TEACHING HISTORY

THE MIDDLE AGES

FROM THE RENAISSANCE TO THE SECOND WORLD WAR

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These notes are intended for the use of teachers, parents, and all those interested in the education of the child. They are based on the author's life-long contact with Rudolf Steiner's work, including thirty years practical experience in the classroom. The contents of this book were formerly presented in two volumes. Minor alterations have been made in the text.

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THE MIDDLE AGES: INTRODUCTION

In previous chapters, the special characteristics of the ancient civilizations of India, Persia, Egypt, Greece and Rome have been considered. It was not the intention to give a full account of these periods, but to show how, in the course of history, the human being develops towards individual independence combined with a greater interest in the physical world. Ancient India was purely priest-led. In Persia, the leaders were priest-kings (the wise men). Egypt was ruled by kings or pharaohs directed by priests. In the Graeco-Roman period, there were secular leaders, either kings or emperors, but there was an impulse in the mass of the people towards self-government. The mind's progress through these eras was from clairvoyant vision to perception of matter only.

The medieval period extends from about 400 to 1400 A.D., and it is difficult to see a clear-cut pattern of development. History does not progress in a straight line. At any given time, there are retrogressive as well as forward-looking elements, remnants of old outlooks and cultures, impulses, and strivings towards something new. The medieval period contains all these, and hence, perhaps, its designation: "Middle Ages." It lies between the two prominent landmarks of Rome and the Reformation. Not without significance is the fact that the first part is often termed the "Dark Ages." It is a period also which has to receive and absorb the impact of the greatest historical event in the world, the incarnation of the Christ.

In medieval society, individualism does not manifest itself uniformly. In the early period, it would appear to be totally lacking in the lower strata, but present in the nobility. It was individual decision that led to the formation of the orders of knighthood for the purpose of carrying out social work. A desire for self-development, self-improvement, a desire for a direct communication with God, led to a monastic life. The legendary stories of the knights of King Arthur show individual aspirations in the social sphere, together with a desire for spiritual enlightenment (the search for the grail). The domination by emperor or pope is almost a throwback to the priest-king epoch of Egypt; yet in studying medieval history, one gets the feeling that there is a dormant capacity to individual action which develops by stages, and indeed, finally manifests itself in the upheavals of the Reformation.

When we consider interest in the physical world, we note the important influence on Europe which came from the Arabs. During the years 800 to 900, their learning in the sciences far outweighed that of the Europeans, and it was the Arab scholars who gave a great impetus to materialistic, intellectual thinking. The crusades stimulated further interest in the material world. Towards the end of the 13th century, Roger Bacon propounds scientific experimentation.

The trend of development—individualism and material science—becomes clearer toward the end of the period.

At the age of twelve, children themselves begin to become philosophers and materialists. This is therefore the age to teach them about Greece and Rome. As their minds begin to grasp cause and effect, the continuing influence of Greece and Rome can be shown. At the age of thirteen or fourteen, there is a new awakening in the child's mind corresponding to the Reformation and the Renaissance in history, but before a new impulse becomes manifest, there is movement and chaos. Thus, as medieval history follows Roman history naturally in time, so it also corresponds to the child's uncertainties and gropings for a new hold in life at the age of twelve-thirteen.

In the booklet on Greece and Rome, it was suggested that a four-week main lesson period could be spent on Rome in Class Six (age twelve). If it were possible, another four weeks should be found during the year to deal with the Middle Ages. If not feasable, it can be deferred to the beginning of Class Seven.

As usual, the teacher is faced with the difficulty of having too much material. It is impossible to teach everything, and it is therefore all the more important to seek out and deal with only the most characteristic and important matters.

Some of the work can obviously be transferred to other lessons. Historical themes can be used in the English periods for practicing the writing of compositions and summaries. Biographies or stories of the saints might form subjects for the religion lessons. A good deal of background reading could also be done by the children themselves.

In dealing with the other civilizations, we first looked at the geographical background. The setting is now central and western Europe, and it may be that this aspect now only requires a passing reference, since it will have been dealt with in the geography lessons. It would, however, be necessary to point out that Europe in those days presented a vastly different countenance from that of

today. In the first place, a great part of it consisted of forest and heath. Towns, where they did exist, were relatively small. The main roads were still the Roman highways. There were no other systems of communications as we know them. Travel was by man or horsepower. After the break-up of the empire, robbers infested the countryside.

In the present work, a short description of the main features of the period will be given as background information. Suggestions for themes to be taken up with the children will then be indicated. Some of the material will be in outline only, or merely suggested, as the details are already available in textbooks.

GENERAL CHARACTERISTICS

When the barbarians stormed into Europe, the old order was swept away. A new society evolved with three main ingredients. These were:

- The Teutons (the Germanii of Tacitus)
- The legacy of Greece and Rome
- Christianity

The new impulse in Europe was to be carried and developed by an erstwhile barbarian race, the vigorous and virile Teutons, who entered, conquered, and absorbed the Roman world. They were destined to develop both a higher sense of individuality and a deeper understanding of the physical world. The Romans had grown degenerate; their system had petrified. Their achievement had been the physical creation of an empire, and, in terms of human development, the feeling of individuality as a citizen. To some extent, they had absorbed Greek culture. Although the organization of the empire had collapsed, a legacy of ideas was left, particularly in the field of jurisprudence.

When the Teutons overran the empire, Christianity was already the state religion, but the teachings of Christ had been somewhat overlooked, even perverted. Organized Christianity had taken on the trappings of imperial Rome. They met, therefore, romanized, or Latin, Christianity.

In the empire, with its regulated administration and safe routes of communication, there had been not only law and order, but an active commercial life. Now there was only chaos. With the journeyings of the various tribes, the threat from the Arabs, the incursions of the Vikings, there was general unrest and uncertainty. Some pattern of organized existence emerged

eventually, and medieval society then functioned somewhat as follows:

- The economic structure was based mainly on agriculture, with growing commercial activity towards the 12th century.
- The political arrangements were autocratic—the king or lord and his vassals, the feudal system. There was no "state" as we know it. The arrangement was such that a few were rich and many poor.
- The spiritual life was centered in the church, which used its power to perpetuate the political system, and in turn, was supported by it.

The outstanding feature of the period is the dominance of the church, challenged from time to time by the temporal power. The romanized Christian church spread its all-embracing influence everywhere. Its epithet, "catholic," means universal. It provided a common element which included everything and everybody. It administered the work of God, who was the all-giving, all-determining Father. As the representative of God, it was the highest authority on earth, and expected general recognition.

We must bear in mind that we are dealing with the period following the coming of Christ, and that in some subtle way, the direction of men's minds had turned. They did not indulge in philosophy as the Greeks had done; nor in expediency, like the Romans. A different emotion lived in the Medieval soul, which was one of piety and devotion. The Gothic arch in architecture, with its form of hands in prayer, is symbolic.

The outlook of the period is epitomized in the philosophy of St. Augustine of Hippo (354-430)—not to be confused with his namesake who came to England later as a missionary.

Augustine was a dominant personality, a great thinker and writer of the early Christian era. His most famous book was entitled *The City of God*.

As a student, he had become convinced of the superiority of a life devoted to the pursuit of truth. The being of God, the nature and origin of evil, had puzzled him. he sought answers in philosophy. After a passing mystical experience, he became a Christian and reached a high rank within the church. His ideas may be summarized as follows:

> Earthly events, both social and political, are determined from the spiritual world. On both the earthly and the heavenly planes, there are good and evil forces struggling with one another. As far as the earth is concerned, men under the influence of evil forces seek worldly possessions and become discontented, but Christ works through the good, who are thus enabled to practice love and self-denial. In this way, they prepare to establish a Kingdom of God on earth. The unity of a family is a manifestation of love, as is a political unity. Through the power of Christ within the soul, the human being can discover truth; but man himself is not self-sufficient or independent, hence the necessity for authority. Rulers are chosen and appointed by God, and it is their duty to direct the people. They determine the social order.

Thus, man's place in life was ordained by God. As a Christian, man's attitude should be one of piety and humility and subjection to higher authority. The role of the higher authority, of God's representative on earth, the church took unto itself.

What had happened historically was that, as the empire disintegrated, the bishop of Rome had become important as a figurehead. Here, at least, was one point of stability. He came to be known as the "pope" (father) and claimed to have inherited the powers conveyed to Peter by Christ, and was thus the head of the church. This view was not shared in the still-existing eastern half of the Roman Empire. Here, in the ancient city of Byzantium, renamed Constantinople, there existed another head of church. The two had differences of opinion, not only in the matter of supremacy, but also in doctrine. However, as far as the new European culture was concerned, Rome became dominant.

The Roman Catholic church made its presence felt in every direction. It was responsible for schools (insofar as they existed), for charities, festivals, pageants, processions, celebrations on holy days, as well as spiritual welfare. It laid down dogma and did not tolerate unbelievers, sects, or heretics. If necessary, it forced its beliefs on people with fire and sword.

The church derived its income from grants of land over which the clergy exercised their rights as tenants or as royal officers. Living in fear of eternal damnation, people bequeathed money or goods to the church to say masses for their souls. There existed also special agents who could offer forgiveness of sins in return for money payments. In time, the church itself became worldly and greedy for worldly power.

It is true that its authority was challenged from time to time by king or emperor, but for the greater part, some sort of compromise

was reached, based on the principle of mutual support.

Thus, the church prescribed the king's duties, his oaths and prayers. It laid down his obligations to protect the church and the defenseless, to care for the poor, to dispense justice, to make war on the heathen. On the other hand, the king in many cases appointed the church officers. Naturally, he put in his supporters as far as he could. His tenants did likewise. At the bottom end of the scale, the parish priest was often a sort of domestic servant of the local landowner. Since the clergy were the only educated class, it was natural too, to appoint them to offices of state or to responsible positions in the household of the local lord. Thus, the clergy were in dominating situations, but perhaps more important than that was the fact that they were in the position of dominating the mind. With the power of bestowing the reward of heaven or hell, the priest had a hold over the still sleeping soul of the common man.

The influence of the church began to crumble about the year 1200, together with the whole structure of medieval society. The outlook of many Europeans had been widened by the crusades. An inner desire for independence and self-responsibility had begun to grow. Towards the 14th century, with the increasing struggles between church and state, with the development of towns, with a growing interest in natural science, came the great change. Medieval society came to an end with the beginning of national states and a new outlook on the world.

The extent to which these ideas can be conveyed to the children will depend on the class and the teacher. In any case, one has to be selective. The matter need not, however, be presented as ideas, but given as descriptions or characterizations. The following themes are suggested:

The Teutons
Arab Expansion
Feudalism
Struggles between Church and State
The Migrations
The Holy Roman Empire
The Crusades
Dawn of the New Age

The above follow one another in a more-or-less chronological order. Other subjects on which notes are included are:

England
Everyday Life
Knights and Chivalry
Monasteries and Monks

There are many other matters of interest which can be studied if time and opportunity present themselves, e.g.:

- Daily Routine in the Monastery
- Building a Cathedral
- Drama in the Middle Ages
- Travel and Transport

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THE TEUTONS

Tacitus, the Roman historian, tells us that the Teutons had the secret of political liberty, individual initiative, renovating power, and large families. In a world context, they were obviously a youthful race, and at the time of their penetration into central and western Europe there was something like a clash between age and youth.

At the time of their invasions, the Teutons were not only individualists, but, like the people of older civilizations, they felt a strong loyalty to their family, clan or tribe. The blood relationship was the basis of social and legal life—blood feuds are a sign of this group consciousness. Yet some feeling of individualism can be discerned. One can see this by contrasting them with the eastern peoples. In the East, the attaining of wisdom and the ultimate unification with the eternal were ideals, but in the younger race, personal capacities, such as strength and courage, were admired. When killed in battle, the western warrior did not expect to be absorbed into the universe, but to be met by a war-maiden especially destined to meet him, who would lead him to Valhalla where he might continue his feasting and drinking.

Tribal consciousness changed to land consciousness when groups settled on a particular piece of territory. Eventually, the group consciousness belonging to blood waned, and in its place there developed communities founded on individual choice, such as the medieval guilds and companies. The Teutons had no "state," nor did they form one for a thousand years. Over their whole development broods mother church until the race, like the individual child, kicks the traces.

The line of progress might be compared with that of a child growing up. The infant in the younger years is not fully conscious, and in the process of becoming so, he has to absorb the culture of his surroundings. The Teutons, living at first in their tribal

relationships, absorbed the Greco-Roman culture, and thereby became transformed themselves. The Roman influence was so strong in the case of the Franks that they adopted its language, the soldiers' Latin, which eventually became French. It was a case of a young race conquering an old, and absorbing its culture.

We observe, then, a racial development in the Teutons. Within a thousand years they changed from being tribal wanderers with clairvoyant consciousness to settlers with self-consciousness and a materialistic outlook. The Reformation marks the beginning of their blossoming.

THE MIGRATIONS

When the Roman Empire started to expand, Europe was peopled by wandering tribes of Celts who were either destroyed, expelled, or absorbed. While parts of the conquered lands became very Romanized, e.g., Provence, others, such as the north of England, were only militarily occupied. The Roman influence was therefore not evenly distributed.

Along the frontiers of the Rhine and the Danube lived the Teutonic tribes. Beyond them to the east were races of fierce nomadic horsemen, of which the best known are the Huns.

The Huns were a Mongolian people, small, stockily built, with short necks and swarthy countenances, round heads, wide, flat noses and faces, short foreheads, deep-set slit eyes, slanted eyebrows, and thin beards. Their horsemanship was supreme. They had a reputation for their accuracy as mounted archers and for their ferocious charges.

Under their leader, Attila, they stormed into Europe and created a general upheaval. For a short period, they themselves ruled Europe from the Rhine to the Urals. On their march to the west, they were met by a combined Roman and Visigoth army near Chalons and were defeated. Attila crossed the Alps with his army and marched on Rome, but outside the city walls he was met by the pope and withdrew, agreeing to accept tribute. He returned to his headquarters on the Danube, but suddenly died. His followers scattered, and the immediate threat to Europe was gone, but his attacks had brought all Europe into movement.

The first Teutonic tribes to feel the Hun pressure were the Ostrogoths and the Visigoths (East and West Goths). These were races who had wandered from the regions of Sweden and northern Germany to the shores of the Black Sea. They had already had

contact with Rome, as they had been taken into the pay of the Roman emperor to protect the frontiers. In the 5th century, these finally collapsed and the Ostrogoths occupied Italy, where they eventually founded a kingdom under their great leader Theodoric (the legendary Dietrich of Berne). After his death, however, the kingdom did not survive.

The Visigoths travelled from the shores of the Black Sea via Greece and the Adriatic coast, south through Italy and back again, to settle in southern France and Spain.

The Burgundians at some time had also moved into central Europe from the area of the Baltic and now founded a kingdom in the area of Worms on the Rhine. After the retreat of the Huns, they spread into areas which are now western Switzerland and the neighboring parts of France, bounded roughly by the Rhône and Saône.

The Lombards came from northern Europe into north Italy. Legend says that the Archangel Michael had directed them there. The area is still known as Lombardy.

The Vandals wandered from the Baltic area westwards through central Europe and Spain to North Africa, where they founded a kingdom and raided the southern shores of Europe across the Mediterranean.

The Alemanni settled in the area of modern northern Switzerland, between the Alps and Alsace.

The Franks crossed the Rhine into Holland, Belgium, and northern France. They gradually extended their territory to the west and south until, under Clovis, they drove the Romans entirely out of Gaul (France). Clovis became the first king of all the Franks.

The Angles, Saxons, and Jutes crossed the sea from the areas of northern Germany and Denmark and settled in England. The English language and culture developed from them. Keltic tribes of Picts and Scots, insofar as they remained after the Roman occupation, were driven into Ireland and Scotland.

Of all the domains established by the Teutons at that time, only the Frankish and Anglo-Saxon have remained. These became France and England.

In the 9th, 10th, and 11th centuries, the Scandinavians came on to the scene. They are variously called Northmen, Norsemen, or Vikings. *Vik* in old Norse means "a creek." These were therefore men from the creeks, or fiords. They went into Russia, first as robbers, but then as traders, and founded great commercial centers there. They sailed to England, France, Ireland, and into the

Mediterranean. They even reached Iceland, Greenland, and North America. Though at first they were roving bands of plunderers and robbers, some settled in England, some in France, and some in Sicily. In England, they were absorbed. In France, they acquired territory known as Normandy, an event which was to play a great part in English history. In Sicily, they founded an independent kingdom.

With these movements across Europe, there was obviously a tremendous mixing of the peoples, with three results:

- The loss of ancient clairvoyant powers
- The weakening of blood relationships
- The emergence of a new race of Europeans

There was another movement of people influencing European development yet remaining for the most part on the outside. This was the enormous Arab-Muslim expansion which took place in the 7th and 8th centuries. This presented a territorial threat to Europe, but it was contained. It was in another respect, namely in the cultural, scientific sphere, that the Arab influence made itself felt.

ARAB EXPANSION

MOHAMMED, MOHAMMEDANISM, MUSLIMS, ISLAM

To Europeans, Arabia must have seemed a very remote country, even if they had heard of it. Suddenly, in the 7th and 8th centuries, the Arabs made their presence known to the extent of almost destroying Christian Europe.

A boy was born in the Arabian city of Mecca, about the year 569, named Muhammed, or Mahomet. In his early years he lived in the desert and was cared for by a nurse. It is said that miracles happened through his presence. The nurse's flocks increased tenfold, her fields yielded superabundant grain; angels watched over the child and gave him heavenly knowledge and the gift of prophecy.

As a youth, he went on trading expeditions with his uncle. He married a rich widow, which insured his material well-being.

At the age of forty, he was visited by the angel Gabriel. He had visions of the delights of paradise and the torments of hell. He felt himself to be the new Messiah. Though he recognized the importance of the Israelite prophets and of Christ, he claimed that he himself was the last of the prophets, and that his revelations and ordinances were the final truth.

The religion that he founded is called Mohammedanism, or Islam. His followers are known as Mohammedans, Moslems, or Muslims. *Islam* means submission, or surrender, and in this case it meant submission to the will of God, whom he called *Allah*.

Mohammed declared that Allah determines all events on earth, good and evil, and that it is the duty of man to submit. Submission brings peace, security, and salvation. He demanded strict adherence to fixed religious practices and rituals, such as bowing five times a day towards Mecca and praying, washing before praying, and fasting at certain times. Where possible, he said his followers should make at least one pilgrimage in their lives to the holy city of Mecca.

It was, however, not only a religion that he founded, but a way of life, and he laid down rules for social relationships, governing, for example, marriage and property. Muslims were forbidden to drink wine, to take part in games of chance, to engage in usury. They were exhorted to be truthful, clean, honest, hospitable, generous in giving alms. All these matters were written down in the holy book known as the *Koran*.

At first, Mohammed gathered around himself only a small band of believers, and met with some opposition, but gradually his message spread. In 628, he sent letters to the rulers of all the neighboring states, calling on them to acknowledge Allah, the One True God. He died in 632, but his successor had become a fanatical believer and set himself the task of conquering the world for Allah. His followers were also undoubtedly attracted to the idea by the thought of the booty that could be obtained.

With small armies, the Muslim Arabs conquered Syria, Egypt, Persia, Turkestan, North Africa and Spain. Their faith spread through all these territories and as far afield as India and China. They threatened Europe with a pincer movement. In the east, they made several attacks, but were not finally repulsed until 1683. In the west, their advance was stopped in central France in 732, and they were thrown back to the Pyrenees. In Spain, the Moors—the Arabs from Mauritania—kept a foothold until 1492. Interestingly enough, that is the year when Columbus reached America.

This great conglomeration of Muslim dominated countries never became a united kingdom or a political state. After the initial success, there were disagreements and rivalries, and the various territories became autonomous.

There was, however, another side to the Arab conquests. This was the introduction of academic learning to Europe. By 762,

Baghdad had become the focal point of the Muslim world. Here, the Caliph Harun al Rashid, a wealthy patron of the arts, inaugurated a great cultural center. He invited learned men of all countries to his court, and it became very famous for its brilliance and learning.

The works of Aristotle and other Greek writers had become known to the Arab scholars through the military conquests, and were translated into Arabic. With their sharp, logical, Semitic thinking, the Arabs seized upon these new ideas and found themselves very stimulated thereby. Schools, libraries and universities were founded in various parts of the Arab world. In Asia, Baghdad was only one center. Bokhara and Samarkand were others. In Egypt, Cairo and Alexandria were focal points, while Cordoba, in Spain, served the west. The Arabs wrote important works on geography, history, philosophy, medicine, physics, and especially on arithmetic, geometry, and astronomy. The words *almanac* and *algebra* are Arabic; so is our system of numbers. (Try to multiply 28 x 56 using Roman numerals.)

The Arabs were alchemists and practical scientists. They experimented in the physical sciences and made alloys, essences, and optical glass. They learned the manufacture of paper from the Chinese and introduced it to the west. They were forerunners in materialistic thinking and for the natural scientific age connected therewith.

The faith of Islam, submission and yielding to fate, contrasts strongly with the Christian path of inner development and striving.

THE HOLY ROMAN EMPIRE AND CHARLEMAGNE

Clovis became the first king of the Franks in 486. He brought all the land between the lower Rhine and the Pyrenees under his rule and made Paris the capital. After his death, there was a century of dispute with regard to the throne, but the real rulers were the so-called "Mayors of the Palace." One of these was called Pepin, and when he died, his son, Charles, took over his duties. It was under this Charles that the Mohammedans were repulsed at Tours (732), and after the battle he became known as Charles Martel—Charles the Hammer. His son, known as Pepin the Short, became mayor in turn, but aspired to kingship. He received the pope's approval and was crowned in 751. After his death, his kingdom should have been divided between his two sons, but since the elder one had died, it devolved upon another Charles, known later as

Charles the Great, or Charlemagne.

Charlemagne's favorite reading was St. Augustine's book, *The City of God*, and in his life and actions he followed the ideas expressed there. It was his ambition to establish a Christian Europe, and he felt that he had a divine mission to do so. With this in mind, he formed an alliance with the pope, although he still considered the church his servant.

To christianize Europe, he had first to conquer it. This was achieved in various ways. When the Lombards in northern Italy quarreled with the pope, the latter sought help from Charlemagne. He answered by attacking the Lombards and making himself king. In the regions of the present Westphalia and Saxony lived tribes of Saxons. As yet, these were pagans. Charlemagne was determined to conquer them and convert them. He had to undertake no less than eighteen campaigns to achieve this, and it was only finally accomplished with savage cruelty and endless bloodshed. One cannot help reflecting on what he understood by Christianity.

In an expedition against the Arabs in Spain he was less successful. He lost a favorite follower, Roland, and event which was the origin of the famous poem "Song of Roland."

In 788, he was able to incorporate Bavaria into his kingdom and to exert considerable influence in the states along the Danube without actually conquering them. Charlemagne now ruled over a great part of Europe—those areas now occupied by France, Holland, Belgium, Switzerland, Austria, North Italy, parts of Germany, and Spain.

