations for the Conflict. George III (1760–1820) was more determined than his predecessors had been to coerce the colonists, in spite of the protests from Pitt in the House of Lords and from Burke in the House of Commons. The colonists held the First Continental Congress in 1774. They agreed upon united action to win their rights and sent a petition to George III to recall the objectionable restrictions. Hostilities occurred at Lexington in 1775. A few days later, the Second Continental Congress made a final appeal to George III for redress of grievances and appointed General Washington to command the colonial forces. A state of war existed.

Declaration of Independence. The Declaration of Independence, July 4, 1776, embodied the theoretical principles of the American idea of independence. Thomas Jefferson, a student of 18th-century philosophy, drafted most of the famous document. It attacked the theory of the divine right of kings, and of any government that did not reflect the will of the people. It justified the overthrow of a tyrannical government and the establishment of one in accordance with the will of the people. The declaration concluded that, on the basis of inalienable rights, popular sovereignty, and the right of revolution, the "colonies are, and of right ought to be, free and independent states."

Efforts at Government. The 13 colonies became states after independence was declared. They individually enacted constitutions incorporating the Bill of Rights and other ideas that had been devised in England in the previous century. Two fundamental rights had been carried to America by English colonists. Courts were to be independent of the will of the king. A citizen accused of a crime should be judged by a jury of free men and not by the king or any of his officers. The second was even more important. The people had the right to choose representatives from among themselves to share in the government and to pass on all tax levies. Englishmen in the Old World had created a law that required the monarch to grant his subjects trial by jury and the right to choose representatives to participate in the government.

The first constitution of the United States, a compact called the *Articles of Confederation*, was adopted by the states and put into operation in 1781. National political unity was not emphasized in the Articles. The states retained almost the status of independent nations. They could coin money, levy tariffs for imports, and raise armies. There was, however, a central congress, which could consider and legislate on matters affecting all the states, appoint ministers to foreign countries, and manage the Northwest Territory.

The period of the Articles of Confederation is seldom given credit for the accomplishments that it attained. It held together 13 divergent states until the people had a chance to decide on the kind of government that the United States must have. Furthermore, the experiment of the Articles helped to prevent any one state's obtaining too much power. It was under the Articles that a successful peace was signed with England and that the beginnings of prosperity were established. The Bank of North America was established in Philadelphia in 1781, and, about the same time, similar institutions were organized in New York and in Boston. While trade with England was at low ebb, commercial relations were expanding rapidly with Holland, the West Indies, Scandinavia, and Russia. Evidences of prosperity were not difficult to find within the states while the Articles of Confederation still were in force. Finally in 1787, the year the Constitution was formed, Congress under the Articles enacted the famous Northwest Ordinance. This really provided a colonial policy for the United States. It established a form of government for various stages of

development until statehood should be attained. The Ordinance of 1787 functioned throughout the history of the frontier.

The Articles of Confederation had too many basic weaknesses to succeed. Quarrels arose among states, and the congress had no power to settle these disputes. Shay's Rebellion (1786), in Massachusetts, was a political dispute that flamed into open insurrection. When farmers raided the United States arsenal at Springfield, the congress was powerless to act. Leaders, including General Washington, saw the need for fundamental changes. In the summer of 1789, the Constitutional Convention met in Philadelphia to draw up a new constitution.

The Constitution. There was wide variation in ideas as to the form of government desired. The radical element was suppressed, and the more conservative business class dominated the convention. Jefferson, whose ideas were considered too liberal by many, was absent when lawyers, businessmen, and landholders drew up the final draft of the Constitution. Men like Hamilton, Madison, Adams, and Washington were concerned over the prospects of too much democracy. Gerry asserted that "he had been too republican heretofore." He was still a republican, but had been taught by experience the dangers of the "leveling spirit." Randolph remarked that the source of many evils was "in the turbulence and follies of democracy."

The Federalist and the writings of John Adams contain the best statement of the conservative social theory that lay back of the Constitution. The arguments in *The Federalist* aimed to conciliate the opponents of a strong government by pointing out that the principle of checks and balances provided for in the Constitution would prevent the central government from infringing on the rights of the people. Adams abhorred the idea of human equality. He believed there should be an aristocracy of the educated, well-born, and wealthy people. He even advocated life tenure, or a hereditary monarch as the chief executive. His fundamental aim was to protect the wealthy middle class against both absolute monarchy and possible excesses in a democracy.

Federal Government. In 1789, the new constitution was put into operation, with Washington as the first president. The central government possessed power to wage war, negotiate treaties, coin money, and regulate foreign trade. The executive head was elected

indirectly by the people for a term of four years. He was limited in the conduct of foreign affairs and in the appointment of officials by the requirement of confirmation of his choice by the Senate. The Senate, or upper house, was intended to safeguard the rights of the individual states and, if necessary, to check the powers of the president. Senators were not elected by popular vote until 1913. They were chosen by state legislatures. The House of Representatives, the lower house, was the only part of the ruling body whose members were elected by the direct vote of the people. The Supreme Court was given power by implication to pass on the constitutionality of laws and to protect the rights of individuals under the Constitution. The decisions of the Supreme Court, congressional acts, and amendments to the Constitution, from time to time, have provided for changes in the fundamental law of the land, in order to accommodate it to new conditions and problems that have arisen.

Influence of the American Revolution. The government of the United States set a precedent in establishing a form of administration based upon 18th-century philosophy of a representative system. The ideas of Locke, Rousseau, and Montesquieu were given their first successful application. The American government was not a pure democracy; it has never become so; but it was far ahead of anything in Europe along that line. It encouraged liberals all over the world to continue their struggle against autocracy. Liberals in France regarded the government in the United States as the successful application of many of their theories and urged their fellow men to take up arms against their own tyrannical government to accomplish the same purpose.

Importance of the English and American Revolutions. The two outstanding examples of representative government in the 18th century were the result of the initiative of the middle class at the expense of the old landed aristocracy. The Revolution of 1688 in England was a middle-class program. The new government tried to stimulate trade and to increase the profits of the middle class. The American Revolution was primarily a revolt and triumph of the commercial class. The United States was the first important country to establish a republic and abolish hereditary aristocracy. For the first time, a written constitution was established as the basic permanent law. Finally, the complete separation of church

and state was agreed upon, and this was the first attempt to treat religion as a purely personal matter, completely divorced from the government. Both the English and the Americans were opposed to radicalism just as much as they were opposed to absolutism. Their work was a preparation for, rather than an actual realization of, democratic institutions.

6. THE EUROPEAN STATES SYSTEM

Need for International Control. Political history is divided into two major classifications, which must be considered separately: international relations and the political systems of the individual states. Each state has its citizen body, which forms one society; but states must be associated with each other and likewise form a society. International organization is necessary for peace and prosperity, especially where a number of states are closely associated and are not separated by natural frontiers. Treaties and agreements between states were for centuries the nearest thing to a positive international control—a control that became more and more important and more and more difficult to realize as intense nationalism developed.

Origin. The history of international organization has its beginning far back in the story of human relationship, but, considering our present status, not much has been accomplished. So long as there was one predominating power that could dictate to the smaller states, there was no need for an international system. Alexander the Great controlled most of the states existing in his time, and the Roman Empire dictated to the civilized Western world. The pope was for a long time considered the guardian of international morality. All undisputed centralized control of this nature passed, with the Middle Ages. Some substitute was needed.

The practice of sending accredited agents to foreign courts began in Italy in the 14th century. Diplomats were regarded with suspicion for a long time. There was a law in Venice that forbade an ambassador to have his wife accompany him, for fear she might disclose secrets. The ambassador was warned to take his own servants with him, to avoid being poisoned. Queen Elizabeth in England openly expressed her distrust of Venetian ambassadors. The ever-increasing number of problems that arose and the conscientious desire, at least on the part of a few, to establish friendly

contacts with other states led to the acceptance of foreign diplomats. This, however, did not solve the problem.

Machiavelli. Experiments in international control were tried as far back as the time of the Greeks. Dante dreamed of a politically united Christendom. Machiavelli drew up basic principles which, in his opinion, controlled international affairs. His book *Il Principe* (1513) is considered to be a pioneer work in political science. He hoped to put an end to the dissensions, schisms, and foreign invasions to which Italy was subjected in his time. A keen observer, he concluded that success in international affairs could not be attained on a religious or an ethical basis. If the safety and liberty of the state were in question, there need be no limitation in the method used to protect it.

Conquest, he believed, was advisable, if not necessary. "It is natural for a state to desire territory of another, and when it has the means to acquire territory by conquest the world will praise rather than blame it." He stated candidly that a state must either expand and develop, or decay.

> The usurper of a state should commit all the cruelties which his safety renders necessary at once, that he may never have cause to repeat them . . . for when time is allowed for resentment, the wound is not so deep; but benefits should be frugally dispensed, and by little at a time, that they may be the better relished.

All the injustices practiced in recent times cannot be attributed to Machiavelli; nevertheless, he has had a tremenduous influence. High-handed state policy is referred to frequently as Machiavellian.

Disorders. International anarchy, accentuated by the religious conflicts, was characteristic of the 16th century. The German princes rebelled against the Emperor, the French Huguenots fought for their freedom in France, and the Dutch broke from Spain. Religious wars, which are referred to collectively as the Thirty Years' War (1618–1648), broke out anew in the 17th century. They were the most bitterly contested and destructive wars in history. The participation of the national governments in colonization and trade brought new problems and accentuated international rivalry. Trade, in most countries, was considered a competitive national enterprise, to be safeguarded from other states. A new cause for international rivalries was introduced.

Grotius. Hugo Grotius (1583–1645) formulated his conception

of international law during the disastrous period of the Thirty Years' War. He viewed with alarm the chaotic state of affairs and sought some means of preventing their reoccurrence . . . His *De Jure Belli ac Pacis* (1625) begins with the fundamental concept of the law of nature. He envisaged a world society, the units of which were to pursue their aims in mutual forbearance based upon a universally valid system of natural rights. Grotius saw the consequences of Machiavellian diplomacy in the Thirty Years' War and sought to control the malady through "civilized warfare." As all wars are fought with peace in mind, they should be carried on fairly and humanely enough to make a reasonable peace possible. Many of the fundamental principles that Grotius advocated are obsolete, while some are incompletely developed; and many important principles, such as the law of neutrality, he did not mention. In spite of these shortcomings and omissions, Grotius touched some important points in the successful application of international law.

Westphalia. The idealistic conception of international relations, as conceived by Grotius, was not accepted enthusiastically. Rulers seemed more inclined to follow Machiavelli in the enactment of their foreign policy. The Treaty of Westphalia (1648) was the first major attempt to build up an international system based on the principle of independent National Sovereignty. It ended the religious wars; it recognized the independence of Holland, and it gave to France the territory of Alsace. These things were destined to play a significant part in subsequent international affairs. France emerged in the international arena as the arbiter of the destinies of Europe.

The Balance of Power. The European states system depended largely upon a balance of power to prevent international conflict, the idea being that a state may retain what it has, while no other state or group of states may coerce or despoil the rest. There have been, however, states which from time to time attempted to destroy the balance in order to attain more territory or to free themselves from what they considered unjust restrictions. Frequently the result has been an unheaval. After each war, another attempt is made to rebuild a balance of power, with modifications to suit the circumstances. The treaties of Westphalia (1648), Utrecht (1713), Vienna (1815), Versailles (1919), and the San

Francisco Charter (1945) all contained plans for the preservation of peace.

The Balance Threatened. Louis XIV of France was the first disturber of the European states system after the Treaty of Westphalia. His ambition to extend the boundary of France led to the formation of a coalition against him. He was defeated, and by the Treaty of Utrecht order was restored in Europe. France was prohibited from annexing Spain, and Belgium was given to Austria in order to assure a "balance of power." Napoleon was the next intruder. His career will be considered in a later chapter.

III. ECONOMIC AND SOCIAL PROBLEMS

The discussion of the Industrial Revolution will be reserved for a later chapter, but it is in order at this time to bring out some of the preliminary stages of the great industrial changes in the 18th century. We have referred to some of the evidences of economic changes in the breakdown of the medieval system and have noted the economic factors involved in the political developments of the 17th and 18th centuries, but no special mention has been made of what took place in the economic world. Just as the germs of modern nationalism and representative government are found in this period, the beginnings of modern economic orders also can be detected.

1. ECONOMIC THEORY IN THE 17TH AND 18TH CENTURIES

Mercantilism. One of the most important and most generally accepted economic theories prior to the 19th century was mercantilism. The application of this theory was closely associated with the rise of the national state. The state government became more and more a protection of and a support for economic enterprises. It assumed the position held by cities before the rise of nationalism. The national monarch was the protector of the prosperity of the nation. Mercantilism in practice can be traced to the beginning of the 17th century.

Mercantilism (meaning governmental regulation of economic affairs, especially trade and industry) varied in different places and was referred to by different names, such as Colbertism in France and Cameralism in Germany; but in basic features it was

essentially the same. Mercantilists were agreed that the wealth of a nation was measured in precious metals, that there should be maintained a favorable balance of trade, that colonies existed to furnish raw materials and markets for manufactured goods for the mother country, and that there should be a restriction of independent trade and manufacturing in the colonies, in order that they might not interfere with the commercial activities of the mother country.

Criticisms. The mercantilist theory was basically unsound. The belief that the possession of specie meant prosperity for the state has been discredited. That a colony existed solely for the benefit of the mother country not only proved to be economically unsound, but also was a source of a great deal of trouble in colonial administration. The question of the right of the government to control internal economic affairs is still an undecided question. Paternalism was practiced in many of the European states. The English government undertook to control labor and fix prices. Colbert, in France, succeeded in obtaining government control of the guilds, dug canals, erected public buildings, and drained swamps. The government of Prussia attempted to subordinate everything to strengthening the state in time of war. Mercantilism was closely associated with nationalism for the attainment of national wealth and power. Some critics believed that this could go too far. They agreed that the prime function of government should be to maintain competitive conditions and to stop at that. This should make the interests of the individual conform with the general interest.

