authorities in religious matters; only the church could interpret Scripture. Both faith and good works were declared necessary for salvation. Belief in purgatory and in the use of indulgences was strengthened, although the selling of indulgences was prohibited.

After the Council of Trent, the Roman Catholic Church possessed a clear body of doctrine and a unified structure under the acknowledged supremacy of the popes. Although the Roman Catholic Church had become one Christian denomination among many, the church entered a new phase of its history with a spirit of confidence.

EUROPE IN CRISIS, 1560–1650

Between 1560 and 1650, Europe experienced religious wars, revolutions and constitutional crises, economic and social disintegration, and a witchcraft craze. It was truly an age of crisis.

Politics and the Wars of Religion in the Sixteenth Century

By 1560, Calvinism and Catholicism had become activist religions dedicated to spreading the word of God as they interpreted it. Although their struggle for the minds and hearts of Europeans was at the heart of the religious wars of the sixteenth century, economic, social, and political forces also played important roles in these conflicts.

The French Wars of Religion (1562–1598)   Religion was central to the French civil wars of the sixteenth century. The growth of Calvinism had led to persecution by the French kings, but the latter did little to stop the spread of Calvinism. Huguenots (HYOO-guh-nots), as the French Calvinists were called, constituted only about 7 percent of the population, but 40 to 50 percent of the French nobility became Huguenots, including the house of Bourbon (boor-BOHN), which stood next to the Valois (val-WAH) in the royal line of succession. The conversion of so many nobles made the Huguenots a potentially dangerous political threat to monarchical power. Still, the Calvinist minority was greatly outnumbered by the Catholic majority, and the Valois monarchy was staunchly Catholic.

The religious issue was not the only factor that contributed to the French civil wars. Towns and provinces, which had long resisted the growing power of monarchical centralization, were only too willing to join a revolt against the monarchy. So were the nobles, and the fact that so many of them were Calvinists created an important base of opposition to the crown.

For thirty years, battles raged in France between Catholic and Calvinist parties. Finally, in 1589, Henry of Navarre, the political leader of the Huguenots and a member of the Bourbon Dynasty, succeeded to the throne as Henry IV (1589–1610). Realizing, however, that he would never be accepted by Catholic France, Henry converted to Catholicism. With his coronation in 1594, the Wars of Religion had finally come to an end. The Edict of Nantes (NAHNT) in 1598 solved the religious problem by acknowledging Catholicism as the official religion of France while

guaranteeing the Huguenots the right to worship and to enjoy all political privileges, including the holding of public offices.

Philip II and Militant Catholicism   The greatest advocate of militant Catholicism in the second half of the sixteenth century was King Philip II of Spain (1556–1598), the son and heir of Charles V. Philip's reign ushered in an age of Spanish greatness, both politically and culturally. Philip had inherited from his father Spain, the Netherlands, and possessions in Italy and the Americas. To strengthen his control, Philip insisted on strict conformity to Catholicism and strong monarchical authority. Achieving the latter was not an easy task, because each of the lands of his empire had its own structure of government.

The Catholic faith was crucial to the Spanish people and their ruler. Driven by a heritage of crusading fervor, Spain saw itself as a nation of people chosen by God to save Catholic Christianity from the Protestant heretics. Philip II, the "most Catholic king," became the champion of Catholicism throughout Europe. Spain's leadership of a "holy league" against Turkish encroachments in the Mediterranean resulted in a stunning victory over the Turkish fleet in the Battle of Lepanto (LEH-pahn-toh *or* LIH-pan-toh) in 1571. But Philip's problems with the Netherlands and the English Queen Elizabeth led to his greatest misfortunes.

Philip's attempt to strengthen his control in the Spanish Netherlands, which consisted of seventeen provinces (modern Netherlands and Belgium), soon led to a revolt. The nobles, who stood to lose the most politically, strongly opposed Philip's efforts. Religion also became a major catalyst for rebellion when Philip attempted to crush Calvinism. Violence erupted in 1566, and the revolt became organized, especially in the northern provinces, where the Dutch, under the leadership of William of Nassau, the prince of Orange, offered growing resistance. The struggle dragged on for decades until 1609, when a twelve-year truce ended the war, virtually recognizing the independence of the northern provinces. These seven northern provinces, which called themselves the United Provinces of the Netherlands, became the core of the modern Dutch state.

To most Europeans at the beginning of the seventeenth century, Spain still seemed the greatest power of the age, but the reality was quite different. The Spanish treasury was empty, the armed forces were obsolescent, and the government was inefficient. Spain continued to play the role of a great power, but real power had shifted to England.