The pope at that time was nominally a subject of the Byzantine emperor, but he freed himself through his alliance with Charlemagne. It was a case of mutual support, and in 800, Charlemagne was crowned by the pope as "Emperor of the Holy Roman Empire." The significance of the act was the crowning by the pope. It was a fusion of temporal and spiritual power. Charlemagne became both servant and protector of the church. He had created an outer form for the spiritual unity of Christianity.

Charlemagne was a great ruler and a great lover of learning. He held court at various places in his empire, but Aix-la-Chapelle became his favorite home, probably on account of the warm springs there. At his assemblies, all matters were discussed, whether they were connected with the law, the church, or the army. There was no division into affairs of state and of church.

Charlemagne tried to make his court a center of culture. He invited learned men of all degrees. He corresponded with Harun

to visit the holy places without difficulty. To make a pilgrimage to Jerusalem was to insure salvation and forgiveness of sins, and a steady stream of visitors from Europe made the journey.

However, an impulse from central Asia began to be felt. This time, a people known as the Turks advanced through Asia Minor and captured Jerusalem in 1071. They were fanatical followers of Islam, and henceforth, Christians were barred. This aroused great indignation in Europe, and people banded together into armies to regain the holy places. The fact that so many different people were inspired by this impulse demonstrates the unity of medieval Europe. (Details of the campaigns will be found in the history books, but as far as our teaching is concerned, they are not particularly important.)

Children should appreciate what an enormous undertaking the Crusades were; how Peter the Hermit and Walter the Penniless wandered through Europe awakening interest. At first, there was no organization. There was a lack of means and supplies; hostile territory had to be crossed; the weather, and particularly the heat, had to be endured. There were few transport facilities. Thousands perished before even reaching their destination. Thousands died in fighting, and thousands by disease.

There were many different motives which moved people to join the Crusades. The church had become rich and had gained considerable worldly power. Many people felt that the west was losing touch with real Christianity. In their souls, they still had an attitude of devotion. Bernard of Clairvaux gave a lead to such people. They hoped that the physical contact would restore the connection. Others would have liked to see a Christian center in Jerusalem independent of Rome. The popes saw an opportunity of re-asserting their authority, and so encouraged kings, emperors, and people to undertake a common task with the papal blessing. Criminals could gain release to join a crusade. Sins were forgiven, and the blessing of the church was bestowed upon the participants. Some of them were possibly attracted by the idea of gaining worldly wealth and honor as well.

The expedition under Godfrey of Bouillon achieved some initial success, but the crusaders began quarrelling among themselves. The Greek Christians of Constantinople felt the Middle East to be their territory, and they resented the intrusion of the western powers. The French and English quarrelled. Lofty ideals got lost in the melee, with consequent demoralization and immorality. Finally, there was another movement of Mongols from

Central Asia under Genghis Khan. This drove a tribe of Turks, known later as the Ottoman Turks, westwards. They invaded and conquered the Holy Lands, and established a wide empire around them, driving the Christians out.

The object of the Crusades was never accomplished, and from this distance of time, one might say that the whole idea was misguided. The physical scene of Christ's ministry is naturally of interest, but His teaching is for the hearts and minds of people. It is not something connected with one particular geographical area. The Biblical word in St. Luke might well apply: "Why seek ye the living among the dead? He is not here, but is risen."

Although externally the Crusades were a failure, their effect on Europe was profound. The main results were these:

- The crusaders came into contact with peoples of different lifestyle, with different clothes, houses, furniture, foods, and ideas. They saw new art forms and new ways in agriculture. They met a culture intellectually and materially far in advance of their own. (The words arsenal, sofa, magazine, mattress, tariff, bazaar—are all Arabic.) The Roman Christians, passing through Constantinople, came into contact with Greek Christians and realized that there were different approaches to their faith, and that there were Christians who did not acknowledge the pope as the head of the church. They also met non-Christians who were brave, generous, courteous, noble, and learned.
- Trade was stimulated, since the desire for the refinements of the East grew.
- Through trade, the Italian cities became important, and the growth of cities meant a change in the social structure, in spiritual life and culture. A new sort of society began to develop, based on industry. This produced wealth. Money, which had almost disappeared from Europe with the Romans, began to flow again.
- During their common campaigns, rivalries had developed between the leaders who had come from the different parts of Europe. It was a foretaste of "national" feeling.
- Medieval Europe was never organized into a "state" such as we know it, but in the East, there was a much more centralized system. Some ideas were borrowed by the Europeans, and after the Crusades, larger political units were formed in Europe.

STRUGGLES BETWEEN CHURCH AND STATE

The marriage of church and state had always been somewhat precarious. It is said that the pope succeeded in crowning Charlemagne by surprise, and that Charlemagne was by no means pleased thereby, feeling that he had been defeated. He left instructions to his son to avoid such an event, by seizing the crown and crowning himself.

It is obvious that where two attain to power, there will be rivalry, and in the course of the 11th and 12th centuries, the struggle for power between pope and emperor came more and more into the open. Bishops and priests had usually been appointed by agreement with the temporal authority, but as the only educated class, they also took positions as administrators and secretaries. The church itself was supported by grants of land, and it also exacted tithes. The clergy considered themselves a privileged class, and could only be tried for offenses in their own courts, a matter which eventually caused considerable unrest.

In the course of time, the church became rich and an extensive landowner. It sought ever more temporal power. Emperors, kings, princes, dukes, whatever the ruler might be, resented this. They disliked it all the more, as a great deal of wealth found its way to Rome. One of the bones of contention was the question of the so-called investitures; i.e., who should be responsible for appointing bishops and the clergy. A practice had arisen known as "simony." The king often wanted to raise money and one way of doing this was to sell church offices for a sum of money. Naturally, the king wanted to appoint people who would be loyal to him in any case. On the other hand, the pope wished to keep control and appoint his supporters. If the king objected to the pope's choice, the latter had very powerful weapons. He could excommunicate the king, declare his subjects free of allegience to him, even appoint a successor.

The riches of the church induced the clergy to become lax and worldly-minded, but still they claimed special privileges. This did not go unnoticed by the common folk and there was therefore a general disillusionment with the church. In the background, there was a deeper restlessness, the growing feeling of independence.

Concrete examples highlight this struggle, e.g. the quarrel between the Emperor Henry IV and Hildebrand; Frederick II and various popes; Henry II of England and Thomas a' Becket; the "Babylonian Captivity" of the popes, and the Great Schism.

Hildebrand (Gregory VII) became pope in 1073. He started to reform the church, in particular to deal with the practice of simony. Henry IV, at that time king of the Germans but with aspirations of becoming emperor of the Holy Roman Empire, had made many clerical appointments and objected to the pope's interference.

Hildebrand excommunicated him and freed his subjects from their oath of allegience. Henry defied him, but the influence of the church was still so strong that the nobles were afraid. Henry considered it diplomatic to save himself and his crown and to give way. He appeared barefoot in the snow in a penitent's shirt before the castle at Canossa, where the pope was staying. He appeared three days in succession before he was received and his submission accepted. This happened in 1077, and is known as the "Penitence of Canossa."

When the king felt that he had regained sufficient influence among his people, he defied the pope again, but was dethroned by him. His answer was to depose the pope and put another in his place, Clement III, who then crowned him emperor. Hildebrand fled the country and died a few years later. Henry's triumph did not last long, as there followed a series of internal struggles, and his son forced him to abdicate.

Frederick II inherited the Norman kingdom of Sicily in 1198, when he was a child of four. Pope Innocent III was his guardian. His grandfather was Frederick Barbarossa, who had already had quarrels with the church. Frederick II eventually became the German king and emperor of the Holy Roman Empire.

Sicily at the time was an Arab kingdom conquered by the Normans. There were therefore two influences at work, Arab and Norman—Muslim and Christian. Many learned men were at the court, and Frederick undoubtedly had a good education, but grew up with a poor view of religion. He is supposed to have declared that Moses, Christ, and Mohammed were all impostors.

When the time came for him to be crowned emperor, the pope made conditions: he was to put down heresy, give up the kingdom of Sicily and South Italy, free the German clergy of taxes, and go on a crusade. To these conditions he apparently agreed, but failed to carry them out. In the meantime, Innocent III died, and a succeeding pope, Gregory IX, excommunicated him. It did not appear to worry him. He addressed a letter to all the princes in Europe, attacking the pope for trying to become sole ruler, and calling attention to the wealth of the church. Instead of a crusade

he went to Egypt, were he seems to have done a business transaction and succeeded in becoming king of Jerusalem. As he was still excommunicated, he crowned himself. While he was away, papal armies invaded his kingdom. He returned, chased them out, and forced the pope to lift the ban.

A few years later, on the pretext that the emperor sought to depose him, the pope excommunicated him again. Frederick answered with another denunciation of the church, of the clergy, their wealth, pride, and irreligion. He suggested that it would be a good thing for the church if its wealth were confiscated, an idea that certainly appealed to a good many other rulers. A new pope, Innocent IV, deposed him, but he died soon afterwards.

It is interesting to note that the kingdom of Sicily was the first in Europe to embody the idea of "state" as we know it. Frederick had a regular army and navy, regulated his subjects' lives according to laws and ordinances, created a civil service and introduced a tax system which he had learned from the Arabs. Among his other achievements, he also founded the University of Naples, a medical school, and a zoo.

The story of Henry and Beckett is too well known to be included here.

Perhaps the best example of the waning influence of the pope and the growing power of the national states is seen in the relationship between Philip of France and the papacy.

The French king, Philip, came into conflict with the pope in 1302, and sent in his agents to arrest him. He was rescued by friends, captured again by the French, but died in a few weeks time. The remarkable thing is that this event aroused but little interest in Europe. Philip took the opportunity to set up his own pope, establishing him at Avignon, which, although it belonged to the papal see, was in French territory. The situation lasted from 1309 to 1377, and is known as the "Babylonian Captivity." In 1377, the ruling pope returned to Rome, but dissentients elected another to rule from Avignon. Thus, for a time there were two popes. This is known as the Great Schism. The emperor, England, Hungary, and Poland supported Rome. France, Spain, Portugal, and some German princes recognized Avignon. Each pope claimed to be the genuine one, and each cursed and excommunicated the followers of the other. The division ended by agreement in favor of Rome in 1417.

DAWN OF THE NEW AGE

In the 13th century, Europe became adolescent. As with the child, new powers of perception and judgement developed. Men wanted more personal freedom. They began to question the workings of nature. They wondered what was beyond the seas. There was a beginning of rational thinking. A new dawn was about to break. The period of transition is known in history as the Reformation.

Through the Crusades, new ideas had been brought to Europe. Arab scholarship had stimulated intellectual effort. Trade was increasing. The dissensions in the church and the extravagances of the clergy had brought men to question the church's authority. A feeling of anti-clericism developed. The temporal rulers were coming increasingly into conflict with the church. Some of these matters have already been described. Other significant pointers to the new age are:

- Development of towns
- Founding of universities
- Growth of natural science
- Increasing nationalism
- Attitudes toward religion

TOWNS

These grew in the wake of trade, although their manner of growing is a little doubtful. Peddlers may have found certain centers profitable; officers of the state or church may have discovered a useful side-line. Footloose adventurerers may have become merchants. Location was also a factor.

A town feeds on itself. Where people meet, there is a need of services; where services are available, people settle. Economic life in the early Middle Ages was hardly recognizable as a separate unit. The basis of existence was agriculture, and the feudal system meant a closed economy. Since there was no money, exchange was by barter, and villages had to be self-sufficient. It was the material side of life which brought towns into existence and it was this aspect which was cultivated, although certain things in other spheres resulted. It was in the towns that inventions were made. The towns gave the opportunity for men to unfold their personality. "City air is free." If a villein could escape to a town and remain free for a year and a day, he would be a free man. Living in a town also had an inverse effect, i.e., to be cut off from land and nature, meant to be thrown back upon oneself.

In the towns, independent personalities formed themselves into independent units, as, for instance, the guilds and associations which insured their own protection and at the same time insisted on standards. In time, the citizens also demanded the right of self-government, and obtained charters from the king to order their own affairs.

These things can be described in detail, or children can read about them for themselves. It might be possible to include the history of individual towns. Venice is interesting, with its crusader connections and the unscrupulous Doge Dandolo. Hamburg and Lubeck, were northern cities on the trade routes to the Baltic. Florence, Genoa, Lisbon, Paris, Bruges, London, Antwerp, Nuremberg, Novgorod, Bergen, were all trading cities, full of travellers exchanging not only goods and jokes, but also thoughts and ideas.

THE UNIVERSITIES

Universitas, meaning the whole, or universality, was a word originally applied to a recognized scholastic guild. A university was a society of foreign scholars in a strange land, but in the 14th century, the term came to mean a general community of teachers and scholars. Learning and the schools had been the prerogative of the church, particularly of the monasteries. With the growing spirit of independent inquiry, other centers came into existence. Though patronized by church and king, they were destined eventually to become independent of both.

In the 12th century, the lawyers of Bologna and the theologians of Paris were becoming organized bodies. Many universities were founded in Europe during the 13th century, including Oxford. The universities of Prague, Heidelberg, and Vallodolid were some of the most famous. At first, studies were somewhat limited. Theology was of prime importance, then law, philosophy, and possibly medicine. They became more liberal in time. Once the gates of learning were thrown open and it was no longer the exclusive right of the clergy, there were further developments in the matter of education. Schools were founded by kings or rich men so that the laity also became educated. The invention of printing in the 15th century provided a further impetus.

NATURAL SCIENCE

The books which learned people of the Middle Ages consulted were the Bible and the works of Aristotle. The works of Aristotle had come to Europe in a roundabout fashion—from Greece to Alexandria, where they were translated into Arabic by the conquering Arabs, introduced by them into Moorish universities in Spain, then translated into Latin—badly. Nevertheless, they acted as an incentive to the awakening European mind. As in matters of religion, there was a growing tendency on the part of the common man to form his own opinions, so now in the 13th century, he began to look at the world in general with different eyes.

The birth of natural science can be made very clear by reference to Roger Bacon (1210?-1292). He is the first advocate of the scientific mode of thinking directed to the material world. He denounced dogma, authority, custom, and recommended scientific experimentation. He predicted the advent of machine-driven ships, cars and airplanes:

> It is possible to make engines that fly, a man standing in the midst thereof, only turning about an instrument which moves artificial wings made to beat the air after the fashion of a bird's flight. . . . It is possible to make a chariot move with inestimable swiftness and that without the help of any living creature.

At this time too, paper began to appear in Europe. (Ask the children to imagine a world without paper.) It is thought that the Arabs learned the art of paper making from the Chinese and brought it to Europe via Greece or Spain. This naturally meant a greater dissemination of knowledge, particularly after the invention of printing.

If geography can be called a science, then it is here that the journeys of Marco Polo should be mentioned. The Mongols had established an enormous empire stretching from China to the borders of Europe. The great Kublai Khan was governor or emperor when three Europeans—a youth, with his father and his uncle—made a visit to his court. When they returned, the young man, Marco Polo, wrote an account of his travels. This also stimulated European minds. Two hundred years later, a copy of this book came into the hands of a poor, aspiring sailor known as Christopher Columbus.

NATIONALISM

The three grandsons of Charlemagne inherited the empire and it was divided among them. It must be remembered that the empire was never a centralized state, but a collection of feudal domains, each owing allegience to an overlord and finally to the emperor. Two of these divisions, France and Germany, are more or less in existence today. The third, which lay between, split up into a series of independent countries which are now Belgium, Holland, Luxembourg, Switzerland, Italy.

After Charlemagne's death, France was ravaged by the Norsemen. Charlemagne's descendents became kings, but had little power. The last of them died in 987. It will be remembered that when the Franks came into Roman Gaul (France), they adopted the Latin tongue which gradually turned into French. In this already there was an element of nationalism. When the last of Charlemagne's line died, the French nobles decided to elect one of their own French-speaking members as king. The choice fell on Duke Hugh Capet, whose territory at the time was limited to an area within some 70 or 80 miles of Paris. Through his efforts, the process of the unification of all France and the making of a state began. This continued under his successors, and particularly under Louis IX, who came to the throne in 1226. On account of his pious ways, this king became known as Saint Louis. A crusade which he led was not very successful, but at home his work was effective and lasting. He subdued the rebellious barons; he set the administration of justice on a sounder basis; he reformed and standardized the coinage. From his time, one can speak of France as a nation.

What Hugh Capet and Louis did for France, Henry the Fowler and Otto the Great did for Germany. (Henry is known as "the Fowler" because falconry was his favorite sport.) Germany at this time consisted of five feudal dukedoms, each owing allegiance to the king, a descendant of Charlemagne. Charlemagne's descendants, however, were not particularly brilliant or capable, and the last of them, Charles the Fat, was deposed and then murdered. Distant relatives succeeded to the throne, followed by one of the German dukes. When the latter died in 919, Henry of Saxony was elected king by the nobles. Like France, his country was also in trouble; not so much from the Norsemen, but from the hordes of pagan nomadic tribes which ranged up and down the eastern frontiers. To deal with these, he created strong border provinces known as the "marches," each under a local leader. At

least two of these, Prussia and Austria, developed later into independent states. Henry encouraged the growth of towns, which could be fortified against attack. He also combined groups of villages under a common government and gave them a measure of independence.

His son, Otto, continued his work. Otto also extended his territory to the north and east. He was asked for assistance by an Italian princess, which resulted in his marrying her and becoming King of Italy. He was then crowned Emperor by the pope, as heir to the Holy Roman Empire, a title which every German king has claimed since.

Henry and Otto gave the lands east of the Rhine an identity. Germany did not become a centralized state like England and France for a long time, but these two personalities prepared the way.

In England, Norman and Saxon were combining to form the English nation. In Switzerland, the patriots were establishing their independence. A further move in establishing national identity was the rejection of papal authority. Europe was a conglomeration of domains ruled by kings, dukes, princes, counts, papal representatives, city fathers. There were many rivalries and many rulers saw advantages to themselves in asserting their independence from the Roman church. Most of northern Germany and the former Bohemia took this path. So eventually, did England, Scotland, and Holland. A further pointer to the developing feeling of nationalism lies in the use of the language. All medieval scholars spoke and wrote in Latin. Now, works were appearing in the vernacular (Dante, Wycliffe, Chaucer). In 1356, "English" was declared the official language of parliament. The medieval feeling of oneness, unity, universalism, with God as the ultimate head of affairs and the church as administrator, gave way to a feeling of separateness—*our* land, *our* country, *our* language—the beginning of the national state.

RELIGION

We have already described some of the struggles for dominance which took place between the ecclesiastical and the temporal powers, and also the struggles within the church itself. No wonder that people began to reject authority and wanted to make their own decisions. Biographies will illustrate the point. The great figures of the Reformation, Luther and Calvin, belong to the next

period of history, but two forerunners can be mentioned here: Wycliffe and Huss.

John Wycliffe (1320-1384) was a learned doctor at Oxford who openly criticized the abuses of the church. He preached individual salvation, and translated the Bible into English so that people could judge for themselves. His ideas were adopted by John Huss, who spread them at the University of Prague, in Bohemia. Here, they had more success, and the Hussite movement threatened to upset the established order. It was therefore persecuted. Huss himself was tried for heresy and burned at the stake.

So far, events have been depicted chronologically as they affect Europe as a whole. The developments in England follow a somewhat different pattern, and English history might therefore be treated as a separate chapter. Other information of general interest follows.

ENGLAND

When the Romans withdrew, the British Isles were left wide open to attack by the piratical Angles, Saxons, and Jutes. At first, they came on plundering expeditions, but gradually they settled and became farmers. The Celts, or Roman Britons, insofar as they were not absorbed, were driven into Wales and Scotland. Roman-Celtic civilization, including the brand of Christianity which belonged to it, vanished. Pagan Anglo-Saxon kingdoms were formed which were at war with one another until one became dominant. This happened in 825 when Egbert established the supremacy of Wessex.

On the continent at this time, Charlemagne had become emperor of the Holy Roman Empire. In northern Africa and the Near East, the Muslims were rulers. Christianity came to England from two directions. There was a flourishing Christian church in Ireland, and Irish monks, (Columba, Aidan) came via Iona and Lindisfarne to preach the gospel in northern England. This is known as the Celtic stream. In 596, Pope Gregory sent Augustine on a mission to England accompanied by forty monks. Landing in Kent, the missionaries travelled north and West, spreading Roman Christianity. The Celtic stream was a more inward one, laying stress on personal holiness; the Roman church followed the pattern of the Roman state and considered discipline and ritual more important. The latter became dominant.

Another movement of peoples now came from northern Europe. The inhabitants of Scandinavia discovered that much booty and plunder were to be obtained by attacking their neighbors. The Swedes went into Russia, although often on peaceful missions, but the Danes and Norwegians sailed on pillaging raids over the sea. In England, these "Viking" raids became the terror of the countryside.

King Alfred of Wessex, who was also a great lover of learning and education like Charlemagne, succeeded in uniting the country and eventually defeating the Vikings. Some tribes were allowed to settle in the northeastern parts of England. (In connection with the various settlements, a study of English place-names is of interest. There is a short chapter on this in the author's book, *The Origin and Development of Language*.)

After the death of Alfred, there was a Danish invasion, and the Danish king Canute became king of England as well as of Denmark and Norway. The throne eventually reverted to the Anglo-Saxon line by choice of the Witan, the Saxon council of wise men, but in 1066 came the Normans, the last invaders of England.

From this mixture of Celt, Roman, Anglo-Saxon, Scandinavian, Norman-French, both the English people and the English language developed. It took two or three hundred years for the mixture to fuse into a recognizable English race, and for a language discernable as English to appear. Here is another example of the melting pot out of which something new evolves, for the English speaking peoples had a great destiny before them.

As a result of the Norman conquest, England came again into the Roman orbit. There was unity again over most of the country, and the direction of development was towards the national state. Naturally, there was some rebellion and resistance. (See the story of Hereward the Wake.) William the Conquerer established:

- A defined system of law
- A tax system
- A defense force
- An organized church
- A revised feudal system

England was never, however, "romanized" to the same extent as some of the continental countries. Custom and usage, according to Anglo-Saxon tradition, retained much of their force.

In order to find out the wealth of the country, William ordered a survey to be made, and the results were recorded in what is known as the *Domesday Book*, the "Book of Doom" (final authority). On these findings taxation was based. The conquerer introduced a revised feudal system into England, insisting that the lower tenants swear allegiance to him directly.

As on the continent, there was soon conflict between church and state. Papal policy was to control Europe. The pope had encouraged William in his venture. Now, William declared that no pope should be recognized nor anyone excommunicated without his consent. He stipulated that the bishops should receive their estates and symbols of office from the king. They owed the service of a certain number of knights in return. The succeeding kings also had their quarrels with the church, including Henry II, who had Thomas a` Becket, the Archbishop of Canterbury, murdered.

By the 12th century, autocratic rule in England was giving way to some form of representation. Henry I, who reigned from 1100 to 1135, issued a charter giving concessions in the matter of the liberty of his subjects. Henry II established trial by jury. The most significant move, however, took place under John (reigned from 1199 to 1216).