Physiocrats. The Frenchman Quesnay (1694–1774) was the leading exponent of the physiocratic school. Nature, he contended, should rule without restriction. Trade and industry were not productive. The only productive class was the agricultural laborer. Turgot (1727–1781) went further than Quesnay. He maintained that the industrial and commercial classes were "sterile" because the value of their products could not exceed the costs of production and could not increase the materials of production. They were mere salaried workers paid for by the agriculturists. The physiocrats maintained, in summary, that the state was to refrain from the regulation of economic affairs in the state, except to enforce contracts and to protect life and property. Individualism, com-

petition, and free trade should be instituted and protected by the state. *Laissez faire* (let them do as they will) was the slogan of the physiocrats. They believed that the welfare of both the individual and the group is best served when each person seeks his own interests in a competitive society. The physiocrats further contended that human misery and unhappiness were due to restrictive laws, which hindered the natural law. Accordingly, they should be abolished, to allow laissez-faire individualism full sway.

Adam Smith. The physiocratic doctrine was not altogether in keeping with the rapid strides made in industry. It was popular in France, where agriculture predominated, but is was not applicable in industrialized England. Adam Smith (1723–1790), in his famous book *The Wealth of Nations* (1776), made some alterations in the doctrine and stated it in a much more convincing way than Quesnay had done. Smith was suspicious of traders and manufacturers. "Their interest is never exactly the same with that of the public." While they were in a sense a necessary evil, they must be classed along with the agriculturists as of prime importance to the state. Smith believed that the government should abolish all monopolies, all restrictions on trade, and all regulations of industry. The duties of the sovereign should be limited to three things: defense against internal violence and against invasion, an exact administration of justice, and the support of certain public works and institutions in the general interest. Labor, not commerce or industry, was the source of all wealth. As a final touch, he argued that everyone should pursue his own economic interests, "led by an invisible hand" to promote the good of the whole nation without government interference.

Importance of Smith and His School. The laissez-faire program was accepted by capitalist manufacturers, because they wanted governmental noninterference with business enterprises. Bourgeois economists, including Adam Smith, Robert Malthus (1766–1834), James Mill (1773–1836), David Ricardo (1772–1823), and Nassau Senior (1790–1864) established the "classical economists" school. They introduced a philosophy more acceptable to the approaching industrial age than mercantilism would be. The doctrine of *laissez faire* won the support of the industrialists associated with cotton and iron, even before the close of the 18th century. Adam Smith was recognized as a great economist before he died; but it was not

until the 19th century that the school of classical economists won wide recognition.

2. THE COMMERCIAL REVOLUTION

Meaning. The effects of exploration and colonization were in evidence early in the 17th century. The rise of trade, domestic and foreign, and all the economic activities that went along with it, is referred to as the Commercial Revolution. It cannot be confined to any particular period—indeed the changes are still going on—but for convenience' sake, we shall limit our discussion to the commercial developments preceding and leading up to the Industrial Revolution.

Trade. The demand for new commodities was one of the basic causes for the Commercial Revolution. Wallpaper, laquered ware, cotton and linen cloth, furs, silks, and the parasol were introduced from the Orient; and ostrich feathers, from Africa. New food products found their way into European markets. Spices, potatoes, lima beans, tomatoes, sugar, tea, coffee, cocoa, and Indian corn became staple commodities, found in most of the markets. Tobacco, quinine, and opium also could be purchased. These items, along with many others, greatly increased the volume of trade. Some trade had existed for a long time, but it was chiefly in luxuries that commanded a very limited market and did not materially affect the economic status of the masses of the people. The middle classes in western Europe had changed their standards of living in the 17th century, but it was not until late in the 18th century that the lower classes experienced the same change. The result of this was a marked increase in the volume of trade. England's exports at the end of the 17th century amounted to $32,000,000 and her imports were about $27,000,000. Within a century these figures had increased to $207,000,000 and $151,000,000, respectively. Other countries experienced the same change, although not to so phenomenal an extent. Trade soon became world wide. Until the 18th century, only a small part of the habitable world had been exploited; but by the close of the century, European traders had reached the four corners of the world.

Aids to Navigation. Better ships and improved methods for navigation had to be provided before trade could make much progress. One cannot help admiring the courage of Columbus,

considering the equipment and the knowledge of navigation that he had. The sextant (1731) and the chronometer (1735) aided the sailor in finding his way at sea. Ships were improved and made more seaworthy. Lighthouses and harbor improvements aided in encouraging navigation.

Money. One of the great hindrances to trade during the Middle Ages was the scarcity of coined money. The lack of an accepted medium of exchange made trade difficult and decidedly limited its possibilities. Early trade in western Europe was restricted to the Orient, especially for the more expensive goods. Occidental traders were forced to send precious metals in exchange for commodities, as there was little demand for European goods in the Orient. The balance of trade, consequently, was heavily in favor of the East. Western Europe attempted to solve this difficulty by producing more gold. In 1520, the value of coin in circulation in Europe had increased to $250,000,000 from approximately $170,000,000 a half century earlier. About this time, the picture was altered through the importation of large quantities of precious metal by Spain from the Aztec and Inca communities in Central and South America. The annual output of gold and silver was quadrupled by the middle of the 16th century. In the last half of that century, more than a billion dollars' worth of precious metal was mined. During the same period, European coinage was increased about twelvefold.

Economic Results of the Increase in Coinage. The tremendous increase in monetary wealth was one of the important fundamental factors in transforming society from the medieval concept to that of modern times. New fields of opportunity were opened, and many people left the menial task of farming to engage in trade and in manufacturing. Many spent their lives in the search for mountains of gold. A new impetus to adventure had been found. Prices of commodities and wages increased, trade was stimulated, and speculation ran rampant. Many commodity prices rose 100 per cent. This tendency was encouraged through the introduction of a new system of credit and, in many instances, through depreciation of currency. The income of merchants and industrialists was greatly increased. While the wage earner had a share in these experiences, the rapid rise in the cost of living was a handicap for him. Guild organizations and state governments tried to discourage

increase in wages, which added another hardship for the wage earner. Gradually, the economic order adjusted itself. Wealth in Europe became quite fluid by the end of the 17th century. The middle class acquired a large proportion of the wealth and used it to further their influence in every direction.

3. THE RISE OF CAPITALISM

Capitalism, a distinctive characteristic of modern economic order, was an outgrowth of the Commercial Revolution. Capitalism, in a general way, is large-scale business organization by an individual or a group of individuals with wealth enough to acquire raw materials and tools, and to hire labor in order to produce more commodities for profit. Profit is a basic consideration in capitalism, and the status of an individual in society is measured primarily by his wealth. Evaluation of goods and services is based upon supply and demand, rather than upon intrinsic worth. The capitalistic system necessitates the concentration of wealth in the hands of a few in order to promote large industrial enterprises. It necessitates the establishment of a banking system, to take care of credit and to facilitate the flow of capital. These and many other factors affect nearly all people in every walk of life that may be included in the capitalistic system.

New Characteristics. Several important changes in business procedure came with the Commercial Revolution. Business ceased to be entirely personal; the capital and assets of a business unit and that of an individual enterprise were quite different things. This became more pronounced in the modern industrial age, with its large corporations; but a beginning can be found in the 17th century. Day labor and piecework disassociated the workman from particular interest in the finished product. He tended to become a cog in a large machine, interested in his salary and in shorter hours. Prevailing restrictions against loaning money for interest were removed. To a very great degree. the Protestant Reformation aided in bringing about this new point of view. Wealth was not regarded as irreligious or immoral. In contrast to the general attitude of the Middle Ages, financial gain was regarded as highly honorable. Competition and bargaining in business procedure were recognized. Even lotteries were not opposed.

Banking. Banking was necessary in connection with industrial

development on a large scale. It was not an innovation, for it had been practiced in a limited way by Jewish and Syrian money-changers long before the 16th century. Banking on a very limited scale was practiced in western Europe during the Middle Ages. The Medici family in Florence established the first great banking system in the 16th century. They treated money as a commodity, like wine or wool, and reaped a handsome profit. They established branch banking houses in thriving commercial centers throughout Europe. Red balls on a field of gold, the coat of arms of the Medici, was the design adopted as the insignia of moneylenders. The Fugger family of Augsburg, Germany, built another great financial organization. They invested money in copper mines in the Tyrol and in quicksilver mines in Spain, from which they acquired a huge profit. They advanced funds for exploring expeditions, they backed candidates for the office of emperor of the Holy Roman Empire, and engaged in a great variety of enterprises, political as well as economic. Banking institutions were soon established in Holland, Sweden, Spain, England, and Austria. Promissory notes, bills of exchange, and double-entry bookkeeping were utilized. The first true checks were used in the cities of northern Italy. Exchange was facilitated by expanding credit resources, through the use of checks. Bank notes were also introduced and served the same purpose. Double-entry bookkeeping facilitated the keeping of accounts and emphasized an impersonal quantitative outlook toward business. The capitalistic system depended to a very great degree on the successful operation of a banking system.

Insurance and Stock Exchanges. The numerous risks and frequent disasters that merchants experienced in handling valuable commodities led to the adoption of insurance. Merchants, for a time, helped one another in case disaster befell any of their number; but later, companies assumed the risk, in return for the payment of a fee. The first company of this kind was established in Paris in 1668. The famous House of Lloyd's in London began to write marine insurance in 1720. The Insurance Company of North America was founded in Philadelphia in 1796. Stock exchanges made their appearance along with the increase in trade and investments. Speculation was an inevitable consequence. The South Sea Bubble was a good example of a disaster in 18th-century speculation. Investors were deceived by means of false information, and

stock in the company reached $5,000 a share. The collapse caused such a scandal that the English government took charge of the liquidation and settled at about 30 cents on the dollar. More than $1,500,000,000 were lost in similar "bubbles" in England during the century.

Importance. The introduction of capitalism ultimately brought to a close the economic system characteristic of the Middle Ages. The old manorial system was doomed. Nobles moved into towns to engage in commercial enterprise and began to demand money rents from peasants who occupied the estates. Capitalism revolutionized industry and ended the prestige of the guilds. The capitalist could accumulate a larger stock and buy and sell at better advantage than the guilds could. A new economic and social order was in the offing. Preliminary steps leading to the industrial and agricultural revolutions had been taken.

4. SOCIAL CHANGES

Radical changes in the economic order precipitated alterations in social relationship. The most notable social innovations were the rise of the middle class and the breakdown of the medieval feudal order. Liberation from the existing restrictions did not solve the problems of society. The bondage of medieval serfdom was broken, but the masses were destined to become enslaved to a new economic order.

Rousseau. The desire to improve the social environment of the common man led to a number of social and economic philosophical speculations. The philosopher was inclined to denounce a system that was responsible for the plight of the peasant, especially when this was contrasted with the gaiety of the privileged class. Rousseau was accepted as the apostle of the common man. Revolutionary and emotional, he had the knack of appealing to the masses with material that they could understand and in words that they could comprehend. He deplored the servitude under which men lived, a condition caused by numerous man-made restrictions. He believed that if men could return to nature they would be free and equal; no one would own land, which God had intended for all; there would be no wars, no taxes, no laws to restrict liberty, and no deceiving philosophers. Rousseau, in spite of his lack of practical information and his life of laxity, exerted a great influence, not

only among the lowly and depressed, but also upon many of the upper class. Queen Marie Antoinette was impressed by his "back-to-nature" argument. She developed a model farm in the gardens of Versailles. Rousseau sounded the call for revolution. In the dark days of 1789, the French people found in his doctrines an excuse for their outbreaks.

Utopianism and Revolutionary Doctrine. Some of the social theorists spent their time in picturing an ideal society somewhat on the order of the *Utopia* of Sir Thomas More. They can be called little more than dreamers, but they stirred the imagination of the oppressed. Campanella (1568–1639), an Italian, proposed the establishment of a society based upon love and intelligence. He proposed the elimination of the leisure class by forcing everyone to work. Harrington (1611–1677), an Englishman, argued that society should be ruled by intellectuals. Social radicalism, similar in many respects to that of Rousseau, was advanced by Morelly in his book *The Code of Nature* (1755). He recommended the abolition of private property, communal ownership of goods, and the distribution of the products of industry. Babeuf (1760–1797) helped to formulate principles that have led to modern socialism. He emphasized equality and charged governments with attempting to prevent it. Communism in property and equality of individual status were advocated. Babeuf was guillotined during the French Revolution, but his ideas were destined to crop up again.

Population. A few words concerning changes that took place in population in the 18th century will help to explain some of the social problems. From the best evidence available, the number of people in Europe did not change very much until the close of the Middle Ages. The increase after the beginning of the 17th century was phenomenal. In the century following 1650, the population of Europe increased 40,000,000. New cities appeared, and old ones that were favorably located grew in size. London and Paris each had between 600,000 and 700,000 inhabitants by the middle of the 18th century. Populations also became much more mobile. Shiploads of people went to the Americas, and there was a shifting between cities in Europe. The great increase in population led some to believe that the world would soon be overpeopled. Malthus (1766–1834), a benevolent clergyman, pointed out that if it were

unrestrained by natural causes, the population would double every 25 years, increasing in geometrical progression, while the available food supply could increase only arithmetically. The world, according to this theory, would soon face starvation. The theory caused a sensation and helped to tighten the tension between classes in a struggle for the survival of the fittest.

The Privileged Class. The clergy and the nobility, comprising not more than 1 per cent of the population of Europe, held a predominant position as late as the 18th century. They enjoyed most of the privileges, controlled about two-thirds of the capital, and refused to perform manual labor. The nobles in England formed a distinct social class, although their special privileges were not so conspicuous as those existing in France and in other countries of Europe. English noblemen were not considered to be identified with the absolutism of the king; in fact, they challenged his position. However, they held most of the land; occupied the choice positions in government service, in the army, in the navy, in the church; and controlled the House of Commons.