The England of Elizabeth   When Elizabeth Tudor, the daughter of Henry VIII and Anne Boleyn, ascended the throne in 1558, England was home to fewer than 4 million people. Yet during her reign (1558–1603), the small island kingdom became the leader of the Protestant nations of Europe and laid the foundations for a world empire.

Intelligent, cautious, and self-confident, Elizabeth moved quickly to solve the difficult religious problem she inherited from her half-sister, Queen Mary. Elizabeth's religious policy was based on moderation and compromise. She repealed the Catholic laws of Mary's reign, and a new Act of Supremacy designated Elizabeth as "the only supreme governor" of both church and state. The Church

Queen Elizabeth I: "I Have the Heart of a King"

POLITICS &
GOVERNMENT

Queen Elizabeth I ruled England from 1558 to 1603 with a consummate skill that contemporaries considered unusual in a woman. Though shrewd and paternalistic, Elizabeth's power, like that of other sixteenth-century monarchs, depended on the favor of her people. When England was faced with the threat of an invasion by the armada of Philip II, Elizabeth sought to rally her troops with a speech in Tilbury, a town on the Thames River. This selection is taken from her speech.

Queen Elizabeth I, Speech at Tilbury

My loving people, we have been persuaded by some, that are careful of our safety, to take heed how we commit ourselves to armed multitudes, for fear of treachery; but I assure you, I do not desire to live to distrust my faithful and loving people. Let tyrants fear; I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good will of my subjects. And therefore I am come amongst you at this time, not as for my recreation or sport, but being resolved, in the midst and heat of the battle, to live or dies amongst you all; to lay down, for my

God, and for my kingdom, and for my people, my honor and my blood, even the dust. I know I have but the body of a weak and feeble woman; but I have the heart of a king, and of a king of England, too; and think foul scorn that Parma or Spain, or any prince of Europe, should dare to invade the borders of my realms: to which, rather than any dishonor should grow by me, I myself will take up arms; I myself will be your general, judge, and rewarder of every one of your virtues in the field. I know already, by your forwardness, that you have deserved rewards and crowns; and we do assure you, on the word of a prince, they shall be duly paid you. In the mean time my lieutenant general shall be in my stead, than whom never princes commanded a more noble and worthy subject; not doubting by your obedience to my general, by your concern in the camp and by your valor in the field, we shall shortly have a famous victory over the enemies of my God, of my kingdom, and of my people.

Q *What qualities evident in Elizabeth's speech would have endeared her to her listeners? How was her popularity connected to the events of the late sixteenth century?*

Source: From Elizabeth I's Speech at Tillbury in 1588 to the troops.

of England under Elizabeth was basically Protestant, but it was of a moderate bent that kept most people satisfied.

Elizabeth proved as adept in government and foreign policy as in religious affairs. Assisted by competent officials, she handled Parliament with much skill. Caution and moderation also dictated Elizabeth's foreign policy. Nevertheless, Elizabeth was gradually drawn into conflict with Spain. Having resisted for years the idea of invading England as too impractical, Philip II of Spain was finally persuaded to do so by advisers who assured him that the people of England would rise against their queen when the Spaniards arrived. A successful invasion of England would mean the overthrow of heresy and the return of England to Catholicism.

Philip ordered preparations for a fleet of warships, the *armada*, to spearhead the invasion of England.

The armada was a disaster. The Spanish fleet that finally set sail had neither the ships nor the manpower that Philip had planned to send. Battered by a number of encounters with the English, the Spanish fleet sailed back to Spain by a northward route around Scotland and Ireland, where it was further pounded by storms. Although the English and Spanish would continue their war for another sixteen years, the defeat of the armada guaranteed for the time being that England would remain a Protestant country.

Economic and Social Crises

The period of European history from 1560 to 1650 witnessed severe economic and social crises as well as political upheaval. Economic contraction began to be evident in some parts of Europe by the 1620s. In the 1630s and 1640s, as imports of silver from the Americas declined, economic recession intensified, especially in the Mediterranean area. Once the financial and financial center of Europe in the age of the Renaissance, Italy was now becoming an economic backwater.

Population Decline

Population trends of the sixteenth and seventeenth centuries also reveal Europe's worsening conditions. The population of Europe increased from 60 million in 1500 to 85 million by 1600, the first major recovery of the European population since the devastation of the Black Death in the mid-fourteenth century. By 1650, however, records indicate that the population had declined, especially in central and southern Europe. Europe's longtime adversaries—war, famine, and plague—continued to affect population levels. After the middle of the sixteenth century, another "little ice age," when average temperatures fell, reduced harvests and led to food shortages. Europe's problems created social tensions, some of which became manifested in an obsession with witches.

Witchcraft Mania

Hysteria over witchcraft affected the lives of many Europeans in the sixteenth and seventeenth centuries. Perhaps more than 100,000 people were prosecuted throughout Europe on charges of witchcraft. As more and more people were brought to trial, the fear of witches, as well as the fear of being accused of witchcraft, escalated to frightening levels.

