

EUROPE FROM THE RENAISSANCE TO THE FRENCH REVOLUTION

At this time we should take a brief over-view of the area of Europe which is the center of focus on the world scene in the modern period.

We could go to the New World but it is probably better to take that up when we come to some of the sections on the American Indian in volume two of the Compendium. Actually the rediscovery of the New World was not as important to Europe as it would seem important to us—it merely has made the headlines since! But at the time it did not basically mean that much to most of Europe; it was like discovering some far-off land. Only when the gold began to come back did the other nations realize its importance. But actually the real impact of migration or colonization did not take place until the 17th century! Columbus discovered the New World in 1492—it had been discovered before, of course, because the Indians were here!! But the point is that the first American colony to survive was founded in 1607 over a century after Columbus. And then, not until 1584, did Sir Walter Raleigh even attempt to establish a British colony!

Remember that the Great Spanish Armada was not defeated until 1588. We have a situation, in other words, in which the Portuguese and Spanish controlled the seas --but primarily the Spanish--controlled the sea sufficiently that it was sort of an extension of the power of Hapsburg Spain. In other words, the rest of Europe did not really get a chance at colonization (since the Scandinavian expansion in the 9th and 10th centuries) until actually the 1600's. And from that time on we have witnessed the continuous demise of Spain, the continuous growth of French colonies, but especially English-speaking colonies.

Now in Europe, after the breakup of the Holy Roman Empire of the German Nation (the family of the HOHENSTAUFENS) and the death of Conrad IV, king of Germany—see pages 223-227 in the new edition of Langer—we have from 1254-73 a period of time known as The Great Interregnum or the "Fist Law." This was a very significant period that indeed ended the control of Europe by the German. The result was that the Pope cast about for a new solution in the form of a particular dynastic family in which there was a history of co-operation, and the major internal struggles of elected officials between nobles and great lords and emperors would not exist to the same extent, and where it would be possible to have an emperor chosen that did not involve the breakup of a realm because it would merely be a continuation of his royal line. This turned out to be the House of HAPSBURG. So under the Holy Roman Empire of the German Nation we had elected officials by the four great houses. But beginning with the Hapsburg Dynasty, which was originally centered in Switzerland (check pages 323, 329 in the new edition of Langer), we have the Emperor of the Holy Roman Empire now being elected from the family by heredity (that is, sometimes there was more than one son and there might have been problems of selection like that, but essentially it was all taken care of in advance).

The capital of the Holy Roman Empire has varied extensively. Under Charlemagne it was Aix-la-Chapelle or Aachen. But under the German emperors nobody knows where the capital really was for much of the time; it just varied wherever the Emperor happened to be. We have evidence for many of the years, but for others we have no evidence. For the Hapsburgs it was centered not uncommonly at Vienna in Austria in the later period of their dominion. But perhaps the most important city for the Holy Roman Empire of the Hapsburg period was the city of Prague! Most people are unaware of the fact that the Austrians—that is, the German-speaking Hapsburgs—made their capital's location a Slavic city, the city of Prague. So Czechoslovakia, in a sense, was the center. We should take note of this.

Now the picture is as follows: When we are in the 1200's we are still in the period of the Crusades. When we are in the 1300's we are in the period of the awakening as a result of the Crusades—the Renaissance was taking hold and it continues:

You have HUMANISM—the study of man as man; the beginning of the study of pagan Greek and Roman literature; learning begins to spread (certainly in the 1200's we have the founding of most of the great universities of Europe). By the 1400's, however, morality was very bad in Europe. The Catholic Church had now been an institution for over a thousand years and it had created a situation wherein the concept of religious teaching all over had been thoroughly unified. In Asia Minor, of course, during the period of the Pergamos Church we have a certain amount of liberty. In the 900's we have the Bogomils in the Balkans. And then in the 11th century there was the initial work of the Thyatira Era. And then in the 12th and 13th centuries you have the latter work of the Thyatira Era, and then the crusades against the Albigensians, the Waldensians, the Catharii—just before the middle of the 13th century. From this time on then, from the close of the Holy Roman Empire of the German Nation—and remember the close of that Empire is very nearly related to the ultimate triumph of the Emperor over the Empire and the crushing out of all heresy—so that we can say that hereafter there was no moral opposition; that is, there was no other area where teaching would center. We do have a few Waldensians, many of whom compromised but, for practical purposes, there was not a light in Europe on the continent: The light went out! This means there was no restraining influence in terms of morality in the Catholic world. And the world was becoming richer as the result of trade.