In France, the clergy and the nobility owned one-third of the land, were exempt from taxation, and held themselves aloof from the "vulgar masses." Elegance and show were stressed. Crystal chandeliers, mahogany furniture, and delicately patterned porcelain adorned the homes of the nobility, while perfumes, laces, wigs, and breeches in pastel shades decorated their bodies. Many noblemen and clergymen held sinecures with huge incomes. Cardinal de Rohan had an income of $2,500,000 a year, while the average curate, who did most of the work, received an annual stipend of about $150. Conditions were worse in some of the other countries. There was considerable laxity in the morals of both the nobility and the clergy. This was greatly exaggerated, no doubt, in the accounts, but it opened both groups to serious criticism. The clergy disregarded their vows, and the king made no pretense of concealing the fact that he had mistresses. The court of Louis XV in France was notorious in this respect. Critics challenged the long-accepted principle that a man's position in life was decreed by divine authority. Rousseau, for example, insisted upon the natural equality of man.

The Middle Class. The first to challenge the position of the privileged group were members of the middle class. Their rise to

importance in the economic world put them in a position to demand recognition in the social order, from which they had been excluded. The middle class included not only the merchants and the manufacturers, but also professional men: physicians, professors, authors, magistrates, and philosophers. Some gained recognition through peaceful means. Wealthy merchants loaned money to the king and to nobles, in return for favors. Some were able to buy the rank of nobleman from the king, and it was not uncommon for the daughter of a wealthy middle-class family to marry the son of a poor nobleman. In England, wealthy men bought seats in Parliament. Many were not so fortunate and, consequently, continued to attack the privileged class.

The Peasants. Although serfdom had gradually disappeared in most of the countries of western Europe, still the lot of the lower class did not materially improve. While the peasant was not bound to the soil as he had been under serfdom, he was restricted by numerous regulations. Peasants in Europe lived in villages, in miserable huts, which were poorly lighted and which had no floors or glass windows. They worked from five o'clock in the morning until late at night to gain a miserable existence. Most of them were illiterate and had no contact with the outside world. This probably lessened their misery, because, after all, comforts and hardships have only relative values. They knew nothing of the world or the people outside their own narrow circle. They were looked down upon as common fodder that fed civilization.

IV. ART AND LITERATURE

A description of the artistic developments in the 17th and 18th centuries in Europe is primarily a review of the influence of the Italian Renaissance extended into other countries. The works of Raphael, Leonardo, and Michelangelo set a high standard. Their works dominated the artistic output for two or three centuries as many of those who came later strove to copy or imitate these masters, only to fall far short of their achievement. Because of this, much of the art expression was wanting in charm and individuality. Yet, there is evidence of the beginning of nationalistic art in the 17th century. Several states—Spain, the Low Countries, England, and France—could boast of schools of their own, each with its distinctive, individual characteristics.

1. SPAIN

Influences on Spanish Art. Spain enjoyed a period of prosperity and intellectual progress for a century and a half (1500–1650). Part of the enormous amount of money that poured into the country during that period was used to encourage art. The Inquisition tended to limit the subject matter of Spanish art of the time, intensifying a natural tendency. Religious scenes were used extensively, and the nude figure was seldom painted. A number of influences affected art expression in Spain. The Moslems had left an indelible mark on architecture. There was some knowledge of painting methods gained from the able artists of the Low Countries, then ruled by Spain; but, for a long time Italian influence, especially the exaggerated, gloomy realism of Caravaggio, was most prevalent. Spanish artists studied in Italy and Italian paintings were imported into Spain.

Painting. Painting represents the greatest artistic accomplishment of the Spaniards in the 16th and 17th centuries. From the 20th-century point of view, the most significant figure in Spanish art is one known as El Greco (1548–1625). Living in Toledo for many years, he painted canvases treasured by modern connoisseurs as the most vital art produced in Europe, because of El Greco's extraordinary way of "modeling by light" and "patterning in light," with resulting effect of movement and symphonic unity. Particularly notable among his works are "Christ in the Garden," "Crucifixion," "Burial of Count Orgaz," and a vibrant landscape, "View of Toledo." Velásquez (1599–1660) has long been considered, by many, one of the greatest of painters. He studied Italian masterpieces with great profit, but his vital genius rose above imitative performance and escaped the native Spanish mysticism. He produced numerous portraits of the emperor's household, noblemen, and peasants; and he painted charming landscapes, besides. He developed a rare freshness of coloring, and had great ability for composing on canvas, besides a particular faculty for creating atmosphere. Among his many famous paintings are "Don Balthasar Carlos on Horseback" and "The Maids of Honor." Very different from Velasquez was Murillo (1618–1682), long the most popular Spanish painter. Tender sentiment and romantic naturalness characterize his works, such as the numerous

pictures of the Virgin, including the widely known "Immaculate Conception," and his "Saint Anthony." Goya (1746–1828) will be mentioned in another chapter, for his art belongs to a later age. In it, realism was carried to extremes and the dramatic was

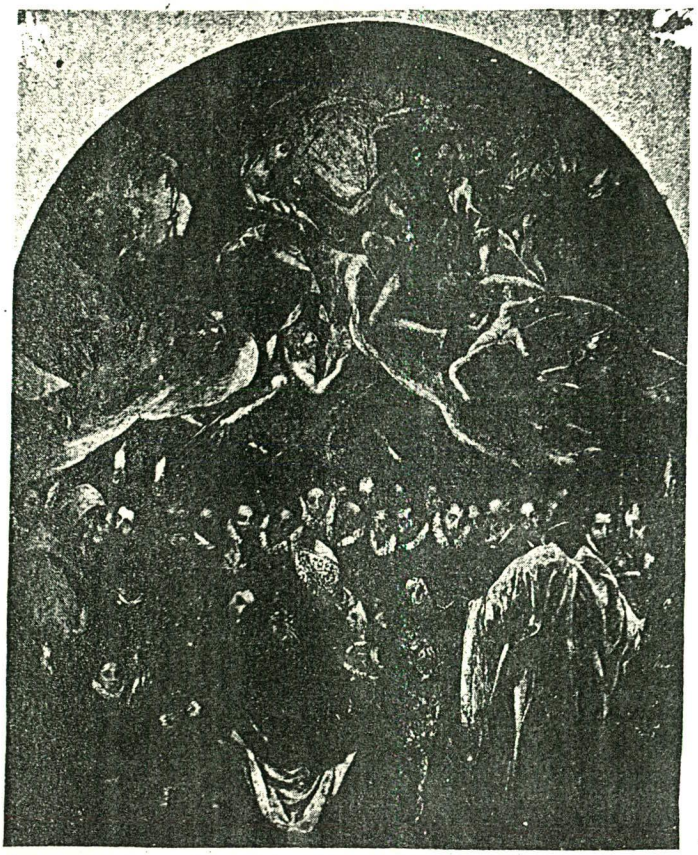


FIG. 41.—"Burial of Count Orgaz," by El Greco. (*Courtesy, H. S. Lucas, A Short History of Civilization.*)

dominant. Goya scorned the formality of royalty, which he characterized as degenerate in both mind and body. In one series of pictures, the "Caprices," he satirized the weakness of the state, the corruption of the church, and the hypocrisy of the people. He was a harsh critic of the *ancien regime*, but in his portraits and lively genre paintings he left a clear record of the life of his time.

Other Forms of Art. Spanish sculpture was largely in the medium of wood carving. As in painting, the influence of the Low Countries and of Italy was prominent. Crucifixes and carvings for cathedrals, produced in abundance, were used to adorn churches all over Europe and some in America. Painters were employed to color wood carvings in the tones of nature. Silversmiths and iron workers also produced fine work for cathedral decoration.

Literature. The Spanish excelled in literary expression. Writers were granted the royal patronage of Isabella of Castile and of her grandson, Charles I. Drama was emphasized, and it reached a state of perfection that led to its being copied in other countries. Lope de Vega (1562–1635) wrote 800 comedies and 400 religious plays. He possessed extraordinary powers of invention and a great gift of versification. His works were witty, emotional, and realistic. Cervantes (1547–1616) wrote *Don Quixote*, which is acclaimed as one of the world's finest masterpieces and is still widely read. The hero is a knight of the old school whose ludicrous exploits belittled chivalry—an institution that still had a strong hold upon Spanish life. The author's aim in writing the book was "to expose to the contempt they deserved the extravagant and silly tales of chivalry."

Spanish art—emotional, religious, and ornate—is a clear reflection of the temperament of the people. They loved color and admired reality. Much of the work seems overdone, and the decorations of altars and choir stalls tend to appear out of proportion.

2. THE LOW COUNTRIES

The Golden Age in art and literature of the Dutch and the Flemish people extended from the last quarter of the 16th to the middle of the 17th century. Late in the 16th century, the northern burghers—vigorously independent and Protestant—fought themselves free of Spanish domination and, in time, set up a separate government. The southern, or Flemish, provinces, however, remained under the rule of Spain and continued faithful to the Roman Catholic Church. Both northern and southern provinces of the Low Countries had attained economic prosperity through their trade. Antwerp in Flanders and Amsterdam, the Dutch port, were two of the most important trade centers in western Europe. The art that flourished in this state of prosperity was bourgeois in character. Individual portraits, family groups, council meetings,

club meetings, and banquets, as well as intimate home scenes, were favorite themes; while love of nature found an outlet in fine landscapes.

Rubens and Van Dyck. Rubens (1577–1640) and Van Dyck (1599–1641) were great Flemish painters. Although they were contemporaries and lived in the same city, Antwerp, and although both traveled widely and were at home in the courts of rulers, their works are very different. The one represents dazzling, joyous living, impetuosity, and even coarseness at times, while the other conveys quiet refinement and aristocratic good taste. Rubens was a child of fortune. He leaned toward a prevailing nonreligious manner of presenting religious subjects, of which he painted great numbers. For instance, his "Descent from the Cross" is a realistic study rather than a purely religious expression of the theme. The limp figure of Christ and the pose of John as he prepares to receive the weight of the body present a striking contrast between inert weight and a living organism. Rubens painted marvelous portraits, lively hunting scenes, and many other kinds of pictures. His skill in portraying the soft, warm character of the flesh of women can be noted in his "Rape of the Sabine Women" and numerous other canvases. Van Dyck was one of the most noted of portrait painters. He produced with skill and delicacy the rich fabrics, jewels, and laces of the clothing worn by his subjects. His work conveys stability, an aristocratic air, and elegance; and at his best he delineated character with unusual power. "The Children of Charles I" is one of his best known works.

Rembrandt. Rembrandt (1606–1669), the foremost Dutch genius of the brush, was born at Leyden and died at Amsterdam. He was a versatile artist—a master of religious, portrait, and landscape painting—but the thing that presented the strongest challenge to his thought and skill was the human face. He stood apart from the main currents of classical art, from the conventional inspiration of pagan mythology and Christian sentimentality, to paint realistically the life of the people and the things that concerned them. Rembrandt used unique effects of light and shade to focus attention where he wished it—not a natural illumination but the product of his imagination, to emphasize certain surfaces or features. He had unusual ability to unify several contrasting groups within one picture. Among his most familiar paintings are

"Supper at Emmaus," "Portrait of an Old Woman," "Christ Healing the Sick," "The Anatomy Lesson," "Portrait of an Old Man," and several self-portraits.

Hals and Van Ruysdael. Hals (1580–1666) stands next to Rembrandt in the forefront of Dutch portrait painters. He had special skill in portraying a passing expression, frequently one of



FIG. 42.—Rembrandt, "Portrait of an Old Man." Note the detailed study of the head and the hand. (*Courtesy, Museum of Fine Arts, Boston.*)

jollity or roguishness. His "Laughing Cavalier" is the portrait of a self-confident soldier with an expression difficult to analyze. His "Young Man with a Slouch Hat" depicts a jovial face and an unconventional pose—a wide departure from religious and court themes. But he could represent with equal truth a staid burgher and his serious-faced wife. Jacob van Ruysdael (1628–1682) was one of the first great landscape painters. He not only felt and understood nature but painted it with imagination. Some of his pictures. like "The Mill," are veritable bits of Holland. His

"Swamp," showing great gnarled trees, water plants, and grass, conveys a feeling of stillness and melancholy. In others of his landscapes great clouds billow across the sky, as if in actual motion. There is bigness in all his work.

There are rare masters of genre among both Dutch and Flemish painters—of the former, notably, de Hooch (1629–1677), Ter Borch (1617–1681), Steen (1626–1679), and Vermeer of Delft (1632–1675); foremost among the latter, Teniers the Younger (1610–1690).

3. ENGLAND

The English were influenced in their manners and customs by Continental Europeans, especially the Dutch and the Italians. Englishmen traveled extensively and returned home with foreign airs. They tried to imitate the refinement of the Italians and the etiquette of the Spanish court. Charles I sent for Van Dyck to paint portraits of himself and his household; and other foreign painters were imported. English art, proper, made its appearance in the time of Queen Elizabeth (1558–1603), when nationalism and prosperity were in full swing. The luxury and glamour of the age are evident in literature and in clothing. Life in England sometimes held strange contrasts. The Puritans were drab and intolerant, while the Cavaliers were trivial, artificial, and licentious. Not until the 18th century did the English develop a school of painting that put forth works worthy of comparison with Continental production.

Painting. English painting was devoted mainly to portraiture and landscape, and, at first, reflected Dutch, Flemish, and other influences. Hogarth (1697–1764), the first really English painter of importance, chose as his subjects the life and manners of his countrymen—life of all kinds, wherever he found it. A moralist, he ridiculed the coarseness and the debauchery of the wealthy and of the nobility. His "Marriage à la Mode" satirizes the money interests involved. A rich merchant offers a large sum of money to a gouty nobleman in order that his daughter may become a member of the royal family. Numerous details accentuate the irony of the situation.

Reynolds (1723–1792) and Gainsborough (1727–1788) were the chief portrait painters. Reynolds, a man of the world, painted

likenesses of fashionable folk—court ladies, noblemen, and actresses—whom he presented on canvases of warm and mellow coloring in classical fashion. Gainsborough was poetic in temperament and painted his subjects with delicate refinement, with greater simplicity than his contemporary. There is a sensitiveness and charm about his figures clad in satin, lace, and velvet. His color choice is of the cooler hues, like blue and gray. It is said that he painted the "Blue Boy" to refute Reynolds in his claim that such colors should seldom be used in pictures. Gainsborough painted charming landscapes, as well as portraits. Other noted British portrait painters of the period were Romney (1734–1802) and Raeburn (1756–1823). Among their works are some delightful masterpieces. Raeburn, the painter of Scottish gentlemen and gentlewomen, was the most realistic of painters of the time in Great Britain.