Common people—usually those who were poor and without property—were more likely to be accused of witchcraft. Indeed, where lists are available, those mentioned most often are milkmaids, peasant women, and servant girls. In the witchcraft trials of the sixteenth and seventeenth centuries, more than 75 percent of the accused were women, most of them single or widowed and many over fifty years old.

That women should be the chief victims of witchcraft trials was hardly accidental. Nicholas Rémy (nee-koh-LAH ray-MEE), a witchcraft judge in France in the 1590s, found it "not unreasonable that this scum of humanity, i.e., witches, should be drawn chiefly from the feminine sex." To another judge, it came as no surprise that witches would confess to sexual experiences with Satan: "The Devil uses them so, because he knows that women love carnal pleasures, and he means to bind them to his allegiance by such agreeable provocations."[5]

By the mid-seventeenth century, the witchcraft hysteria had begun to subside. As governments grew stronger, fewer magistrates were willing to accept the unsettling and divisive conditions generated by the trials of witches. Moreover, by the end of the seventeenth century and the beginning of the eighteenth, more and more people were questioning their old attitudes toward religion and found it especially contrary to reason to believe in the old view of a world haunted by evil spirits.

Economic Trends in the Seventeenth Century

In the course of the seventeenth century, new economic trends also emerged. **Mercantilism** is the name historians apply to the economic practices of the seventeenth century. According to the mercantilists, the prosperity of a nation depended on a plentiful supply of bullion (gold and silver). For this reason, it was desirable to achieve a favorable balance of trade in which goods exported were of greater value than those imported, promoting an influx of gold and silver payments that would increase the quantity of bullion. Furthermore, to encourage exports, governments should stimulate and protect export industries and trade by granting trade monopolies, encouraging investment in new industries through subsidies, importing foreign artisans, and improving transportation systems by building roads, bridges, and canals. By imposing high tariffs on foreign goods, they could reduce imports and prevent them from competing with domestic industries. Colonies were also deemed valuable as sources of raw materials and markets for finished goods.

Mercantilist theory on the role of colonies was matched in practice by Europe's overseas expansion. With the development of colonies and trading posts in the Americas and the East, Europeans embarked on an adventure in international commerce in the seventeenth century. Although some historians speak of a nascent world economy, we should remember that local, regional, and intra-European trade still predominated. At the end of the seventeenth century, for example, English imports totaled 360,000 tons, but only 5,000 tons came from the East Indies. What made the transoceanic trade rewarding, however, was not the volume but the value of its goods. Dutch, English, and French merchants were bringing back products that were still consumed largely by the wealthy but were beginning to make their way into the lives of artisans and merchants. Pepper and spices from the Indies, West Indian and Brazilian sugar, and Asian coffee and tea were becoming more readily available to European consumers.

The commercial expansion of the sixteenth and seventeenth centuries was made easier by new forms of commercial organization, especially the **joint-stock company**. Individuals bought shares in a company and received dividends on their investment while a board of directors ran the company and made the important business decisions. The return on investments could be spectacular. During its first ten years, investors received 30 percent annually on their money from the Dutch East India Company, which opened the Spice Islands and Southeast Asia to Dutch activity. The joint-stock company made it easier to raise large amounts of capital for world trading ventures.

Despite the growth of commercial capitalism, most of the European economy still depended on an agricultural system that had experienced few changes since the thirteenth century. At least 80 percent of Europeans still worked on the land. Almost all of the peasants in western Europe were free of serfdom, although many

still owed a variety of feudal dues to the nobility. Despite the expanding markets and rising prices, European peasants saw little or no improvement in their lot as they faced increased rents and fees and higher taxes imposed by the state.

Seventeenth-Century Crises: Revolution and War

During the first half of the seventeenth century, a series of rebellions and civil wars rocked the domestic stability of many European governments. A devastating war that affected much of Europe also added to the sense of crisis.

The Thirty Years' War (1618–1648) The Thirty Years' War began in 1618 in the Germanic lands of the Holy Roman Empire as a struggle between Catholic forces, led by the Habsburg Holy Roman Emperors, and Protestant—primarily Calvinist—nobles in Bohemia who rebelled against Habsburg authority. What began as a struggle over religious issues soon became a wider conflict perpetuated by political motivations as both minor and major European powers—Denmark, Sweden, France, and Spain—entered the war. The competition for European leadership
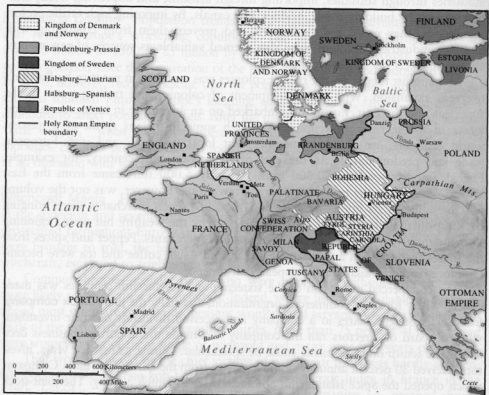
MAP 15.2 Europe in the Seventeenth Century