John has been described as the worst king England ever had, and his exorbitant demands made the barons act for their own self-preservation. They drew up a document, "The Great Charter of Liberties" (*Magna Carta*), which they forced John to sign in 1215. It stated that no man should be imprisoned without a proper trial, and that no taxes should be imposed without the consent of the barons. By this, the power of the crown was limited. It was an historic moment, the beginning of government by parliament. This does not mean that a parliament was established as we know it, but that the idea of representative government was at least dawning. A further step was taken in 1295, during the reign of Edward I, when the nobility were summoned for consultation, together with two knights from every shire, and two burghers from every borough. Common folk were not included, but nevertheless, this assembly might well be looked upon as the first representative parliament.

This was a period of great activity and development. In distant parts, the English were taking part in the Crusades. On the continent, they were still embroiled with affairs in France. In the west and north there were wars with the Welsh and Scots. At

home, there was great building activity—churches, monasteries, castles, manors. Towns and material wealth were growing. Roger Bacon, in his works written between 1267 and 1277, was predicting a scientific age.

The kings of England still had possessions in France, and their ambition was to unite France and England under the British crown. This led to the beginning of the Hundred Years War (1337). Under the inspiration of Joan of Arc, the French were reinvigorated and finally the English were expelled. England became an "insular nation" with no ties on the continent.

One of the scourges of the Middle Ages was the plague. In 1348/9, England was visited by the "Black Death." Between a third and a half of the population died. This in itself produced a revolution. Land and farming were neglected; manorial organization broke down; villeins and serfs were at a premium. The final result was freedom from bondage and much improved working conditions.

The authorities tried to put the clock back. In the struggle, a great army of men from Sussex, Kent, Essex, and Bedford marched on London in 1381, demanding to see the king. They were led by Wat Tyler, and the event is known as the "Peasants' Revolt." Tyler was treacherously killed, and the rising cruelly put down in spite of the king's promises of redress. The movement failed in its immediate object, but before the end of the next century, feudalism had entirely disappeared from England.

In religious matters, Wycliffe and his followers were preaching revolutionary ideas of freedom from church domination. This very brief outline, to be filled in as and where possible, clearly shows the trends of medieval society—secularization, and the growing independence of the individual.

EVERYDAY LIFE

Fascinating glimpses of everyday life in the Middle Ages can be given to the children, or they can read about it themselves. Generally, conditions of life in Europe in the first few centuries after the Roman collapse must have been hard indeed. No wonder the period is sometimes referred to as the "Dark Ages." Europe was poverty stricken. Agricultural production was low; communications had broken down; there was no currency. There were pirates on the sea, robbers, vagrants, beggars, and freelance mercenaries on the land. There were the ever-present threats of

plague and famine. Urban society was non-existent, and was not restored until the 10th century.

LIFE IN THE VILLAGE

After an initial period of chaos, some pattern emerged. Communities lived in large settlements. The church, castle, or manor, mill, houses, and barns were enclosed in a wall of some sort. The Lord of the Manor was the responsible administrator, but local customs were observed. Marriage outside the community was rare, and life was lived within narrow limits.

The village houses were built of wood and thatched with straw. At first, the stall or barn would be a part of the building, although in time, separate buildings were erected. It was common for several generations to live under the same roof—live, eat and sleep—animals as well. The front door was on the street, and at the back was a kitchen garden where the housewife grew vegetables. There were a few small cottages to house landless laborers. Perhaps a stream flowed through the village, or there was a spring with a pond, or a well which provided water for people and cattle. Meetings were held in a stone circle, or under a tree, or on the church steps.

The land was cultivated on the open field system, with strips for each peasant, and one third of the land lying fallow each year. Beyond the field was common land for grazing, and perhaps forest. Peasants had the right to keep animals in the forests and to gather timber and fuel for their own use. Large tracts of land were the private preserves of kings or nobles, and poaching was punishable by death.

Tools were primitive—axe, scythe, sickle, hoe. Only in the 10th century did the plough come into use, and this was a heavy wooden instrument which had to be drawn by eight oxen. Its use was shared. About the same time, water power began to be used for mills, replacing hand querns. Crops grown, according to location, were: wheat, barley, rye, oats, beans, peas, turnips, radishes, olives, vines, and fruit. Cattle had to be slaughtered in the autumn, and the meat salted for the winter. Work lasted from sunrise to sunset. Children started work at the age of seven or eight. Young teenagers might work as servants to the lord, or as hired hands in agriculture.

In less fertile areas lived pastoral societies, less protected but more mobile. These were found in the outlying parts of the British

Isles, and on the mountain slopes of central Europe. There were also specialized communities with special occupations, such as fishing or tin mining. Most communities were self-contained. News was brought by pilgrims, peddlers, beggars, or the king's representatives. The tenants who had to give military service did, of course, have occasion to travel.

In the early 12th century, there were a few new developments. Windmills for grinding corn came into use. A new harness was invented so that horses could do the plowing. Water power was used for driving iron-workers' hammers and for preparing cloth. Mining techniques improved. Stone was used in building. The Gothic style in architecture was introduced. In the 14th century, the use of iron became much more common, and a great deal of timber was cut down to provide charcoal for smelting. Much timber was also used for shipbuilding.

Eating was a somewhat different affair from nowadays. There were plates or wooden platters, and in the course of time, knives and spoons were in common use, but not forks. Breakfast might consist of bread and beer. At other meals, much meat was eaten, but this presented a problem in the winter since salt was the only known preservative. Since the meat might not be too good, spices were used where available, but these were expensive. The following are some of the articles of diet: bacon, beef, pork, veal, lamb, goose, chicken, swan, peacock, hedgehog, fish on Fridays. For dessert or sweet there would be fruit, cheese, cakes, tarts. (Let the children consider life without tea, coffee, cocoa, chocolate, sugar, breakfast cereals, peanuts, etc.—also gas, electricity, petrol.)

With regard to amusements, these were somewhat restricted by present standards. In the hall of the manor or castle there were feasts in which all could take part. They took place at festival times—coronations, weddings, funerals, harvest, and Christmas. In the matter of sport there were football, wrestling, quarterstaff and archery contests, and gambling. Itinerant poets might provide stories. Troubadours and minnesingers provided entertainment. The nobility enjoyed hunting, falconry, and from the 12th century, jousting.

The church occupied an important part in village life. The priest wielded more power over the villagers than the temporal lord, for it was his responsibility to give the sacraments, hear confessions, impose penances, grant forgiveness, administer the last rites, and insure the soul's reception in heaven. He had a

twofold task, to uphold God's will, and to save the souls of the people.

Life may have centered around the seasons, but it also centered around the church. Services, in Latin, were held on Sundays and holy days. Ecclesiastical courts tried men for offences against the church, such as being absent from divine service, or doing the washing on Sundays. It administered the punishments, of which the greatest was excommunication. On the other hand, the church provided the social services: feeding the poor, and maintaining hospitals and almshouses. The parish priest was the local man. Bishops governed a diocese, i.e. a group of parishes, and the bishop's own church was probably a cathedral.

LIFE IN THE TOWN

Much of what has been said about life in the village applies of course also to the town. It was towards the end of the medieval period that towns came into existence. To our modern minds, and noses, they could not have been very pleasant places.

In the unsettled conditions of the times, it was necessary for the towns to have some protection, hence, a city wall was built with watchtowers and a few gates. The gates were shut at curfew, and opened at sunrise. Cattle were driven out to the surrounding fields in the morning and brought in again in the evening. While the city wall and the castle, if it existed, were built of stone, houses and other buildings were often constructed with daub and wattle on a timber frame. The upper floors projected over the lower, with the result that a street became narrower in the upstairs regions. Streets were narrow in any case, crooked and filthy. There were no pavements. All the rubbish and garbage was deposited in them. Pigs and poultry roamed at will. If on occasion the dirt was too thick, the city fathers would arrange for it to be shoveled out and dumped. There was a continual fire danger. Water came either from streams or wells, or it was delivered.

Merchants had home and shop in the same building. The lower part of the house toward the street was the shop, and the rest, living quarters. As specialized trades developed, craftsmen organized themselves into guilds, which insured standards, protected, and assisted their members. Different citizens wore different clothes to show rank or standing. At night, the poorer citizens had beds of straw, the richer ones, feathers.

The towns generated wealth, and this became a means of

establishing, to some extent, their own governments. The kings needed money, and in return for payments they would grant a charter giving the citizens certain rights. They were allowed, for example, to make their own local regulations, to hold a market every week, and a fair every year. The church was, of course, active, but its influence waned quicker.

KNIGHTS AND CHIVALRY

HOSPITALLERS, TEUTONIC KNIGHTS, KNIGHTS TEMPLARS

A knight originally meant a farm worker (German: *Knecht*). In feudal times it took on the meaning of a servant of a noble to whom military service was due in return for land. Specialized warfare meant specialized retainers as trained and armored horsemen (Latin: *caballus*, a horse—hence cavalry, cavalier, chivalry). In the 11th century, knight meant a mounted and equipped soldier. In much the same way as outstanding personalities in England receive titles from the queen, so the knights gradually became an aristocratic elite. Membership of nobility came to depend on knighthood.

Since high standards were demanded of knights, a definite code of behavior resulted, crystalized in the word *chivalry*. The would-be knight had to serve a master as page and attendant in his household. He had to learn to ride, use arms, be generally useful, obedient, well-mannered and gallant to the ladies. After such a period of preparation, if he were considered worthy, he would observe a certain ritual by confessing, fasting, and keeping a vigil. He would take an oath to protect the weak, women and orphans, to maintain right against might, to be upright, honorable, loyal, just. Although they have a certain legendary flavor, King Arthur's knights are examples of the ideal. Charlemagne's Paladins are others.

By the 15th century, progress in military science was such that knights were becoming obsolete as fighters. At the same time, the ideals of knighthood had degenerated into outer form, and extravagances on the part of privileged members of society.

During the Crusades, religious orders of knights came into existence. These were fighting monks with special ideals.

THE HOSPITALLERS, or KNIGHTS OF ST. JOHN OF JERUSALEM

The original impulse of this order was to provide a hospital for sick pilgrims and crusaders in the kingdom of Jerusalem, which at that time was in western hands. Many patients who had come into the knights' care showed their gratitude by giving donations or leaving legacies. In this way, they acquired wealth. When Jerusalem was lost, they moved to Cyprus, then to Rhodes, which they acquired in 1309, and there they were able to set up an independent state. When the Turks advanced into the Mediterranean, the Emperor Charles V gave them Malta. Here they settled, ruled, and continued their work until the island was captured by Napoleon. The order now possesses no territory, and little authority, but it still exists in the present-day organization known as the St. John Ambulance Association.

THE TEUTONIC KNIGHTS

This order was an organization of German crusaders, founded about 1190, like the Hospitallers, to provide medical care. It soon, however, took on a military character, and its activity was transferred to eastern Europe. Its mission there was to fight the heathen along the frontiers, but the original ideals and impulses faded. It engaged in territorial conquest, occupied Prussia, and founded a state there. It acquired other territories, but its subjects rebelled, and after 1410, its authority and financial position declined. It was then of little real significance, and was finally dissolved by Napoleon in 1809.

THE KNIGHTS TEMPLARS

The templars have a much more dramatic history. They also came into existence during the crusades. A few French knights offered protection to pilgrims from marauding bands of Muslims, but soon their organization grew into a great army with the object of not only protecting pilgrims, but also of fighting the infidel. They wanted to keep the holy places in western hands. They themselves had a very deep feeling and understanding for the Christian impulse. They were ready to make any sacrifice for what they believed. It was part of their creed that they might never waver in their duty. They had no personal possessions. Everything belonged to their order, and the wealth which they eventually acquired was

only intended to be used selflessly for worthy aims. With men of such integrity and high ideals, the order grew powerful in the economic sphere. The Templars became the bankers of Europe. Their treasure was kept in Paris, and crusaders could obtain letters of credit from them which they could cash in other areas. Gradually, merchants and others used their services. During the years 1285-1314, Philip the Fair was king of France. It was said of him that, except to his closest relatives, he showed no trace of human goodness. He had no conscience. His whole life was filled with desire for power, and plans to extend it. His goal was dictatorship from the throne, absolute power, to be achieved by any possible means. This was the same Philip who had forced the pope to move his residence from Rome to Avignon, and the pope was his puppet. Philip had designs on the Templars' gold. What they wished to use in the service of mankind, he wished to use for his own purposes. He arranged that the Templars should be accused of heresy and immorality. The pope suppressed the order. They were brought to trial, and in 1314, one of the greatest infamies in history took place when fifty-four Knights Templars were burned at the stake. In dying, their leader prophesied that Philip would have to meet him at God's tribunal before the year ended. It is a fact that Philip died that same year.

THE MONASTERIES: MONKS AND FRIARS

The existence of anchorites or hermits, living a solitary life away from the world in order to obtain wisdom, overcome personal imperfections, conquer evil and attain eternal bliss, was a known feature of the ancient world. In Christian times there was a shift in emphasis from the purely contemplative life to one which combined contemplation with social service. Also, the idea of the single hermit gave way to the community of hermits, the monastery. The father of monastic life in Europe was St. Benedict. It was he who formulated the three vows which were subsequently adopted by the monks of all orders. These were: poverty, chastity, obedience. If one considers these in a little more than superficial aspect, it is clear that they are really disciplines for the soul, for self-development. If one possesses nothing, but gives all to the common good, then not only is one relieved of worry, but it is a social act. If earthly love is renounced, there are no family ties; forces and energies are withheld which can be used in other directions. Obedience means that one refrains from imposing

one's own will, and in the medieval context, obeys God. Benedict was born in Italy of rich parents in the year 480, and he was sent to school in Rome. He was disgusted with the degenerate ways of life which he found there, and shocked by the non-Christian ways of the Christians. He retired to a cave forty miles from Rome, where he spent three years in a life of prayer and study. Would-be disciples sought him out, and soon he had founded twelve monasteries in the neighborhood. These were intended as centers where men could live, work, and pray in peace without being disturbed by worldly attractions. When these were established, he took a few followers and built a new monastery on a hill between Rome and Naples, the famous Monte Cassino. In the year 511, he drew up the so-called "rule" for monks. In addition to the three vows, he laid down general principles for practical life. He wanted men to follow the word of God, by which he meant that they should study religious works, and pray. He considered, however, that manual work was also essential to the good life. He therefore arranged the day so that the brethren would spend some five or six hours in prayer, or at divine service, five hours doing manual work, and four hours reading or in study. The older monks were given the task of copying books. Thus, libraries were formed, and many literary treasures saved. Benedictine monasteries were built all over Europe. The Cistercian order, which was founded by Bernard of Clarivaux in 1098, was an off-shoot with a stricter rule.

In the 12th century, various heretical sects were active, and it was feared that these were a threat to the church. Dominic, a churchman born in 1170, was distressed by this and sought permission from the pope to organize a movement to counteract the evil influence. This was granted, and he founded the order of monks known as the Preaching Friars (French: *frere*, brother). Later they were known as the Dominicans or the Black friars, on account of the color of their costumes. Their principal object was to convert the heretics, or to preach against them, but Dominic also insisted on high standards of scholarship. The two principle houses of the Dominicans were near the universities of Paris and Bologna so that the brothers could be in touch with current learning. Many officers of the inquisition were Dominicans.

In the 12th century, the church had become rich and corrupt. In the attempt to return to basic patterns of Christianity, Francis of Assisi founded a brotherhood whose intention was to live and demonstrate the simple life, to be helpful, and to preach the gospel as Christ had done. Francis, born of wealthy parents in

gospel as Christ had done. Francis, born of wealthy parents in Assisi in 1182, led a life of luxury as a young man. He happened to fall ill, and came very near to death. On recovering, he gave up all his possessions and decided henceforth to live in poverty, to do good works, and to preach the gospel. He gathered a few disciples around him and founded an order in which absolute poverty was one of the rules. In a very short time, monasteries adhering to his rule came into existence all over Europe. His followers travelled about the countryside on foot, not only preaching the gospel, but helping anywhere where help was needed, particularly in caring for the sick and the poor. But they did not devote themselves exclusively to this sort of life. They were also concerned with learning, and, as in time the rule was modified, many more people joined the order. Franciscans became university professors, scientists, church officers. Roger Bacon, a pioneer in the study of physical sciences, was a member of the order.

* * * * *

IMPORTANT DATES

400 - 900	Migrations
410	Visigoths under Alaric capture Rome
451	Attila repulsed at Chalons
622	First year of Mohammedan calendar
630 - 730	Arab expansion. Arabs repulsed at Tours
771	Charles becomes king of all Franks (Charlemagne)
800	Charlemagne crowned by the pope in Rome (Holy Roman Empire)
800 - 900	Viking raids
1066	Battle of Hastings, Norman conquest of England
1071	Jerusalem taken by Turks
1095 - 1291	Crusades
1099	Capture of Jerusalem by crusaders
1100 - 1200	Founding of first universities in Europe
1215	Magna Carta. The barons in England have some say in lawmaking
1291	Swiss patriots swear perpetual alliance with one another to gain freedom
1309 -1377	Pope in Avignon
1337	Beginning of the Hundred Years War, after which England has no ties on the continent
1348	The Black Death. So many people died that labor became scarce, hence better conditions for workers
1378 - 1417	The Great Schism, rival popes.
1381	Peasants' Revolt

FAMOUS MEN OF THE PERIOD

c. 370 - 410	*Alaric*, leader of Visigoths who sacked Rome in 410
? - 453	*Atilla*, leader of the Huns who invaded Europe in the 5th century
c. 454 - 526	*Theodoric the Great*, King of the Visigoths. The legendary stories of Dietrich of Berne are founded on his exploits
c. 466 - 511	*Clovis*, first king of the Franks
480 - 543	*St. Benedict*, founded Benedictine monastic order
c. 521 - 597	*Columba*, brought Christianity via Iona to northern England
c. 570 - 632	*Mohammed*, founder of the religion known as Islam
763 - 809	*Harun al Rashid*, wealthy caliph and patron of the arts—the stories of "A thousand and One Nights" center around his court.
742 - 814	*Charlemagne*, emperor of the Holy Roman Empire and lover of learning
849 - 899	*King Alfred of Wessex*, repulsed the Danes, lover of learning

c. 876 - 963	*Henry the Fowler*, gave impetus towards the founding of national states in Germany
912 - 973	*Otto the Great*, gave impetus towards the founding of national states in Germany
c. 938 - 996	*Hugh Capet*, beginning of French nationalism
c. 1070 - 1071	Activity of *Hereward the Wake*, Saxon rebel against the Normans
c. 1050 - 1115	*Peter the Hermit*, travelled Europe to arouse interest in the Crusades
? - 1097	*Walter the Penniless*, travelled Europe to arouse interest in the Crusades
c. 1060 -1100	*Godfrey of Bouillon*, leader of the first crusade
1090 - 1153	*Bernard of Clairvaux*, famous churchman
c. 1162 - 1227	*Genghis Khan*, leader of Mongolian invasions
1194 - 1250	*Frederick II*, king of Sicily, emperor, defied the pope
c. 1182 - 1226	*Francis of Assisi*, rebelled against excesses in the church, preached humility
1214 - 1270	*St. Louis*, beginning of France as a nation
c. 1220 - 1292	*Roger Bacon*, predicted airplanes, cars, carried out scientific experiments
c. 1254	*Marco Polo*, journeyed to the Far East
1265 - 1321	*Dante*, described the soul's journey through other worlds using his native language
c. 1307	*William Tell*, legendary hero of Switzerland
1330 - 1384	*John Wycliffe*, translated the Bible into English and preached freedom of religion
c. 1342 - 1400	*Geoffrey Chaucer*, composed in his native tongue, father of English poetry
c. 1372 - 1415	*John Huss*, spread Wycliffe's ideas in Bohemia, was burnt at the stake

FROM THE RENAISSANCE TO THE SECOND WORLD WAR
INTRODUCTION

History from the ancient civilizations to the Middle Ages has been dealt with in previous chapters. The present one continues the theme, and its aim is to give an outline of the matter which should be taught to children of thirteen and fourteen.

In teaching any subject, it is essential to bear in mind the purpose of teaching. History is no exception. History is the story of mankind. It seeks to show human development and present capacities with a possible view to the future. Indeed, if people can recognize the changes that have taken place in evolution, they may learn what is required for the future. We have already explained that the path of mankind is from direct spiritual guidance and group consciousness to the material world and individualism. In teaching history, therefore, the great epochs of civilization are described, and the development of humanity figures in the picture all the time. In each epoch there is something new and something definite. It is the survey of the whole development which is important, not dates and kings.

The teacher has a formidable task. He must know his material—preferably a few years in advance in order to digest it—and, in class, concentrate on presenting it artistically. The author has sad memories of his own time in school in the history lessons. The pupils took it in turns to read a passage from a history book. Then the books were closed, and the teacher read the text, leaving out words or phrases which, in turn round the class, the pupils were asked to supply. It was not very inspiring.

Knowing his material and having digested it, the teacher has to turn his thoughts to the time available, and consider the whole of what he wants to present within the particular period. Perhaps only one four-week period (with two hours every morning) will be available each year in classes seven and eight. For each lesson, he must then go through the particular matter in mind beforehand. Having done this, it is easy to be rigid, but as the mood of the class varies, so the teacher has to be prepared to be flexible. Above everything else, the presentation must be imaginative, with plenty of biographies. Naturally, at the age of thirteen to fourteen, children are able to absorb more than they could in earlier years, but the teacher must not descend to "lecturing." If he talks too

long or too abstrusely, the class will get restless and bored. It is essential and beneficial to spice the historical matter with anecdotes, and even deviations. For instance, within the teaching of history there may be geographical, artistic, literary or scientific aspects, and these things are a necessity, in that a whole picture should be given. In particular, history and geography are often interwoven. The travelled teacher, who can speak from personal experience of climbing the great St. Bernard pass, or following the pilgrim's route to Santiago, will have certain advantages. One quite definite recommendation is to finish the lesson with some sort of story illustrative of folk psychology, or matters and ways.

"Objectivity" is something which is sometimes considered important in teaching. It has its place for certain ages and certain subjects, but objectivity can result in a dry grinding-out of facts which will bore the children, giving them cause later to recall the dullness of the lessons, and nothing of the content. Let the teacher, therefore, not worry too much about objectivity. Let him show a little spirit, enthusiasm, humor, and even generate a little excitement, bearing in mind that it is the feeling which is the bearer of memory. Let it also shine through his discourses that he approves of what is good and abhors what is not; that he has great sympathy for what is moral, and antipathy for its opposite. Some feeling for morality will thereby be conveyed without sermonizing. Let us remember that the personality of the teacher as a human being is more effective than the material he presents.

There is a further important point in teaching history to young adolescents. There is a change now in the capacity for understanding. On the threshold of puberty, children need an intelligent understanding of the material world. They need to be able to begin to relate cause and effect since they are now coming into possession of their own powers of perception and judgement. Furthermore, a lively interest in the outer world may have a counteracting effect against too great a preoccupation with sexual matters.