England as a Literary Center. The English made a much more distinguished contribution in literature than they did in art. Authors were not so much affected by the influence of Continental Europe as were the artists. England has produced an outstanding literary figure in every age since the time of Queen Elizabeth.

Classical Poetry. The late 17th and 18th centuries have been called the classical age in English literature. Milton (1608–1674), next to Shakespeare, was the greatest of the English writers. He was both Puritan and classicist. He wrote in a formal style but with a grandeur of expression that never has been surpassed. In Dryden (1631–1700) and Pope (1688–1744), classicism in English poetry reached the peak. Pope was distinctly a poet of the age; wit, lucidity, satire, and an expression of the new metaphysics pervade his writings.

Notable Works of Prose and Poetry. Prose was adopted as a much more pliant means of expression than poetry. History, science, biography, and the novel, each found a champion. Gibbon (1737–1794) wrote the greatest historical work in his *Decline and Fall of the Roman Empire.* Hume (1711–1776) wrote a widely read work on English history. Johnson (1709–1784) the lexicographer; Adam Smith, the economist; and Blackstone (1723–1780), the jurist, were masters of English prose, as well as of the subject matter that they treated. The novel was the most striking prose contribution of England in the 18th century. Addison (1672–1719),

Defoe (1660–1731), and Swift (1667–1745) put prose fiction on the plane of good literature. Addison was a moralist who aimed to entertain and at the same time to teach refinement. *The Spectator*, a paper edited by Addison and Steele, was published to promote adult education. Defoe still lives in his novel *Robinson Crusoe*, one of the most familiar works in the English language. It is the story of an individual in solitude, not of an individual in society. It reflects a vivid imagination and a logic so cunning that many youngsters consider it a true story. Swift's *Gulliver's Travels* is a disguised satire on the human race. In his *Modest Proposal*, he suggested that the English end the misery of the Irish by eating their children. He satirized the weaknesses of the Roman, the Anglican, and the Calvinistic churches in the *Tale of a Tub*. Swift was a reformer at heart and, according to Carlyle, was "by far the greatest man of that time." Richardson (1689–1761), Fielding (1707–1754), and Smollett (1721–1771) made the 18th century the golden age of the English novel.

Ben Jonson (1573–1637), a poet, a classicist, and a vigorous scholar, combated with tongue and pen the current indifference to form. The Cavalier poet, Suckling (1609–1642), wrote lyrics to make the man of the world laugh. Milton, blinded through overwork as Cromwell's secretary and forced into retirement because of the Restoration, then made a lasting contribution in three great poetic works: *Paradise Lost*, *Paradise Regained*, and *Samson Agonistes*. To him religion was not a painful austerity but a source of pleasure and delight. His writings are based upon the Bible, although there are many pagan allusions. Satan was given a heroic role, Adam and Eve were unfortunate victims, while God and the angels were pushed into the background to make way for Satan.

In 1678, four years after Milton's death, Bunyan (1628–1688) wrote *Pilgrim's Progress*. This book, more popular in its day than were the works of Milton, has been, perhaps, as widely read as the Bible and, on the whole, better understood. The allegory narrates the struggles of a Christian, climaxed with triumph at last. The book, which is more important for its literary charm than for its religious truths breaks from the classical tradition and approaches the colloquia

Pope dom ted poetry in the 18th century. He is best known for his couplets, which are full of wit and polished grace. The

"Elegy Written in a Country Churchyard," by Gray (1716–1771), is one of the most popular poems in the English language. Burns (1759–1796) has a varied group of admirers, ranging from scholars to illiterates. "Auld Lang Syne," "The Cotter's Saturday Night," "Tam O' Shanter," and many other lyrics of his are admired the world over.

Drama. Shakespeare (1564–1616) set a standard for drama for all time. As poet, dramatist, and portrayer of characters, he is unsurpassed. The first folio edition of his works (1623) contained 14 comedies, 10 histories, and 11 tragedies. Most of his plays are still produced on the stage, and it is the ambition of practically every actor to play the role of at least one of the Shakespearean characters. Most of the plays contain entertaining stories and have good plots, which are not all originally his own. The range of his thought is prodigious and the variation in type among his characters is extreme. Clown, king, rogue, and beautiful lady, with all their contrasting emotions, are realistically portrayed. Ben Jonson fittingly wrote of Shakespeare that "he was not of an age, but for all time." There were other notable dramatists in Shakespeare's age, but they are overshadowed by the master. Though they are to most of us little more than names, their fecundity of imagination, virility of thought, and felicity of expression stand unparalleled in later English literature. The dramas of "rare Ben Jonson," popular in their own day, are still revived occasionally in the modern theater.

4. FRANCE

French art shows unquestioned Italian influence. Francis I (1515–1547) was so impressed with the splendor of Italian art that he induced Leonardo da Vinci to come to Paris. French art of the 16th and 17th centuries shows the influence of that visit. Not until the 18th century were French artists able to break away and follow their own impluses. The Academy of Painting, established in 1648, held a monopolistic influence over art. Le Brun (1619–1690), who became its head, was virtually dictator of style. This and the other academies were controlled by the monarch and the aristocracy.

Painting. Poussin (1594–1665) and Claude Lorrain (1600–1682) were followers of the Italian school of painting and lived in Italy. Their work was excellent painting of the classical style, but

not really French painting. Watteau (1684–1721) may be considered the first truly French painter. He painted the genre of high society. Lightheartedness, gaiety, and elegance were in demand. The make-believe, frivolous, and rather pathetically gay French life has been charmingly preserved by Watteau in his delicately painted scenes. French art took a firmer hold on real life with the Revolution, but that belongs to a later period.

Prose. In the period preceding the French Revolution, literature in France ranked much higher than did painting. As early as the 16th century, France could boast of two prominent literary figures, Rabelais (1494–1553) and Montaigne (1533–1592). Rabelais wrote to entertain his readers (at least, many so thought), but he had a fundamental seriousness in his motives. He ridiculed lawyers, and his irreverence for things sacred shocked the devout. Montaigne was much more serious. He communed with himself and his books, "I speak unto paper as to the first man I meet." He is most famous for his essays, some of which stand as models for this type of writing.

French churchmen attained high rank as writers, as well as political advisers. The *Provincial Letters* and *Thoughts* of Pascal (1623–1662), although dealing with an out-of-date theology, are delightful reading. Bossuet (1627–1704) was a great orator and his writings carried an oratorical effect. They are preeminent examples of the art of expression. Even a brief analysis of French prose would be incomplete without mention of men such as Calvin, Montesquieu, Voltaire, Rousseau, and Diderot. Their power of expression seldom has been surpassed.

French Poetry. The temperament of the French people and the beauty of their language make an ideal combination for the production of first-class poetry. Villon (1431–1484?), who was a vagabond and a thief, but romantic and intelligent, wrote poetry in the language of the people. He lives today as both character and author. Corneille (1606–1684), the first great French tragic poet and dramatist, imitated other writers and borrowed plots from other works. His play the *Cid*, based on the old Spanish romances, marked an era in France's dramatic history. Racine (1639–1699), a rival of Corneille and more of a stylist, wrote a number of tragedies, notably *Athalie*. Molière (1622–1673) is considered by many the greatest French dramatist. He is to French literature what

Shakespeare is to English. In *Les Precieuses ridicules* and other comedies, Moliere caricatured the human race through his foolish characters, some of whom have attained almost historical importance, while their words have assumed new meaning in the language.

5. THE GERMAN COUNTRIES

Isolation. Germany was far removed from the influence of southern Europe; consequently, her history follows a different trend from that of the states farther south. The German people were not held so firmly within the grip of the Roman Catholic Church, their institutions were more individualistic, and the Renaissance movements barely penetrated a large part of their territory. Among them the traditions of the Middle Ages persisted much longer than in the other countries of western Europe. The German temperament was different from that of the southern Europeans. The people were, for the most part, solid, practical, and unimaginative; but their musical expression makes a notable exception to this rule. To say that Bach, Handel, Mozart, Beethoven, and Wagner lacked imagination would be far from the truth.

Painting. The wealthy middle-class burghers, who were the chief patrons of German art, were interested in realistic details rather than in pattern and color. As a result, German paintings are often overburdened with detail. However, Dürer (1471–1528) and Holbein the Younger (1497–1543) had a supreme genius that lifted them above the restrictions of their environment, and they produced art that ranks with the great works of the period.

Dürer and Holbein. Dürer as an engraver has never been surpassed. He achieved fame by his woodcuts, which possess vivacity and sentiment, and by his matchless copper engravings. "Saint Jerome in His Study," one of the great engravings on copper, conveys a feeling of quite and peace. Jerome is seated at a desk, while a lion and a dog are sleeping on the floor. Holbein is best known for his admirable portraits, such as those of Erasmus, George Gisze, and Sir Thomas More, and of his own wife and children. This last shows a serious mother holding a baby in her arms, and an eager lad standing at her side. Many of his portraits were made in England, where he spent a number of years and held

the post of court painter to Henry VIII. While the works of Dürer and Holbein cannot be regarded as entirely typical of the period in Germany, they are of lasting importance and rank with the fine art of other countries. For a century after these artists, Germany, torn by wars, afforded an environment that was not conducive to the encouragement of art.

Literature. The literature of Germany is more noteworthy than her expression in the graphic arts. Luther, to whose works reference was made in an earlier section, was responsible for much of the progress accomplished in the German language. Hans Sachs (1494–1576), of Nuremberg, a cobbler and the greatest of the Meistersingers, wrote a great amount of poetry and stirred up much enthusiasm for literature among the people. The great masters of German literature, however, did not appear until the close of the 18th century. Herder, Goethe, and Schiller will be discussed in a later chapter.

6. ARCHITECTURE

Transition. Architecture did not follow nationalistic lines to such an extent as was evident in literature and art. Following the Renaissance, architecture took a definite turn to different expression, with a new emphasis and a new effect. Earlier Renaissance architecture was plain and severe. Piety and simplicity found expression in buildings, as well as in religion. The 17th-century baroque (meaning irregular or fantastic), arising out of later Renaissance tendencies, represented the tempo of the new age. It was predominantly emotional—a quality that is typical of the religious spirit of the Reformation. Also, it satisfied the somewhat gaudy tastes of the rising middle class. Critics of the baroque claim that it is a hodgepodge of marble, copper, lead, and tin, without any regard for a medium. Twisted columns with alternating cubical and cylindrical sections, and with nothing in particular for support, were used for ornamentation. Interior decorations were even more lavish than were those on the exterior. Mirrors, chandeliers, damask flowers, garlands, gilt moldings, and stucco-covered walls, ceilings, and floors were used in profusion.

Baroque. Bernini (1598–1680), the designer of the great colonnades in front of St. Peter's Church in Rome, was an outstanding architect of the baroque. Santa Maria della Salute in

Venice, a good example of baroque church architecture, has a great central dome over an octagonal-shaped structure, with a smaller dome covering the chancel. It lives up to the baroque standard in both interior and exterior adornment. The best examples of baroque architecture are in Italy and Spain, but

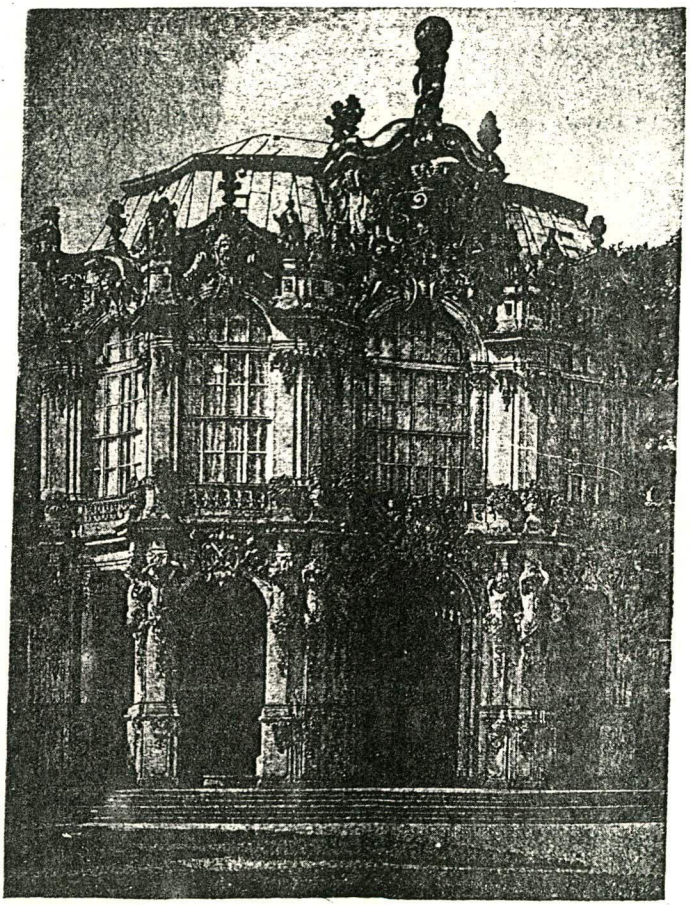


FIG. 43.—Baroque architecture, The Zwinger, in Dresden. (*Photograph by Rudolf Lesch Studios, New York.*)

evidences of it are found in other countries, as well. Sir Christopher Wren's cathedral of St. Paul in London has a trace of it. The merits of baroque are a matter of opinion. It does not have the aloofness of the buildings of the High Renaissance or the reverent self-absorption found in the Gothic. It does possess a sentiment of

perpetual yearning and unfulfillment—the striving for something that no one seemed quite able to define. It represents man's attempt to express his emotions without any chilling etiquette of strict art forms.