With this in mind, we can see to what extent by the 1400's, with a beginning expansion of trade along the west coast of Africa by the Portuguese (under Henry the Navigator), a greater trade with the Arab world, trade in fish and other resources in the North Atlantic. Columbus, of course, had been all through the North Atlantic before he ever crossed to the New World. We have clear evidence that the Basques were fishing off the coast of Nova Scotia and thought nothing of it! We do have a rise of Spain in the 1400's with the destruction of the Moorish power; and 1492 marked the final expulsion of all the Moors—and with them, of course, many Jews who were basically on the Moorish side (all the wealth of the Jews was confiscated). Also you have the Jews being denied in England in the 13th century the opportunity of living there because the Catholic Houses—the Italian houses, the German houses—were willing to loan money to royalty instead of the Jews loaning the money. Thus the rich were becoming richer while the poor were not necessarily becoming poorer. You have the rise of towns. Things were progressing on all fronts because, in the first place, there was an increase in population. You have a significant increase in population. The devastation of the plagues of the 1300's was past. There arose an emphasis on city life and industry—that is, minor industry, nothing like the great Industrial Revolution of the 18th century. But all of this plays a part so that even the poor had enough money to buy liquor; and morality was declining as a result of it. When you have prosperity, when you have idleness, when you gather many people together in city life—all of this was leading to a break-down of morals. The Pope now was planning to pay for the building of St. Peter's in Rome by offering indulgences—that is, so that you can be forgiven even in advance, that you could buy INDULGENCES of all kinds for the future no matter what you do good or bad, so to speak, this is how far it had come! This was well illustrated in the black-and-white movie "Martin Luther." We have, then, the discovery of the New World, the beginning of Spanish advance in the gold regions of Peru and Mexico.

Then on to the scene came an Augustinian monk who nailed 95 theses to the Wittenburg church door on Hallowe'en eve because he knew most Germans would be there for the eve of Hallowe'en—that is, All Hallow's Eve which is October 31st. And the REFORMATION began at this point although LUTHER never dreamed that's what it would be. (See the section on the Reformation in Langer on pp. 426-431; 398-403 in the old edition.) In other words, it was a reaction to some of the over-emphasis on indulgences in that day which even many Catholics saw. In the early 16th century, the 1500's, when Martin Luther visited Rome he expected it to be a Holy City

but he discovered when he got there it was a most unholy one! He found very grave immorality in the Papal court. All one need do is read the lives of the Popes at that time in the Catholic Encyclopaedia (you don't need to read the Protestant version) and you will discover how many Popes and priests had concubines and nuns, how often heirs to the Papal throne were sons of the Pope! All of these things were common knowledge. Being celibate proves nothing in terms of the history of the Roman Catholic Church!!

Now, with this in mind, you can see that there would be a reaction. And the German princes were very disturbed by so much money having to be collected in Germany and going south to build a glorious building in Rome for the Pope! It just seemed too much of an investment. And up to this day, I would suppose, one would say the most marvelous building on earth is still St. Peter's. In terms of its interior it is the largest building. In fact, the cupola is a building in itself—which was the largest building of the Roman world; I mean it was duplicated and put right on top! It's a gigantic structure made of all kinds of marble. God may have even shown John some of this in vision when He revealed to him the future splendor of the Catholic Church (Rev. 17). This magnificent building cost an immense sum of money!