For the most part, up to the age of twelve, single pictures will have been presented. In the teaching on plant study there will have been a gentle introduction to cause and effect, but the time is now ripe to show these matters in more detail, or even to stimulate the children to make their own discoveries. The connection of events, therefore, and the underlying impulses can be mentioned even if, for the moment, they are not studied in great detail. Sometimes we have to recognize that outside,

spiritual agencies are at work. For instance, we might recall how Jehovah guided the Israelites; how fortunes in the Hundred Years War were turned through the "voices" heard by Joan of Arc.

History is brought closer to children if they have a concrete picture of time, in this case, generations. It is therefore recommended to say something about events in father's day, in grandfather's day, in his father's and grandfather's, and so to show a continuum. Not so many generations are required to go back to quite striking events in history, even to the time of the birth of Christ. There is also here a prime example of cause and effect, i.e., to any child, the fact that father met mother, and grandfather met grandmother, etc., results in his being there. Another thing to be remembered is that at the age of puberty, the child is experiencing a tremendous expansion of consciousness. This needs to be nourished by extending knowledge in all directions.

We are dealing with history on the grand scale. If it is deemed necessary, particularly interesting, or characteristic, national history should be interwoven as and where it belongs. Mention should also be made of other peoples and cultures in the world—Chinese, Japanese, Maori, Inca, etc., even if they are not part of present studies. Unfortunately, time is limited. The four weeks available in Class Seven and again in Class Eight are sufficient only to give broad outlines. It is always possible to economize a little by taking historical themes as practice material in the English lessons, and using the geography and science periods to deal with certain aspects.

In the main, Class Seven work should cover the European and non-European relationships from the year 1400 to the beginning of 1700. This includes the discovery of the new world, and the new natural scientific investigations. In Class Eight, history is brought up to the present, showing in particular how the modern world comes into existence in the 18th and 19th centuries. It must be borne in mind that for the most part, we are concerned here with descriptions and presentations of facts where some connections with cause and effect are obvious, but that in Class Nine, the history of the last few centuries is studied again with particular attention to the inner historical motives.

It is useful from time to time to give a single picture which at the same time is a comprehensive survey of a particular period. Take, for example, a date like 1764, the time of the Industrial Revolution. What is happening in the rest of the world? North America and India are coming under British domination. Prussia is

becoming a strong European power. The Seven Years War has just ended. Captain Cook is on his voyage of discovery. China and Japan have their own cultures, and are as yet unknown to most of the rest of the world. Russia is pushing eastwards. South America is still under the domination of Spain and Portugal. Wesleyan Methodism spreads in England.

A glance should also be taken at the great personalities alive then. A random selection would include Voltaire, Wesley, Franklin, Dr. Johnson, Rousseau, Frederick the Great, Kant, Clive, Goldsmith, Capt. Cook, Washington, Haydn, Priestly, Watt, Galvani, Montgolfier Brothers, Volta, and still in the same century: Goethe, Mozart, Robespierre, Nelson, Wilberforce, Danton, Schiller, Pitt, Napoleon, Beethoven. Another example might be the year 1483, the year in which the following were born: Luther, Raphael, Cortes, Rabelais.

We have said already that it is a great help in teaching history to children to give them biographies. Particularly in these years, biographies of people who are representative of the new age should be given, i.e., outstanding personalities who have had to make good from their own inner forces. One could think of those who had tremendous difficulties to overcome, such as Joan of Arc, Columbus, Galileo, and such characters as Pizarro, and other explorers. Another example is Tycho Brahe, the astronomer, who was an active choleric and became a patient observer. Kepler, with poor health and fortune, wrestled with planetary problems for years on end.

A similar process to that in teaching scientific subjects should also be adopted with regard to history. It must be remembered that the mind requires time for digestion. The facts, therefore, or characterizations, or descriptions of events or personalities, should be given one day, and the matter brought up again for consideration the next, after a night's sleep.

It is not the object of this booklet to add to the multitude of history books which already exist, but to point out the main themes to be taken up with children at a particular age, i.e., those which further their development and understanding in the sense already mentioned. In previous works, attention has been called to the mythologies of the ancient civilizations as suitable material for age eleven. As children become thinkers and materialists at the age of twelve, Greece and Rome are dealt with. The chaos and the emergence of the new impulses in the Middle Ages corresponds with the child's development at thirteen, and the

effects and results of the new thinking to the next phase. It must be borne in mind, however, that although history up to modern times is dealt with at the end of the class teacher period, i.e., when children reach the age of fourteen or fifteen, by no means is a complete picture given or even attempted. There are still four more years of schooling (we hope) when the whole course of history will be reviewed in the light of the growing intellectual powers of the adolescent, and it is to be hoped that the historical connections and trends will then become much more clearly understood. For this purpose, it is necessary that the pupils have a store of knowledge on which to draw.

In the following chapters, lists will be found of outstanding events and personalities. In some cases, there are also brief biographical notes which will give the teacher a first glimpse of the character concerned. The purpose of putting these events and personalities into juxtaposition is to indicate how a more complete picture of a period can be given. The lists are obviously limited, and in some cases where data is given, and in particular for the enactment of certain legislation, it will usually refer to events in England. This applies after the year 1800, and is indicated in the appropriate place. Legislation in other countries is probably very similar, but comes perhaps in a different sequence. Teachers will no doubt amend the lists to their own satisfaction.

GENERAL CHARACTERISTICS

We have said that history can only be understood in the light of the changing consciousness of the human being. In the new age, beginning in the 15th century, new powers came to humanity. Europe was the stage, but the impulse was eventually carried to the rest of the world.

The previous chapters have described the essentials of earlier periods. They explained how the ancient civilizations were directed by initiates, how the material world was of little consequence, and how the sense of individuality was lacking. There was a turning point in the Graeco-Roman times, with the additional impact of Christianity. During the Middle Ages, the church was the dominant factor. What had been revelation in earlier times became dogma and belief, accepted by the mass of the people whose minds were in a dream-like state.

With the dawn of the new age, there is a change. There is a development towards the consciousness of self as an individuality,

a desire for self-responsibility, for independence. The clergy no longer have a monopoly of learning. Tradition and accepted authority are questioned. New political forms, monarchies, develop. There is an awakening in the thought life, a growing interest in the material world and in human experience. The outer world takes on a new aspect. Horizons are there to be crossed both in the geographical and the scientific sense. We could summarize the three characteristic developments in human nature as follows:

- The consciousness of self—individualism
- The growth in the capacity of thinking
- Interest in the physical world

As society reflects human development, we see in the new age:

- Changes in authority, and particularly the development of the "state"
- World exploration and scientific investigation
- The growth of materialism

We can differentiate three spheres of human activity, and we note that interest in one or the other is predominant at a certain time.

- 15th and 16th centuries religion
- 17th and 18th centuries politics
- 19th and 20th centuries economics

While it is possible to make an analysis as above to clarify the mind concerning motives and trends, all factors have to be taken into consideration in following the developments. It must also be clear that although we speak of Europe as a whole, the scene of action shifts from time to time. We speak of the leading impulse, but this does not manifest itself uniformly.

THE LEADING IMPULSE IN HUMAN DEVELOPMENT

Let us first look at human development. In the 14th/15th century, the universalism established by the Catholic church dissolves. Authority is questioned. The awakening mind questions the relationship between man and God. The human being feels that it is his right to *understand*, and understand thanks to his own reasoning. Personalities appear such as Wycliffe, Huss, and Calvin, heralding the Reformation. In other spheres, too, self-

reliant individualities make their presence felt, e.g., the explorers and the natural scientists.

The positive result of individualism was to break up tradition, strangleholds, religious domination, and to make discoveries. There is, however, a negative side. The human being wishes to feel his value as an individual, but unless he is highly developed in the moral sense, the desire becomes manifest as egoism. We thus see clashes between individuals. Symptomatic are the political struggles for power over almost the whole of Europe in the 15th and 17th centuries which were really a clash of personalities.

Coupled with individualism is the change in the type of thinking. Whereas in the Greek sense thinking was divine inspiration, the new thinking becomes intellectual, leading to rationalism and finally to a mechanistic view of life where thinking itself is considered a sort of mechanical process; hence, the idea that man and the world are explicable from the physical point of view, to the exclusion of the supersensible. Although then intellectual thinking establishes clarity in certain respects, it lacks life and will.

The third factor in man's development in this period is his interest in the physical world. Roger Bacon and the birth of natural science in the 13th century were mentioned in a previous chapter. Following in his footsteps, European man in the new age wishes to understand the natural world through his reasoning faculties. On the path to understanding he makes discoveries. He reaches out to the four quarters of the globe; he investigates nature; he brings his mind to bear on his discoveries and invents such things as printing and gunpowder. In the 18th century, colonization takes place, and the machine age develops.

Thinking power attuned to the physical world produces materialism. Spiritual insight has been lost; the physical world becomes the "real" world, therefore wealth and goods are the things that matter. Egoism in the material world means the acquisition of wealth and goods for selfish purposes. The human being is judged by what he possesses, and by his station in life. This has enormous repercussions in the social sphere. Morality is the victim.

These three characteristics are of course to be found in all fields of human enterprise, and for history to be taught comprehensively, they must also be included, not necessarily in the history lessons, but at least coordinated with them. For the

most part, they are subjects for study in the Upper School, but at least indications could be given in these classes. One could mention the changing forms of architecture, the themes in the paintings of the great masters from the madonnas to the expressions of individuality in Rembrandt. The changing nature of man is obviously depicted in literature.

THE LEADING IMPULSE IN SOCIETY

We could now consider how these changes in human nature manifest themselves in society and in the world in general. The three features—individualism, rationalism, materialism—provide the basis for the modern "state" and since the state is such an outstanding characteristic of the modern age, the teacher should study its development, although it is early as yet to give all the explanations to the children. ("State" here is used in its general sense of an organized political community with a government recognized by the people. In England, we usually talk about "the government.")

Historically, the development towards individualism does not show itself in all the social strata at the same time. It appears first in the dukes, princes, the oligarchy of the Renaissance period. In the next centuries, the impulse sinks to the bourgeoisie, as instanced in the French Revolution, and in the 19th, to the proletariat—Marxism. There would always seem to be, however, egoists who succeed in establishing themselves in seats of power, and force their will upon others. As far as the mass of people are concerned, one master is exchanged for another, and the problems of community relationships remain.

In the kingdoms and dukedoms of the Renaissance period, particularly in those countries which had experienced the full power of Rome, e.g., Italy and France, the prince, duke, or count is the absolute ruler. He is unlike the priests or kings of earlier times who were divinely inspired and free of personal feeling. The law is now what the ruler wills, and that is governed by his personal feelings and ambitions. Hostility and animosity are inevitable.

There has to be a centralized administration through officials whose function it is to carry out the sovereign's wishes. He needs an army. Soldiers and officials have to be paid, hence taxes must be raised. Taxes can only come from material wealth, so the economy becomes important, and in order to divert a substantial

share into his own pocket, the ruler must control the economy. Thus, instead of the economy being a free flow of goods and services for mankind, it is used for political ends. With money, armies can be hired. Whoever has the most money has the best equipment and the most soldiers. The economy has to foot the bill. At the same time, the materialistic outlook engenders a feeling for territory and territorial rights. The frontier becomes important. Nationalism is fostered—a sort of collective egoism.

In the Middle Ages, the various European communities felt the common bond of Christianity. Now, the private egoism of the aristocracy extends to become national egoism. The Roman idea of "divide and rule" becomes the "balance of power." The common people at this stage are in a state of somnolence. They are the hewers of wood and the drawers of water, but it is a condition which erupts violently, as, for instance, in the French Revolution. (An interesting idea might be to describe a frontier which, for the most part, is something quite artificial. The landscape, climate, natural surroundings, etc., do not suddenly change.)

Since independent thought can be a danger to the state, its leaders find it essential to control the spiritual life (church, education, etc.). Thus, that which should be most free and independent becomes subject to political/economic interests. For instance, education in the new age becomes free from the domination of the church, but it acquires a new master, the state. Bureaucracy and materialism replace the divinely-guided initiates of earlier civilizations. The government or state has certain functions, but when it transcends these and takes over what does not belong to it, what is the effect on the human being? It is an all too prevalent modern phenomenon—the human being feels stifled. Worse than this is the fact that individual moral conscience is replaced by law (state injunction). The law lays down what is right, but right in this sense is often expediency. The feeling of "right" as something belonging to the inner moral self is cancelled in favor of what the law proclaims.

The ultimate aim of the state is to rationalize society, that is to say, it will be ordered and arranged by those whose egoism has made them masters. The mass of human beings becomes a cog in the machinery of state, directed from outside. Furthermore, with the emphasis on material welfare, and its provision, the mind is dulled. The paradise created by the state is of this world, the world of matter. Materialism in the form of technology has

produced the most sophisticated machines. Cleverness is, so to speak, built into the machine so that those using it need less. With the advent of radio and television, etc., the human being becomes an onlooker instead of a participant, and undoubtedly certain forces atrophy. One is reminded of Rome's "bread and circuses."

Although perhaps expressed somewhat crassly, the above description shows the tendency of all modern states. There are variations according to the nature of the people. "Big brother knows best" is the modern idiom. The ordinary person feels that there is something lacking in the form of the state. The impulses of the new age are within him too, but perhaps dormant, or momentarily crushed by forces stronger than himself. No wonder there is unrest and revolution.

The historical development of the state is perhaps best shown by giving a mixture of biographies and events. In sequence, one could deal with Machiavelli, Louis XI and Louis XIV of France, Frederick II of Prussia, Oliver Cromwell and the English Civil War, European struggles, World Wars, the Spanish Civil War, the Third Reich, and modern developments the world over. In the time sequence, the state is really established as an independent colossus with the advent of Prussia. From this time onwards, one can rightly speak of the "machinery" of state.

To lapse for a moment into the field of philosophy, we might put the question as to whether human development and that of the state as outlined above were inevitable. One might speculate on what might have been, had other impulses caused historical events to move in other directions. This ties up with the oft-repeated question as to whether there is real progress in the world. The answer depends on what is meant by progress. In the understanding of history here, progress is the development of the human being, but when something positive evolves, there is also a negative aspect. The possibility of spiritual agencies having some effect was mentioned in the introduction. We have to recognize that these are not necessarily positive. There are also negative forces at work in the world. In the old theology, Satan was always recognized as being at work, as well as the angels. So human development also has negative aspects, and as we have shown, we can trace the development of modern society to a great extent to these.

The impulse towards individualism, without the accompanying moral development, becomes egoism. An egoist will naturally distrust his fellow men on the principle of judging by

his own standards. Distrust, however, is no foundation for human relationships. One of the problems of the 20th century is how the individual can fit into the community. The thinking power which can offer so many explanations of so many different things has not yet succeeded in establishing a just world-order or in satisfying the inner needs of the human soul.

The preoccupation with the material world has produced the affluent society in the so-called advanced nations, but this material paradise is proving an illusion. With the advent of the machine age, man has a problem to free himself from the monsters he has created, as well as from government domination. If we pursue the question as to what might have been, we do not have far to go. Christianity has been in the world for nearly two thousand years. The essence of its teaching is contained in a few chapters of St. Matthew, known as the "Sermon on the Mount." (It is hoped that these things are being studied in the religion lessons.) What was the Christian message? It was not "an eye for and eye and a tooth for a tooth," but "love thy neighbor." It did not have the negative aspect of the Ten Commandments of the Old Testament, but advocated an inner purification and development. It recommended first a seeking of the kingdom of God, i.e., spiritual enlightenment. The Romans laid down the law, and their legacy is still with us. Perhaps one day it will be superseded by Christian love. The path of progress must be from law to moral imagination, i.e., doing the right thing because it is recognized as right.

A further thought might be added here. Those developments which appear negative need not be looked upon as ultimately so. Mankind, like the single human being, learns through adversity. Egoism separates individuals, but social life demands establishment of mutual interests, so egoism must be overcome. Materialism promotes objective thinking, which, having penetrated the depths, may turn to the heights and contemplation of the spiritual.

With regard to world exploration it is obvious in teaching history that some time must be devoted to studies of the great geographical discoveries. The voyages to America, the opening up of the sea routes to India and the circumnavigation of the world are all fascinating stories of human endeavor illustrating the spirit of the time. The colonization of vast areas by the Europeans is another chapter, but let it not be overlooked that the native peoples may have looked on these events with a somewhat

different eye. In our own age, man is probing further, into the earth, under the oceans, and into space.

Scientific investigation has also to be considered. Possibly its history and the biographies of the great scientists will be dealt with in the science period. If they are, then at least reference must be made to them in the history lessons, and to the way in which scientific discoveries and inventions have changed the world. The growth of materialism has been due to the interest in the physical world and the exploitation of natural resources. (There is the possibility of some good moral lessons here.) The results of our materialistic culture are obvious on every hand, including the thought processes.

If we consider the whole period from 1400 to the present, we can observe changes in attitudes and interests approximately every two hundred years. The first period is the time of great discoveries, of fear of falling off the edge of the world, of courage in pursuing an aim which could only be conceived in the mind. It was the period of Huss and Luther, of the Inquisition and witch-hunting. Disputes were concerned with religion. Spain and Catholicism are challenged. The Thirty Years War, which began as a religious struggle, ends as a political one.

In the 17th and 18th centuries, nationalism appears—a seeking to understand the world by means of the intellect. There are new forms of government. Church officers become worldly politicians. Humanism and tolerance in religion are advocated and the interest shifts to politics. (Napoleonic Wars.)

In the 19th century, man begins to transform the outer world by his inventions. The preoccupation is with economics. We seem to have reached an impasse in all spheres in the 20th century, and the general chaos must be the herald of some new development.

It must be made clear that a great deal of what is contained in this chapter is not material for history lessons at the age of thirteen and fourteen. It may, however, provide food for thought for the teacher and give him a guiding line. At the same time, the teacher might be reminded that the children should be given vivid pictures of events and personalities with suggestions of background cause and effect, so that they follow the theme later on the basis of information already given.

It is of tremendous pedagogical significance that the adolescent shall have these pictures in his soul, and by the exertion of his own powers of perception and judgement (supplemented by the teacher) learn to link them together in the

subsequent history lessons in the school. The problem for the teacher is, out of all the abundance of material available, what shall he present? The following are suggestions.

CLASS WORK

Since some time will have elapsed since the last history period, a little general revision might be necessary. Then certain events from preceding lessons could be picked out to show relationships with modern events. For instance, the Roman influence is still very much with us in the form of officials, administration, law, the structure of the church. Topical today is the idea of an "armed peace." This is a Roman concept. War was the natural relationship of the Romans to other people. Their attitude is expressed in the phrase, "If you want peace, prepare for war."

Excursions into language are useful. Such words as philosophy, anthropology, democracy, telephone, are Greek in origin. Jurisdiction, imperial, testimony, communism, are from Latin. Scientific language, e.g, that used for classifications, is also Latin. We have some words from Arabic, such as algebra, and tariff. In England most of the place names owe their origin to past invaders. Names ending in *-cester* (camp) are Roman. Those in *-ham, -ton, -stead, -ley,* (different types of settlements) are Anglo-Saxon. Those in *-thorpe* or *-by* (village or town) are Scandinavian.

A few instances could be recalled which show cause and effect, as, for instance, the fact that Godfrey of Bouillon undertook a crusade to found a Christian center in Jerusalem independent of Rome. He did not succeed, but the result of the Crusades was very far-reaching in other respects. As another example, it was not only pressure from the Huns in the East which caused the Teutonic tribes to move into Western Europe, but also their desire for Roman wealth. The result was a new Europe. A third example is the Mohammedan invasions. They were inspired religious campaigns which failed in their objective, but the result was a great spread of academic learning, particularly in numbers and science. Other instances which could be cited include the origin of towns in the Middle Ages due to economic reasons, and of course, the changes brought about by the greatest event of all time, the advent of Christianity.

It might also be interesting to speak about the actual changing of the landscape. England provides a good example. Originally, it was a land of swamps and forests. The Romans changed some of

it, and introduced cultivation, but it was the Anglo-Saxons who really transformed it into the pleasant land of fields and woods. The present masters are fast changing it into a concrete jungle. On the continent of Europe, the commercial use of the Rhine has changed whole stretches of the landscape, and has brought problems of control. Similarly, one might look at the effect on the actual land of later migrations (colonization) in various parts of the world, e.g.: America, Australia, New Zealand, South Africa. The material relevant to Classes Seven and Eight, with its various subsections and including biographies, can then be given in chronological order:

- The Renaissance
- The Age of Rationalism, or Age of Reason
- The 19th and 20th Centuries

* * * * *

THE RENAISSANCE

The Renaissance is the name given to that period of European history when new impulses begin to become manifest. The word means rebirth, and it refers to a revival of learning, but at the same time, it includes a desire of the European mind to establish a new relationship with the world as the former medieval picture fades.

The term is usually ascribed to the 16th century, but like all such movements, there is a preparation and a continuation. There were already signs of a change in the 13th century, and although an impulse loses its initial impetus, the results are felt for a long time afterwards. Once launched, the movement fed on itself. New ideas bred new ideas, literature disseminated information, new discoveries in science led to new discoveries. The geographical explorations brought a new outlook—the world was indeed round, and many things existed of whose existence the European had been unaware, e.g., other lands, animals, plants, manners, customs, materials. Columbus had even brought two natives back to Spain to be baptized in the Christian faith.

There is a tremendous scope here for stimulating the imagination of the children. What impact would it have had on people's minds to learn of immense new lands, of the existence of

an animal such as the bison, of strange people inhaling smoke from a burning plant? And what would Columbus' two natives think of their experience?

The Renaissance covers a period of some two hundred years, from approximately the year 1400 to a little beyond 1600. A date of some significance in this context is 1453, when Constantinople was captured by the Turks, and a general flight of scholars, artists, poets, and philosophers took place. They brought with them to Europe Greek manuscripts and treasures, and many settled in Italy. The literature was translated into other European languages, and served as a great stimulus to the newly awakening European minds. In itself, however, these events were not the cause of the Renaissance. This was due much more to a fundamental change in the mind of the human being.

In considering the Renaissance, one is inclined to think in the first place of Italy and the artists who lived there, but this is only a part of a development which was taking place over the whole of Europe. The change was one of attitude. The medieval world was coming to an end. The mind was becoming attuned to the world in a different way, as we have described earlier. It becomes evident in all walks of life. Above all, in dealing with this period it is perhaps necessary to stress that it was the exercise of individual will which underlay the major changes. Developments might be considered under the following headings:

Art	Politics	Social Life
Literature	Science	The Discoveries
Commerce	Religion (The Reformation)	

There are many ways of introducing the period, but perhaps one of the best is to give a biography of a character like Leonardo da Vinci, since he combines within himself so many of the impulses which were later to develop generally. Leonardo was striving for a conscious perception of nature through sense-perception and thought. He wanted to understand the forces of nature in human life. One could almost say that he is an epitome of the Renaissance. If his life story can be given in depth, so much the better; if not, the following are the salient points. (Readers may find Mereschkowski's book, *The Forerunner*, useful.)