Rococo. In the 18th century, the baroque gave way to the rococo style. The name is probably derived from *rocaille* (rock-



FIG. 44.—Rococo decoration, early Louis XV. Woodwork and plaster of Paris, with gilded ornaments on a light, neutral background. (*Courtesy, Metropolitan Museum of Art, New York.*)

work) and *coque* (shell) because of the ornamental patterns that were popular about that time. This style is even more fantastic in decorative designs than the baroque, but not so heavy in general effect. The right angle and the straight line were taboo in this style. Both the baroque and the rococo indicate styles of decoration rather than types of buildings, as the framework of the building followed rather closely the Renaissance mode of

construction. The decoration of the royal palace at Versailles is a good example of the rococo. The interior wall surfaces are covered with mirrors, and curves and countercurves in furniture and ornaments appear in profusion. This same style is apparent in the palace of Sans Souci at Potsdam, in the Schonbrunn in Vienna, and in The Hermitage in Leningrad. Baroque and rococo taste passed out of popularity with the revolutionary upheavals of the late

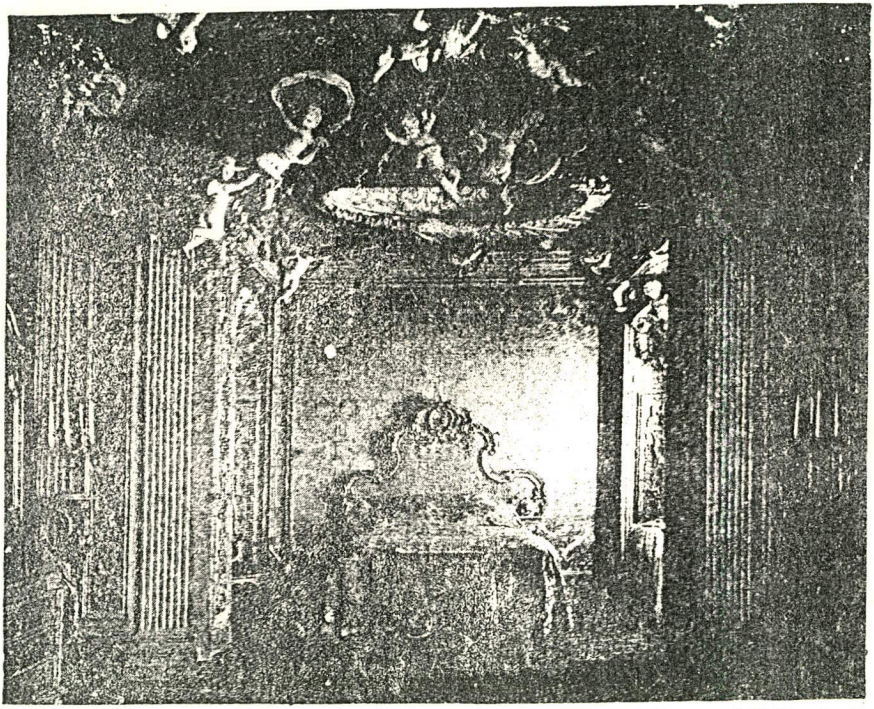


FIG. 45.—Rococo bedroom, Venice. (*Courtesy, H. S. Lucas, A Short History of Civilization.*)

18th century, when the finery and show of those periods became objects of ridicule for the advocates of liberty, equality, and fraternity.

American Colonial Style. Architecture in 18th-century America was influenced by the late English Renaissance style, which was modified to a considerable degree by local conditions. Particularly, homes and churches were rather formal in design, so that they presented a somewhat austere appearance. Dwellings had porticoes and sometimes columns. Partly because of its abundance,

wood played an important part in building construction. There were great quantities of pine, which was especially adaptable for carving, because it was rather soft, fine-grained, and at the same time durable. Many of the designs that had been worked out in stone by English architects were reproduced in wood and looked even more slender and delicate than the originals.

There were two types of American colonial architecture: the New England and the Southern. The New England style was reserved, even at times severe, producing an atmosphere of dignity. Some of the unique features of the domestic architecture are the façade framed by fluted pilasters, which were used for finish at the corners, and the pedimented porch, giving a touch of the classical. Paneling, fireplaces, and stairways are important elements in interior design, and the ceilings are plain. The general effect is strikingly domestic. A somewhat different type is found in the Southern colonial architecture. While it, too, has dignity and stateliness, there is less of austerity here than in the New England type. The two-story, pedimented portico with lofty columns seems to indicate a spirit of hospitality and welcome. Circular bays on the sides and the great arched window on the first floor afford relief from strict regularity. The generally pleasing effect is augmented by carefully planned planting. Thomas Jefferson, a designer and draftsman of considerable ability and taste, was responsible for much of the success of colonial architecture in this country.

Furniture. Furniture experienced a remarkable development during the 17th and 18th centuries. In 1600, even in palaces, beds were few, tables were trestles and boards, and chairs were framed by carpenters. Floors were covered with rushes or sand, and fireplaces often were not connected with chimneys. Tableware was crude; the fork had just been introduced. Then, after 1660, increasing wealth and expanding trade furnished a market for the handiwork of craftsmen so skillful in designing and so deft in execution that today the furniture styles of that age are still the most esteemed. In England, the names of the Adam brothers, Chippendale, Hepplewhite, and Sheraton are most familiar.

7. MUSIC

Transition in Music. Music shares honors with the other arts of the 17th and 18th centuries. Before the 17th century, music was

primarily liturgical—except, of course, the works of the troubadours and the minnesingers. The music of the 17th century was the product of experimentation with new styles, new instruments, and new forms. In keeping with the spirit of the time, secular music was emphasized. The gaiety of the court and the lavishness displayed by the wealthy merchant class created a demand for secular music. Painters, architects, and authors had satisfied a similar demand in their fields, and the musicians proceeded to accompany them and keep the same tempo.

Opera and Oratorio. Italy furnished the impetus for the opera, as she had done for modes in painting and sculpture. Monteverde (1567–1643), an Italian, was the first master of "classical" tragic opera. "Orfeo," produced in 1607, was his most important composition. Monteverde used the orchestra to emphasize various scenes and strengthen the theme with appropriate interludes, rather than merely to supply a background for recitatives. He insisted that the orchestra must be a well-trained body of men who would respond to the leader and play exactly what the notes told them to play. His influence spread throughout Italy and into France, England, and Germany.

Handel (1685–1759), a German, long a resident of England, achieved fame in his oratorios, although they are far outnumbered by his operas, which were less successful. Handel's oratorios were presented without action, scenery, or costume, with a combination of chorus, soloists, and orchestra. The themes were of Biblical origin, but escaped being liturgical. His best known works include "The Messiah," "Samson," "Israel in Egypt," and "Judas Maccabaeus." Gluck (1714–1787), a German master of melody, has been honored with the title "Father of Modern Opera." His most notable contribution was to raise the overture to an important position in the opera. "Orpheus and Eurydice," produced in Vienna in 1762, is still popular. Mozart (1756–1791) was a brilliant Austrian musician and composer of the 18th century. He died at the age of thirty-five, having completed over 600 compositions. His works include symphonies, concertos, sonatas, and operas such as "The Marriage of Figaro," "Don Giovanni," and "The Magic Flute."

Bach and Haydn. Johann Sebastian Bach (1685–1750), the supreme musical genius of the age, was a German. He produced music that defies comparison with that of any other age. Although

he died unappreciated by his own people, his influence soon spread throughout the world. With the exception of the opera, he experimented with and aided in perfecting all types of music. His works are dramatic, often majestic, and widely varied in mood and effect. He was a master of the organ, and his preludes and fugues fill a large place in composition for that instrument. Bach's greatest contribution was in choral music. Some of his many masterpieces are the "Passion According to St. John," the "Passion According to St. Matthew," and the "Mass in B Minor." Haydn (1732–1809), sometimes known as the "Father of the Sonata," "Father of the Symphony," "Father of the String Quartet," and "Father of the Orchestra," is a beloved and important musical figure of the 18th century. He wrote over 100 symphonies, of which six are most popular today. Of his oratorios, "The Creation" is especially familiar, as it is often sung, in part or in its entirety.

Musical Instruments. The richness and beauty of the music of the 18th century could not have been attained without improvement in musical instruments. The violin was perfected by Stradivarius (1644–1737). Cristofori introduced the modern piano (1710). This new instrument offered a great advantage over earlier types, in that it could be played either very soft or very loud; hence the name *pianoforte*. Horns, oboes, and clarinets were improved and the modern orchestra was made possible. The ascendency of instrumental music and orchestration was brought about through advances in mathematics, physics, and acoustics. A combination of the fruits of scientific research and the broadening and deepening of a taste for music made possible the high development of the art in the 18th century.

V. RELIGION AND PHILOSOPHY

1. DIVISIONS IN CHRISTIAN RELIGION

Divisions in Europe. Europe, at the close of the 16th century, was divided into three large religious groups: Catholic, Orthodox, and Protestant. The southern part of Europe (Italy, Spain, Portugal, and France), the southern Netherlands, a part of Switzerland, southern Germany, southern Ireland, Poland, and most of Hungary were within the fold of the Roman Catholic Church. The Orthodox stronghold was in eastern Europe, in the Balkan states and Russia. Protestant Christendom included most of

northern Europe: the northern states of Germany, the northern Netherlands (Holland), the Scandinavian countries, Scotland, northern Ireland, and England.

Reform in the Catholic Church. We have noted in a previous connection how the Roman Catholic Church experienced a revival of influence following the Protestant Reformation. The Protestants had succeeded in weaning away most of the northern part of Europe from Catholic influence, but the remaining part remained loyal and well disciplined. The Council of Trent (1545–1563) reformed some of the abuses in the church, while the Index and the Inquisition silenced most of the opposition among Catholics. The Society of Jesus strengthened the church. With extraordinary zeal, the Jesuits undertook to educate the youth, to convert the heathen, and to attack heresy.

Controversy in the Catholic Church. In spite of the changes, all was not well within the Roman Catholic Church. Opinions of leaders differed over doctrine. One group, the Jansenists, favored predestination as opposed to free will, which the Jesuits advocated. The Jansenists were the puritans of the Roman Catholic Church. They insisted upon stern morality, strict theology, piety, and predestination. They gained a considerable following in France, but finally were condemned by Pope Urban VIII and outlawed by the French government. However, many of their ideas persisted among influential people in France. Conflicts between the church and state governments continued in the 17th century. In France, there was the long-disputed question of the liberties of the Gallican church: whether or not the French church should be subjected completely to papal control. Louis XIV (1682), supported by the French clergy, declared that the Pope had no right to interfere in the temporal affairs of the state and that decisions of the Grand Council should take precedence over those of the Pope. These claims were not pressed, but the Gallican church retained many of the liberties that it had won. The Jesuits were dissolved (1773) by papal command because of extensive opposition to the order. Voltaire had attacked the order because of its influence over the papacy and the higher clergy, and because it controlled the Catholic laity through an extensive school system. The Pope took his stand because of the strength of Catholic public opinion. However, the order was restored in 1814.

Divisions in the Protestant Church. Protestantism was destined to a decentralized organization by its very nature. Doctrines were based on the Bible, but many different interpretations could be read into the scriptures. Luther came to one point of view, Calvin to another, and others had still different opinions. Protestant Christendom was divided into three main groups: Lutheranism, Calvinism, and Anglicanism. The beliefs of the three varied greatly in regard to the method of salvation, the nature of the sacraments, and the way in which the church should be organized. The Lutherans believed that faith in Christ was the prerequisite to salvation. The Calvinists held that the fate of individuals was settled by God's predestination. The Anglicans were inclined toward a combination of Lutheran and Calvinistic views. Two sacraments—baptism and the Eucharist—were accepted by the Lutherans and the Calvinists. These two "major sacraments" were adopted by Anglicans, but many so-called "high churchmen" subscribed to all seven of the sacraments of the Roman Catholic Church.

The three sects differed in their interpretation of the Eucharist. The Lutherans did not accept the Catholic doctrine of transubstantiation, but they did maintain that there was a "real presence" of Christ *with* and *in* the bread and wine. The Calvinists believed that the bread and wine symbolized the body and blood of Christ and that the Eucharist commemorated the Last Supper. The Anglicans were not definite in their statement. Most of them followed the Calvinist interpretation, but some of the more conservative leaned toward the Roman Catholic point of view. In church organization, the Lutherans denied the sanctity of a church office. The Calvinists ruled their church through synods composed of presbyters. The Anglicans adopted a nationalistic system, with the king at the head. The policies of the church and the doctrine were determined by parliamentary action.

Many religious sects developed from the three major Protestant groups. Methodism was brought into being by John Wesley (1703–1791). He believed that emotionalism, rather than the intellect, should be the basis for religion. The natural dignity and intrinsic worth of man were denounced. To Wesley, faith was far more important than reason. Man was innately sinful, totally unworthy, and completely dependent upon grace for salvation; Christ, alone,

could save man. Wesley was a prodigious worker. He traveled on the average 5,000 miles a year on horseback, preached over 40,000 sermons, and wrote a thousand hymns. Methodism, making a strong appeal to poor workers and peasants of England, soon became a powerful organization. George Whitefield and Francis Asbury brought Methodism to America, where it spread very rapidly.

The Baptists comprised another religious group whose beliefs appealed to the evangelical spirit. They originated from the Anabaptists—a small, active group in Germany—and their teachings were introduced into the New World by Roger Williams. The followers of this group constitute one of the largest religious denominations in America today. Congregationalism, organized in England by Robert Brown in the 17th century, preached that Christians should be organized into individual democratic congregations, to facilitate the living of Christian lives. Unitarianism, which questioned the divinity of Christ and the reality of the Trinity, originated in the Protestant Reformation and in time became widespread in Europe and in the Americas. There were many other Christian denominations, some of which will be discussed in connection with the rise of the spirit of toleration.

2. THE SPREAD OF INTOLERANCE

Causes. A spirit of intolerance accompanied the religious changes in the 16th century. Each new sect was desirous of expanding at the expense of some other group. Catholics were anxious to weed out heresy and to prevent further disintegration. Religious issues were accentuated by economic and political causes. Many people actually promoted religious intolerance in order to reap some personal benefit. Rulers used religion to help centralize their political authority. Wars between states, with religious issues as an excuse, were not uncommon. Popes called upon loyal princes to enforce the true religion, Luther sided with rulers against Catholic bishops, and Calvin was tolerant of neither Catholic nor dissenting Protestant.