This map shows Europe at the time of the Thirty Years' War (1618–1648). Although the struggle began in Bohemia and much of the fighting took place in the Germanic lands of the Holy Roman Empire, the conflict became a Europe-wide struggle.

between the Bourbon dynasty of France and the Habsburg dynasties of Spain and the Holy Roman Empire was an especially important factor. Nevertheless, most of the battles were fought on German soil.

The war in Germany was officially ended in 1648 by the Peace of Westphalia, which proclaimed that all German states, including the Calvinist ones, were free to determine their own religion. The major contenders gained new territories, and France emerged as the dominant nation in Europe. The more than three hundred entities that made up the Holy Roman Empire were recognized as independent states, and each was given the power to conduct its own foreign policy; this brought an end to the Holy Roman Empire and ensured German disunity for another two hundred years. The Peace of Westphalia made it clear that political motives, not religious convictions, had become the guiding force in public affairs.

Was There a Military Revolution? By the seventeenth century, war played an increasingly important role in European affairs. Military power was considered essential to a ruler's reputation and power; thus, the pressure to build an effective military machine was intense. Some historians believe that the changes that occurred in the science of warfare between 1560 and 1650 warranted the title of military revolution.

Medieval warfare, with its mounted knights and supplementary archers, had been transformed in the Renaissance by the employment of infantry armed with pikes and halberds (long-handled weapons combining an axe with a spike) and arranged in massed rectangles known as squadrons or battalions. The use of firearms required adjustments to the size and shape of the massed infantry and made the cavalry less effective.

It was Gustavus Adolphus (goo-STAY-vus uh-DAHL-fuss), the king of Sweden (1611–1632), who developed the first standing army of conscripts, notable for the flexibility of its tactics. The infantry brigades of Gustavus's army were composed of equal numbers of musketeers and pikemen, standing six men deep. They employed the salvo, in which all rows of the infantry fired at once instead of row by row. These salvos of fire, which cut up the massed ranks of the opposing infantry squadrons, were followed by a pike charge, giving the infantry a primarily offensive deployment. Gustavus also used his cavalry in a more mobile fashion. After shooting a pistol volley, they charged the enemy with their swords. Additional flexibility was obtained by using lighter artillery pieces that were more easily moved during battle. All of these innovations required coordination, careful training, and better discipline, forcing rulers to move away from undisciplined mercenary forces. Naturally, the success of Gustavus Adolphus led to imitation.

Some historians have questioned the use of the phrase "military revolution" to describe the military changes from 1560 to 1660, arguing instead that military developments were gradual. In any case, for the rest of the seventeenth century, warfare continued to change. Standing armies, based partly on conscription, grew ever larger and more expensive. Standing armies necessitated better-disciplined and better-trained soldiers and led to the education of officers in military schools. Armies also introduced the use of linear rather than square formations to provide

greater flexibility and mobility in tactics. There was also an increased use of fire-arms as the musket with attached bayonet increasingly replaced the pike in the ranks of the infantry. A naval arms race in the seventeenth century led to more and bigger warships or capital ships known as "ships of the line."

Larger armies and navies could be maintained only by levying heavier taxes, making war a greater economic burden and an ever more important part of the early modern European state. The creation of large bureaucracies to super-vise the military resources of the state led to growth in the power of state governments.

RESPONSE TO CRISIS: THE PRACTICE OF ABSOLUTISM

Many people responded to the crises of the seventeenth century by searching for order. An increase in monarchical power became an obvious means for achieving stability. The result was what historians have called absolutism or absolute monar-chy, in which the sovereign power or ultimate authority in the state rested in the hands of a king who claimed to rule by divine right—the idea that kings received their power from God and were responsible to no one but God. Late-sixteenth-century political theorists believed that sovereign power consisted of the authority to make laws, levy taxes, administer justice, control the state's administra-tive system, and determine foreign policy.

France Under
Louis XIV

France during the reign of Louis XIV (1643–1715) has tradi-tionally been regarded as the best example of the practice of absolute or **divine-right monarchy** in the seventeenth cen-tury. French culture, language, and manners reached into all levels of European society. French diplomacy and wars overwhelmed the political affairs of western and central Europe. The court of Louis XIV seemed to be imitated everywhere in Europe.