Leonardo was born in Italy in 1452, and died in 1519. He is well known as a painter ("The Last Supper," "Madonna," etc.), but he was much more than that. He was a sculptor, architect,

inventor, anatomist, mathematician, geologist, botanist, astronomer, writer, philosopher, inventor, and pioneer of aviation. To further his work in sculpture, he studied anatomy and dissected corpses. To improve his drawing, he followed people with interesting faces and made sketches of their expressions. His painting of the Last Supper was considered a work of science by one of his pupils because of the perspective—Leonardo is considered the father of perspective. He learned something of aeronautics by studying the flight of birds, and constructed a flying machine which would have flown had he had the motive power. He observed shells of sea creatures in the mountains, and so made conclusions about the formation of mountains, accepted now but not then. He was a mathematical and engineering genius and could construct bridges, tunnels, fortresses.

The Forerunner gives two significant pictures of Leonardo which could be interpreted as being representative of the objective natural scientist. First, a famous preacher is haranguing the crowd which is very emotionally affected. Leonardo stands at the back, alone, quietly observing and sketching. Second, Milan is under bombardment, and Leonardo is wandering about measuring the strength of the sound waves. But of special significance in our context are Leonardo's "Rules for Explorers in Science":

1. He (the explorer) must be absolutely thorough and accurate in the search.
2. He must connect things up, remembering that everything in, say, chemistry, is in some way connected with everything else in chemistry, and that it is his task to find that connection.
3. He must test each of his theories by practical experiment, if it is possible to to so.
4. He must keep his mind impersonal and free from prejudice—that is to say—he must not believe anything to be true just because he wishes to believe it or because someone says it is true, but only because he has proved it to be true.

The Forerunner is a very apt title, as we see in Leonardo a manifestation of a modern mind.

ART

The paintings, sculpture, and architecture of the Renaissance are well known, and are not dealt with here, although in the class lessons, reference should be made to them.

LITERATURE

In the Middle Ages, churchmen were the scholars and Latin was the medium of communication. In the new age, people outside the church began to write, and the language they used was that of the ordinary people. Translations from the Greek were made, and great interest was shown in the works of Plato and Aristotle. The Bible was translated into the vernacular, and with the invention of printing, it became available to a much wider circle. Luther's translation of the Bible was even instrumental in creating a national language. There was also a considerable amount of original work. We can say that European literature only really begins in the 15th century, and its growth was undoubtedly bound up with the invention of the printing press. Even a newspaper was published (in Augsburg, 1505), but it was not until much later that publications of that sort became popular. It should be pointed out that still only relatively few people could read, and by present standards, the production of books was minimal, yet it is estimated that by the year 1500 the presses of Europe had produced some 6 million books. Formerly, monasteries had been the seats of learning where libraries were to be found. Now the universities, as well as the civic or princely authorities, began to establish their own.

In the 14th century, Dante and Petrarch had paved the way of European literature. There followed many writers and men of letters: Froissart, Chaucer, Villon, Lorenzo de' Medici, Erasmus, Dean Colet, Sir Thomas More, Rabelais, Cervantes, Hakluyt. Books appeared on science, travel, and other subjects, besides belles-lettres. They characterized the experience of the ordinary man in contrast to former tracts of a religious nature. Most countries of Europe were represented.

The Frenchman Froissart described contemporary events and life in his *Chronicles*. Villon, a somewhat disreputable compatriot, wrote lyric poems with a touch of irony. Chaucer, in England, described human characteristics of the people of his day. The Italian, Lorenzo de' Medici, was a great politician and lover of the arts. His poetry was written in the Tuscan dialect which eventually became what we now know as the Italian language. He deserves fame on another score. Lorenzo took into his household a promising young man, later to be recognized as one of the world's greatest artists, Michelangelo. Erasmus, one of the greatest scholars of all time, was born in Rotterdam in the same year as Dean Colet of England. Colet was a great preacher, if not a

prolific writer. He was a famous churchman and founded St. Paul's Grammar School. Erasmus was his friend. Another friend of Erasmus was Sir Thomas More, who wrote of an imaginary ideal state, *Utopia*. In Germany, Luther was a great literary figure. His contemporary, Hans Sachs, supplied a lighter element. The latter was a prolific writer in all styles of composition, but in particular, his robust farces portrayed human nature with great good humor. The French writer Rabelais and the Spaniard Cervantes deserve special mention. Like Hans Sachs, they had the ability to observe and make fun of the foibles of mankind. Hakluyt, an Englishman, wrote an account of the adventures of English seamen. In England, the period culminated in the Elizabethan Age with the great literary giants: Spenser, Jonson, Marlowe, Shakespeare. In the field of philosophy, Francis Bacon produced his empiric outlook on the world.

Many of the above have interesting lives, but the field is far too wide to include more than a fraction of what is available. Perhaps Erasmus is the most significant. Part of his life story is contained in the book by Charles Reade, *The Cloister and the Hearth*.

ERASMUS

Erasmus was born in Rotterdam in the year 1467, and as a boy he had a passion for study. He read any book he could find and wrote poetry and essays. After the death of his parents, his guardians compelled him to enter a monastery, which did not suit him. He escaped to Paris and studied theology. He spent some time in England as professor of Greek at Oxford. He stood in great favor with Henry VIII and became friends with the Lord Chancellor, Sir Thomas More, himself a man of learning. He died in Basel, Switzerland in 1536.

In his writings Erasmus attacked prevalent superstitions and the excesses of the clergy. It was his wish that all could and should read the Bible, and he translated the New Testament from Greek into English. He wanted people to learn that Christianity was something different from what the church of the day represented. An old saying about him is that he laid the egg which Luther hatched. All Europe admired his wisdom and his learning. He expressed the opinion that learning was not only valuable in itself, but that it provided a training and a freeing of the mind. He proclaimed that love, peace, and simplicity are the aims of a good

Christian, and that Christ should be taken as the model. His most famous book defends the foibles of everyday life, attacks the follies of society's leaders, and ends in praise of the Gospel. He thought that education would be the means of bringing understanding to people, and that they would respond to it.

POLITICS

The political developments are extremely complicated and one runs the risk of giving the children indigestion if too much is presented. However, a picture can be given in broad outline, perhaps making maps by way of a change, and a great deal of the substance can be woven into biographies. The Renaissance sees the continuation of the struggle to throw off feudalism and the desire to form new alliances and states. The "nation" appears as an entity with a centralized monarchy. Very significant in the story of nationalism is the Hundred Years' War.

At the beginning of the 15th century, one could hardly speak of England and France as having separate identities. France itself was not the country we know today. The King of France ruled only the central and southern parts of what is modern French territory. To the east was Burgundy, nominally a French vassal, while the greater part of the north and a part of the southwest were under the English crown. Henry V of England, crowned in 1413, even claimed the French throne. He formed an alliance with the Duke of Burgundy to press his claim. Earlier kings of England had claimed the French throne, or parts of France, and the struggle had been taking place over a long period. It ended in 1453, after the intervention of Joan of Arc. England was separated from the continent to pursue its own particular mission.

Immediately after the Hundred Years' War there was a struggle in England for the throne. It is known as the War of the Roses, and it illustrates a clash of personalities. The House of Lancaster, whose emblem was the red rose, struggled for possession of the English throne with the House of York, of the white rose. The war ended in 1485 with a victory for Henry Tudor, who married Elizabeth of York, thus uniting the two houses. He became king as Henry VII. With his accession a long period of uncertainty ended, the feudal nobility disappeared along with medieval England. Henry built up a strong administration, kept order, provided security, encouraged private enterprise, particularly that connected with the sea. He died in 1519. In

France, something similar was taking place. Louis XI united the feudal provinces into one kingdom.

Further south in Spain were the two rival kingdoms of Aragon and Castile. When Ferdinand of Aragon married Isabella of Castile, these two kingdoms were united. In southern Spain, however, there was still the powerful kingdom of Granada, ruled by the moors. Ferdinand and Isabella succeeded in driving them out, making Spain a united nation, soon to become the foremost country in Europe.

Germany and Italy were still feudal states. In the latter case, they were small communes and continually rivals. A man may have felt himself an individual, but he was also conscious of the individuality of his state. Milan, Venice, Florence, are some of the better known states. By continually shifting allegiances, they all sought to hold the balance of power.

Central Europe and Germany for the most part were collections of feudal states owing nominal allegiance to the Emperor Charles V. The empire was what was left of Charlemagne's domain, and consisted at this time of the German states, Spain, the Netherlands, Burgundy, Milan, Sicily, Austria, Hungary, and the Spanish possessions in South America. By the time of Charles' death in 1558 the Holy Roman Empire had not entirely disintegrated, but it was moribund.

From the east was the ever-present threat from the Turks, who by 1529 had advanced almost to Vienna, a fact which continually worried the emperor. Charles V tried to unite his possessions into a centrally governed empire obedient to the Catholic faith, but the reformation movement was too strong. Tired and disillusioned by the endless bickerings, he abdicated in 1522, leaving Spain and the Netherlands to his son Philip, who had married the daughter of Ferdinand and Isabella. His rights in Germany he made over to his brother Ferdinand. Trouble soon developed in the Netherlands where there was a desire to be independent both in matters of religion and state.

The people of the Netherlands, or the Dutch, as we now know them, have lived in constant struggle with the sea since time immemorial. A great deal of their land had been reclaimed from the sea, and maybe this eternal struggle has had something to do with their character. They do not take kindly to foreign domination. When Charles V abdicated, a German prince, William of Orange, was left to rule the northern provinces of the Netherlands, namely Holland, Zealand, Utrecht, and Friesland.

When he discovered Philip's plan to introduce the Inquisition, he organized a resistance. It was very difficult to be effective on land, but groups of sailors were formed called the "Sea-Beggars," and they harassed the Spaniards from the sea. They were supported by the English, and these provinces gained independence. Today we know them as Holland.

The southern states remained under Spanish domination for a while longer, but became the present Belgium eventually. Among the moving stories in connection with these events are those of the Counts Egmont and Horn, and also the siege of Leyden, when the dykes were opened and the land flooded so that ships could reach the beseiged city. (See also the chapter on religion.)

France, Spain and England had now become united kingdoms. The first two became rivals for power on the continent while England waited on the sidelines. Henry VIII continued to work in the same direction as his father, Henry VII. He built up the Navy, founded the government department known as the Admiralty, and created Trinity House, both of which are still in existence. By the time of Elizabeth I, who reigned from 1558 to 1603, it was Spain and England who were the rivals.

Religious and political motives were becoming confused. Spain, under Philip II, was amassing great wealth from the new world and was the foremost Catholic country in Europe. England had a growing navy, no overseas possessions, and was Protestant. Philip sought an alliance with England by the offer of marriage with Elizabeth, but this was refused. The Pope and Spain tried to close the seas to English shipping. The English "sea-dogs," however, who were little more than pirates encouraged by the queen, attacked the Spanish treasure ships and raided Spanish settlements. Eventually in 1588, the "Great Armada" set sail from Spain, bent on an invasion of England. By a combination of bad weather and superb British seamanship it failed, and out of 130 ships which had sailed only 53 returned. From then on English sea-power grew, leading eventually to the establishment of trading stations and colonies overseas.

One obvious biography in connection with political developments is that of Joan of Arc. Hers is an amazing story, and it provides a favorite theme for teachers when they want to produce a play. Joan of Arc was born in the small village of Domremy in eastern France in 1412, and at the age of twelve, she claimed to hear the voices of saints speaking on behalf of God. She was to deliver France from the English. Ridiculed at first, she

made her way to the Dauphin, who placed her in command of the French army, which she then led to victory. The English were expelled from France. The Dauphin was crowned at Rheims in her presence. Soon afterwards she fell into the hands of the English, and in 1431, she was burnt at the stake as a witch.

Machiavelli, an Italian whose name has given us the word "machiavellian" meaning an unscrupulous schemer, is a figure to be studied in connection with the intrigues of politics. He was a statesman whose idea was that any means may be justified by the end. He wrote a book in which he advocated unscrupulous statecraft. In this book, *The Prince*, Machiavelli writes as follows:

> The prince should be an absolute ruler, governing the people for their own good and taking the best of everything as his own reward. He should be strong, forceful, and quick in decision, for such qualities are needed in a monarch. He must put down rebellions with every weapon he can use. Under such circumstances, it is not wrong for him to be cunning, treacherous, cruel, and merciless, for such qualities, which are vices in the ordinary man, are virtues in him.

Henry VII and Henry VIII of England are worth further study if possible, and a picture of the Emperor Charles V might be given.

SOCIAL LIFE

Following the Crusades a higher standard of living was established in Europe, at least by those who could afford it. The rich began to live in homes rather than fortresses. Gardens were attached. With the formation of the kingdom as a larger unit, general laws were established. There was greater security and easier communication between the different parts of the country.

In the 15th and 16th centuries there was an upsurge in population. Growing numbers of people demanded food and services. In the year 1400 there had existed wandering groups of actors, but by the 16th century, there were established theatres. As feudalism ended, labor became more independent. There was a shift in agriculture from the self-sufficiency of the medieval village to the growing of commercial crops, e.g. wool and grain. In England, men were thrown out of work by the change in agriculture to sheep farming. Many were destitute and Parliament passed its first poor law (1601), creating the "workhouse."

Towards the end of the 16th century, such items as spoons, forks, napkins, and handkerchiefs were still luxuries. Pewter ware,

glass, feather-beds and chimneys were introduced. New foods such as potatoes and cocoa came from abroad. New mining and metal-working techniques were found. The wars demanded increased production of cloth, armor, weapons, ships. There were central money markets, and capital became available for investment. The Mediterranean had already lost its predominance. Now, important centers developed at Lisbon, Seville, London, Augsburg, Lyons, Antwerp. The last named doubled its population between 1450 and 1500, and doubled again by 1560. (See also the chapter on commerce.)

THE DISCOVERIES

The new impulse becomes very obvious in the desire of man to find out what lies beyond the seas. The existence of a far eastern civilization had been known to the Europeans since a certain Venetian, Marco Polo, had visited the Mongol court in 1272 and made a record of his travels. An overland route to India was known, and for a time Asia and Europe had enjoyed mutual trade.

In addition to these known facts, there existed also stories of legendary characters of fabulous wealth and virtue, of which Prester John is perhaps the best known. Fact and fiction stimulated the desire for further exploration. The mariner's compass had now been invented, making navigation easier, and the Portuguese and Spaniards were slowly pushing out westward into the Atlantic. Marco Polo's book fell into the hands of an aspiring sailor, Christopher Columbus by name, and he conceived the idea of sailing west to reach the East. The result is common knowledge. The first great voyage of discovery was made by Bartholomew Diaz, who rounded the Cape of Good Hope in 1487. Columbus reached the West Indies in 1492. Vasco da Gama found the sea route to India in 1498. Amerigo Vespucci discovered the great land mass of the American continent in 1501/03, hence its name. Balboa, in 1513, was the first European to see the Pacific Ocean. Magellan's ship sailed round the world in the years 1519/1521. (Magellan was slain during the journey in a fight with the natives in the Philippines.) Hudson sailed for the Dutch. He founded a colony at the mouth of a river which perpetuates his name, and which was called New Amsterdam. Now, no longer a colony, it has become New York.

Among other matters of interest are the search for the northwest passage, the French settlements along the St. Lawrence

River, the founding of Virginia. There is a very touching story about one of the early colonists, Captain John Smith, whose life was saved by an Indian girl, Pocahontas. She eventually became a Christian, married an Englishman, and came to England where she was presented at the court of King James.

The stories of the great discoveries are well-documented, and the children will read these with interest by themselves. The subject lends itself well to map-making and project work. The discoveries are of course intimately bound up with the lives of the discoverers themselves, so that these events and biographies are almost the same thing. Explorers of the period include John Cabot, Cartier, Champlain, Frobisher, Davis, Drake, and Raleigh. One character not mentioned so far is the Portuguese prince known as Henry the Navigator. He was the pioneer in exploration and organized journeys for the purpose of discovery, not like those who came later, for exploitation. Although of royal blood, he gave up his title in order to follow his self-appointed task. He set up a school of instruction in sciences connected with navigation, not sailing himself, but organizing. One of his expeditions discovered Madeira, another the Azores, and his sailors gradually penetrated down the west coast of Africa.

COMMERCE

Following naturally in the wake of the explorers came a great increase in trade. The land routes across Europe and Asia, and the sea routes across the Mediterranean became less important, and the center of trade shifted to the Atlantic. Thus, ports like Venice and Genoa, and transit cities such as Ghent and Bruges lost their importance and those on the western seaboard grew. The economic boom of the 16th century stimulated trade.

When the Spaniards found the new world, they plundered it of its gold. The English plundered the Spaniards—if that can be called commerce. There was immense rivalry in which religion also played a part. Drake sailed around the world (1577-1580)—a great feat in itself, but the prime objective was to plunder. He came home loaded with treasure.

New materials and new foodstuffs were introduced to Europe. Potatoes and cocoa were among the first. Coffee and tobacco were other imports. Spices and pearls were brought from the east. In 1400, a Flemish fisherman, Beukels by name, had found a new way of salting or "curing" herrings, so that they could be packed

in barrels and dispatched to inland cities, or be exported. His name, somewhat transformed, is contained in the English word "pickling." By 1580, the first chocolate factory had opened (in Spain). Flax was brought from Egypt, and linen became popular. Cotton was brought from America. The Dutch, in particular, studied the art of bleaching. The wool trade was extensive. Flemish weavers became famous. The art of dyeing was already known, using plant extracts, but a new blue now became possible through the introduction of a dye from India made from *Indigofera* plants, hence the name indigo. A red dye was imported from Mexico. It was made from the insect cochineal, whose grubs are found on cactus plants.

Soon, for various reasons, settlements of Europeans were made in the new lands—Portuguese, Spanish, English, French, Dutch. In 1599, the British East India Company was founded, the beginning of England's contact with India. It was soon to be rivaled by the Dutch East India Company. Collecting slaves and transporting them to America became a profitable business. Hudson had brought news of whales in northern waters, and fur-bearing animals in the cold regions of North America. This led to their exploitation. As trade increased, so "fairs" came to be established. A system of money exchange developed. A beginning was made of a postal system, but as yet it was conducted by private enterprise.

SCIENCE

The field of science shows perhaps more clearly than anything the trend of men's thinking. To the medieval mind, matter was composed of the four elements: earth, water, air, and fire. The planets were arranged in concentric circles with the earth at the center. The stars and planets influenced men's lives. The earth consisted of three land masses: Europe, Asia, and Africa. Man was composed of four humors. The world was directed by an omnipotent being, represented on earth by the church.

The new age had been anticipated by Roger Bacon, but remnants of Arabic learning also served as a stimulus to the awakening mind, which now wished to understand the world in physical terms, and could no longer accept everything purely as the work of God.

Copernicus put the sun in the center of the universe, and the earth became a minor planet circling it along with others. Galileo

discovered the laws of physics. Anatomy became an important study. William Harvey discovered the circulation of the blood. Progress was made in mathematics.

In Renaissance education, arithmetic, geometry, and algebra were included. In 1544, a previously unknown book on mathematics by Archimedes was translated and served as a stimulus. Decimal fractions were first used about the year 1600, and logarithms a few years later.

The growing interest in science was put to practical use. One result was the manufacture of paper. It is true that the art of paper-making probably originated in China, and that the Arabs learned it from the Chinese and brought it to Spain. But the quality of its manufacture deteriorated, and it was not until the 13th or 14th centuries that paper suitable for books was made again. At about the same time, printing was invented. With this combination, books were produced, knowledge was disseminated, and the repercussions were enormous.

Hand-copying of books or manuscripts had been a laborious process. Now suddenly it was possible to produce hundreds of copies, relatively easily. Gutenberg set up the world's first printing press in Germany in 1440. The art of printing reached Italy in 1467, Poland in the 1470's, Scandinavia in 1483. In 1476, William Caxton set up a printing shop in England.

Among other inventions were the telescope, microscope, and spectacles. The Romans had produced glass for windows, but the art had been lost, and was resurrected about the year 1500. At about the same time, the spinning wheel came into general use. A timepiece was invented which functioned by clockwork, i.e., by a series of wheels motivated by weights. The first pocket watch was made in 1509, in Nuremberg. Biographies which illustrate the typical developments might be those of Galileo, Copernicus, and Caxton.

GALILEO

Galileo Galilei was born in Pisa in 1564. His father wanted him to study medicine and philosophy, but he soon turned to mathematics and natural science. By observing the swinging of a lamp in Pisa cathedral, he deduced the law of oscillation of a pendulum. He made experiments to show that weight has no influence on the velocity of falling bodies, and that the acceleration thereof follows definite laws. He improved the

telescope, and from his observations, agreed with Copernicus that the earth moved around the sun. He is known as the father of physics. Some of his statements were considered heresy, and in particular, he found himself in trouble with the church authorities when he declared that a literal understanding of certain scriptural passages was nonsense.

He published a work in the form of a dialogue among three persons who represented three viewpoints of the world order: one, Copernican; one, Ptolomaic; the third, Aristotelian. When it was printed, it was attacked on all sides, and Galileo was summoned to the Inquisition to answer for it. He was forced to renounce his beliefs, including the one that the earth moves around the sun, but on leaving, it is said that the muttered to himself, "But it moves all the same." He spent some time in prison, was released, and spent his remaining years studying mechanics and projectiles. He became blind and deaf, and suffered much pain in his limbs. He died in 1642.

COPERNICUS

Copernicus was born in 1473. His first studies were in medicine, theology, mathematics, and astronomy. He became a doctor of Canon Law, but astronomy became his special interest. He doubted the correctness of the Ptolomaic system which put the earth in the center of the universe, and devised the heliocentric system which bears his name. He realized that the planetary orbits are not exact circles, but it was left to Kepler to establish that they are ellipses. His observations lasted the greater part of his life. He had no telescope, and only primitive instruments with which to make his recordings. He died in 1543.

CAXTON

Caxton, who was born in 1422 and died in 1491, was concerned that true knowledge be made available to all people.

RELIGION

In the religious world was the greatest stir of all. Rome had first brought law and order to western Europe. After a period of chaos and transformation the Roman Catholic church restored it. But the Pax Romana was a peace enforced by the use of arms, and the Catholic church dominated men's minds. Now they were seeking

freedom. They were doubting the all-wisdom of the church. With the translation of the New Testament into the common tongue, people were able to read it, and they found contrasts between what they read of Christ, and the behavior of the clergy. The taxes imposed, the abuses such as the sale of indulgences, the machinations of the popes, the savage methods of suppressing heresy did not help the image of the church. Furthermore, the legacy of Arab learning, the distribution of Greek writings, experimental science, the problem of the Jews, all these things had an influence on the awakening mind, although no one of them was a prime cause.

The message of Christianity had been distorted, but individuals began to recognize it. It was felt that mediation between God and the individuality by a priest was unnecessary, that one could pass individual judgement on what is good or bad in accordance with individual conscience. The epitome of this feeling is expressed in Luther's words at his trial, "I cannot and will not recant, for it is neither safe nor expedient to act against conscience. Here I take my stand. I cannot do otherwise, so help me God. Amen."