It impressed the world but it also impressed the German princes who were very money-conscious because the Holy Roman Empire of the Hapsburgs was not as prosperous now as it once had been. Prosperity was moving more and more into Spain even though the Germans were prosperous and at the beginning actually supplied the money for many of the Spanish expeditions—for Spain was a poverty-stricken country at this time with all the Jews and Moors gone, even though they got Jewish money. Columbus got most of that money himself in order to make his own trip. Remember that Spain in the early 1500's had yet to acquire its wealth. The cities on the north of Europe, the Hanseatic League cities, were no longer as prosperous with the rise of Spain. You can see what happened—the Germans began putting their money some other place and many of the local princes didn't like it. After all, the Hapsburgs who had control of Germany and Austria also had control of Spain, so they didn't mind—but the local German princes did!

So what happened was that many of the princes began to take the side of Luther in order to reduce the power of the Pope! It was a doctrinal as well as a political matter and we had what is now called the Reformation (or Protestant Revolt!). It means that many princes from the north in Germany, the east especially, and then gradually all through Scandinavia, and down a strip all the way to Heidelberg and Wurtemberg—if you look at a map, you should take a look at map distinguishing Protestants from Catholics in Germany and you will see a strip that tends to run down the heart of Germany: To this day, in other words, Germany in the East is almost 100% Protestant while West Germany is about 52% Catholic and 48% Protestant. One of the reasons Adenauer wanted the Germans to stay behind the Iron Curtain was not merely to keep the Slavs from coming in, but the primary reason was to keep the Protestants from coming out!—in order that West Germany would remain an essentially Catholic country which is what he wanted in case the religious issue would come up! He wanted the Catholics to remain a dominant majority. And in a number of administrations, though not the present one, the Catholics in West Germany held the four important offices in the government. The rule has been in Germany that two of the leading office holders shall be Catholic and two shall be Protestant since the Prussian period.

But going back: In the days of Luther, many of the princes began to side in with the Reformation demanding the Pope's power be shorn. And it was actually not merely a question of princes versus Pope but a question of Princes versus Emperor who stood for the Catholic Church as a symbol of unity within the Empire.

Now we suddenly we have this remarkable situation where learning occurs at the same time that the real light of truth had gone out in terms of God's Church—it was

now limited to a very few people on the British Isles. But we must look at another factor developing at this very same time: In 1453 the Turks destroyed Constantinople and many Greek scholars fled to Northwestern Europe bringing with them the Greek Scriptures! So even before Martin Luther's time Erasmus had begun to publish the Greek New Testament. Also in Spain there was a development under Cardinal Ximenes with the publication of the Greek N. T. called the Complutensian. This will tie in with your Third Year Bible class. But the important thing is that interest not only in Latin and Greek pagan literature but in the Greek New Testament began to expand in the Greek language, not merely in the Latin Vulgate!

Therefore, with the growth of schools (universities), the increase in prosperity, and now the expansion of the knowledge of the Greek New Testament and the study of it, many scholars began to do their part at the same time the princes were doing theirs; and it ultimately was a "league" in a sense—this is a generalization—an unplanned league between the religious and scholarly world and the economic-political world. That is, you have both these major elements of society demanding opportunities that were not previously extant.

You also have pivotal discussions in astronomy—you know, the story of Galileo who recanted even though, under his breath, he said he was right! And then you have Copernicus whose works were published after his death because it was not safe to do it before! Now it was being discovered that the world went around the sun instead of the earth being the center of the solar system. Things were beginning to move, you see. In the world of astronomy, we were beginning to take "the new look" therefore. Parallel with this were advances in geography and navigation.

Then we have the religious reformation developing at the same time the scriptures developed; and the idea of keeping the money locally and not sending it to Rome. Gradually now with the development of new schools it is no longer Latin that is the only language that is being taught in the Renaissance—Humanistic period. You will discover there is a gradually increasing consciousness of nationality that had not existed before. People, previously, lived under the reign of a certain prince and he might have married somebody elsewhere and the territory moved according to the family of the prince. All scholars before merely thought in Latin; but now scholarly writings began to appear in German, French, Italian in the end of the 15th century. We have several books that are in the native languages. We have a copy of one third of the entire Bible which was done in 3 volumes, a German translation of around 1483—long before Luther! It is in our rare book room.