Political Institutions One of the keys to Louis's power was his control of the cen-tral policy-making machinery of government because it was part of his own court and household. The royal court, located in the magnificent palace at Versailles (vayr-SY), outside Paris, served three purposes simultaneously: it was the personal household of the king, the location of central governmental machinery, and the place where powerful subjects came to find favors and offices for themselves and their clients. The greatest danger to Louis's personal rule came from the very high nobles and princes of the blood (the royal princes), who considered it their natural function to assert the policy-making role of royal ministers. Louis eliminated this threat by removing them from the royal council, the chief administrative body of the king, and enticing them to his court, where he could keep them preoccupied with court life and out of politics. Instead of the high nobility and royal princes, Louis relied for his ministers on nobles who came from relatively new aristocratic families. His ministers were expected to be subservient: "I had no intention of shar-ing my authority with them," Louis said.

Court life at Versailles itself became highly ritualized with Louis at the center of it all. The king had little privacy; only when he visited his wife or mother or

mistress was he free of the noble courtiers who swarmed about the palace. Most daily ceremonies were carefully staged, including those attending Louis's rising from bed, dining, praying, attending Mass, and going to bed. A mob of nobles aspired to assist the king in carrying out these solemn activities. It was considered a great honor for a noble to be chosen to hand the king his shirt while dressing. Court etiquette was also a complex matter. Nobles and royal princes were arranged in an elaborate order of seniority and expected to follow certain rules of precedence. Who could sit down and on what kind of chair was a subject of much debate.

Louis's domination of his ministers and secretaries gave him control of the central policy-making machinery of government and thus authority over the traditional areas of monarchical power: the formulation of foreign policy, the making of war and peace, the assertion of the secular power of the crown against any religious authority, and the ability to levy taxes to fulfill these functions. Louis had considerably less success with the internal administration of the kingdom, however. The traditional groups and institutions of French society—the nobles, officials, town councils, guilds, and representative estates in some provinces—were simply too powerful for the king to have direct control over the lives of his subjects. As a result, control of the provinces and the people was achieved largely by bribing the individuals responsible for carrying out the king's policies.

The Economy and the Military The cost of building palaces, maintaining his court, and pursuing his wars made finances a crucial issue for Louis XIV. He was most fortunate in having the services of Jean-Baptiste Colbert (ZHAHN-bap-TEEST kohl-BAYR) (1619–1683) as his controller general of finances. Colbert sought to increase the wealth and power of France through general adherence to mercantilism, which advocated government intervention in economic activities for the benefit of the state. To decrease imports and increase exports, Colbert granted subsidies to individuals who established new industries. To improve communications and the transportation of goods internally, he built roads and canals. To decrease imports directly, Colbert raised tariffs on foreign goods.

The increase in royal power that Louis pursued led the king to develop a professional army numbering 100,000 men in peacetime and 400,000 in time of war. To achieve the prestige and military glory befitting an absolute king as well as to ensure the domination of his Bourbon dynasty over European affairs, Louis waged four wars between 1667 and 1713. His ambitions roused much of Europe to form coalitions against him to prevent the certain destruction of the European balance of power by Bourbon hegemony. Although Louis added some territory to France's northeastern frontier and established a member of his own Bourbon dynasty on the throne of Spain, he also left France impoverished and surrounded by enemies.

Absolutism in Central and Eastern Europe

During the seventeenth century, a development of great importance for the modern Western world took place with the appearance in central and eastern Europe of three new powers: Prussia, Austria, and Russia.

COMPARATIVE ILLUSTRATION

Sun Kings, West and East

POLITICS & GOVERNMENT

At the end of the seventeenth century, two powerful rulers held sway in kingdoms that dominated the affairs of the regions around them. Both rulers saw themselves as favored by divine authority—Louis XIV of France as a divine-right monarch and Kangxi (GANG-zhee) of China as

possessing the mandate of Heaven. Thus, both rulers saw themselves not as divine beings but as divinely ordained beings whose job was to govern organized societies. In the photo below, Louis, who ruled France from 1643 to 1715, is seen in a portrait by Hyacinthe Rigaud (ee-ah-SANT ree-GOH) that captures the king's sense of

RMN-Grand Palais/Art Resource, NY

Prussia Frederick William the Great Elector (1640–1688) laid the foundation for the Prussian state. Realizing that the land he had inherited, known as Brandenburg-Prussia, was a small, open territory with no natural frontiers for defense, Frederick William built an army of 40,000 men, making it the fourth largest in Europe. To sustain the army, Frederick William established the General War Commissariat to

royal dignity and grandeur. One person at court said of the king: "Louis XIV's vanity was without limit or restraint." At the top, Kangxi, who ruled China from 1661 to 1722, is seen in a portrait that shows him seated in majesty on his imperial throne. A dedicated ruler, Kangxi once wrote, "One act of negligence may cause sorrow all through the country, and one moment of negligence may result in trouble for hundreds and thousands of generations."