The breakup of the Catholic church is known as the Reformation. The forerunners were Wycliffe and Huss. John Huss had delivered lectures in Bohemia, (the modern Czech Republic) on Wycliffe's teachings, which had advocated freedom in religion. He had been tried for heresy and burned at the stake, but this inflamed his followers, and a series of insurrections followed which were successful in achieving tolerance.

The ideas spread over Europe, and in Germany it was Martin Luther who took up the challenge. In a strange way the movement was helped by the various dukes and princes who saw advantages to themselves in becoming the spiritual as well as the temporal heads of their states. Thus, the princes, dukes, or kings became the heads of church in their own territories. As head of state or head of the church, it is doubtful whether they were particularly concerned with the spiritual welfare of their subjects, but they were concerned in asserting themselves against an outside power. Once the process of break-up had started, it continued, with the result that not only was there a "state" church as opposed to the Catholic, but also numerous sects, each with its own particular ideas or doctrine. In England, they were known as Non-conformists. Calvinism, named after the Frenchman John Calvin, is one of the best-known. It was Calvin's belief that each

congregation should manage its own church, in contrast to each prince deciding the religion of his state. His ideas found much favor in Scotland, where his adherents became known as Presbyterians. Geographically, it was the greater part of northern Europe which became independent of the Catholic church.

The ideals of Christianity appear to have been overlooked by both factions in their desire to establish supremacy. All over Europe, Roman Catholics and Protestants persecuted one another. The Netherlands were oppressed by Catholic Spain. In England, the struggle was epitomized between Elizabeth and Mary. The war between Spain and England was partly religious. In France, one of the most horrible events recorded was the massacre of St. Bartholomew's Day. The Queen-regent of France planned a marriage between her daughter, a Catholic, and King Henry of Navarre, a Protestant. (Protestants in France were known as Huguenots.) All the nobility of the Huguenots were assembled in Paris for the occasion when the order was given to slay them. Henry escaped, but many of his followers were killed, as well as other innocents. Once started, the massacre continued for a whole week, and thousands of people died.

To combat heresy the pope instituted what is known as the Inquisition. It was a tribunal set up to examine the faith or non-faith of suspected persons, and first came into existence in the 13th century to deal with the sect in the Languedoc area of France known as the Cathars, or Albigenses. It was empowered to seek out adherents of false doctrines and to pass judgment on them. It was very active during the period under consideration. There was little sense of justice, and no appeal. Dominicans were often employed as officers. For the most part, it was active in the southern part of Europe, but in France and Italy its power soon waned. The opposite was the case in Spain. Ferdinand and Isabella found that they could use it to further their own plans, and so it became a weapon in the cause of politics as well as religion. People denounced as heretics were seized, stripped of their goods, given heavy punishments, or burned at the stake. Torture was used to extract confessions and information. Although it became less powerful, even in Spain, it was not finally abolished until 1834. There was also another and different movement by Catholics to regain lost ground. This was inaugurated by Inigo Lopez de Recalde, a Spaniard, also known as St. Ignatius of Loyola, or simply Loyola. This movement is known as the Counter-Reformation.

The Reformation in England provides a very good and entertaining example of what was taking place. Its cause was greatly helped by Henry VIII's desire for a divorce. At the time, the pope was the only person who could sanction this, and he refused. Henry's remedy was simple. He abolished—so to speak—the pope and made himself "supreme head of the church in England." He dissolved all the monasteries and appropriated their wealth. He commanded the Bible to be translated into English and placed in every church. In 1549, he ordered a new prayer book to be written in English, and Latin was banned. His actions posed a problem for Catholics. Those who refused to take the Oath of Supremacy, acknowledging him as head of the church, were persecuted, and even beheaded. This was the fate of Sir Thomas More. Henry's motives were selfish. The fact that he rebelled does not mean that the agreed with Luther; in fact, he disagreed. His contribution to the Reformation seems almost incidental. Nevertheless, he brought about the break with Rome, and for his successors, at least, the struggle became one of conviction.

Henry's daughter Mary was married to Philip of Spain, and she was a devout Catholic. When she came to the throne it was her desire to make England a Catholic country again. In pursuance of this, Protestants were hounded as heretics, and many were burned at the stake. But the movement was not to be suppressed, and when Mary, known as Bloody Mary, died in 1558 after a short reign of five years, Elizabeth I became queen and the tables were turned. Elizabeth re-established the Anglican church, and Catholics plotted against her with the idea of replacing her with Mary Stuart—Mary, Queen of Scots. Mary was supposedly involved in the plotting, and was eventually executed. It was this act which finally persuaded Philip of Spain to launch the Armada. The Renaissance period ends in the time of Elizabeth.

The teacher at this stage does not have to teach everything, since the children are now quite capable of reading for themselves if correctly directed. Something they can well study alone is the Elizabethan period in England. Queen Elizabeth herself was well educated. She spoke several languages, enjoyed hunting and dancing. She encouraged learning and the arts, and attracted scholars to her court. It was a time when art, music, drama, and poetry flourished. In selecting biographies to cover this period, Luther obviously has first place, followed by William the Silent, and perhaps Loyola.

MARTIN LUTHER

Luther was born in 1483. His father was a miner, poor at first, but later quite rich. The boy's upbringing was very strict and his parents wished him to be a scholar, destined eventually for the law. He attended local schools but at the age of fourteen was sent to Magdeburg to a school run by a Franciscan order. Life was hard, but he received some assistance from a benefactress. At the age of eighteen he was able to attend the university at Erfurt, and he gained his M.A. degree in 1505. He suddenly turned, however, from law to divinity.

The story goes that he was once walking with a friend in a thunderstorm when a flash of lightning struck his friend dead. Another version is that he himself was struck. However that may be, the affair turned his mind towards religion and he took up the study of theology, gaining his doctorate at the university of Wittenberg in 1512.

Luther first disputed in Latin, as became a learned man, but then printed his views in the vernacular. He translated the New Testament into German, and the invention of printing undoubtedly had a great effect on the spread of his works. He was not happy with certain practices of the church then in vogue. Particularly obnoxious to him was the sale of indulgences, i.e., gaining forgiveness of sins for a money payment. He denounced this, together with other abuses, and so came into conflict with the pope. Furthermore, he claimed that scripture, not the pope, was the only true authority. He was summoned to answer for his acts before the Emperor Charles V, acting on behalf of the pope. He defended his opinions, retracted nothing of any consequence, and was forbidden to preach, write or lecture. His writings were burned, and he was outlawed. However, he was hidden by friends until such time as the ban was lifted. His stand won much popular support. The idea of freedom from pope and emperor seized the peasants, who rose in revolt, but were momentarily crushed by their masters. However, although there were many struggles to come, in which politics also played a part, the Reformation movement was not to be stifled. Luther died in 1546.

WILLIAM THE SILENT

William the Silent was concerned in the political and religious issues of the Netherlands in the 16th century. The events are confused and confusing, and William had many personal difficulties. He was born in Nassau, in Germany, in 1533, and

grew up in a Protestant household. But he inherited large estates in the Netherlands, then part of Charles V's empire, and the emperor stipulated that he must become a Catholic. This was a time of great religious unrest, and although it was official policy to persecute the Protestants, Prince William was quite willing to allow a degree of tolerance. This view hardened in his mind, so that his situation became uncomfortable. It was made worse by the infiltration of Calvinists, who were fanatics, entering churches and destroying the images and furnishings. The Spaniards, who attempted to destroy both Protestants and Calvinists, were successful for a time, but could not stem the rising tide. The resistance gathered around Prince William, but he was assassinated in 1584 by a fanatical Catholic. He is remembered as the founder of the independence of the Netherlands as well as for his dedication to religious freedom.

IGNATIUS DE LOYOLA

Loyola founded the Society of Jesus, and its members became great missionaries. They carried their own particular ideas on Christianity to many parts of the world. In particular, they founded missions in the Americas. The story of Loyola also provides an example of how destiny can affect the course of life. Loyola was born in 1491, the son of a noble and wealthy family of the Basque country of Spain. Loyola was the name of the family seat. His early years were spent as a soldier and a man of the world. His legs were badly hurt while defending Pamplona against the French in 1521. It was while convalescing that he read books on the life of Christ and the lives of the saints. This changed the direction of his life. For a time, he lived as a beggar or hermit, spending long hours in prayer. He went on a pilgrimage to Jerusalem, returned to study in Spain and France where he not only gained a degree, but also met the companions with whom he would later found the Society of Jesus. Before taking this step, however, he spent many years educating himself. He had mystical experiences, and these inspired in him his desire to be active in the service of his faith. Loyola died in 1556. Members of the Society of Jesus, known more commonly as Jesuits, are called upon to serve God in a near-military fashion. They are under strict discipline, and a vow of obedience to the pope. They are usually also very erudite.

John Calvin is also an extraordinary interesting person, and at the risk of overloading the timetable, some reference might be made to his life and work.

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IMPORTANT EVENTS

1440	Invention of printing by Gutenberg in Germany
1453	End of the Hundred Years' War France and England independent
1453	Turks capture Constantinople
1455-1485	Wars of the Roses in England
1476	William Caxton sets up printing press in England
1485-1509	Reign of Henry Tudor
1486	Diaz rounds the cape of Good Hope
1492	Columbus discovers America
1492	Moors finally expelled from Spain
1497	Vasco da Gama finds the sea route to India
1499	Switzerland becomes an independent republic
1500 (c)	Great painters and sculptors in Italy Reformation in Germany and Switzerland
1517-1521	Luther defies the pope
1519-1522	Magellan's ship sails around the world
1520	Suleiman rules from Baghdad to Hungary
1530	Henry VIII quarrels with the pope
1535	Dissolution of the monasteries in England
1558	Accession of Queen Elizabeth
1577-1580	Francis Drake sails around the world
1588	Defeat of the Spanish Armada
1534	Foundation of the Society of Jesus
1543	Copernicus publishes a book putting the sun in the center of the universe
1555-1561	Spread of Calvinism in France
1562-1593	Huguenots versus Catholics
1569	Revolt in the Netherlands

NOTEWORTHY PERSONALITIES

1394-1460	*Henry the Navigator*, Portuguese prince who organized voyages of discovery
1412-1431	*Joan of Arc*, revived French fortunes and defeated the English
1422-1491	*William Caxton*, printer
1423-1488	*Louis XI of France*, despotic king

1449-1492	*Lorenzo de' Medici*, politician, poet, patron of Michelangelo
1451-1506	*Christopher Columbus*, seaman explorer
1452-1519	*Leonardo da Vinci*, universal genius and experimenter
1466-1536	*Erasmus*, the greatest scholar of the period
1469-1527	*Machiavelli*, Italian politician who believed that politically the end justified the means
1471-1528	*Durer*, artist
1473-1543	*Copernicus*, astronomer, mathematician
1475-1564	*Michelangelo*, sculptor and artist
1477-1535	*Sir Thomas More*, scholar, friend of Erasmus, wrote *Utopia*
1480-1521	*Magellan*, seaman explorer, his ship was the first to sail around the world
1483-1546	*Martin Luther*, the great figure of the Reformation in Europe, founder of the Protestant church
1483-1520	*Raphael*, the greatest painter of the Renaissance
1483-1553	*Rabelais*, author of comic and satirical masterpieces
1485-1547	*Hernando Cortes*, adventurer, founder of the first colonies in South America
1491-1547	*Ignatius de Loyola*, founder of the Jesuits
1491-1547	*Henry VIII*, king of England, instigated the Reformation in England
1494-1576	*Hans Sachs*, author of humorous satirical plays
1500-1558	*Charles V*, king of Spain and emperor of the Holy Roman Empire
1509-1564	*Calvin*, reformer
1512-1594	*Mercator*, map maker
1533-1584	*William the Silent*, fighter for Dutch liberty
1543-1596	*Sir Francis Drake*, seaman, adventurer, circumnavigated the globe
1547-1616	*Cervantes*, author, wrote *Don Quixote*
1552-1618	*Sir Walter Raleigh*, courtier, poet, historian, adventurer

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THE AGE OF RATIONALISM
INTRODUCTION

It is to be hoped that with the foregoing, a comprehensive picture of the Renaissance will have been given, showing the tremendous change which was taking place in human outlook. It is very tempting to pursue all the themes, but impossible, and again a selection must be made to illustrate the salient points.

In the 17th century, the question of religion is less important than that of politics. The mind turns towards rationalism; the striving of the individual towards independence continues, and so does the preoccupation with the physical world. We see further the impulse towards "state" and nationalism. At the same time there are scientific developments and a cultural blossoming. For convenience sake we will look first at the main events from 1600 to 1700 approximately, and then the following century. The subjects which present themselves as particularly suitable in the first period are:

- The Thirty Years' War
- The Sun King, Louis XIV
- The Civil War in England and the Foundation of a Constitutional Monarchy
- Developments in Russia and America
- Science and Culture

THE THIRTY YEARS' WAR

Europe at the beginning of the 17th century was a conglomeration of monarchies, principalities, dukedoms, republics and free states. Particularly confused was the situation in central Europe. The Reformation had resulted in some states adopting Protestantism; others had remained Catholic. Tolerance of an opposite point of view was not a particular feature of the period, but it did occur from time to time. In Catholic Bohemia, certain concessions had been made to the Protestants by one emperor, but they were withdrawn by his successor. This caused a rebellion (1618) and an eventual struggle in Europe in which all the German states became involved, and which lasted for thirty years, hence the appellation "The Thirty Years' War." On the Catholic side, a rich and powerful landowner, Wallenstein, was the great figure. He raised

an army of 20,000 men at his own expense, and was supported by Austria, Spain, and Bavaria. Eventually he was suspected of treason and assassinated.

Supporting the Protestant cause were Sweden, France, and Denmark. One great leader of the Protestants was the King of Sweden, Gustaphus Adolphus, himself a Calvinist. He was killed on the field of battle at Lutzen in 1632. The war was devastating in its effect on the ordinary people. One third of the population perished by fighting, famine, or disease. The land was laid waste, commerce and industry were ruined, cultural life was stagnant. The struggle ended in 1648 with the Treaty of Westphalia. This marks the end of an epoch in European history. Henceforward there would be freedom of worship, and no more wars of religion.

The interesting thing about the Thirty Years' War is that what began as a religious struggle ended as a political one. The Protestants won freedom of religion, but the political structure of Europe had changed. France emerged as the greatest power on the continent; Spain lost its influence. The Dutch gained independence. England's influence was growing. In all Europe, stronger feelings of nationalism developed. It might be noted that some years after the end of the Thirty Years' War, in 1683, the Turks in the southeast of Europe were finally driven out.

THE SUN KING, LOUIS XIV

The events in France present a wonderful picture of a throw-back to absolute rule. The Sun King, *le roi soleil*, Louis XIV, takes the stage. He is like a reflection of the pharaoh, but unlike the pharaoh, is not divinely inspired. His character shows a development of ego-consciousness, but an unenlightened and therefore purely egoistic one. Louis was born in 1638 and came to the throne at the age of five. Though king in name, it was the prelate Mazarin who ruled the country until 1661 when Louis took matters into his own hands.

The way had been prepared for him by another great prelate turned statesman, Richelieu. The latter had waged war against the Huguenots, not on religious grounds, but because of their political influence. He had destroyed both the feudal fortresses and the power of the nobles, and had intrigued abroad to establish the power of France and the French crown. On his death-bed he had recommended that Mazarin be appointed minister of state to follow him. It should be noted that both Richelieu and Mazarin

were church dignitaries who became leading members of the official state hierarchy.

It is also interesting to note that the Académie Française was founded by Richelieu in 1635. Its original purpose was to cultivate literary taste and literary language, i.e, its concerns were cultural and educational—formerly concerns of the church. We note then how the spiritual life is transferred from the domain of the church to that of the state. Two powerful and influential men had therefore helped to build up the power of France, but Louis himself was also exceptionally capable. It was his desire to consolidate his kingdom from the Rhine to the Pyrenees, and to include the Spanish Netherlands in it. He even had ambitions of becoming a new Charlemagne. His reign lasted for fifty years, and as chief law-giver, judge, chief of the army and the economy, he could speak of himself as the state: "*L'état, c'est moi.*" His way of thinking and that of his followers may be appreciated from his remarks:

- He who gave kings to men desired that they should be honored as His representatives. He reserves to Himself the right to judge their leadership.
- Kings are the judges of the happiness and conduct of their subjects and can completely and freely dispose of their property.
- If the king levies taxes, he is only taking what belongs to him.
- Right is what pleases the king.

To exert French influence Louis created a strong army. To make it efficient, he standardized uniforms and weapons. In order that it should be immediately available, he built barracks and insisted on peace-time exercises. He built strategic fortresses with stocks of provisions. On his orders, new streets and canals were built, harbors improved, and the merchant fleet increased.

With his minister Colbert, Louis encouraged French industry. He introduced all sorts of technical processes which had been developed elsewhere. Raw materials were imported, and home manufacture was stimulated in order to export manufactured products. The import of foreign manufactured goods was limited by high tariffs. It was a policy of beggar-my-neighbor which is still prevalent in modern society.

Louis himself lived in the utmost splendor in his palace at Versailles. It was the showpiece of France, and it was imitated all over Europe. To pay the army and to keep up the extravagances of the court, taxes were levied on the poorest section of the

community. Herein lay the seeds of the later revolution. Louis' absolutism worked eventually against him. He decided to revoke the Edict of Nantes which had given religious freedom to the Huguenots. Persecuted and threatened with death, as many as could fled the country. What was France's loss became the other countries' gain. Many of the Huguenots were educated craftsmen, and they took their skills with them. England, Germany, Switzerland, the Netherlands, all gained valuable workers. Some went to America; some to South Africa, and France's prosperity suffered.

In trying to extend his possessions, Louis antagonized his neighbors, and a Grand Alliance was formed against him in 1701 by Holland, England, and the Central Powers. The British landed an army on the continent in support of their allies and the war lasted until 1713, when the peace of Utrecht was signed. France had to give up some of her possessions to her victorious neighbors.

An obvious biography for study is that of Louis XIV, whose life and lifestyle are very interesting. The artificiality of court life is a very illuminating chapter, and should be described—how the king, on rising from his bed, was examined and massaged by his doctors, how he was handed his shirt by one official, his vest by another, etc. Only the director of the handkerchief department could hand the king a handkerchief. Such posts were important, well paid, and sought after by the highest in the land.

THE CIVIL WAR IN ENGLAND

In England the monarch was also claiming absolute power. On the death of Queen Elizabeth, the crown passed to the House of Stuart. The subsequent events were a struggle between the people's urge to determine their own destiny, and the king's idea of despotic rule. The Stuart kings claimed absolute power as belonging to them by divine right. To some extent, religion also played a part in the conflict.

During the reign of James I there were three main parties in the church, or rather, three churches—the Roman Catholic, Anglican, and Puritan. The last named was a group of people who were not satisfied with the reforms introduced into the Anglican church. They wanted no ceremonies, and believed in a simple, strict way of life. Many of them became fanatical. Some Puritans, tired of the endless disputes and quarrels, decided to start life

anew in the New World. They sailed in the Mayflower, and formed the first permanent colony of English settlers in North America. They landed in 1620, and are now known in history as the Pilgrims.

In England a parliament was already in existence, but it only represented the upper classes, and a majority of its members were Protestants. James supported the Anglican church, and disappointed both Catholics and Puritans. The anger of the former was such that a plot was hatched to blow up parliament. This was the famous Gunpowder plot, in which Guy Fawkes was the leading figure.

There were many issues, however, on which the king and parliament did not see eye to eye. The tension grew worse when Charles I succeeded his father and the country divided into two main factions, Royalists and Puritans. The issue at stake was who ruled, the king or the parliament. The struggle between the two parties is known as the Civil War, and it lasted from 1642 to 1649.

On the Puritan side emerges the figure of Oliver Cromwell, 1599-1658. He had become a member of parliament in 1628 and had opposed the king. When war broke out, he became a captain in the parliamentary forces, who were mainly Puritans, and eventually their leader. The royalist forces were defeated, the king was executed, and Cromwell became the first chairman of the council of state of the new republic, or commonwealth. A strong character, he found parliament inefficient, and in 1653 forcibly dissolved it. He took the title Lord Protector of the Realm, and became virtually dictator. During his reign, Ireland and Scotland were subjugated, the navy was strengthened, and Dutch rivalry at sea was challenged. On his death there was an unsettled period again which ended when William of Orange was invited to become king. William bound himself to observe the rights of the nation and parliament. It was the end of the struggle for power between king and parliament, with the latter victorious. Henceforward, England became a constitutional monarchy. It was also the end of wars of religion in England.

With regard to biographies, the history of this period in England is so bound up with the life of Oliver Cromwell that the essentials can be interwoven with the story of his life.

Although the autocratic Stuarts seem not to have been able to accommodate themselves to changing conditions in the political world, they did have an interest in learning. In particular, James I

was versed in languages and literature, and at his instigation a revised version of the Bible was published which is still basically that in use today.

Charles II was interested in all new inventions and activities. His special interests were science, astronomy, chemistry, and architecture. He made Flamsteed his royal astronomer, and agreed with Christopher Wren about replanning London after the great fire. It was during his reign that the Great Plague took place, leading to a change in social conditions. Flamsteed himself is also of some interest. He had been a sickly boy, and studied alone. He discovered that many tables which showed the movements of the moon, the stars, and their relationships were incorrect, and made nearly 10,000 corrections. Charles II engaged him, and an observatory was built for him in Greenwich Park by Sir Christopher Wren. Flamsteed was the first Astronomer Royal.

DEVELOPMENTS IN RUSSIA AND AMERICA

So far, little has been said about Russia. Trade routes existed, but Russia did not enter into European affairs until the 17th/18th century, through the agency of the Tsar, Peter the Great. His biography will be sufficiently illustrative of events for the time being.

Owing to dissension at the Russian court, Peter had grown up with a fair amount of freedom, and when he became Tsar he was anxious to make certain reforms in Russia. He looked to the West for inspiration. In order to learn at first hand, he went to Holland and worked as a ship's carpenter. From there he proceeded to England, where, among many other things, he learned the art of shipbuilding. He returned to Russia to build a navy and a new capital, St. Petersburg, modeled on Amsterdam. This was his "window" overlooking Europe. A French architect built him a palace on the lines of that of Versailles, and French became the language of the court.

At the same time as Russia was entering European affairs, more Europeans were crossing to America. William Penn left England in 1682 with his band of Quakers to found the colony now known as Pennsylvania, and the city of Philadelphia (brotherly love). Portugal and Spain still dominated South America. With regard to North America, the story of the Pilgrim fathers could be told, and something of the life of William Penn and the Quakers.