When we consider all of these factors we have quite a picture. We see a situation of Europe in ferment! Europe is awakening! Now when you have religious feeling, when you have education, when you have national feeling and language, when you have political animosities against the great royal houses, you can understand why new features will develop on the world scene! The Reformation developed and gradually we have a series of wars taking place in Europe.

Now in the 1500's these are religious wars. However, no solution was found. That is, the armies of the princes locally within the Empire were sufficient to withstand the Emperor. And the Emperor was frustrated during much of this time by the expansion of the Turks into the Balkans and attacking portions of the Holy Roman Empire; and he was constantly having to compromise with the Protestant princes in order to preserve the Empire! Thus he could never force his religious will on the people wholly for the simple reason that he needed the support of the people to preserve his domain—he was selfish enough to think of that.

Now the man who is on the scene in Luther's day was the Emperor CHARLES V. Now Martin Luther began the Reformation in 1517 with his 95 theses. Then he was brought before the high court, the diet at Worms, in 1520 (page 428 in Langer; 400 in the old edition). In 1520 the Emperor Charles was only 20 years of age! He was born in 1500. Now this is significant because here was a 20-year-old boy who is the Emperor. No, you can understand why he decided not to make an absolute issue of things. He just

didn't have the experience in government—and if it had been an older man Luther might never have even left the building!! But what he did was allow Luther to leave, and then when Luther was sought after later he couldn't be found—he was whisked away by one of the princes and hidden in the Wartburg castle. So we have a significant situation of a very young man who was Emperor. (Note page 429 in Langer; 401 in the old edition: Charles V was not crowned Emperor until 1530 when the Pope crowned him at Bologna. "This was the last coronation of a German emperor by the Pope.") Furthermore this man, like Charles de Gaulle, finally abdicated because the pressures of the empire finally became too great for him and he went into a monastery to get away from it all! (See page 430 in Langer; or 402. Charles V abdicated in 1556 at Brussels.) So he was not a man who was necessarily gifted at trying to dominate everything and make complete political power his life's goal. He finally quit! Charles V or, later, Charles the Great of the Hapsburg dynasty set the tone—that is, there was no absolute Crusade; there were wars but no final solution. He had a real problem keeping the Turks away; and, of course, that continued later until the Turks got to Vienna in 1683 (page 518 in the new Langer). There is much more that could be said about the Reformation and related events but you should do some reading on your own. We don't need to repeat it all.

By the 1600's we have the tremendous rise of Spanish prosperity and then the rapid decline of the Spanish Empire. We have the Reformation spreading all over; we have religious controversy that spread to England (Henry VIII). It was taking place in many parts of Europe: In Czechoslovakia with the Hussites; in France with the Huguenots (French Protestants) who were destroyed as a result of the St. Bartholomew's Day Massacre of August 23-24, 1572 (Langer, 411 or 384). Protestantism was destroyed in Spain, destroyed in France mostly, destroyed in part in Czechoslovakia—even though to this day there is a significant Czech Protestant movement. But in Germany it was not defeated; there was a compromise there (the PEACE OF AUGSBURG of 1555, Langer 430 or 402).