Q *Although these rulers practiced very different religions, why did they justify their powers in such a similar fashion?*

levy taxes for the army and oversee its growth. The Commissariat soon evolved into an agency for civil government as well. The new bureaucratic machine became the elector's chief instrument to govern the state. Many of its officials were members of the Prussian landed aristocracy, the Junkers (YOONG-kers), who also served as officers in the all-important army.

In 1701, Frederick William's son Frederick officially gained the title of king. Elector Frederick III became King Frederick I, and Brandenburg-Prussia simply Prussia. In the eighteenth century, Prussia emerged as a great power in Europe.

Austria   The Austrian Habsburgs had long played a significant role in European politics as Holy Roman Emperors. By the end of the Thirty Years' War, the Habsburg hopes of creating an empire in Germany had been dashed. In the seventeenth century, the house of Austria created a new empire in eastern and southeastern Europe.

The nucleus of the new Austrian Empire remained the traditional Austrian hereditary possessions: Lower and Upper Austria, Carinthia, Carniola, Styria, and Tyrol. To these had been added the kingdom of Bohemia and parts of northwestern Hungary. After the defeat of the Turks in 1687, Austria took control of all of Hungary, Transylvania, Croatia, and Slovenia, thus establishing the Austrian Empire in southeastern Europe. By the beginning of the eighteenth century, the house of Austria had assembled an empire of considerable size.

The Austrian monarchy, however, never became a highly centralized, absolutist state, primarily because it contained so many different national groups. The Austrian Empire remained a collection of territories held together by the Habsburg emperor, who was archduke of Austria, king of Bohemia, and king of Hungary. Each of these regions, however, had its own laws and political life.

From Muscovy to Russia   A new Russian state had emerged in the fifteenth century under the leadership of the principality of Muscovy and its grand dukes. In the sixteenth century, Ivan IV (1533–1584) became the first ruler to take the title of *tsar* (the Russian word for "Caesar"). Ivan expanded the territories of Russia eastward and crushed the power of the Russian nobility. He was known as Ivan the Terrible because of his ruthless deeds, among them stabbing his son to death in a heated argument. When Ivan's dynasty came to an end in 1598, fifteen years of anarchy ensued until the Zemsky Sobor (ZEM-skee suh-BOR), or national assembly, chose Michael Romanov (ROH-muh-nahf) as the new tsar, establishing a dynasty that lasted more than four hundred years. One of its most prominent members was Peter the Great.

Peter the Great (1689–1725) was an unusual character. A strong man towering 6 feet 9 inches tall, Peter enjoyed low humor—belching contests and crude jokes—and vicious punishments, including floggings, impalings, and roastings. Peter got a firsthand view of the West when he made a trip there in 1697–1698 and returned to Russia with a firm determination to westernize Russia. He was especially eager to borrow European technology in order to create the army and navy he needed to make Russia a great power.

As could be expected, one of his first priorities was the reorganization of the army and the creation of a navy. Employing both Russians and Europeans as officers, he conscripted peasants for twenty-five-year stints of service to build a standing army of 210,000 men and at the same time formed the first navy Russia had ever had.

To impose the rule of the central government more effectively throughout the land, Peter divided Russia into provinces. Although he hoped to create a "police state," by which he meant a well-ordered community governed in

accordance with law, few of his bureaucrats shared his concept of loyalty to the state. Peter hoped to evoke a sense of civic duty among his people, but his own forceful personality created an atmosphere of fear that prevented any such sentiment.

The object of Peter's domestic reforms was to make Russia into a great state and military power. His primary goal was to "open a window to the west," meaning an ice-free port easily accessible to Europe. This could only be achieved on the Baltic, but at that time, the Baltic coast was controlled by Sweden, the most important power in northern Europe. A long and hard-fought war with Sweden won Peter the lands he sought. In 1703, Peter began the construction of a new city, Saint Petersburg, his window to the west, and a symbol that Russia was looking westward to Europe. By the time Peter died in 1725, Russia had become a great military power and an important European state.

ENGLAND AND LIMITED MONARCHY

Not all states were absolutist in the seventeenth century. One of the most prominent examples of resistance to absolute monarchy came in England, where king and Parliament struggled to determine the roles each should play in governing England.