SCIENCE AND CULTURE

As geographical discoveries in the world outside Europe were being made, so also were discoveries being made in the world of natural science. Newton was working at mathematics and physics. Harvey discovered the circulation of the blood. Francis Bacon, Galileo, and Kepler lived into this century. In spite of wars and famines, the period also had its culture. In England lived the great writers Defoe, Swift, Milton, Bunyan. In France were La Fontaine, Moliere, Racine. In Germany lived the mystic Jacob Böhme, to be followed in the next century by many famous writers and great musicians. If there is time and opportunity, the choice of biographies is wide.

1700-1800

From the year 1700 onwards, rational thinking and its results become much more obvious. There is an upsurge of ideas in all fields. What was begun at the Renaissance continues. In literature and music there is a great blossoming. Politically, the feeling of nationality and national territory grows, furthered by colonization. Science receives a tremendous impetus; steam power is harnessed and electricity discovered. Explorations continue and commerce grows. Non-conformism spreads. Questions arise in the human mind as to the origin and destiny of man. Philosophy is an important study. It was an eventful century. The Industrial Revolution began in England. In France, the common people revolted against their harsh masters and the bloody French Revolution took place. A new and powerful state emerged in North Germany, Prussia, under Frederick the Great. North America and India came under British domination. The United States of America became independent. In spite of political upheavals and social injustice, it was a period of great cultural development. Matters might be dealt with under the following headings:

- The Rise of Prussia
- The Industrial Revolution
- Colonization
- The American War of Independence
- The French Revolution
- Science and Culture

THE RISE OF PRUSSIA

An excellent example of the development of state and nation is provided by Prussia, where many Roman characteristics appear again, e.g., military capability, discipline, officialdom. The state of Brandenburg-Prussia had come into existence from the war-torn territories of the Thirty Years, War, through the efforts of Frederick William, the Great Elector. He ruled it as absolute monarch. On his death in 1688, his son succeeded him and assumed the title "King of Prussia." He sided with England against French expansion under Louis XIV. His heir, Frederick William I, also a despotic ruler, reigned until 1740. Under him the country grew in wealth, industry, and population. He was a careful administrator with a passion for military drill. He was a strict Calvinist and brought up his family in strict religious principles, but he had little use for education as such. His son, who came to be known as Frederick the Great, was very different. He had a taste for learning. The story of Prussia's rise to power is intimately connected with the life of Frederick and thus provides a very suitable biography.

FREDERICK THE GREAT

Frederick the Great was born in 1712 and came to the throne in 1740. His father had bequeathed him an efficient, centralized state with sound finances and an excellent army. But Frederick had suffered much at the hands of his father who was a practical, self-righteous militarist with no sympathy whatsoever towards his son's artistic and studious interests. The boy endured a spartan upbringing with army drill and Lutheran catechism much in evidence. The classics, poetry, philosophy, music were looked upon as frivolous. Seeking to break out of his spiritual prison, he tried with a friend to escape to England. The two were captured and court-martialed on the charge of desertion from the army. The friend was executed. Frederick was pardoned, but as punishment he was only allowed to engage in civil matters. Later his rights were restored, and he was able to gather about him his own circle of painters, writers, and musicians. He corresponded with Voltaire, the French leader of the progressive movement known as the Enlightenment. He had been taught by French Huguenot émigrés, and considered that French was the language of civilization and culture. It was the language spoken at his court. Although he was an absolute ruler, and his cabinet ministers were no more than secretaries, he was a benevolent one.

In some matters he was progressive, in others, less so. He established an independent judiciary and abolished torture as a means of exacting statements. His subjects had direct access to him. He tolerated all religions, enforced general education, and encouraged farmers to grow potatoes and sugar beets. On the other hand, he retained conscription and the press-gang as a means of maintaining the strength of the army. He preserved a rigid class structure. He made certain goods crown monopolies, and levied taxes.

Of Frederick it could be said that he humanized the monarchy, declaring that the state was an object in itself to be served by the sovereign and people alike. The welfare of the state was his concern. Whereas Louis XIV's attitude had been "I am the state," Frederick declared, "I am the first servant of the state." He ruled until 1786, consolidating Prussia as the most powerful state in Europe.

THE INDUSTRIAL REVOLUTION

The preoccupation with the physical world, the probing mind of man, resulted in discoveries and inventions which changed the face of the world. The effort was to be taken out of human labor, machines would take over, and heaven on earth be created. Things did not turn out quite that way. Literature abounds on this period, and there is no necessity to dwell upon it here. The history should be coordinated with the science teaching, and if biographies are given, it is immaterial in which lesson they are given. (The English lesson can also be used.) While describing the inventiveness of the human mind, the appalling lack of social conscience should not be overlooked.

Machines made possible an enormous increase in production, but they also threw many people out of employment. In England, to make matters worse, parliament passed an act dispossessing small farmers and peasants of their land, so that larger farms could be made which were more efficient. The peasants went to the newly created towns to find jobs where labor was already plentiful. There was a world demand for machine-made goods; the machines had to be served; there was no social legislation, hence, cheap labor and long hours. To provide coal as the energy supply, mines had to be dug. To distribute the goods, canals and railways had to be built. The mass of common people led a very precarious existence. Conditions at work were frightful. Children

from the age of six or seven, and women, worked in the factories and mines. There were no health or safety regulations. Housing and welfare were minimal. Cities grew. Rows of shoddily built houses were put up for the workers. Little thought was given to fresh air, water supply, or sanitation. Thousands of children died. One result of the Industrial Revolution was that enormous wealth came into the hands of a few. Another was that England became the workshop of the world.

Children should be given simple and vivid descriptions of how the mechanical age has transformed life, e.g., the contrast between getting water from the well, and having it spurting from a tap—even hot when required—the trouble of gathering sticks and using wood or coal to produce warmth in the house against the flicking of a switch. These should be in addition to the larger aspects such as travel and communications.

The personalities which come to mind when dealing with the Industrial Revolution are listed below. Their work may be dealt with here, but perhaps more appropriately in the science lessons.

- **Newcomen** (1663-1729) built the first steam engine to pump water out of the coal mines.
- **Brindley** (1716-1772) devised and constructed the canal system in England.
- **Hargreaves** (? -1778) invented a machine for spinning cotton, the so-called "spinning jenny."
- **Arkwright** (1732-1792) was also interested in machinery for cotton spinning. He invented the spinning frame which allowed much more work to be done by one person. He created the factory as an institution, and is one of the few men to have made money by his inventions.
- **Smeaton** (1724-1792) built harbors and bridges, improved the steam engine, built Eddystone lighthouse. He concerned himself with mechanics, and was one of the first to take a methodical approach to engineering.
- **Watt** (1736-1819) like Smeaton, was an engineer who adopted a scientific approach and made improvements to existing machines.
- **Wedgewood** (1730-1795) produced cheap, useful and beautiful china which was sold all over the world. He was instrumental in developing the Staffordshire Potteries.

COLONIZATION

After the discoveries of new lands, the Europeans were interested in the wealth to be obtained, and apart from the initial plundering of gold, etc., this meant raw materials and trade. The vast countries of America were relatively empty and settlements were made to exploit them. Thus, prospectors, miners, planters, arrived as well as those who sought a new new existence on religious or other grounds. There had been trade routes overland to India, but the opening of the sea routes meant a tremendous increase in contacts. Europe was, so to speak, pushing itself into the rest of the world, but the impulse came mainly from the Europeans on the western seaboard.

The Danes, Swedes, and the powers of central Europe were entangled in their own mutually complicated affairs. The British, Dutch, and French became rivals in the Far East; the British, French, Dutch, and Portuguese in India; the British, French, and Spanish in America; and during the next century, all of them in Africa. Portraying these matters as maps will provide a pleasant little interlude.

On the European continent there was rivalry between Prussia and France, and a war broke out in 1756 which lasted until 1763 and is known as the Seven Years' War. France was so occupied in Europe that she had not much strength for struggles abroad. Britain had the advantage in having no land frontiers, and in the long run, became the most successful in obtaining overseas possessions. Her language and culture were planted all around the globe although those of Spain and Portugal remained dominant in South America.

THE AMERICAN WAR OF INDEPENDENCE

With the advent of colonization came permanent settlements of Europeans with certain traditions of government and culture. The authorities in Europe were still inclined to treat the colonies as possessions, and exploit them. Some of the North American colonies resented this attitude and claimed the right of self-determination. Independence was declared in 1776, and this led to war, since Britain tried to contain the movement. Peace was signed in 1783 when an independent United States of America was recognized. Canada remained British. It would be appropriate to mention here at least some of the articles of the Declaration of Independence, and quote some passages from famous Americans.

From the Declaration of Independence (July 4th, 1776):
We hold these truths to be self evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed.

William Penn:
You shall be governed by laws of your own making, and live a free, and if you will, a sober and industrious people. I shall not usurp the right of any, or oppress his person.

Samuel Adams:
Driven from every corner of the earth, freedom of thought and the right of private judgement in matters of conscience direct their course to this happy country as their last asylum.

Benjamin Franklin:
Without freedom of thought there can be no such thing as wisdom, and no such thing as liberty without freedom of speech, which is the right of every man, as far as by it he does not hurt or control the right of another; and this is the only check it ought to suffer and the only bounds it ought to know.

George Washington:
To persevere in one's duty and be silent is the best answer to calumny.

Henry Clay:
Government is a trust, and the officers of government are trustees; and both the trust and trustees are created for the benefit of the people.

Ralph Waldo Emerson (1803-1882):
Every violation of truth is not only a sort of suicide in the liar, but a stab at the health of human society. Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.

Of the famous personalities concerned, perhaps the life stories of Washington and Jefferson could be given.

GEORGE WASHINGTON (1732-1799)
Washington was the first president of the U.S., and is known as the "father of his country." He came from a wealthy family of Virginia planters, and gained military experience during the British disputes with the French. He returned to work on the family estates for a while, but was appointed commander of the American army gathered near Boston in the year 1775. After five years' struggle the British were defeated, and Washington became president in 1789. He was re-elected for a further term in 1792. It was his ambition to see a free and independent United States of America, in his own words: "free from political connections with every other country, to see them independent of all, and under the influence of none. . . I want an *American* character."

THOMAS JEFFERSON (1743-1826)
Thomas Jefferson was the third president of the U.S., and the principal author of the Declaration of Independence. He was an extraordinary, learned man with great interest in the arts and sciences. Originally a wealthy Virginia planter, he became a member of the House of Burgesses, then a member of the Virginia delegation to the Continental Congress. He was interested in democratic reforms. At one time he was governor of Virginia, and he also undertook diplomatic missions in Europe. He sought to avoid United States involvement in the Napoleonic wars. He retired from office in 1809 to establish the University of Virginia.

THE FRENCH REVOLUTION
This world-shaking event merits particular attention. In what detail the teacher can deal with it must be left to his individual judgement, but it is hoped that the following summary will be useful.

Louis XIV had created a monarchy that was a pattern of perfection in absolute rule. His court was brilliant, and it must be allowed that he encouraged learned people. But it was at the cost of oppression and injustice which his successors did nothing to alleviate. The situation was that France had a population of some 26 million, of whom 300 thousand were aristocrats and higher clergy. The aristocracy and clergy between them owned two thirds

of the land, and paid minimal taxes, or avoided them altogether. Thus, the peasants had a very unfair share of land, and the peasants and townsfolk were called upon to foot all the bills.

The nobility, or the First Estate, held the highest and most rewarding positions. They were not awarded on merit, but on the recommendation of influential relatives and friends. Often the positions were purely nominal, but not the salaries. The nobles lived in unbelievable luxury. For instance, some of them wore clothes of velvet and silk with buttonholes edged by diamonds.

The Second Estate consisted of high church dignitaries, archbishops, bishops, and abbots. They lived like worldly lords, spending their time feasting and hunting. It was a life very much in contrast to that of Christ. The parish priests belonged to the Third Estate, together with the ordinary townsfolk.

The explosion came in 1789. There had already been warnings of the storm to come in the years immediately preceding. Clear thinkers like Montesquieu had prophesied catastrophe if the old order continued. He had advocated that for an individual to enjoy freedom within the framework of a state, there should be a three-fold division of political authority. There should be legislative, executive, and judicial powers, and they should be independent of one another.

Other writers who had an influence at the time were Voltaire and Rousseau. The latter concerned himself with problems of wealth and inequality, and put forward ideas to promote social justice. He recommended that there should be equality in political rights and duties; education for all, including moral; and an economic system to equalize resources.

By 1789, the country was bankrupt. The king called together the representatives of the three Estates, something which had not taken place since 1614. Nobility, clergy, and common people met, and the representatives of the common people declared that they had had enough of wars and senseless expenses for which they had paid the taxes, and the burden had become too great. They declared themselves the true representatives of the French people, and called themselves the National Constituent Assembly. They swore not to separate until they had given France a constitution. Rumor spread that sympathizers had been incarcerated in the Bastille, a notorious prison. Foreign troops were brought in as a threat to the Assembly. The revolutionaries took matters into their own hands, stormed the Bastille, freed the inmates, and slaughtered the governor and officials. Some of the

mob ran riot, and many of the clergy and nobility were also killed. The day was the 14th of July, 1789, and the anniversary is still kept in France as a national holiday.

The National Constituent Assembly drew up a declaration of human rights, proclaiming among others, equal rights to all citizens, personal liberty, the right to own property, to be safe from oppression, freedom of profession, religion, and of speech. Titles were to be abolished, the clergy would become public officials paid by the state. Large estates belonging to the nobles and the clergy were to be broken up in favor of the peasants. Monasteries were to yield their wealth to the state. Forced labor was to be abolished, as were road tolls. The local boundaries were to be redrawn, to make all areas (departments) more or less equal. The new order was to be one of liberty, equality, fraternity. The king took an oath to uphold the new constitution. There were, however, many details to be thrashed out, and many new laws to be promulgated. For this purpose, the National Assembly was dissolved, and a new body formed, the National Legislative Assembly.

The nobility and clergy who had left France were known as *emigres*. They banded together in foreign countries with the object of re-establishing themselves again in their own country. The ruling classes in all France's neighbors were nervous, fearing that the contagion might spread. They moved troops to the frontiers, and the new France, alarmed at the prospect of an invasion, eventually declared war in 1792.

The French government now fell into the hands of fanatics. They stirred up the masses to attack the royal palace. A blood-bath followed. The king escaped for a short while, but was later taken prisoner. A new assembly, called the National Convention, now took over the government and deposed the king, who was eventually consigned to the guillotine. The National Convention instituted the so-called Reign of Terror. Anxious to preserve themselves and destroy all opposition, a so-called Committee of Public Safety was formed, on whose behalf suspects were arrested on the flimsiest pretexts, brought to trial, and condemned. There was no appeal. Danton and Robespierre were the leading figures, but both eventually suffered the fate they meted out to others.

Again, a new assembly was proposed, this time with two houses. There were to be 500 members to propose laws, a smaller House of Anciens to approve them, and five members of the so-called Directory as the executive branch. The power was thus in

the hands of the Directory. Owing to the enormous difficulties with which it was faced, this arrangement also failed, but by now an exceptional general of the army was making his presence felt. This was Napoleon Bonaparte. To take over the government, three consuls were appointed, of whom Napoleon was the chief. It was not long before he was the sole ruler, the emperor. The concentration of power can be visualized thus:

EMPEROR
CONSULS: 3 members
DIRECTORY: 5 members
COMMITTEE OF PUBLIC SAFETY: 9 members
NATIONAL CONVENTION: c. 750 members
LEGISLATIVE ASSEMBLY: c. 750 members
CONSTITUENT ASSEMBLY: c. 1000 members

Appropriate biographies would be those of Danton (1759-1794) and Robespierre (1758-1794). One of the outstanding figures of the French Revolution was Danton. By profession a lawyer, he became a statesman, both complex and controversial. While a defender of the oppressed, he was also something of a political opportunist. He was instrumental in overthrowing the monarchy in 1792, and for a time he dominated the revolutionary government. In particular, he stirred the nation to fight the threatening foreign invaders after negotiations had failed. He did not agree with the excesses perpetrated during the Reign of Terror, but his opposition was looked upon as suspect. He too, was arrested and guillotined.

A curious side of Robespierre's nature, but perhaps not so astonishing in view of his actions, was that he promoted a cult of the Supreme Being to take the place of Christianity. Like Danton, he was a lawyer and reform-minded. Yet he became a fanatic, establishing strict economic controls and decreeing death for those he considered enemies of the constitution. He was able to do this because of his dominating position in the Committee of Public Safety, the most powerful organ of government during the Reign of Terror. In fact, he played the principal role during this period.

SCIENCE AND CULTURE

In spite of political and economic difficulties, there was a great deal of cultural life, and further explorations and inventions. Captain Cook charted the southern seas. James Watt invented the steam engine. Priestley discovered oxygen. Goethe, Schiller, and great German philosophers lived in this century. Dr. Johnson compiled the first English dictionary. Great musicians were producing their immortal works: Bach, Handel, Haydn, Mozart, and, towards the end of the century, Beethoven.

The life of Captain Cook is a great adventure story. James Cook was one of the greatest navigators known to history. He was born in 1728, and as a young man he served on North Sea trading ships before joining the navy, where he advanced rapidly. In 1768, he was appointed commander of an expedition by the Royal Society to take a group of its members to Tahiti to observe the transit of Venus across the sun. He was then to try to find the mysterious Terra Australis. In actual fact, he discovered New Zealand and sighted the southeast coast of Australia. He successfully navigated the Great Barrier Reef, no small feat in those days. His fame was based not only on his feats of navigation, but on the fact that his crews remained healthy and did not suffer from the dreaded sailor's disease of the times, scurvy. He insisted on their eating fresh fruit and vegetables as far as possible. He made many voyages and discoveries. His final one was to try to find a sea passage connecting the Atlantic with the Pacific, either by journeying northeast or northwest. On this voyage he was killed, in 1779, in Hawaii, owing to a misunderstanding with the natives over a boat.

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IMPORTANT EVENTS

1600/1800,	N. America and India became British possessions.
1603	Accession of James I in England
1610	Henry Hudson discovers the bay named after him
1618-1648	The Thirty Years' War
1620	The Pilgrim Fathers
1625	Charles I, struggles between king and parliament
1628	Publication of Harvey's book on the circulation of the blood
1643	Louis XIV of France begins his 72 year reign
1665	The Great Plague in England
1666	The Fire of London
1683	Turks finally repulsed in eastern Europe
1688	William of Orange becomes king of England
1701	The Grand Alliance against French aggrandisement
1704-1709	Battles in Europe—Grand Alliance vs. France
1713	Peace of Utrecht restores balance of power
1740-1795	Growth of Prussia
1740 onwards	Spread of Wesleyan Methodism in England
1756-1763	The Seven Years' War Rivalry between Prussia and France Struggle between Britain and France for possession of America and India
1764	The beginning of the Industrial Revolution
1770	Capt. Cook discovers New S. Wales, Australia
1776	Declaration of Independence by U.S.A.
1783	Recognition of United States of America
1788	First Federal Congress of U.S.A. held in New York
1789-1792	French Revolution
1792	France becomes a republic

NOTEWORTHY PERSONALITIES

1561-1626	*Francis Bacon of Verulam*, lawyer, courtier, statesman, philosopher
1564-1616	*William Shakespeare*, poet, dramatist
1564-1642	*Galileo*, scientist, father of physics
1575-1624	*Jacob Boehme*, philosophical mystic
1585-1642	*Richelieu*, cardinal turned politician
1599-1658	*Oliver Cromwell*, Lord Protector of the Realm of England
1606-1669	*Rembrandt*, artist
1608-1674	*John Milton*, poet, author of "Paradise Lost"
1622-1673	*Molière*, playwright, French comedies
1628-1688	*John Bunyan*, author of *Pilgrim's Progress*
1632-1723	*Christopher Wren*, architect

1638-1715	*Louis XIV*, king of France, the Sun King
1642-1727	*Sir Isaac Newton*, scientist
1646-1719	*Flamsteed*, astronomer
1663-1729	*Newcomen*, engineer
1667-1745	*Johnathan Swift*, satirist, Anglican dean in Ireland
1672-1725	*Peter the Great*, tsar of Russia
1672-1719	*Addison*, essayist, poet, dramatist, statesman
1685-1750	*Johann Sebastian Bach*, composer
1685-1759	*George Frederick Handel*, composer
1694-1778	*Voltaire*, French revolutionary philosopher, writer
1703-1791	*John Wesley*, evangelist, founder of Methodism
1706-1790	*Benjamin Franklin*, inventor and diplomat
1707-1778	*Karl von Linne*, botanist, taxonomist
1709-1784	*Dr. Johnson*, author, wit, lexicographer
1712-1778	*Rousseau*, French revolutionary philosopher and writer
1712-1786	*Frederick the Great*, king of Prussia
1716-1772	*Brindley*, civil engineer
? -1778	*Hargreaves*, inventor
1724-1792	*Smeaton*, civil engineer
1724-1804	*Kant*, philosopher
1725-1774	*Robert Clive*, governor of Bengal, instrumental in bringing India under British domination
1728-1779	*Captain Cook*, navigator and explorer
1730-1795	*Josiah Wedgewood*, pottery manufacturer
1732-1792	*Arkwright*, inventor, introduced the factory system
1732-1799	*George Washington*, soldier, statesman, first president of the U.S.A.
1732-1809	*Haydn*, composer
1733-1804	*Priestley*, non-conformist minister, and chemist, oxygen
1736-1819	*James Watt*, engineer, steam power
1737-1798	*Galvani*, physiologist, electricity
1740-1810	*Joseph Michael Montgolfier*, French aeronautic inventor, balloonist
1745-1789	*Jacques Etienne Montgolfier*, French aeronautic inventor, balloonist
1743-1826	*Thomas Jefferson*, statesman, third president of the U.S.A. and author of the Declaration of Independence.
1743-1794	*Lavoisier*, chemist
1745-1827	*Volta*, physicist, electricity
1749-1832	*Goethe*, poet, dramatist, scientist, philosopher
1756-1791	*Mozart*, composer
1757-1827	*William Blake*, poet and artist
1758-1794	*Robespierre*, French revolutionary

1758-1805	*Nelson*, British Admiral
1759-1833	*Wilberforce*, anti-slavery leader and philanthropist
1759-1794	*Danton*, French revolutionary
1759-1805	*Schiller*, poet and dramatist
1759-1806	*William Pitt the Younger*, politician who organized resistance to Napoleon
1762-1814	*Fichte*, philosopher
1766-1844	*John Dalton*, chemist and natural philosopher

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THE NINETEENTH AND TWENTIETH CENTURIES
INTRODUCTION

In the time available in Class Eight, only a broad outline of events in these centuries can be given. A more intensive and detailed study will be made in the upper school. The developments we have already mentioned continue on the same course. It is only a matter of degree, and since they have been characterized, a passing reference to show the continuation will suffice for the moment. In the 19th and 20th centuries, there is a further strengthening of both the state and the individual. The immense progress in technology threatens to dominate man. The main subjects will be:

- The Napoleonic Wars
- Franco/Prussian Rivalry
- The American Civil War
- Trade with the Far East
- Empire-Building
- Scientific Investigation and its Impact
- Russia and the Russian Revolution
- The Two World Wars
- Contrasting Economic Systems: Capitalism and Communism
- Present and Future

What is new should be emphasized, namely, that economics is the predominant social force in the 19th century, and allied to that the awakening of a social conscience. In the 20th century there is utter chaos in all spheres, and a growing interest in matters of the spirit.