Then there was the THIRTY YEARS' WAR of 1618 to 1648. Ostensibly it was a religious war and at the end of it the Treaties of Westphalia (Langer, 436 or 408) of 1648 actually may be termed a compromise because the Turks were threatening Vienna. In these treaties the Peace of Augsburg was extended to include Calvinists along with Catholics and Lutherans. This war is unique because for the first time Protestants and Catholics fought side-by-side against, in some cases, other Catholics; that is it was rare for Protestants to be on the side of the Emperor and the Church, but the primary struggle as far as church and Emperor was religion—but the enemies of this union were not always Protestant. In other words, we will discover that in a number of cases Catholic areas sided with the Protestant forces at the expense of the Holy Roman Empire and the Catholic Church because we now have in Europe what may safely be called genuine NATIONALISM. This is the first war in which the concept of nations is involved! It has been described as the last of the religious wars and the first of the national wars. England is a nation; Sweden is a very important nation in the war (under the leadership of King Gustavus Adolphus). Sweden at that time was big enough and had a large enough population to be a power; but it didn't get a chance to expand in colonies like Spain, Portugal, France and England and therefore did not maintain its power. But a picture of Europe at this time is one in which the Protestant north and Catholic France (under the guidance of Cardinal Richelieu) very commonly sided with each other against the Catholic Hapsburg portion of the Holy Roman Empire and the Papal States. The Holy Roman Empire, in other words, was very divided between between the Catholic princes and the Protestant princes who had the Swedish support. It was a world all divided.

When it was all over it was estimated that, in many cases, one third of the population of the Holy Roman Empire had perished, or at least was forced to flee. Now there are many arguments pro and con on the destructiveness of the war. The view of some modern historians is that the Thirty Years' War did not do as much damage as has

formerly been thought. But when you read the original material from the time, it seems very clear that the stories are indeed correct. When you have in Germany and the Holy Roman Empire 30 years of incessant warfare it is obvious that something drastic will happen! And Germany never recovered. That's why the Hapsburgs finally collapsed before the rise of France. Now look at a map of the Holy Roman Empire before the Thirty Years' War; and then you need to look at a map of the same area at some time afterward. And you will see gradually that the nation which profited most by this war was FRANCE! We have the ultimate control of Burgandy, of Alsace and Lorraine, and even in the north elsewhere. Many of the areas—there is a strip right through the center of Germany north to south including, you know, if you start from Burgandy (the eastern area of France) and go north through Alsace and Lorraine and then right on through the center of Germany, this was basically a very devastated strip in which the bulk of the population disappeared!

As a result of the war, many people in Burgandy fled to Switzerland. Many in this area of Germany also fled to the New World because this was the beginning of German colonization to the United States—the migration of German-speaking people. Undoubtedly some of these were of the tribe of Manasseh, in a prophetic sense, having integrated and disappeared as separate entities, but not necessarily all of them. Thus by the time of the American War of Independence we had a situation in which it was a question even in the army of whether German or English should be spoken. There were nearly as many German-speaking people over here by 1770 as there were English-speaking people! The only difference is, the leaders of the colonies in opposition to England were from the British area in the north—that is, from the area of Scotland. And also remember that the King of England at that time was German-speaking and not English-speaking; so of course the rebels over here used that as a reason why we ought to be an English-speaking country! So these were strange factors in the story—or we might all be speaking a different language today!

Now the important thing is that when it was all over in 1648, France was the most important and powerful state in Europe; French government was the most powerful in Europe. The Hapsburgs were comparatively weak. One state within Germany had not been touched by the war and which had become dominant was Brandenburg Prussia because it was centered on the Baltic away from the struggle; many Germans had settled there. And this is why ultimately the unification of Germany was centered in the power of PRUSSIA.

Now with this in mind, we can see that from around 1648 we have a number of important events occurring. We have the gradual growth within Germany of the stature of the King of Prussia, Frederick and his line. There were many problems as to what title this man should have. He had become a king, but the king over Prussia was the Holy Roman Emperor so it was decided his title would be "King in Prussia"—in Prussia, not of Prussia—because there was another King of Prussia. This way no German sensibilities in other states were offended! Thus the Protestant power of Germany was dominant, it was a military power. Remember that since the Peace of Augsburg of 1555 all Germany was divided into two religions, Catholic and Lutheran, under the following principle: That your religion is the religion of the prince—he whose is the land yours is his religion (cuius regio eius religio). Your religion had to be the same as that of the prince in whose territory you lived. At a later time, in the 1800's, it was settled on the following basis: All the girls in a family were to be trained in the mother's religion and all the boys in the father's if any family happened to be religiously divided. This is the way it was settled. The problem had been politically resolved as far as the principalities were concerned but there would be religiously mixed marriages among the people; so the solution was adopted that religion was passed down within the family via sex. That was the only solution to a problem that could not be solved militarily. And this is the way the Germans have functioned to a great extent since.