Inquisition. Religious intolerance is older than the Roman Catholic Church. The Jews were intolerant of other religions; and the early Christians, excepting a few men like Paul, were hesitant about admitting foreigners into their spiritual fold. When Chris-

tianity became the state religion of the Roman Empire, heretics were excluded from civil offices and threatened with severe punishment. This practice was sanctioned by the prelates of the Catholic Church and later they adopted the same policy in the church. Heresy was one of the chief concerns of the prelates. It was considered a terrible offense, worse than infidelity or a pestilential disease. The ecclesiastical court of Inquisition was established, in the 13th century, to try heretics. The activities of this group furnish one of the darkest spots in the history of the Christian religion. Their meetings were secret. Tortures were used to obtain confession. The court did not carry out the death sentence against a person adjudged guilty but turned him over to lay authorities, to be burned at the stake. State officials often intervened and obtained, on religious grounds, conviction of people whom they considered enemies of the state.

Protestant Intolerance. Protestantism did not escape the blight of intolerance. Control was not so successfully enforced as in the case of Catholicism, because of lack of unity. However, sects often turned to state governments and obtained action against minority groups. In England, Catholics and Dissenters were punished severely. Thousands of Irish Catholics were executed by Cromwell. Protestant intolerance was prevalent in the English colonies in America. Dissenters were banished from Virginia, and the Congregationalists in New England attempted to suppress those who did not conform in their religious beliefs. Quakers were safe only in Rhode Island and in Pennsylvania, and Catholics were persecuted in most of the English colonies in the new world. Calvin ordered Servetus burned at the stake because of his opinion of the Trinity. Luther damned the Pope and condemned Anabaptists. Witchcraft, which had ceased generally in Catholic countries by the 16th century, was revived in Protestant countries. During the reign of Queen Elizabeth in England, more than 100 were brought to trial for witchcraft and about 50 were executed. People were persecuted for witchcraft in Germany, Scotland, Scandinavia, and the American colonies, up to the end of the 17th century.

3. GROWTH OF THE SPIRIT OF TOLERATION

Growth of Toleration. Calm finally prevailed among the embattled factions of Christian denominations. The war, like all

wars, ran its course. The more enlightened people saw the folly of wrangling and emphasized the peaceful character of Christ's teachings. They felt that the existence of a great number of sects was a scandal and they tried to unite them. Rulers found from experience that toleration of religious sects did not interfere with national unity and in some cases strengthened it. Consequently, governments no longer took part in or encouraged religious controversies. Finally, the rise of science furnished another controversy, which temporarily lessened religious strife and furnished theologians an opportunity to unite against what they considered to be a common enemy. Rational skepticism pictured the world as a huge machine controlled by natural law. The suggestion that religion should rest upon human reason rather than on revelation or authority shocked religious fundamentalists in all denominations.

Pietism and Other New Doctrines. Pietism was a reaction against the scientific spirit and the interdenominational struggles. It was an effort to restore Bible rules and a religion of the heart as a basic principle in religion, instead of dogma and intellectualism. Christians were urged by the Pietists to live Christlike lives and to concern themselves about their own individual consciences rather than about theological differences. They thought that unbelievers should be treated with sympathy and kindness instead of being condemned and harangued. Swedenborg (1688–1772), of Sweden, was a prominent Pietist who spent the greater part of his life writing on "divine love and wisdom." The Swedenborgian Church, which still exists, was founded in his honor.

George Fox (1624–1691), of England, founder of the Society of Friends, later called Quakers in derision, protested against the prevailing forms of worship. He turned away from existing churches and denounced conventional forms of worship. Christianity, to him, was a personal experience. A good Christian should speak and live plainly, should refuse to bear arms and to take oaths. John Wesley (1703–1791), also an Englishman, appealed to the lower classes, defining Christianity as individual feeling and experience. He believed that anyone was a Christian who "accepted" Christ and lived according to Christian principles.

Deism. Deism was an attempt to mend Christianity, not to destroy it. Deists minimized belief in the supernatural and the miraculous, such as the divinity of Christ, the virgin birth, and

the resurrection; and they emphasized belief in a God of nature, in natural law, and in natural morals. They attempted to make science conform with religion. God was looked upon as the Creator, the first cause of natural law. This law, once put into operation, went on of its own accord, without the performance of miracles and unmindful of the prayers of man. The Deist believed that God bears the same relationship to nature that the mechanic does to the tall weightdriven clock that he has made and wound. Just as the clock ticks on for its allotted month or year without the attention of its maker, so the world, after having been started by God, runs on according to the nature of its laws.

Leading philosophers sponsored Deism, Voltaire (1694–1778) being preeminent among them. He was an unusually versatile man and poured out freely his bitter sarcasm against the clergy and the nobility. Several times he was imprisoned, and he was forced into exile in England for three years. These humiliations only increased his fury and his facile pen turned out volumes of protest against the existing order. He was a welcome guest in the homes of Europe's most learned men, in the courts of Catherine the Great of Russia and Frederick the Great of Prussia. The shafts of Voltaire's criticisms were aimed chiefly at ecclesiastical Christianity. He condemned the priesthood, made fun of miracles, and condemned organized Christianity. He was not constructive in his criticism and seemed satisfied to ridicule and to destroy. Nevertheless, thousands read his books and were influenced by his attacks. Voltaire derided intolerance in all Europe and was responsible to a great degree for the discredit of existing despotism, stupidity, and partisanship.

Influence of Deism. Deism was a powerful influence in 18th-century thought. Learned men and those who professed to be learned accepted it. Whether this teaching actually weakened the church or not is a debatable question, but without a doubt it did change religious practices. Contemporary teachings became less extreme and more rational, several of the petty abuses were eliminated, and a more tolerant attitude developed. Deism found expression in literature. The poet Pope, the essayist Herder, and the historian Gibbon were free in their expression of Deistic thought. Politics were changed through its influence. Divine right of kings was criticized, and inefficient statesmen were chastised.

The movement found its way into America and into American institutions. Franklin was a confessed Deist, while men like John Adams and Thomas Jefferson showed interest in the teachings. Freemasonry sponsored Deism, which is reflected in its ritual. Deism was superseded by critical scholarship, but not without leaving an imprint upon learning.

Biblical Criticisms. The rise of Biblical criticism was a part of the Deistic movement. Thomas Hobbes (1588–1679), an English philosopher, questioned the historical accuracy of parts of the Old Testament. He pointed out that it was strange that a writer of an autobiography should describe his own death and burial, as occurs in the Pentateuch. He also argued that the books of Joshua, Judges, Samuel, and Kings were not written by contemporaries. Spinoza (1632–1677), in Holland, although born a Jew, insisted that the Hebrew Bible was essentially mythological in origin. He pointed out the impropriety of the hatreds between Christian sects, all of which pretended to follow the gospel of brotherly love. In 1680, Richard Simon published a *Critical History of the Old Testament* and, nine years later, a *Critical History of the New Testament*, which were widely read. Simon called attention to the fact that the Old Testament books in their existing form were quite different from the way they had been originally written. Biblical criticism was not intended to destroy Christianity but to moderate and alter some of its practices.

Skepticism and Atheism. There was a natural tendency on the part of some not to accept any of the religious interpretations in their entirety. Confusion caused by the variety of opinions resulted in acceptance by many of skepticism and, in the more extreme cases, atheism. The skeptic was not necessarily a nonbeliever; he was merely cautious in reaching a decision. The more intelligent made their own interpretations, which might vary slightly from an established doctrine. Atheism also had degrees of variation. Orthodox Protestants and Catholics regarded Deism and most forms of religious liberalism as atheistic. Those who actually denied the existence of God were comparatively few in number and were ineffectual in their teaching. Baron Holbach (1723–1789), a German by birth, though he lived most of his life in Paris, expounded an atheistic doctrine in his *Christianity Unveiled.* He denied even a God of nature and contended that self-enjoyment was the goal

sought by mankind. He boldly declared that the basic factors in religion were due to the ignorance of men who did not know natural phenomena, and that they would be discarded when science had been firmly established. Atheism was a strong reaction against orthodox practices of religion and did not have any far-reaching influence.

Religious Toleration. Historically, progress toward religious toleration in this period is more important than all the disputes about doctrine. If man is to progress toward a higher culture, he must be given the opportunity to choose his religion and not have it dictated to him. The Edict of Nantes (1598) extended protection to Protestants in France. In 1573, religious liberty was extended to all denominations in Poland. Joseph II (1765–1790) of Austria, Frederick II (1740–1786) of Prussia, and Catherine II (1762–1796) of Russia stood for religious toleration. Anti-Catholic laws in England, while they remained on the statute books until the beginning of the 19th century, were more and more disregarded, until they were finally repealed.

The Jews, who had been forced to live in a subjected state for centuries, gradually won recognition. This was due, in part, to a change among the Jews themselves. They were less fanatical and much more rational in their beliefs and actions than they had been for centuries. Lessing (1729–1781), the German writer, by his famous play *Nathan the Wise*, did much to win recognition for the Jews. Moses Mendelssohn (1729–1786), a German Jewish philosopher, argued that Jews should give up clannishness and mingle with other people. He showed that Judaism was a true religion, but that it was only one of many.

Other Evidences of the Spirit of Toleration. Changes in religion were by no means the only manifestations of increased toleration. Government and church censorship of printing curbed freedom of expression. The Catholic *Index of Prohibited Books* was first issued by Pope Paul IV, in 1559. The English Long Parliament prohibited all unlicensed printing in 1643. However, censorship was gradually abandoned by governments. Thomas Paine's *Age of Reason*, written while he was a prisoner in France, became the classical argument for toleration. The progress of science and the general advancement in learning undermined the chief supports of intolerance.

4. PHILOSOPHY

Basic Change. One of the most conspicuous philosophic changes in the 18th century was the challenge presented by the natural and social sciences to the supremacy of logic and theology. Concern over problems of life on earth and interest in the facts of experience occupied the attention of philosophers. Many went too far in this doctrine of rationalism. Reason alone could not suffice for all purposes, and rationalists relied primarily on the intellect for truth and enlightenment. Romanticism, or idealism, contesting this point of view, supported faith, intuition, and emotion, rather than the intellect, as the basis for human action.

Skepticism played an important role in helping to introduce the age of reason. Essentially, the skeptics directed their criticism against applied religion; however, this influence reached beyond the field of religion. The monopolistic power of the church had to be broken before new points of view could be advanced. In this, the skeptics aided; but the inquisitive point of view that they exercised was the very spirit needed to encourage scientific investigations. Thomas Hobbes (1588–1679) and David Hume (1711–1776) figured prominently in promoting this important trend.

Hobbes and Hume. Hobbes insisted that his religious convictions were orthodox, but he condemned many religious practices. The natural history of religion—that is, the origin and development being dominated by natural and historical causes—was expounded. Hume believed that human experience was the only significant thing. "Thought is merely a practical instrument for the convenient interpretation of our human experience; it has no objective or metaphysical validity of any kind." In most of his conclusions, Hume was in accord with anthropological explanations in the 19th century, and helped to popularize the theory that morals have a natural origin. The belief that the leading criterion of conduct is to increase the happiness and the well-being of the human race gave a great impetus to a more materialistic philosophy.

Romanticism. The philosophical reaction against rationalism was called *romanticism* or *idealism.* The writers of this school advanced the importance of emotions rather than reason. Immanuel Kant (1724–1804) was one of the greatest interpreters of philosophical romanticism. His *Critique of Pure Reason* and *Critique*

of Practical Reason are among the greatest contributions to critical metaphysics in the whole history of philosophy. While Kant accepted science as valuable, perhaps indispensable, he contended that it did not go far enough. The laws of nature, according to him, were the laws of the human mind. Man, he believed, cannot know that God exists; nevertheless, man's moral sense requires him to admit the transcendental existence of God and the immortality of the soul. Idealism was the solution of the moral problem.

Later Developments. Kant emphasized the great limitations and the fragmentary character of human knowledge. However, many of his followers failed to agree on this point. Many romanticists drifted into dogmatic speculation regarding the mystical. Herder (1744–1803) believed that man and nature were united in God. Fichte (1762–1814) claimed that man was an expression of the divine spirit, merely a manifestation of God and nature. Hegel (1770–1831) summarized the philosophy of the idealist school in the *Philosophy of History*. He analyzed laws that had produced ideas of progress. These, he believed, came through conflict and synthesis. Out of this controversy between opposites would appear the ultimate truth.

Most of the philosophers of this period were influenced by the development of science, as well as by trends in theology. Most of the scientists of the time were philosophical, and most philosophers delved into the mysteries of science. They were all concerned with the individual and his problems, and they were immensely interested in securing "higher truths" based upon knowledge of the material universe. Although many of their conclusions were wrong, they represented an important phase in the intellectual transition to the modern concept.

VI SCIENCE AND LEARNING

1. AIDS IN THE PROGRESS OF SCIENCE

Importance of Science. Science is one of the most important aspects of modern civilization. Almost everything—philosophy, religion, art, law, social and economic institutions, industry, and thought—is approached from a scientific point of view. It is next to impossible to dissociate modern life and the scientist's laboratory. Scientific progress depends not only on the accumulation of

knowledge and the perfection of mechanical instruments, but also on the establishment of a scientific attitude on the part of the people. Scientists are the servants of the people. A public want is a command to the scientist to fulfill that want.