THE NAPOLEONIC WARS

In the course of the revolution in France, the king was accused of treason, found guilty, and executed. France was declared a republic. The slogan of the revolution, liberty, equality, fraternity, fired the enthusiasm of French people of all ages, who looked upon themselves as the saviours of all the downtrodden peoples of Europe. Their zeal carried them into Holland, Belgium, Switzerland, South Germany, and North Italy. Kings were

abolished, and republics established. The original impulse was lost, however, as the wars became less idealistic and more acquisitive.

At this moment, the ambitious, egocentric Napoleon Bonaparte seized power. It was his intention to unite Europe by force, with himself as head, and eventually to conquer and rule the world. He nearly succeeded in making himself master of Europe, but he failed to conquer Russia and England. His campaign in Russia ended when the Russians withdrew, even from Moscow, burning and destroying everything they left behind. The French had no supplies or living quarters, and winter was approaching. They were forced to retreat under continual harassment from the Russians. Out of an army of 453,000, it is estimated that only 10,000 remained fit for combat. Napoleon failed to gain mastery of the seas, and hence to mount an invasion of England. British sea power destroyed the French fleet at Trafalgar in 1805. On land, Napoleon was finally defeated in 1815 at Waterloo. These wars were originally political struggles, but they ended as economic ones. The life story of Napoleon is the obvious biography.

NAPOLEON

Born in Corsica in 1769, Napoleon Bonaparte became a general, and Emperor of France, and one of the most outstanding personalities of all time, leaving his mark on a great deal of Europe. He became an officer in the French army, and fought during the revolution. When there was a threat of revolt, he was made commander of the army of the interior in 1795. He served in various expeditions abroad, but seized power by a coup, and became First Consul in 1799, establishing a military dictatorship.

Under Napoleon, much legislation was enacted in France which had a reform character. He arranged that judges should be nominated by the government, not elected, thus ensuring their independence. He reorganized the police forces. Money was stabilized. The *Banque de France* was created to be partly state-held and partly owned by shareholders. Tax collectors were appointed by the government instead of by municipalities. Although primary education was still neglected, education as a whole became a public service, and university faculties were re-established. Napoleon drew up a new code of civil law. Freedom of worship was possible through the *Concordat* with the pope.

What could have been a dangerous situation was settled by a compromise. The Consul could designate the clergy, and the pope institute them. In the army, promotion was on the basis of ability, and the humblest soldier could aspire to the highest rank.

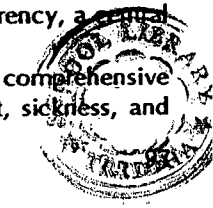
A great deal of Europe came under Napoleon's domination, but the liberal ideas he had promulgated also worked against him in conquered territory. After Waterloo, he was exiled to the tiny island of St. Helena in the Atlantic, where he died in 1821.

FRANCO-PRUSSIAN RIVALRY

The boundaries of the European states were redrawn after the defeat of Napoleon, but they were redrawn without much sense of logic, during a confused era of struggles and rivalries, which they only succeeded in perpetuating. This was the period of the so-called "balance of power" politics when one ruler would support another so that the third did not become dominant. There were, however, two powerful states on the continent of Europe: France and Prussia. The latter had an alliance with other German states. When it appeared that France would gain the upper hand, France declared war. The war was disastrous for France and as a main result, it had to cede large areas of Alsace-Lorraine to Germany. Immediately afterward the German states, excluding Austria, were unified as an empire, and the King of Prussia became the German Emperor (Kaiser). This unification was mainly the work of Bismark (1815-1898).

Known as the Iron Chancellor, Bismark is one of the great figures in the rise of Germany. He was a cunning politician, opposed to the liberal ideas which were sweeping Europe, and anxious to preserve conditions as they were. He was an ambitious egoist and nationalist. By intrigue, shifting his ground, and changing his principles when it suited him, he succeeded in balancing the European powers against one another, endeavouring to make Prussia supreme in Europe, the king supreme in Prussia, and himself supreme above all. In 1851 he was chosen to represent Prussia in the Federal Diet, and he became Prime Minister of Prussia in 1862. He united Germany, excluding Austria, under Prussian leadership, and became first chancellor of the German Empire. He established a common currency, a central bank, and unified commercial and civil law.

He was the first statesman in Europe to devise comprehensive social security, offering insurance against accident, sickness, and



old age. It was not a philanthropic gesture, however, but designed as a sop to hold in check further liberal, socialist, and democratic advances. On the question of education, the Catholics claimed the right to run their own schools. Bismark allowed freedom in this respect by insisting that the state should train and license priests.

THE AMERICAN CIVIL WAR

Many different peoples had come to settle in North America, particularly from Europe. It is an interesting phenomenon that so many different elements quickly formed a recognizable identity, a single nation. For a long time, however, in spite of the national feeling of being an American, there was a divisive issue, that of slavery. The United States of America is what its name implies. It is a confederation of semi-autonomous states. As new states joined the union, they formulated some of their own laws, and one of these dealt with the question of slaves. In the northern states there was freedom, but in the south, slave labor was considered essential to the economy. There was dissension, and the southern states decided to secede from the union. The result was the war which began in 1861 and continued for four years. It was a bitter contest between the southern Confederacy and the northern Union. There was terrible waste, destruction, and slaughter, but the final result was victory for the Union.

The outstanding personality during these events was Abraham Lincoln. Lincoln was born in 1809, and came of very humble origins. By profession he was a lawyer, self-educated. After serving for a while in congress, he became president of the U.S. in 1860. When the southern states wished to secede over the issue of slavery, he was determined to preserve the union, even if it meant war. His aim was successful. The slaves were emancipated, but he did not live to see the results. He was assassinated in 1865.

TRADE WITH THE FAR EAST

The western powers had annexed much territory in the new world and in the southern hemisphere where there were primitive cultures, but there were countries in the Far East, China and Japan, which had had civilizations for thousands of years. Their peoples were not particularly impressed by the Europeans. In fact, they were distrustful of all foreigners. By acts difficult to justify, the European powers seized parts of China by force, but they

could only establish local settlements or trading ports and no colonies as they had elsewhere. Japan was a closed book until an allied naval force imposed treaties which opened up the country to the rest of the world. It is interesting to observe Japan's revenge. Within a hundred years, Japan has caught up with, and in some respects overtaken, western technology, and now dominates many world markets.

EMPIRE BUILDING

Overseas possessions meant sources of raw material and eventual markets for manufactured products. The European powers had therefore fought one another for colonies. Britain had acquired the most. It is true that the United States had broken away and become independent, but mainly during the 19th century, New Zealand, Australia, India, and many smaller territories came under British sovereignty—South Africa at the turn of the century.

The story of India and its relationship with England is particularly interesting. While the Napoleonic Wars were being fought in Europe, the British East India Trading Company had made great headway in India. The company had built up a trading empire, but this empire was then annexed politically (1859) to the British crown, and in 1877 Queen Victoria was even proclaimed Empress of India.

The story of the connections between England and India is intimately bound up with the life of Robert Clive (1725-1774). The British East India Company had built up a tremendous trade in India. The French were rivals. Each side allied itself with local rulers. At the age of eighteen, Clive was sent to India to serve with the company, and soon found himself drawn into conflict with the French through the support each was giving to rival princes. Wars were fought, and Clive became an expert in guerilla tactics and outwitting his opponents. To a great extent, it was due to Clive that India came eventually under British rule.

As late as 1850 there was one continent relatively unknown and unmapped. This was Africa. There was a scramble among the European powers to acquire parts of it, and by 1900, most of it had been explored and taken over by Europeans with very little thought for the natives. One of the great imperialists was Cecil Rhodes, whose name was perpetuated in Rhodesia, a country now known as Zimbabwe. In the meantime, the countries of South America freed themselves from their European overlords and became independent.

SCIENTIFIC INVESTIGATION AND ITS IMPACT

While endless conflicts were taking place on the political front, enormous strides were being made in the field of science. Advances were made in mathematics; there were further developments in the use of optical glass; there was a renewed interest in geology as a record of the history of the earth. Volta, Galvani, and Faraday were delving into the secrets of electricity. The application of science produced a new world of machines and gadgets—railways, steamships, electric telegraph, telephone, gramophone, the internal combustion engine—to be followed in the 20th century by a whole new range of inventions such as the airplane, radio, television, and electronic devices. In medical science, progress was made with antiseptics, anaesthetics, surgical methods, antibiotics. The result of these inventions and discoveries made an enormous impact on everyday life. This is a subject which should be dealt with in some detail. The children's own thinking and observation can be stimulated, and they can do a great deal of work by themselves.

There is endless literature on the lives of the inventors. Their biographies, or some of them, could make a whole chapter in itself. The science lesson can be used if the history lesson is too crowded. We are thinking of personalities such as Watt, Stephenson, Faraday, the Wright brothers, Edison, Brunel, Benz, Bell, and Marconi.

We have said that as a result of the Industrial Revolution, social conditions were intolerable. There were, however, people of some conscience who sought to better things, as for example, Lord Shaftesbury (1801-1885). Among the reformers of the 19th century, Shaftesbury stands out. He was the leader of the evangelical group within the Church of England, and his understanding of the faith led him to agitate for reforms in the social sphere. He initiated the Lunacy Act, which treated the insane as "of unsound mind," to be cared for rather than treated as social outcasts. He brought about a change in factory conditions, getting the working day in textile mills shortened to ten hours. He succeeded in bringing a Mines Act into force which excluded women, girls, and boys under thirteen from working in mines. (In his investigations he had found children of four and five working.) He sponsored low cost housing projects of urban workers and the inspection of existing dwellings. Through the so-called "ragged schools," he had some 300,000 destitute children educated free. He also supported enterprises such as the British and Foreign Bible

Society, Young Men's Christian Associations, Working Men's Institutes, and Missionary Societies.

RUSSIA AND THE RUSSIAN REVOLUTION

Developments in the vast country of Russia had been different from those of the rest of Europe. During the earliest recorded period of Russian history (9th to 12th centuries), the peoples were not nations in the present sense, but tribes without an overall ruler, and connected by blood relationships. These peoples were Slav in origin, but much influenced by a Nordic-Germanic penetration of invaders who came from the Baltic area (Sweden) and who settled and intermarried, creating cities and trading centers. There was no such thing as a centralized state.

Another difference was the matter of religion. Christianity arrived comparatively late, i.e., in the 10th century, and then in a different form. Russia never came under the influence of the Roman Catholic church, but received Greek Orthodox Christianity from Byzantium.

A further factor was the Asian invasion. Between approximately the years 1200 and 1400, the Mongols invaded and subjugated the country, bringing with them the concept of state. When the Mongol rulership disintegrated, the idea of an autocratic ruler remained. There was rivalry for position, but the principality of Moscow rose to pre-eminence. Under Ivan the Great (ruled 1462-1505), other territories were annexed, a process which is known as the "gathering of the Russian Lands." His grandson, Ivan the Terrible, was the first to be officially designated Tsar.

During the 15th century, most of the population were peasants, paying whatever taxes could be extracted from them to their prince, and probably living at subsistence level. At the end of the century, however, and during the 16th century, changes took place. There was an increase in trade and agricultural productivity, increased central government, and a seizure of land by the nobility, reducing the great mass of the peasants to serfdom. The pattern is then familiar—despotic rule by the sovereign and his favorites. The vast majority of the Russian people accepted the situation. They paid devout homage to the spirituality of the orthodox church, and acknowledged the Tsar as supreme ruler.

Up to the 19th century, the rule of the Tsars was still absolute, and any challenge to it was dealt with quickly and effectively. The

comparatively small Russian aristocracy owned vast estates and lived in fantastic splendor supported by tens of thousands of serfs who worked their lands. During this century, the tsars themselves began to liberalize the regime, but for many people they moved too slowly and did too little. At the same time, current liberal ideas in the rest of Europe, particularly those of a constitutional monarchy, were influencing the still very tiny professional and intellectual classes. Towards the end of the century, socialist ideas, specifically those of Karl Marx, were taking an ever stronger hold. The Leninist form of these ideas provided the foundation for the Soviet Union.

As an ally of France and England, Russia was deeply involved in the First World War. In 1917, the reverses suffered and the general chaos enabled the peasants and workers to stage a revolution. However, the country did not become a worker's paradise, but a dictatorship, a situation which is now changing (1994), with a still uncertain future. In this connection the lives of Marx and Lenin might be studied.

KARL MARX

Marx was born in Germany in 1818, but was expelled as a revolutionary. He was also unwelcome in France, and came to England in 1849, where he spent most of his life in London making great use of the British Museum library. He expressed his materialistic economic views in the book *Das Kapital*. He took a purely economic view of life, and believed that all history was a class struggle which would eventually be won by the working class. *The Communist Manifesto*, which he wrote with his friend Engels, became, and still is, the Bible and catechism of 19th and 20th century socialism. He died in 1883.

LENIN

Lenin was born in 1870, and as a young man he became a leader among the progressive elements in Russia. In 1895, he was, however, arrested as subversive and spent some time in exile in Siberia. After 1900, he lived in Western Europe, but returned to Russia to become the leader of the 1917 Revolution. He was the leader of the Bolshevik faction of the Russian Communist Party, basing his beliefs on the ideas of Karl Marx. He was the architect, builder, and first head of the soviet state. He died in 1924.

WORLD WARS

The feelings of nationality had grown very strong. There was rivalry and jealousy among the world powers over colonies. Austria, Germany, and Italy had either no overseas possessions, or very few. This was one of the causes of the First World War. The Treaty of Versailles, which ended this conflict, only created new troubles. It had imposed impossible conditions on Germany, and not given Italy what she considered her due. These difficulties helped considerably to assist the rise of the two dictators, Mussolini and Hitler.

In the Second World War, Italy and Germany, together with their ally, Japan, were defeated by a combination of most of the rest of the world, but after the victory, the empires of the victorious nations, insofar as they had them, began to crumble. Britain, Holland, Belgium, France, saw their empires disintegrate.

BENITO MUSSOLINI

Mussolini was born in 1883. As a young man, he was a prominent Italian socialist. He was a great opportunist. At first, he opposed Italy's entry into the First World War, then changed his mind and joined the army. In 1919 he founded the Fascist Party and in 1922 seized power and ruled as dictator. He ruled Italy for twenty years, carrying out some much needed organization, albeit his regime was oppressive. (It is said that during his period of office the trains ran on time for the first time in their history.) In the Second World War, he joined Hitler when it appeared that Germany would be victorious. However, Italy was invaded by the allied British and American forces, and the Germans forced to retreat. Mussolini was expelled from office and eventually, in 1945, shot by partisans.

ADOLF HITLER

Hitler was an Austrian, born in 1889. A frustrated artist with bitter and lengthy front-line experience in World War I, he became a political agent in the German Workers' Party, later to be known as the National Socialist Party (Nazi). While serving a prison sentence for revolutionary activity, he wrote a book in which he expressed his hatred of democratic government and the Jews. He built up a political party which eventually gained power, and he was appointed Chancellor of Germany in 1933. He created an enormous war machine and an enthusiastic following, putting down ruthlessly all opposition. He led his country into the

disastrous Second World War, and committed suicide in 1945.

CONTRASTING ECONOMIC SYSTEMS

CAPITALISM AND COMMUNISM

Capitalism means private ownership of the means of production. Communism means state ownership. Unfortunately, neither system works very well. The former because workers feel themselves exploited, the latter because state control, which is intended to mean common control, inevitably finishes up in fact as control by the few with immense power.

PRESENT AND FUTURE

From the above it will be easy to emphasize those points which show economics as the great social force of the 19th century. It will also be fairly easy to point out the present chaos in practically all spheres of life. In the 20th century, it would seem that new ways must be found or even further catastrophies will come. On the one hand, the world is becoming unified, and on the other, divided. In the West certainly, the impulse for religious toleration has been maintained, but over vast areas of the world this is not the case. Commerce is world-wide, and there is a great intermingling of peoples. If one thinks ideally, it is clear that the world's resources belong to all its inhabitants, and not to those who can seize the biggest share.

The ideals of the French Revolution were never realized. Liberty, equality, fraternity have little meaning unless they are interpreted as belonging to the three spheres of society. Liberty belongs to the spiritual life, equality to the political life (the life of rights), fraternity to the economic sphere.

What is new in the 20th century is a renewed interest in social justice and spiritual enlightenment. There is a tremendous extension of knowledge in all directions, some of it to the benefit of mankind, and much of it otherwise. There is a shrinking world and a mixing of peoples. Conflicting currents are many—liberalism, democracy, nationalism, socialism, and a remnant of church influence, but these are matters for later discussion. So too are the latest developments in technology such as space exploration and nuclear power. For good measure, there are endless problems awaiting the attention of the upper school teacher, such as pollution, racial tensions, the future of medicine, and the great dilemma of the relationship between the individual and the community. It might be useful here to give a sketch of

parliamentary practice in England, which has become a pattern for so many parts of the world.

In the 19th century, slavery was finally abolished, at least in as far as the leading western nations were concerned. Much legislation was enacted to cure the worst ills of social inequality—a process which is still taking place. In the West, education for all became a right. The old idea of imperialism has vanished. The rights of weaker nations are recognized, even if only theoretically. There is a growing interest in all sorts of new spiritual movements. The individual feels that he is not at the end of his development, but that he disposes of inner powers which can be further developed. In this respect, some reference might be made to Rudolf Steiner and his outlook on life. The social question in particular is dealt with in his book *The Threefold Commonwealth*, which might be an object of study in the upper school.

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IMPORTANT EVENTS 1800 ONWARDS

	During the beginning of the century, daily newspapers became popular.*
1804	The first locomotive
1805	Battle of Trafalgar. The French turn into Europe, the English out to the world.
1806	Title of Holy Roman Empire dropped
1810	South America becomes independent of Spain
1812	Napoleon's retreat from Moscow
1815	Waterloo. End of Napoleon's dream of conquering Europe
1818	First steamship crosses the Atlantic
1819	Massacre of Peterloo. Workers' unrest*
1825	First passenger railway*
1829	Greece becomes independent
1830	Great spread of railways over Europe
1832	The Reform Bill*
1834	Government money for schools*
1835	"Socialism" first mentioned
1835-1850	Factory Acts, giving workers some protection*
1837	Accession of Queen Victoria*

1840	The Penny Post
1840	New Zealand becomes British
1850	Trade with China and Japan
1854-1886	Crimean War
1850-1900	Africa colonized
1867	First typewriter
1870	Education Act—education for all*
1870	Franco-Prussian War
1876	Telephone invented
1879	First electric light
1885	First motor car, Benz in Germany
1897	First wireless signals transmitted
1901	First wireless signals across the Atlantic
1899-1902	Boer War. South Africa becomes British
1903	First real film
1903	First powered airplane flight
1908	First old-age pensions*
1909	Bleriot flies the English Channel
1912	China becomes a republic
1914-1918	First World War
1917	The Russian Revolution
1919	Founding of the League of Nations
1919	First non-stop flight across the Atlantic
1922	Broadcasting started in England
1926	Television demonstrated
1927	"Talkie" films
1939-1945	Second World War

(* Refers to English history.)

NOTEWORTHY PERSONALITIES

1769-1821	*Napoleon Bonaparte*, general, and emperor of France
1770-1827	*Beethoven*, composer
1770-1850	*William Wordsworth*, poet
1771-1832	*Walter Scott*, poet and novelist
1771-1858	*Robert Owen*, socialist and philanthropist
1781-1848	*George Stephenson*, engineer, steam locomotive
1783-1830	*Simon Bolivar*, leader of South American independence movement
1791-1867	*Michael Faraday*, natural philosopher, electricity
1792-1822	*Shelly*, poet and freedom fighter
1801-1885	*Lord Shaftesbury*, social reformer
1803-1882	*Emerson*, transcendentalist writer and lecturer
1807-1882	*Longfellow*, poet
1807-1882	*Garibaldi*, Italian statesman and soldier

NINETEENTH AND TWENTIETH CENTURIES: TIMELINE

1809-1892	*Alfred, Lord Tennyson*, poet
1809-1865	*Abraham Lincoln*, statesman, 16th U.S. president
1809-1882	*Charles Darwin*, naturalist and scientist
1810-1849	*Chopin*, composer
1810-1856	*Schumann*, composer
1811-1886	*Lizst*, composer
1811-1870	*James Simpson*, physician, chloroform
1812-1870	*Charles Dickens*, novelist
1813-1889	*Richard Wagner*, composer of operas
1813-1873	*David Livingstone*, explorer, missionary
1818-1901	*Verdi*, composer
1818-1883	*Karl Marx*, social reformer
1819-1900	*John Ruskin*, author, artist, social reformer
1819-1892	*Walt Whitman*, poet
1819-1880	*Offenbach*, composer
1820-1910	*Florence Nightingale*, nursing pioneer
1821-1881	*Dostoyevsky*, novelist
1822-1895	*Louis Pasteur*, biologist and chemist, bacteriology
1827-1912	*Lister*, surgeon, antiseptic surgery
1828-1905	*Jules Verne*, science fiction writer
1828-1906	*Henrik Ibsen*, dramatist
1828-1910	*Tolstoy*, novelist and social reformer
1829-1912	*William Booth*, evangelical leader, Salvation Army
1833-1897	*Brahms*, composer
1840-1917	*Rodin*, sculptor
1840-1893	*Tchaikowsky*, composer
1844-1900	*Nietzsche*, philosopher
1845-1923	*Röntgen*, physicist, x-rays
1847-1922	*Alexander Graham Bell*, inventor, telephone
1847-1931	*Thomas Edison*, inventor, lightbulb, gramophone
1848-1903	*Paul Gauguin*, artist
1849-1912	*Strindberg*, author, dramatist
1853-1902	*Cecil Rhodes*, imperialist
1856-1939	*Sigmund Freud*, psychologist
1857-1894	*Hertz*, physicist, radio waves
1861-1925	*Rudolf Steiner*, scientist, philosopher, artist, author
1863-1945	*Lloyd George*, British statesman, politician
1865-1957	*Sibelius*, composer
1867-1934	*Marie Curie*, scientist, radium
1869-1948	*Mahatma Ghandi*, statesman and social reformer, Indian independence movement
1867-1912	*Orville Wright*, aviator, powered flight
1871-1948	*Wilbur Wright*, aviator, powered flight
1874-1965	*Winston Churchill*, British statesman, politician,

	orator, historian
1879-1953	*Stalin*, Russian dictator
1881-1973	*Picasso*, artist
1882-1945	*F.D. Roosevelt*, 32nd U.S. president
1883-1945	*Mussolini*, Italian dictator
1885-1930	*D.H. Lawrence*, novelist
1888-1965	*T.S. Eliot*, poet and dramatist
1889-1945	*Hitler*, German dictator
1893-1976	*Mao Tse Tung*, Chinese revolutionary leader

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