After the Thirty Years' War, it took France approximately 140 years to 1789 (the outbreak of the French Revolution) for the king to rise to more and more power, the country to become more and more prosperous, and then everything blew up! The terrible FRENCH REVOLUTION is vividly described in the book A Tale of Two Cities by Charles Dickens. The two cities are London and Paris. It's a book you ought to read if you have not. Read it from the point of view of the content, the terrible picture of the times it portrays. In the next class we will take up this very story of the French Revolution and the ensuing Napoleonic period.

We have covered in the 1700's up to the French Revolution—we have covered a period in Germany of such devastating consequences that colleges and universities had to be reborn. Institutions that once had hundreds of students were reduced to 3, 4 or 5 and had to begin all over again as a result of the Thirty Years' War. Then there was the devastation of Italy in the first half of the 1500's where Italy was very greatly divided between the influence and intervention of the Austrians, the French, the Papal States, the Spanish Hapsburgs. In short, in the period we are discussing, Italy was finished and Germany was finished! What you want to remember is this: The demise of Italy as an area—not as a state, Italy was not united until 1861—the demise of Italy after the Renaissance occurred around 1525, before and after (see the section in Langer entitled "The Italian Wars, 1494-1559," p. 420 in the new edition, 392 in the old). The demise of the area of Germany took place, of course, in the terrible Thirty Years' War, 1618-48. Thereafter France rose to power in Europe. And of course there was the period in ENGLAND at the close of the 1500's when "The Glorious Revolution" took place which was not a violent one but a mere transfer to more parliamentary government, the coming of William of Orange out of Holland (1689-90—pp. 465-66 or 429-30 in the two editions of Langer).

Thus we have here a significant picture of some nations becoming strong and others weak: Spain and Portugal were already headed down—Spain went down due to the defeat of the Invincible Armada (1588); Portugal was just too small, didn't have enough people to support its colonies, and so many of them died in the tropics that they were just not gaining in population. The British were gaining because in the 1600's they were able to colonize in satisfactory temperate zone areas. The French did not colonize to the same extent but occupied vast areas of Europe that had previously belonged to the Germans as the result of the losses suffered in the Thirty Years' War—large areas became French-speaking (with some German pockets within them that had previously been all German-speaking as in Alsace-Lorraine and Burgandy). So the French did not colonize as much as the English except in Canada.

So let's get the over-view of these times: FRANCE was rising. ENGLAND was rising. SPAIN was gradually heading downward. And GERMANY was devastated. Northern ITALY also. The TURKS now were beginning to decline after the 1683 defeat at Vienna. And the HAPSBURGS were merely able to hold their own in the center of Europe as a result of all this division. Remember that the Hapsburgs controlled, or had controlled, Spain in part, Austria and Germany. The Holy Roman Empire was divided and devastated by first the Reformation and then the Thirty Years' War; Spain had been humbled by the defeat of the Armada; and the Turks had occupied the Balkans! So the Hapsburg holdings were assailed in all regions!! So you see to what extent the two powers now of consequence that will struggle for Europe will be FRANCE and ENGLAND. It is inevitable by the 1600's!! The die was cast. And it took them a long time: They began to struggle in the rest of the 1600's with each other in the New World; in the 1700's in the New World and India; and then later on in Africa in the 1800's.

In the meantime, another power basically not taken note of, is rising to prominence—RUSSIA! It spread east where nobody was standing in the way. And this matter of spreading east was very important because it made Russia the largest single nation in the world in terms of geography! And it still is—one sixth of the world's