The Philosophical Background. The importance of philosophy in developing the scientific point of view has been referred to in the preceding paragraphs. However, a brief summary of the trends may help to clarify this somewhat complicated subject. There have been, in the history of civilized man, three important attitudes toward life. supernaturalism, Humanism, and naturalism. Supernaturalism, the oldest and most primitive of the three, has never ceased to be important, particularly with the uninformed masses. It is based on the concept that theistic authority rules the forces of nature. Salvation of the soul was the primary purpose in life. Obviously, the scientific point of view could not be conformed with it. Humanism was advanced by the Greeks and was revived during the Renaissance. The Humanist assumed that man was the measure of all things, emphasizing secularism rather than otherworldliness. While the Humanist approach was not necessarily scientific, it provided encouragement for science. Naturalism was also Greek in origin, but it did not play an important role until near the end of the 16th century. There is a close relationship between Humanism and naturalism; they are both secular and individualistic. The basic difference is that the latter is primarily intellectual. The forces of nature, according to naturalism, operate according to fixed laws. Life, in its fullest sense, can be realized only by controlling natural forces. This means the glorification of science.

Other Aids to the Development of Science. Philosophy alone could never have produced modern science. There had to be provided the proper setting and the necessary demand for its services. The expansion of Europe and the Commercial Revolution gave the scientist an opportunity for service. The establishment of law and order provided by the national state gave security to the investigator. The rise of the middle class provided patrons to subsidize laboratories, scientific publications, and salaries. Finally, the contributions of many pioneer scientists who labored long before science was orthodox should not be forgotten. Not a few gave their lives, because they were branded as heretics. They were martyrs to the cause.

Societies and Publications. The growing popularity of scientific and philosophical works can be seen in the establishment of societies and in the publication of scientific works. The Royal Society in England was started about 1645; the Dublin Philosophical Society held its first meeting in 1684; the French Academy, in 1666; and the Berlin Academy, in 1700. Journals aided in the preservation and popularization of the new discoveries. The *Journal des Savants* and the *Transactions of the British Royal Society* made their initial appearance in 1665. A German publication, *Acta Eruditorum*, appeared first in 1682. In the 17th century, many famous books were published that are still classics in the scientific field. Francis Bacon wrote *The Advancement of Learning* (1605) and *The New Atlantis* (1625). They are pioneer works in describing scientific methods. The first adequate treatment of the Copernican theory was made by Kepler, in 1621. The first treatise on the circulation of blood in the human body was written by Harvey in 1628. Galileo wrote *Discourses and Mathematical Demonstrations* in 1638; and in 1687, Newton published *Principia Mathematica*, one of the greatest works on physics prior to Einstein. All these works aided materially in preserving and diffusing scientific knowledge. They provided the foundation for 18th-century scientific progress.

2. THE 18TH CENTURY

From the point of view of scientific accomplishments, the 17th century is conspicuous. The world was startled by the new scientific revelations. The work was continued, although without so much in the way of original contribution, in the 18th century, which was a period of scientific speculation rather than investigation. There was an effort to explain the strange phenomena in their relation to human endeavor and to social life. Philosophers tried to interpret the nature of God and the duties of man in the light of the new science. The physiocrats and the Encyclopedists tried to reinterpret social science in the light of the physical sciences.

Physics and Astronomy. In France, D'Alembert (1717–1783) pursued analytical mechanics and mathematical physics in the field of mechanics, and Laplace (1749–1827) advanced the famous nebular hypothesis of the origin of the universe. Laplace's book, *The System of the World*, reviews the whole history of astronomy.

Dufay (1698–1739), a French chemist, and Benjamin Franklin (1706–1790), in America, discovered some of the elementary principles of electricity. Dufay showed that substances charged with different kinds of electricity attract each other. Franklin proved that all bodies have more or less electricity, and that lightning is an electrical discharge. S. Gray (d. 1736) demonstrated conductors and nonconductors, and Galvani (1737–1798), the Italian physicist, discovered, by accident, the galvanic electric current. The achromatic lens was first used in 1750 by Charles Hull.

Chemistry, Medicine, and Biology. The study of chemistry outstripped all the other sciences of the 18th century. Boyle (1627–1691), in England, was the father of modern chemistry. He established the important law that bears his name—that the volume of gas varies inversely with the pressure. He distinguished a mixture from a compound, manufactured wood alcohol, and advanced the idea of chemical "elements." Priestley (1733–1804), in England, and Scheele (1742–1786), in Sweden, both discovered oxygen, independently. Lavoisier (1743–1794), distinguished French chemist, established quantitative chemistry and speculated on the chemical cycle of life. Also in France, Proust (1754–1826) established the law of definite proportions, and Gay-Lussac (1778–1850) worked in analytical and industrial chemistry. Comparative anatomy was promoted by Hunter (1728–1793), in England. Morgagni (1682–1771), of Italy, did some valuable work in pathology. Bichat (1771–1802), a French physiologist, through a study of tissues, founded the science of histology. These studies gained sufficient repute to be placed on the curriculum of the most important universities.

Geology. The scientific study of the earth through investigation of rock strata and fossils was introduced by Hutton's *Principles of the Earth* (1785). This work provided an important aid to the study of revolutionary biology in the following century.

3. EDUCATION

Education. Popular education made its first appearance in the latter part of the 17th and early part of the 18th centuries. The early schools for popular education were sponsored by churches and were interested primarily in the training of the clergy in

church doctrine. "Charity schools" were established in the 18th century by the Methodist and Anglican churches in England. The Society for the Promotion of Christian Knowledge in England and the Catholic Congregation of Christian Brothers in France established schools with very limited curriculums. Comenius (1592–1670), a Moravian schoolmaster, advocated a number of modern ideas in education. He objected to the domination of the curriculum by medieval arts and Humanism, he urged education for both boys and girls, and recommended realistic subject matter, arranged according to the stages in the mental growth of the pupils. The spirit of modern education gained its first great impetus from the humanitarian Deists. Rousseau, in his *Emile* (1762), advocated popular education and belittled the value of the accumulated wisdom of the ages. Pestalozzi (1756–1827) put some of Rousseau's ideas into practical application. He believed that education should be "the natural, progressive, and harmonious development of all the powers and capacities of the human being." Froebel (1782–1852) emphasized the importance of personality development, an anticipation of modern genetic psychology.

Establishment of State-controlled Schools. The national state began to assume some responsibility for education in the 18th century. Compulsory education was established in Prussia by Frederick the Great in 1736. Thomas Jefferson submitted a plan for state schools to the Virginia legislature in 1779. Massachusetts went on record in favor of public support of Harvard University, public schools, and grammar schools in 1780. Although leaders in the French Revolution advocated public schools, their plans were not carried out.

Purpose. University curriculums were emancipated from church influence by the Humanists. All aspects of culture were made a part of the program of study, while theology was pushed into the background. The purpose of a college education became the preparation for all the different professions, instead of being merely a training for members of the clergy. Politics, commerce, and medicine were emphasized. Science gradually found its way into the university curriculums and became a recognized part of the college course. Before the rise of commercial laboratories, most of the work was done in colleges and universities.

4. SPIRIT OF THE "AGE OF ENLIGHTENMENT"

The New Age. There was a great amount of intellectual activity in the 17th and 18th centuries. Not all of the scholars agreed in the conclusions reached. There was a momentous struggle between ideals: between liberty and despotism, between Protestantism and Catholicism, and between authority and reason. By the close of the 17th century the liberal in politics, the heretic and the skeptic in religion, and the scientist were much safer and freer to pursue their thinking than in the earlier period. New and important creations of the human spirit were introduced. A new world was explored and colonized. New religious sects were born and old ones were changed. Modern science came into its own in the 17th century. Copernicus, Galileo, and Harvey should be remembered not only for their conclusions but for the scientific spirit that they created. The works of Shakespeare, Milton, Molière, and Cervantes are outstanding in literature. In philosophy, men such as Descartes and Spinoza are landmarks in the history of human thought. In summary, the "Age of Enlightenment" included the substitution of science for theology in the explanation of the universe, it emphasized the importance of *human reason* as the basis for progress, and, most important of all, it dignified the position of the individual.

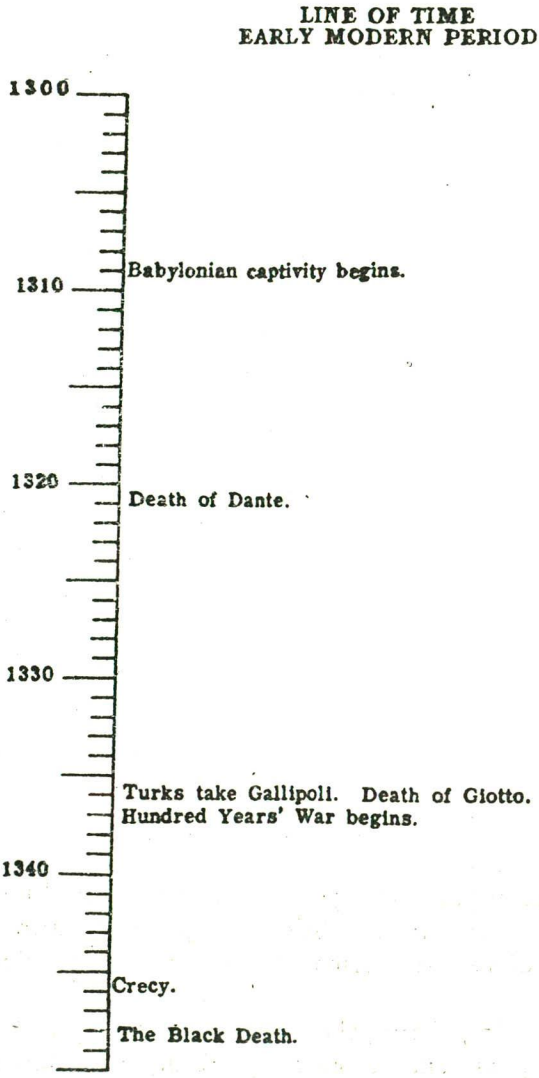
The 17th century was an age of intellectual progress, but it was also an age of bitter wars and of persecutions. It was a time of uncompromising convictions. This explains, to a degree, the persecutions, but it also provides for much of the sublimity found in the poetry and philosophy of the period. Anyone with an unshakable conviction, and with a grim determination to express that conviction, generally produces something worth while.

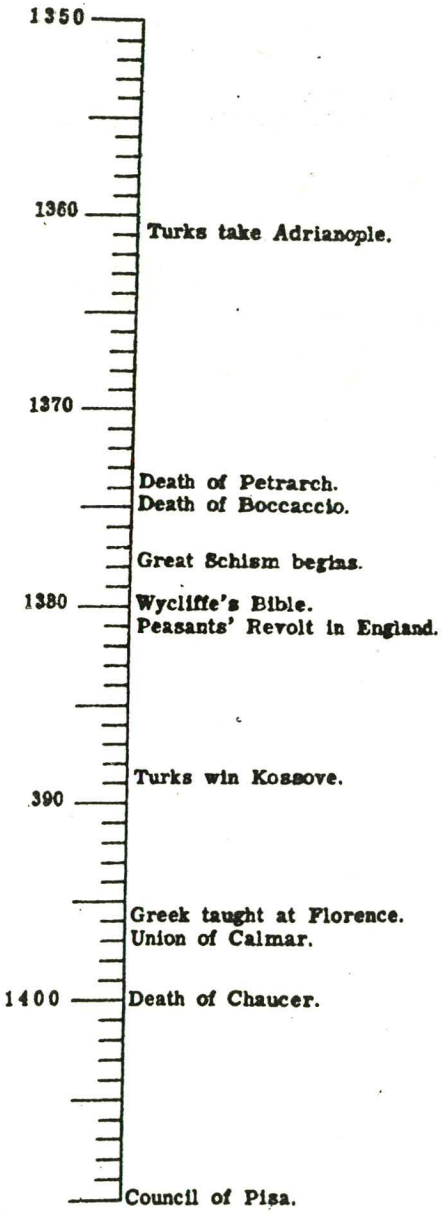
Popularization. The progress made in the 17th century was popularized in the 18th. New ideas found their way into the minds of the middle class. Taken as a whole, the 18th century was an age of popularization. Newspapers, magazines, pamphlets, and popular fiction were introduced. Scientific journals and the practical application of scientific discoveries made new theories known to the people.

Politics. In politics, the ideas of democracy and representative government, as championed by Rousseau, Montesquieu, and

Locke, gained in favor. Popular government found advocates in England, in America, and in The Netherlands. By the close of the 18th century, benevolent despotism had degenerated into the *ancien régime*. The first great break came with the French Revolution, which introduced a new age in the Western world.

The Dawn of the Contemporary Era. The 18th century witnessed the appearance of most of the features of the world in which




1350
1360
Turks take Adrianople.
1370
Death of Petrarch.
Death of Boccaccio.
Great Schism begins.
1380
Wycliffe's Bible.
Peasants' Revolt in England.
Turks win Kossove.
390
Greek taught at Florence.
Union of Calmar.
1400
Death of Chaucer.
Council of Pisa.

1410 — Council of Constance.
Huss burned. Frederick of Nuremberg gets Brandenburg. Agincourt.

1420 —

School of Vittorino da Feltre at Mantua.

1430 — Council of Basle. Joan of Arc Burned.

1440 — Valla's work on the Donation of Constantine.

Portuguese reach Senegal.