Conflict Between King and Parliament

With the death of the childless Queen Elizabeth I in 1603, the Tudor dynasty became extinct, and the Stuart line of rulers was inaugurated with the accession to the throne of Elizabeth's cousin, King James VI of Scotland, who became James I (1603–1625) of England. James espoused the divine right of kings, a viewpoint that alienated Parliament, which had grown accustomed under the Tudors to act on the premise that monarch and Parliament together ruled England as a "balanced polity." Then, too, the **Puritans**—Protestants within the Anglican Church who, inspired by Calvinist theology, wished to eliminate every trace of Roman Catholicism from the Church of England—were alienated by the king's strong defense of the Anglican Church. Many of England's gentry, mostly well-to-do landowners, had become Puritans and formed an important and influential part of the House of Commons, the lower house of Parliament. It was not wise to alienate these men.

The conflict that had begun during the reign of James came to a head during the reign of his son Charles I (1625–1649). Like his father, Charles believed in divine-right monarchy, and religious differences also added to the hostility between Charles I and Parliament. The king's attempt to impose more ritual on the Anglican Church struck the Puritans as a return to Catholic practices. When Charles tried to force the Puritans to accept his religious policies, thousands of them went off to the "howling wildernesses" of America.

Civil War and Commonwealth

Grievances mounted until England finally slipped into a civil war (1642–1648) won by the parliamentary forces, due largely to the New Model Army of Oliver Cromwell, the only real military genius of the war. The New Model Army was composed primarily of more extreme Puritans known as the Independents, who, in

typical Calvinist fashion, believed they were doing battle for God. As Cromwell wrote in one of his military reports, "Sir, this is none other but the hand of God; and to Him alone belongs the glory." We might give some credit to Cromwell; his soldiers were well trained in the new military tactics of the seventeenth century.

After the execution of Charles I on January 30, 1649, Parliament abolished the monarchy and the House of Lords and proclaimed England a republic or commonwealth. But Cromwell and his army, unable to work effectively with Parliament, dispersed it by force and established a military dictatorship. After Cromwell's death in 1658, the army decided that military rule was no longer feasible and restored the monarchy in the person of Charles II, the son of Charles I.

Restoration and a Glorious Revolution

Charles was sympathetic to Catholicism, and Parliament's suspicions were aroused in 1672 when Charles took the audacious step of issuing the Declaration of Indulgence, which suspended the laws that Parliament had passed against Catholics and Puritans after the restoration of the monarchy. Parliament forced the king to suspend the declaration.

The accession of James II (1685–1688) to the crown virtually guaranteed a new constitutional crisis for England. An open and devout Catholic, his attempt to further Catholic interests made religion once more a primary cause of conflict between king and Parliament. James named Catholics to high positions in the government, army, navy, and universities. Parliamentary outcries against James's policies stopped short of rebellion because members knew that he was an old man and that his successors were his Protestant daughters Mary and Anne, born to his first wife. But on June 10, 1688, a son was born to James II's second wife, also a Catholic. Suddenly, the specter of a Catholic hereditary monarchy loomed large. A group of prominent English noblemen invited the Dutch chief executive, William of Orange, husband of James's daughter Mary, to invade England. William and Mary raised an army and invaded England while James, his wife, and their infant son fled to France. With little bloodshed, England had undergone its "Glorious Revolution."

In January 1689, Parliament offered the throne to William and Mary, who accepted it along with the provisions of a bill of rights. The Bill of Rights affirmed Parliament's right to make laws and levy taxes. The rights of citizens to keep arms and have a jury trial were also confirmed. By deposing one king and establishing another, Parliament had destroyed the divine-right theory of kingship (William was, after all, king by grace of Parliament, not God) and asserted its right to participate in the government. Parliament did not have complete control of the government, but it now had the right to participate in affairs of state. Over the next century, it would gradually prove to be the real authority in the English system of **limited (constitutional) monarchy**.

THE FLOURISHING OF EUROPEAN CULTURE

Despite religious wars and the growth of absolutism, European culture continued to flourish. The era was blessed with a number of prominent artists and writers.

Art: The Baroque

The artistic movement known as the **Baroque** (buh-ROHK) dominated the Western artistic world for a century and a half. The Baroque began in Italy in the last quarter of the sixteenth century and spread to the rest of Europe and Latin America. Baroque artists sought to harmonize the Classical ideals of Renaissance art with the spiritual feelings of the sixteenth-century religious revival. In large part, Baroque art and architecture reflected the search for power that was characteristic of much of the seventeenth century. Baroque churches and palaces featured richly ornamented facades, sweeping staircases, and an overall splendor meant to impress people. Kings and princes wanted not only their subjects but also other kings and princes to be in awe of their power.

Baroque painting was known for its use of dramatic effects to arouse the emotions. This style was especially evident in the works of Peter Paul Rubens (1577–1640) of Flanders, a prolific artist and an important figure in the spread of the Baroque from Italy to other parts of Europe. In his artistic masterpieces, bodies in violent motion, heavily fleshed nudes, a dramatic use of light and shadow, and rich sensuous pigments converge to express highly intense emotions.

Gian Lorenzo Bernini, *Ecstasy of Saint Theresa.* One of the great artists of the Baroque period was the Italian sculptor and architect Gian Lorenzo Bernini. The Ecstasy of Saint Theresa, created for the Cornaro Chapel in the Church of Santa Maria della Vittoria in Rome, was one of Bernini's most famous sculptures. Bernini sought to convey visually Theresa's mystical experience when, according to her description, an angel pierced her heart repeatedly with a golden arrow.

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Perhaps the greatest figure of the Baroque was the Italian architect and sculptor Gian Lorenzo Bernini (JAHN loh-RENT-zoh bur-NEE-nee) (1598–1680), who completed Saint Peter's Basilica at the Vatican and designed the vast colonnade enclosing the piazza in front of it. Action, exuberance, profusion, and dramatic effects mark the work of Bernini in the interior of Saint Peter's, where his *Throne of Saint Peter* hovers in midair, held by the hands of the four great doctors of the Catholic Church. Above the chair, rays of golden light drive a mass of clouds and angels toward the spectator. In his most striking sculptural work, the *Ecstasy of Saint Theresa*, Bernini depicts a moment of mystical experience in the life of the sixteenth-century Spanish saint. The elegant draperies and the expression on her face create a sensuously real portrayal of physical ecstasy.

Art: Dutch Realism

A brilliant flowering of Dutch painting paralleled the supremacy of Dutch commerce in the seventeenth century. Wealthy patricians and burghers of Dutch urban society commissioned works of art for their guild halls, town halls, and private dwellings. The subject matter of many Dutch paintings reflected the interests of this bourgeois society: portraits of themselves, group portraits of their military companies and guilds, landscapes, seascapes, genre scenes, still lifes, and the interiors of their residences. Unlike Baroque artists, Dutch painters were primarily interested in the realistic portrayal of secular everyday life.

This interest in painting scenes of everyday life is evident in the work of Judith Leyster (LESS-tur) (c. 1609–1660), who established her own independent painting career, a remarkable achievement for a woman in seventeenth-century Europe. Leyster became the first female member of the painters' Guild of Saint Luke in Haarlem, which enabled her to set up her own workshop and take on three male pupils. Musicians playing their instruments, women sewing, children laughing while playing games, and actors performing all form the subject matter of Leyster's portrayals of everyday Dutch life.

A Golden Age of Literature in England

In England, writing for the stage reached new heights between 1580 and 1640. The golden age of English literature is often called the Elizabethan era because much of the English cultural flowering occurred during Elizabeth's reign. Elizabethan literature exhibits the exuberance and pride associated with English exploits at the time. Of all the forms of Elizabethan literature, none expressed the energy and intellectual versatility of the era better than drama. And no dramatist is more famous or more accomplished than William Shakespeare (1564–1614).

Shakespeare was a "complete man of the theater." Although best known for writing plays, he was also an actor and a shareholder in the chief acting company of the time, the Lord Chamberlain's Company, which played in various London theaters. Shakespeare is to this day hailed as a genius. A master of the English language, he imbued its words with power and majesty. And his technical proficiency was matched by incredible insight into human psychology. Whether writing tragedies or comedies, Shakespeare exhibited a remarkable understanding of the human condition.

CHRONOLOGIES

KEY EVENTS OF THE REFORMATION ERA

1517	Luther's Ninety-Five Theses
1521	Excommunication of Luther
1534	Act of Supremacy in England
1534–1549	Pontificate of Paul III
1536	John Calvin's *Institutes of the Christian Religion*
1540	Society of Jesus (Jesuits) recognized as a religious order
1545–1563	Council of Trent
1555	Peace of Augsburg

EUROPE IN CRISIS, 1560–1650: KEY EVENTS

1556–1598	Reign of Philip II
1562–1598	French Wars of Religion
1566	Outbreak of revolt in the Netherlands
1588	Defeat of the Spanish armada
1598	Edict of Nantes
1609–1621	Truce between Spain and the Netherlands
1618–1648	Thirty Years' War
1648	Peace of Westphalia

ABSOLUTE AND LIMITED MONARCHY

France

1643–1715	Louis XIV

Brandenburg-Prussia

1640–1688	Frederick William the Great Elector
1688–1713	Elector Frederick III (King Frederick I)

Russia

1533–1584	Ivan IV the Terrible
1689–1725	Peter the Great
1697–1698	First trip to the West
1703	Construction of Saint Petersburg begins

England

1642–1648	Civil wars
1649–1653	Commonwealth

1660–1685	Charles II
1672	Declaration of Indulgence
1685–1688	James II
1688	Glorious Revolution
1689	Bill of Rights

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