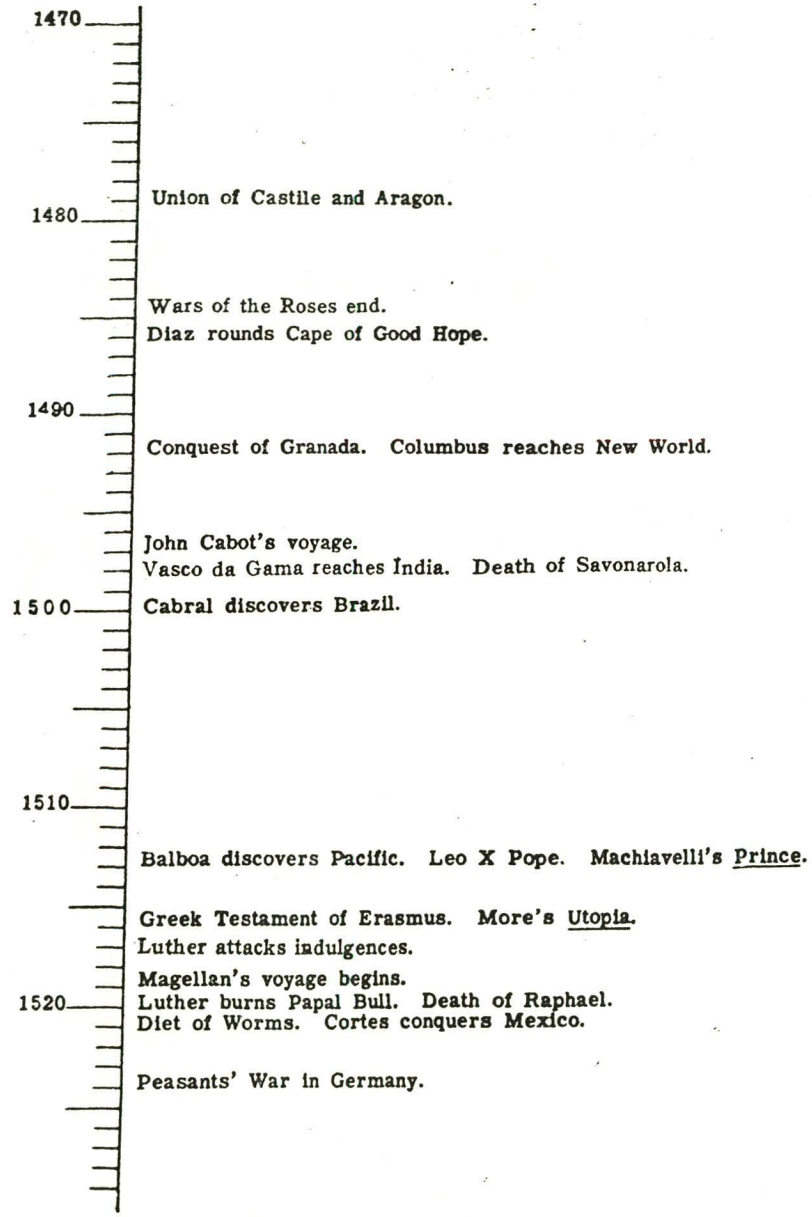
1450 — Gutenberg's Printing Press (?).

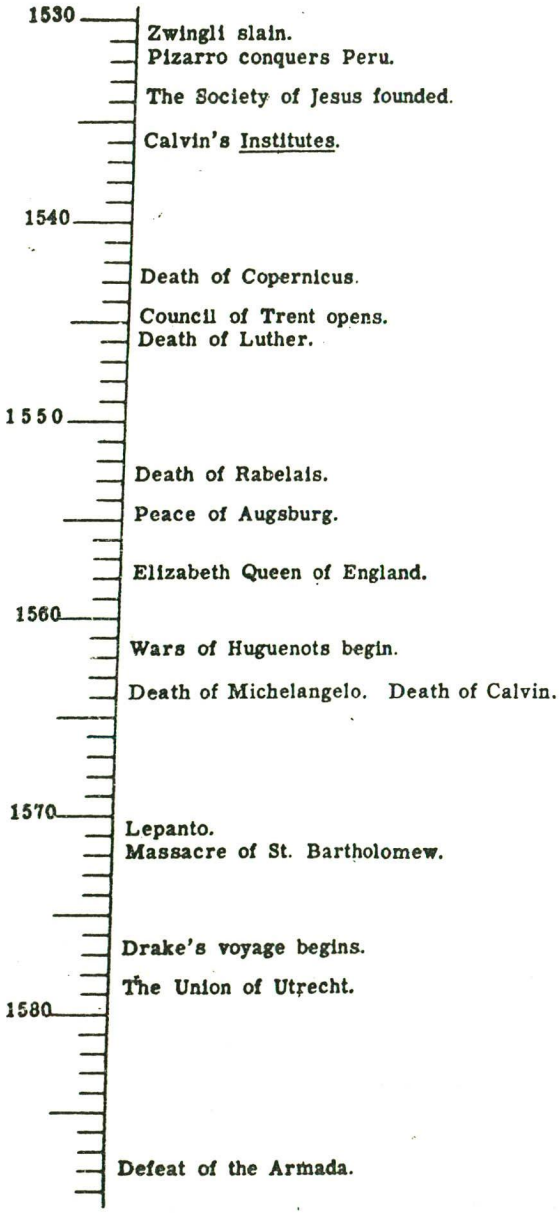
Turks take Constantinople. End of Hundred Years' War.

Wars of the Roses.

1460 — Louis XI.

Accession of Lorenzo the Magnificent.


1470
Union of Castile and Aragon.
1480
Wars of the Roses end.
Diaz rounds Cape of Good Hope.
1490
Conquest of Granada. Columbus reaches New World.
John Cabot's voyage.
Vasco da Gama reaches India. Death of Savonarola.
1500
Cabral discovers Brazil.
1510
Balboa discovers Pacific. Leo X Pope. Machiavelli's Prince.
Greek Testament of Erasmus. More's Utopia.
Luther attacks indulgences.
Magellan's voyage begins.
1520
Luther burns Papal Bull. Death of Raphael.
Diet of Worms. Cortes conquers Mexico.
Peasants' War in Germany.


1530
Zwingli slain.
Pizarro conquers Peru.
The Society of Jesus founded.
Calvin's Institutes.
1540
Death of Copernicus.
Council of Trent opens.
Death of Luther.
1550
Death of Rabelais.
Peace of Augsburg.
Elizabeth Queen of England.
1560
Wars of Huguenots begin.
Death of Michelangelo. Death of Calvin.
1570
Lepanto.
Massacre of St. Bartholomew.
Drake's voyage begins.
The Union of Utrecht.
1580
Defeat of the Armada.

1590

Edict of Nantes.
1600 English East India Company.

Death of Elizabeth.

1610

Last meeting of Estates-General until 1789.

Death of Shakespeare. Death of Cervantes.

Thirty Years' War. Union of Prussia and Brandenburg.

1620 Bacon's Novum Organum. The Pilgrim Fathers land in America.

Richelieu real ruler of France.

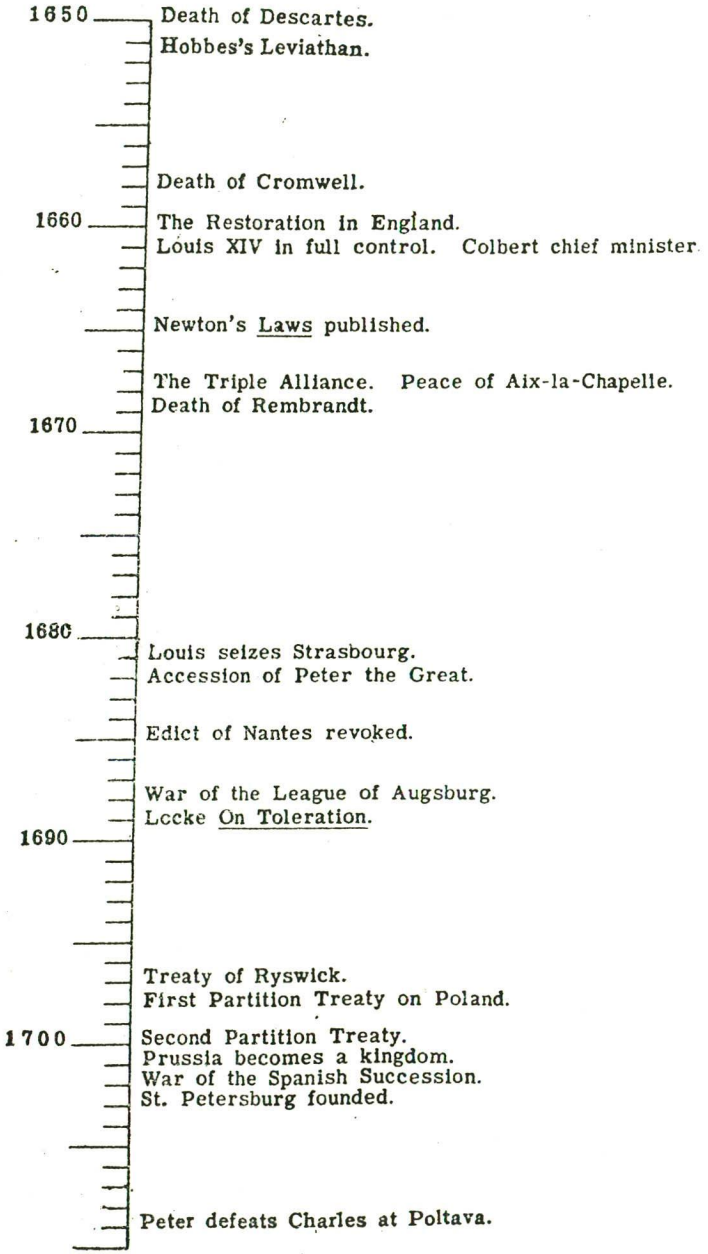
1630

French take part in Thirty Years' War.

1640 Revolt of Portugal from Spain. The Great Elector.

The Great Rebellion in England.
Mazarin chief minister in France.

Peace of Westphalia.
Execution of Charles I.


1650
Death of Descartes.
Hobbes's Leviathan.
Death of Cromwell.
1660
The Restoration in England.
Louis XIV in full control. Colbert chief minister.
Newton's Laws published.
The Triple Alliance. Peace of Aix-la-Chapelle.
Death of Rembrandt.
1670
1680
Louis seizes Strasbourg.
Accession of Peter the Great.
Edict of Nantes revoked.
War of the League of Augsburg.
Locke On Toleration.
1690
Treaty of Ryswick.
First Partition Treaty on Poland.
1700
Second Partition Treaty.
Prussia becomes a kingdom.
War of the Spanish Succession.
St. Petersburg founded.
Peter defeats Charles at Poltava.

1710 Archduke Charles elected Emperor.
Peace of Utrecht.
Peace of Rastadt.
Death of Louis XIV.
Peace of Passarowitz.
1720
Death of Peter the Great.
1730
The Jenkins' Ear War.
1740 Frederick the Great invades Silesia.
Second Family Compact.
Treaty of Aix-la-Chapelle. The Spirit of the Laws.
Dupleix controls the Carnatic.
1750
Publication of the Encyclopedia begins.
Seven Years' War.
1760
The Social Contract published.
Watt's steam engine. Spinning Jenny invented.

we live today. Democratizing tendencies were creeping into the well-established national state. Economic life was shifting from an agrarian to an industrial foundation. Colonial empires had been established and imperialistic rivalries between states had begun. All these things and many more introduce the recent era in the history of Western peoples. We should keep ourselves reminded that practically none of these principles were evidenced in the Oriental world, where the culture remained essentially medieval.

Review Questions

1. What were the evidences of the close of the Middle Ages and the beginning of modern times?

2. What were the preliminary steps to the Renaissance?

3. Describe the outstanding accomplishments in art, music, literature, philosophy, and science in the Renaissance period.

4. Contrast Humanism and scholasticism.

5. What connection is there between the Renaissance and the Reformation?

6. What was the Counter Reformation?

7. Characterize the important theories of government in the 16th and 17th centuries.

8. Why did absolutism decline?

9. Define the early theories of constitutionalism. Outline the main steps in the development of the English Parliament.

10. What connection was there between the American Revolution and European problems? To what extent does the American federal government show a European background?

11. Contrast the theories of Machiavelli and Grotius on the control of international affairs.

12. What is meant by the balance of power? How successful has it been?

13. What were the important economic theories of the 17th and 18th centuries? What important contribution did Adam Smith make?

14. Account for the development of a nationalistic art and culture in the 17th century? How did it differ from that of the Renaissance?

15. What is meant by the Commercial Revolution?

16. Describe the growth of capitalism. What were its political, social, and economic effects?

17. Characterize the art, literature, and architecture of Spain, the Low Countries, England, Germany, and France. How did architecture and music differ from the other developments in art during this period?

18. What were the important divisions in the Christian religion during the 17th century?

19. Account for the growth of the spirit of toleration.

20. Describe the new school of philosophy.

21. What was there new in the fields of education and science in the 18th century? Characterize the Age of Enlightenment.

22. Identify or define: Marco Polo, *Utopia*, Vespucci, Prince Henry the Navigator, Vasco da Gama, Humanism, Petrarch, Valla, Reuchlin, Fra Angelico, "Sistine Madonna," Ghiberti, Palestrina, William Caxton, "University Wits," Ariosto, Descartes, Gilbert, *Clericis Laicos*, Wycliffe, indulgences, Peace of Augsburg, sacrament, "Six Articles," Loyola, Bodin, "enlightened despots," Sully, Bentham, Magna Charta, Instrument of Government, Gerry, *The Federalist*, *Il Principe*, balance of power, Colbertism, Cameralism, *The Wealth of Nations*, classical economists, capitalism, Malthus, El Greco, Cervantes, Rubens, Hals, Hogarth, Dryden, Poussin, Montaigne, Racine, Dürer, Sachs, rococo, Chippendale, Handel, Stradivarius, Jesuits, Pietism, Deism, Spinoza, Comenius, and "Age of Enlightenment."

Problems

1. What reflection of 17th-century absolutism can be detected in Nazism and Fascism? What other theories of the 17th century do you find revived in modern totalitarianism?

2. Make a list of the present-day survivals of intolerance of the 17th and 18th centuries. Why are they so persistent?

3. Show the various ways in which baroque art was a true reflection of the age that produced it.

Map Study

Denoyer-Geppert Outline Map No. 8005

1. Show the territorial claims of the European states in North America in 1760. In 1776.

2. Bound the 13 American colonies in 1776.

3. Locate the important cities in North America at the end of the 18th century.

Denoyer-Geppert Outline Map No. 8009

1. Indicate the trade routes to Asia in 1600.

2. Show the world known to Europeans before the discovery of America.

3. Indicate the principal routes of discovery showing when and by whom they were made, prior to 1600.

4. Indicate the first settlements made by Europeans in South America, India, Africa, and the East Indies.

Denoyer-Geppert Outline Map No. 18002

1. Outline the principal national states in Europe in 1700.

2. Show the parts of Europe that were loyal to the Roman Catholic Church in 1500.

3. Indicate portions that were principally Greek Catholic. Those that were Mohammedan.

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